

Part 20
SHANGHAI &
JAPAN, 1864



1864, JANUARY, New York. Foreign Missions Committee.

MISSIONARY CANDIDATES.

For two or three years past not a single one of the graduates of any of our Theological seminaries has offered himself for the foreign field. Though we have had so few missionaries abroad, and though the number has been much lessened recently by death and sickness, yet none have come forward to take the places of those who have been called away, or those who have left the field for a time.

We have today ninety-nine ordained clergymen laboring at home for one abroad, as any one can see who will consult our Church almanacs or Convention journals. And if, as was said, in an able paper read at the last annual meeting of the Board of Missions, there is now a minister of the Gospel for every four hundred adult persons in our country, surely a much larger proportion of our younger clergy should go abroad than now do go.

Two thirds of the human race are still living and dying in ignorance of that great fact, that "Jesus Christ came into the world to seek, and to save, those who are lost."

There is that vast mission field of China, with its four hundred millions of immortal beings; and yet Bishop Boone and two Presbyters and one native Deacon are all the ordained clergymen we have laboring there. Though at every breath we draw, the soul of a Chinese passes into the eternal world, and though not one in a thousand of those thus passing have ever heard even of the name of Jesus, yet we have but four ministers of the Gospel to point its teeming myriads to the "Lamb of God, who taketh away the sins of the world."

In Africa there are at this moment only two white clergymen laboring with Bishop Payne, the Rev. Mr. Hoffman and the Rev. Mr. Toomey.

In Japan, the Rev. Mr. Williams is laboring all alone.

Would that the younger clergy, and the students in our seminaries, would ponder these solemn facts; and would that some of them would consecrate themselves to the work of the Lord among the heathen.

"Judged by its manifestations," says Bishop Payne, "the love of Episcopal Christians flows out coldly and languidly for a world for which Christ died."

If the same test be applied to our Theological Schools, how little must be the missionary spirit and the missionary zeal which prevail there!

Let us hope and pray, that the apathy which has latterly prevailed on the subject may cease; that the experience of the last few years may be exceptional; and that through all the future, no year may pass without some offering themselves for the foreign field.

It is pleasing to know that there has been no falling off in the number of missionary candidates during the last year at the [English College at Islington](#) [Church Missionary Society]. We append a few extracts from the last Annual Report of the Principal of that Institution:

For more than thirty years the average number under training was twenty-two. During the last four or five years the additions to our ranks have been so considerable, that forty-two was the number reported twelve months ago. No further addition has been made to this average: but it is matter for thankfulness that there has been no retrogression.

Whilst forty-two is the average of students for the year, as many as sixty-three altogether have been connected with us for a longer or shorter period.

One circumstance connected with the past year, although already familiar to most of the friends of the Society, must not be altogether unnoticed in this Report. It is the fact, that on a single occasion no fewer than fourteen students were presented for holy orders at an ordination specially appointed for the purpose. A Missionary Bishop—the Bishop of Sierra Leone—under commission of the Bishop of London, set apart the candidates to the sacred office, and the son of a former missionary of the Society preached the ordination sermon. The event is probably unique in the missionary history of the Reformed Church. Never before, since the Reformation, had so large a number of persons been set apart at one time by any Bishop in England for missionary purposes, and for the spread of Christ's kingdom in the heathen world.

Among the students at present connected with us, five are sons of missionaries, who, with one exception, were themselves formerly resident in the Institution, and are still permitted to labor in the mission field.¹

A NEW SYSTEM OF COLLECTIONS.

It is found that while some of the communicants of our Church give liberally to the cause of Foreign Missions, others give nothing at all, and the majority give so very little, that **the average sum received from each communicant is not quite one cent a week.**

In the hope of greatly increasing the contributions to, and interest in the work, the Foreign Committee of the Board of Missions have instituted a system of Weekly Collections by Volunteer Collectors, after the plan which has been successfully tried by the Church Missionary Society in England, and the Society for the Propagation of the Gospel.

The importance of the movement, and the details connected with its operation, are set forth in a pamphlet entitled, *A Call to Every Christian*, copies of which will be furnished gratuitously on application to the Secretary and General Agent.

The members of the Foreign Committee respectfully invite the attention of both the Clergy and the Laity to the following

SUMMARY OF THE PLAN.

- (1.) Each subscriber is to give the sum of five cents per week; but if any subscriber prefers to give for ten weeks, (fifty cents,) or one year, (\$2.60,) in advance, such subscriber will of course be permitted to do so.
- (2.) The subscribers "are to be composed of persons who have not been accustomed to give any thing to the cause of Foreign Missions; or those who are willing to increase the amount they have previously given by the sum named.
- (3.) The subscriptions are to be collected by persons who volunteer to act as "Gatherers;" and the visit of the "Gatherer" for the subscription is to be weekly, or otherwise, as the subscriber prefers.
- (4.) Each "Gatherer" is to endeavor to obtain ten such subscribers; thus bringing into the Missionary Treasury \$26 a year.
- (5.) Each "Gatherer" will be furnished gratuitously with a book in which to record the names of the subscribers, and the amounts received.
- (6.) In each parish where the system is adopted, there is to be a person called a "Receiver," who will, once in every ten weeks, receive from the "Gatherers" the sums which they have collected, and forward them to the Treasurer of the District; or, until such an one is appointed, to the General Treasurer of the Foreign Committee.
- (7.) The "Receivers" will also be furnished with books in which to record the names of the "Gatherers," and the amounts received from them.
- (8.) The "Receiver" may be the Minister of the Church, or any other person whom the Minister and the Gatherers may mutually agree upon.
- (9.) To maintain the system with efficiency, it will be necessary for the "Receiver" to hold a meeting with the "Gatherers" at least once in every ten weeks, to receive the contributions, impart missionary information, and engage in prayer and praise.
- (10.) Every ten weeks the subscribers will be furnished gratuitously with a missionary paper, prepared expressly for them. The package will be sent to the "Receiver," who will distribute the papers to the "Gatherers," and they to the subscribers.
- (11.) It is not designed that this system shall take the place of the annual or other collections in the Church, or the usual offerings in the Sunday-school; but it is intended as something additional to these; the design being to engage the zealous members of our churches as co-workers with the Pastors in increasing the interest and the contributions of their several parishes.

1 *Spirit of Missions*, Vol 29 No 1, January 1864, pp 14-15.

(12.) Until more permanent arrangements are made, the Foreign Missionaries now temporarily in this country, the Rev. Mr. Auer from Africa, the Rev. Mr. Liggins from Japan, and the Rev. Mr. Smith from China, have been appointed agents by the Foreign Committee to present, in connection with their other efforts, this subject in the churches, and cooperate with the pastors, in inaugurating the movement; which, it is earnestly hoped, may become general throughout our communion.

The Committee would only add, that in those churches in New York and Brooklyn, and other places in which this subject has been presented, it has met with success, a good number of persons promptly volunteering to act as "Gatherers." In one of the first churches in which it was presented, twenty such volunteers were obtained, and are now at work; so that the contributions of that parish will be increased to the extent of \$500 a year; and there are doubtless very few parishes in the land where at least ten persons cannot be found who, out of love to the Master and his cause, are willing thus to be co-workers at home with those who are laboring abroad.²

1864, JANUARY, New York.

Foreign Missions Committee—China.

Pekin and Our Missionary There.

According to the latest foreign treaties with China, though foreigners may visit Peking, they cannot reside there, unless they are attached, in some way, to one of the foreign legations. Three missionaries are residing at this great capital at the present time, one of whom is our missionary, **the Rev. Mr. Schereschewsky**.



He is acting as interpreter to the **Hon. Mr. [Anson] Burlingame**, the American Minister, and endeavoring to perfect himself in the acquisition of the Mandarin language. This is the language spoken by official personages and the literati of China; and Bishop Boone thinks that Mr. Schereschewsky is qualified to labor efficiently among these higher classes of the Chinese by his facility in acquiring the language, and, also, by the peculiar bent of his mind and his varied learning. As the Peking style and pronunciation of this language is considered throughout China the highest and best, that is, therefore, the most favorable place in which to perfect himself in it.

As the capital, however, is not one of the cities opened to the residence of unofficial foreigners, the foreign ministers, especially the English Minister, discourage the public preaching of the Gospel, or any very aggressive efforts at converting the natives.

The present British Minister is a brother of the Governor-General of India, and fears are entertained by some that he will pursue in China the traditional policy of the English Governors of India, of discouraging missionary efforts and fondling idolatry.

The missionaries are able, even at present, to do some little in conversing with individuals, and circulating books; and if, after they have fully acquired the language, they should find their labors at Peking to be too much restricted, they can retire to Tientsin, the port of Peking, and labor there. Tientsin is situated on the Peiho River, about a hundred miles from Peking, and contains about 400,000 inhabitants. As this is one of the opened cities, there will here be no hindrance, we hope, to carrying on every department of the missionary work.

As both those cities are much healthier than the cities in the south of China, it would seem desirable, when an enlargement of our Mission takes place, that it should be in this direction, or, at least, that those whose health is not good in the South should try the North.

The following remarks on Peking and the Pekinese are extracted from the narrative of a recent visitor:

Although I had spent nearly one third of my life in China, and had visited the principal cities along the seaboard, I expected to find a different, as well as improved, style of civilization at the capital. It was, therefore, with feelings of considerable interest that I approached within sight of its walls from the east, about nine o'clock on the morning of the fourth of March. Among the first objects which attracted my attention were a number of camels, which were lying down, quietly chewing their cuds, and awaiting the reception of their burdens. None of these animals are to be found in the southern ports of the empire, but

during my short visit at Peking I met many hundreds, if not thousands, engaged in transporting coal from the mines on the west, and carrying goods into the country on the north and west.

Every thing is on a large scale. The streets are wide—the main ones being several times wider than the usual streets of large cities of Southern China. The northern, called Inner or Tartar City, is said to be fourteen miles in circuit, and the southern, or Chinese City, ten miles. They are separated from each other by a high wall, in which are three large gates, open from early dawn to sunset. The principal streets run from east to west or from north to south, and cross each other at right angles. The city walls are about thirty feet high, and are kept in pretty good repair, which cannot be said of most Chinese cities. The houses of the better class of citizens are ample, have spacious courtyards, and from the street present but a shabby appearance. Usually the houses are concealed from sight by a high wall.

Few sedans are seen, but one-horse carts are plentiful and not expensive. Large numbers of these Chinese omnibuses are to be found in the streets, waiting for passengers. They constitute the best way of travelling from one part of the city to another, and are almost a necessity to strangers as well as residents. The charge per day is only about sixty or seventy-five cents.

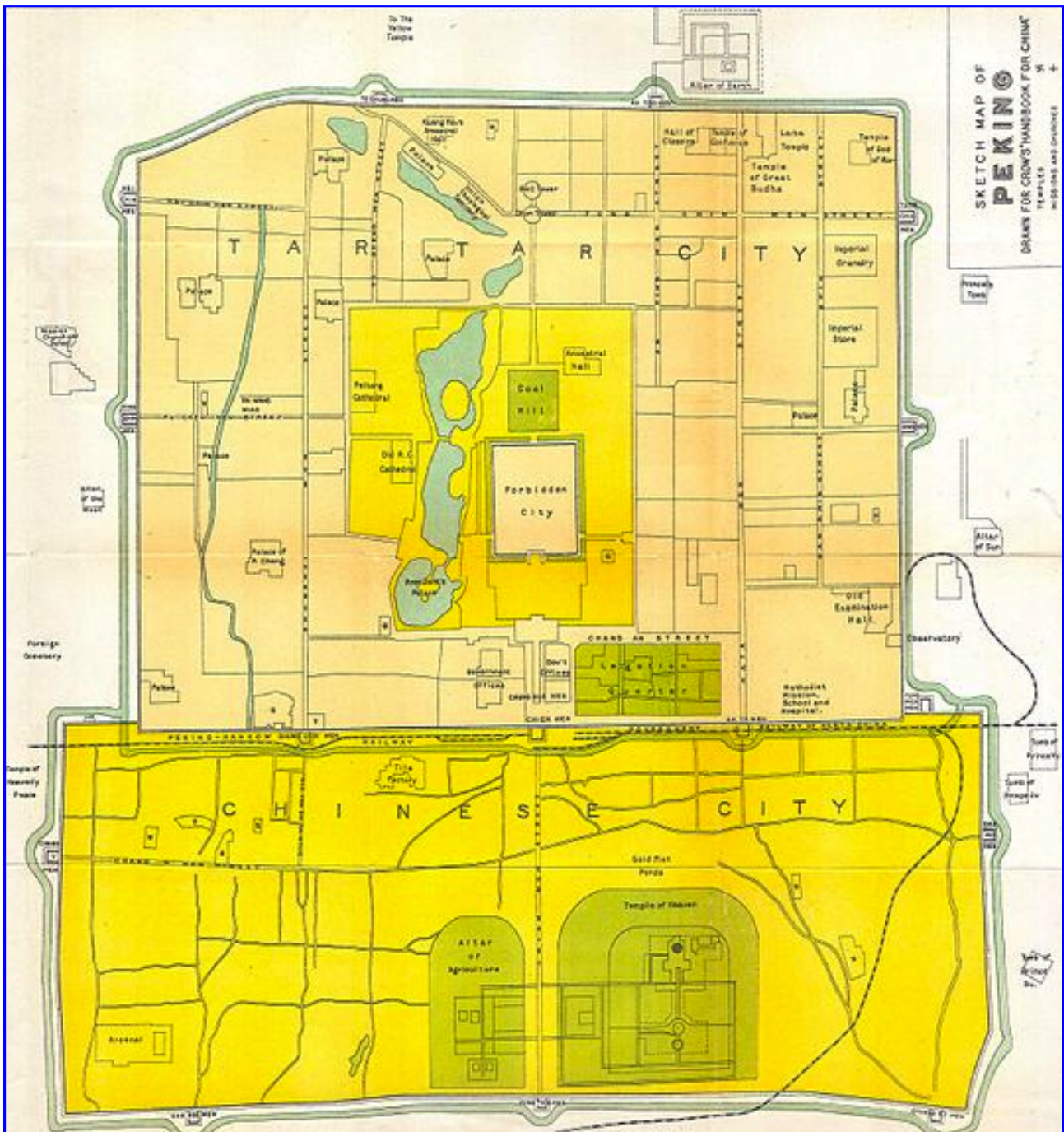
The people do not seem nearly so excitable and curious or inquisitive as are the Chinese in the southern parts of the empire. Every one appeared to be occupied with his own affairs, and to pay but little attention to foreign visitors. This may be accounted for by the fact that the inhabitants of Peking are accustomed to see strangers from various countries, who visit the capital, bringing tribute, or for purposes of trade or religion. One may see Mongolians from the west and north-west, Manchurians from the north, Koreans, and Tibetans. Roman Catholic missionaries have resided at Peking in greater or less numbers for over two hundred and fifty years, and the Russians have had an embassy there for a considerable time. A foreigner may perambulate the streets of Peking without being annoyed by crowds of idlers following at every step. These citizens seem much less saucy and impertinent than are the Chinese in other parts of the empire where I have been.

The Pekinese seem much more hardy and robust than the Chinese at the south. This may be owing in some degree to the climate. Their diet is more hearty and nourishing than the common diet in more southern sections of the empire, less rice, and more wheat, corn, and millet, etc., being used. Whatever may be the natural causes, they are undoubtedly a superior class (not to say race) to their fellow-countrymen resident in the South.

The foreign legations of Great Britain, France, Russia, and the United States, are well located in the southern part of the Tartar City, and near each other. The hospital of Dr. Lockhart is on the premises belonging to the British Legation. The missionaries, English and American, who will try to obtain a foothold in the capital, will probably, for the present, be contented to locate themselves in the same part of the city.

The experience of the foreign residents goes to show that the climate there is very healthy and invigorating. The nearness of the division wall between the southern and the northern cities to the foreign legation makes recreation by walking practicable even for ladies and children, though they live in the midst of two millions of people. Large numbers of trees are scattered over the city in all directions, and these must give in the summer season a rural aspect to the scenery of the two cities, as viewed from the wall, and add much to the pleasure of a walk on the top of it.³

Map of Peking, Showing Legation Quarter.



1864, JANUARY, New York.

Foreign Missions Committee—Japan.

Causes which have Led to the Present Conflict.

As setting forth the views of a missionary as to the causes which have led to the present conflict between some of the princes of Japan and foreign governments, we insert the following article, which appeared originally in a recent number of the *Christian Times* of this city:

Some of the powerful princes or feudal lords of Japan have, from the first, been bitterly opposed to the reopening of the country to foreign intercourse.

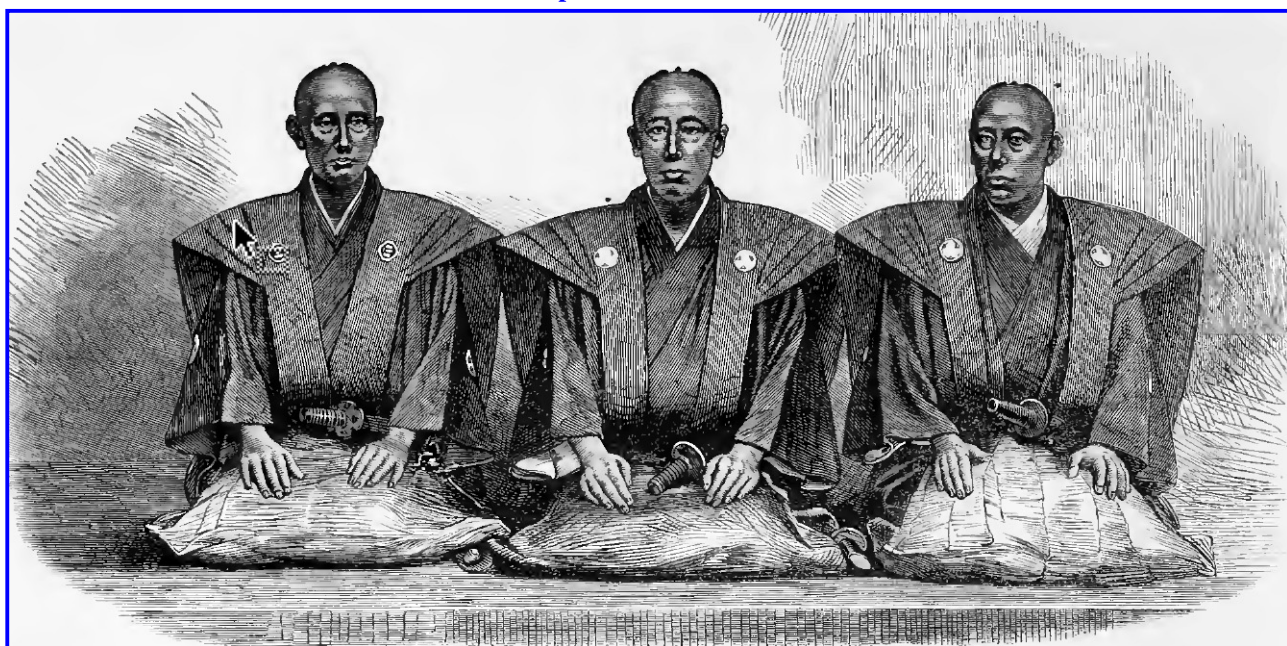
When the last American treaty was about to be signed, the powerful prince of Kanga laid his band upon his sword-hilt, and declared to the attendant nobles that it would be better for them to die fighting for their country than give their consent to such a treaty. This man and the princes of Satsuma and Mito have now not only laid their hands upon their sword-hilts, but they have drawn their swords from their scabbards, and arrayed themselves and their followers in armed hostility to all foreigners.

The allegiance of these feudatory princes to the Mikado, or Emperor of Japan, is very slender; and they allow scarcely any interference on the part of the Imperial Government with matters in their own principalities.

The political state of Japan at the present time is very similar to what that of Europe was in feudal times.

The Daimios or princes are the sole lords of the soil in their own provinces, and almost the whole population are but laborers to till the ground, and shopkeepers to distribute the produce for their benefit. They keep the people, in fact, in a state of serfdom, giving them no voice in the government, nor any part in the administration of affairs.

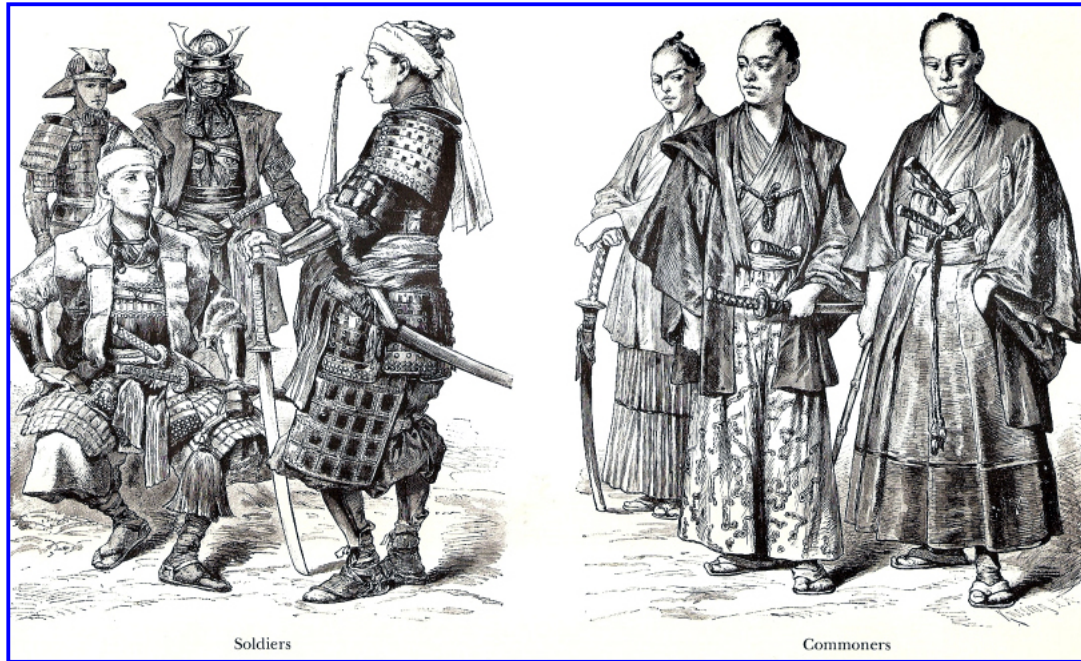
Japanese Noblemen.



Illustrated London News, July-December 1863.

To maintain their despotic power, they support a vast number of armed retainers. The prince of Kanga has forty thousand, the same number as the Tycoon. The princes of Mito and Satsuma have each about thirty thousand.

Japanese Soldiers and Samurai.



Illustrated London News, July-December 1863.

Now these haughty feudatory nobles are shrewd enough to perceive that if they allow their people to have intercourse with the freer nations of the West, they will imbibe notions of liberty, freedom, and independence, and that they will no longer be able to keep them in a state of serfdom or vassalage. They have, therefore, encouraged their armed retainers to insult, and, in some cases, to assassinate foreigners; and as the British Minister, Sir Rutherford Alcock, says, in his work just published, 'if ever insult or menace is offered, it comes from this class alone, the other Japanese being uniformly friendly.'

And now, finding that foreign governments are demanding the giving up of the assassins, and also large sums of money for the families of those who have suffered, these hostile princes have marshalled their soldiers and manned their forts; and the prince of Satsuma has driven off an English attacking squadron.⁴

It should not be supposed, however, that all the blame for the present state of things rests upon the shoulders of the native princes. Even the British minister is constrained to confess, what others know full well, that European diplomatists have been more restless and aggressive than Americans, and therefore they have suffered more. He states also, that nowhere, except at some gold-diggings, has there been a greater influx of lawless and dissolute foreigners than in Japan; and that these foreigners have trampled upon Japanese law, and shot down Japanese citizens. The writer of this article has himself been witness in Japan to acts of violence performed by foreigners which would exasperate a much less sensitive people than the Japanese. Yes, there have been faults upon both sides; and the justice of God will be seen in causing both sides to suffer. But God will no doubt cause mercy to triumph over justice, and educe permanent good from a temporary though dreadful evil. He will doubtless overrule the war to the wider opening of the country, and preparing the way for a Gospel ministry, the greatest source of blessing to any country. As Christians, then, we should not slacken, but rather redouble our efforts for Japan, in order that we may occupy these greater openings as soon as they are made. In anticipation of what is speedily to result, our interest should be all the more lively, our prayers all the more earnest, and our contributions all the more liberal, for the spiritual well-being of the multitudes who people that land.

Doing so, we shall meet our duty and our responsibility in reference to Japan, and be fulfilling the will of Him who hath commanded us to make disciples of all nations. J. L.⁵

⁴ An account of various skirmishes between foreign navies and the Japanese will be found online 1 July 2013 at— *Times*. London, <http://www.pdavis.nl/Japan.php>

⁵ *Spirit of Missions*, Vol 29 No 1, January 1864, pp 21-22. The closing initials indicate the item was written by the Rev. John Liggins.

1864, JANUARY, Nagasaki.

Rev. Channing M. Williams.

In the following letter Mr. Williams mentions that he has translated three tracts into the Japanese language, which he intends to have printed in Nagasaki, if he can get a native printer to do it. Other circumstances of interest are also mentioned.

Nagasaki, Jan., 1864.

Another year has passed away, and yet the long-desired, the long-prayed-for time, when the Gospel of Christ might be openly proclaimed in Japan, has not arrived. The spiritual husbandman in this little corner of the great "field of the world" has assigned to him the labor of gathering out stones, and briars, and thorns—getting in order his implements for future work—and casting in secretly, here and there, the "good seed of the word." To see it spring up and bear fruit—the blade, the ear, the full corn in the ear—has not been his privilege. He must wait, and watch, and pray till the Lord of the harvest shall in his own good time throw down the barriers which prevent the proper sowing of the seed and tilling the ground, and shall send down the dews of his Spirit to enable him to gather spiritual fruit into the garner of his Lord and Master.

The work of your missionary has been, as indicated above, gathering out stones, briars, and thorns—getting in order his implements and sowing seed: gathering out stones and briars—removing prejudices and false impressions—endeavoring, as occasion may offer, to show to those with whom he comes in contact, that there is nothing to be feared from Protestant Christianity, but, on the contrary, that the greatest blessing which could be conferred on Japan would be the opening wide the doors to the preaching of the Gospel. Many of them know enough of history to appreciate remarks made to show that the introduction of Christianity into a country has always resulted in an advancement in civilization and general well-being—moral, intellectual, and social—and this advances very much in proportion to the purity of the Christianity taught.

This may, by some, be thought a not very profitable employment of time—that in a despotic Government no such representations can have effect, unless made at the fountain-head. But it may not be entirely useless. Some of those who have heard these things have access to their princes, while others are thrown into company with those who approach and in many instances direct them. The Daimiyoos have it in their power, by joining together in sufficient numbers, to compel the Government to adopt any policy they wish. Besides this, even in this despotism, there is a certain amount of public opinion, which cannot be entirely ignored. The power of this is continually on the increase. As the mercantile classes advance in wealth, and from intercourse with foreigners learn the position which merchants occupy in other countries, they feel, and are more and more disposed to assert, their rights. The time must come—it may be nearer than any are now disposed to think—when a *tiers-etat* will be developed, whose opinion will have its legitimate influence in the councils of the nation.

PREPARING IMPLEMENTS.

Studying the language—an interminable work—and preparing books for future distribution. Of the latter I have by me three tracts translated from the Chinese, and one—for children—translated from the English. One of these I propose, after several revisions, to endeavor to get cut on wooden blocks and printed in Nagasaki. Hitherto we have only distributed books written in Chinese, but the time has come, I think, to make an attempt to reach, by means of books, some of that large class of Japanese who do not read Chinese. This is only an experiment, and there is no certainty that any printer will be found willing to undertake it.

SOWING THE SEED.

Religious conversation and distribution of Bibles and tracts to visitors. This has been done in a quiet way, whenever an opportunity has presented itself. Now and then an interesting case is met with. In August last an officer, from a neighboring province, was introduced to me by a Japanese acquaintance, and after receiving several religious books, left, saying he should call again. In a day or two he returned, bringing with him a Bible, which he had received from Mr. Verbecke the year before. He said he had read it a great deal, and believed it, but there was much that he could not understand. Of course I offered to instruct him. After a little hesitation, he replied that he should like it, provided he could come at night, he came nearly every night for a fortnight, and read with me the Chinese version of the Bible till after ten o'clock.

Though very ignorant of the truth, still he exhibited a teachableness of spirit and eagerness to learn which were quite refreshing. I was sorry indeed when he was compelled to return home. He took with him a copy of each of the books and tracts in my possession, together with a Prayer-Book in Chinese, and the Lord's Prayer, the Creed, and Ten Commandments in Japanese, and promised to be diligent in the study of the Bible and Prayer at home. He asked, also, if he might teach the doctrine to his wife and children—a good sign.

One night he brought me a written account of himself, in which he stated that he was an artillery officer, and that having been lately promoted to the command of 8000 men, he could not come back to Nagasaki. But if I could procure for him a copy of a work on military tactics, he would get permission from his prince to come here, where he could get assistance from interpreters, to study it. In this way he would have an opportunity of learning the truth more fully. A book has been lent me for him, and his friend has written to inform him, and thinks he will be here soon after their new year.

You have, no doubt, seen from the papers that the Prince of Satsuma has paid the indemnity demanded by the British Government. This will settle all difficulties, and puts an end to all fears of war. The Prince of Yechijen is now enlarging and deepening his harbor, and says instead of spending money in building forts to keep out the foreigners, he will use it in improving his harbor, that they may come to his province. His father, who a few years ago resigned, for political reasons, in favor of his son, is one of the most intelligent and liberal men in Japan. He was the leading mind (in fact, the originator of the plan) among the Diamiyoo's, who went to Miako to represent to the Mikado that it would never do to attempt to drive the foreigners from the country, and to induce him to revoke his decision. From his enlarging his harbor, I can but hope that he may have a secret understanding with some of the other Diamiyoo's to make an effort to open their ports. The Prince of Satsuma, it is said, wishes to have his port opened.

The Tycoon is about to send another embassy to Europe, for the purpose of inducing foreign Governments to consent to the closing of Yokohama. They go this time by the overland route — not, as formerly, in a foreign man-of-war.⁶

Delivery of Compensation for murder of Mr. Richardson-Namamugi Incident.



Illustrated London News, July-December 1863.

Confirmation of Correct Amount of Compensation for Namamugi Incident.



Illustrated London News, July-December 1863.

January 1864.

Foreign Missions Committee.

Death of Miss Caroline Jones.

These extracts, so full of sorrowful experience, cannot fail to touch the hearts of God's people, Our beloved missionaries will be remembre in many places consecrated by the habitual prayers of those who enter into their closets and there hold communion with God.

Miss Caroline Jones, whose death is here mentioned, has been constantly at her post in the mission during twelve years past, and yielded up her life in the midst of active missionary labors.

Tidings of her death have brought great sorrow to the hearts of those who were united to her by ties of close relationship and affection. May He, in whose service their departed relative laid down her life, comfort them in their affliction.⁷

1864, JANUARY 8, near Aden [Yemen].

Bishop Boone re Mrs. Boone.

I am writing in our cabin by the bedside of my sick wife, who is now unable to leave her bed. The decline has been steady since we left Shanghai. No medicine does any more than afford a temporary alleviation. We are told by the doctors Egypt is the place for her, and in Egypt we hope to be now in a

7 *Spirit of Missions*, Vol 29 No 3, March 1864, p. 66.

few days. I cannot say that I am at all sanguine, although we can see no cause to prevent her recovery, if it shall please God that she shall prolong her days.

Death of Miss Caroline Jones.

We left Singapore on the twenty-second of December and have been travelling with the mail which causes the length of time between this and my last letter, the seventh of December. I wrote you then the news of Miss C. Jones's illness from the small pox. This mail has brought us the most distressing accounts; the disease proved to be of the most malignant kind, and it terminated fatally on the seventh day. This mournful event was a dreadful shock to Mrs. Boone and myself; she was so active, and full of life, and so kind in assisting Mrs. Boone in making her preparations for the voyage that was before her.

She has been steadfast at her post, and never could be induced to take any recreation, or leave Shanghai for a moment. The school is dispersed; our mission is now struggling for life. We are brought very low. Pray for us, and send us help.⁸

1864, JANUARY 15. Suez Bishop Boone.

P & O Steamer Monetan, Red Sea, near Suez. January 15th, 1864.

My very dear friend, Miss Haines,

The hurried line which is all I can send you must be full of sad news. Of my poor patient I have no good news to tell you except that her mind is kept in perfect peace. She grows weaker every day—she is reduced to a mere skeleton. All we can venture to hope for is to get her comfortably and safely ashored at Suez. It may please God to work wonders in her case by the climate and to call her “out of Egypt,” but my fears are that she will be called from Egypt. Her decline is very gradual, very gentle like her own nature, quiet, persevering, nothing violent about it, yet the disease has done its work effectually upon her poor frame. She has no pain. All her distress arises from nausea, abhorrence of food and weakness. This last symptom is very distressing. It is irksome to move. Every time we have to get her up we fear fainting. We have all we can want except for warm nourishment during the night. Our cabin is large and airy and everybody on board is ready to do everything he can for us. But, oh my dear friend, you will comprehend the burden I have to bear. Jane is very helpful and watches part of every night while I am asleep in the same cabin.⁹

I can't bear to be away from her. It may please God to spare her precious life and I will not give up hope. I don't think I will be able to write to the boys. You must inform them of their mother's condition. There is an excellent hotel at Suez, I am told, kept by the Company. Direct a letter to Charles Shaw, c/o. 4., Copthall Court, London, E.C., until you hear from me again. I shall keep this open if possible, to say how she bears the landing. Poor soul, it is such an exertion to her to move that the bare thought fills her mind with horror. She said this morning she wished she could fall asleep and never wake again. As ever your affectionate friend and brother,
W. J. Boone.¹⁰

1864, JANUARY 16. Suez Bishop Boone re Mrs. Boone.

My beloved wife has borne the landing better than I expected, and we are settled in the hotel at this place. I shall remain here a few days, and, if she is well enough, go on to Cairo.

It is brought very strongly to my mind that formerly God did wonders for his people in the land of Egypt, and brought them out with a mighty hand. My poor wife is very, very low; but I will not give up all hope.

8 *Spirit of Missions*, Vol 29 No 3, March 1864, p. 66.

9 The Boone's met “Jane”, an Englishwoman, in Singapore. She was unemployed and was entrusted to the Boones for her return journey to England. Boone 1975, op cit, p. 246..

10 Boone 1975, op cit, pp 248-249.

1864, JANUARY 22. Suez

Bishop Boone—to his sons in America. From Suez.

Suez Hotel, Jan 22nd, 1864.

My beloved sons,

Your dear mother departed this life at this place on the 20th inst., at 4.43 p.m. I am sure you have heard from Miss Haines as to her illness. Nothing could be more placid and calm than her end. She often expressed the wish during her extreme weakness that she might fall asleep and not wake again. This wish was granted to her, for she literally fell asleep in Jesus. I was sitting by her side, watching her and yet knew not when her spirit took its flight. She died in an Inn but she wanted for nothing that human hands could supply and your father and little brother and the faithful Jane were by her side.

She had lived as she died, a Christian woman possessed of the ornament of a meek and quiet spirit. She was always gentle and earnest and persevering in whatever she undertook. We buried her in the cemetery for foreigners at this place. A quiet, retired spot on an Island in the harbor. There being no clergyman at this place, I read the service myself. There were about 25 persons present. Poor Robbie was sick in bed from fever but Jane was present. We have met with great kindness at this place. Mr. West, the English Consul, took charge of all the funeral cares for me. She was carried to the cemetery in his boat and, though seven thousand miles from China, was borne to the grave by four Chinese who comprised the boat's crew. This seemed a remarkable providence to me as there was no design on Mr. West's part in appointing those men to bear the coffin. She had devoted nineteen years of her life to serve their nation and they were appointed to carry her to her last resting place. I shall, D.V. leave this place tomorrow en route to Southampton. I would return to Shanghai immediately to take care of my duties, but I cannot take care of Robbie there, and must proceed to England to make arrangements for him. It was his mother's wish, and is mine also, that Miss Emma Jones should take care of him for a time, at least until the affairs in our poor country are settled. She is, as you know, retired and living in Wiesbaden. Write to me soon and address me in care of Charles Shaw Esq., 4., Copthall Court, London, E.C.

I am feeling very unwell and cannot write more today. God Almighty bless you both.

Your affectionate father,

W. J. Boone.¹¹

1864, JANUARY 22. Suez

Bishop Boone re Mrs. Boone.

Death of Mrs. Boone.

In our March number there was opportunity only for the bare announcement of the death of Mrs. Boone, at Suez, on the twentieth of January, 1864.

We give below extracts from Bishop Boone's letter, which announced this sad event:

Suez Hotel, Jan. 22, 1864.

I wrote you on the sixteenth instant, the day of our arrival at this place. My letter was a sad one, as it told you of the death of a beloved and valuable member of our mission, and gave you painful fore-bodings of a similar fate awaiting another beloved member of the same mission. Those forebodings have been realized. My beloved wife departed this life, at this place, on the twentieth instant, at four o'clock and forty-five minutes in the afternoon. Nothing could be more calm and placid than her end. She often expressed the wish, during her extreme weakness, that she might fall asleep and not wake again. This wish was granted to her; for she literally fell asleep in Jesus. I was sitting by her side watching her, and yet know not when her spirit took its flight.

She had always been afraid of the physical pains of death, and had a great struggle on this point when in Japan, and staying with Dr. and Mrs. Hepburn. She was, however, enabled to cast off this care, resting on the promise: 'As thy days, so shall thy strength be.'

During her illness, all her conduct was most beautiful. She was a model of patience and meekness and submission to the Divine will. It pleased God to order that her disease should be painless; but it was long continued. She became extremely emaciated, and suffered, for the last two months, from weakness and an overpowering sense of weariness and fatigue. During all these long hours of languor and faintness her

11 Boone 1975, op cit, pp 250-251.

mind was calm and trustful; there was never an impatient expression ;never a single murmur. I often looked at her and said to myself: 'Kept in perfect peace, because she trusteth in thee.'

She died in an inn; but she wanted for nothing that human hands could supply, and her husband and little boy and the faithful Jane were by her side.¹² It is a comfort to us to think that everything was done to prolong her precious life that the best advice could suggest. God has, notwithstanding all these efforts, been pleased to take her to himself. 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' She had lived as she died, a Christian woman possessed of the ornament of a meek and quiet spirit, She was always gentle, yet earnest and persevering in whatever she undertook. We buried her in the cemetery for foreigners at this place—a quiet, retired spot, on an island in the harbor. There being no clergyman at the place, I read the service myself. There were about twenty-five persons present. Poor Robbie was sick in bed from fever, but Jane was present.

We have met with great kindness at this place. Mr. West, the English Consul, took charge of all the funeral cares for me. She was carried to the cemetery in his boat, and though seven thousand miles away from China, was borne to the grave by four Chinese who composed his boat's crew. This seemed a remarkable providence to me, as there was no design on Mr. West's part in appointing these men to bear the coffin. She had devoted nineteen years of her life to serve their nation; and they were appointed to carry her to her last resting-place. I shall (D.V.) leave this place tomorrow, en route, for Southampton. I would return immediately to Shanghai to my duties; but I can not take care of Robbie there, and must proceed to England to make arrangements for him. It was his mother's wish, and is mine also, that Miss Emma Jones would take charge of him for a time, at least until the affairs in our poor afflicted country are settled.¹³

Suez Harbour showing Suez Hotel and the English Cemetery on the island c1864.



State Library of New South Wales, Sydney, Australia.

12 Jane was the daughter of an Englishwoman the Boone's met in Singapore. They agreed to take her to Europe as a companion for Robbie Boone. Boone 1875, op cit, p. 246.

13 *Spirit of Missions*, Vol 29 No 4, April 1864, p. 89. *Church Journal*, New York, 27 April 1864.

Suez Harbour and the island c2012.
At the centre of the island there appears what may be the remains of the old English Cemetery.



Google Maps 2012.

1864, FEBRUARY 8, Bay of Biscay.

Bishop Boone to Lydia Mary Fay.

Death of Mrs. Boone, Suez, 20 January 1864.

P & O Steamer, Syria, Bay of Biscay, February 8, 1863

My Dear Miss Fay,

I know that your Miss Bates and the young Ladies who are with you will all condole with me when you learn that my beloved wife has been taken away from me.

I wrote to you from Singapore, her illness, of our hopes and plans. All these were defeated by her growing worse instead of better, and when Jane joined us the 2 December we hastened on at once, the climate of Egypt being thought the only thing that could benefit her. She was too ill to land at Galle [Ceylon-Sri Lanka], and nearly fainted in passing from ship to ship. At one time I was afraid she would not reach Suez, but she did and was safely landed on a cot borne by 4 men on the 16th January. At first my hopes were excited. She seemed to revive a little. I called to mind "the wonders" God had done of old for his people, "in the land of Ham" and I hoped he would call her "out of Egypt" but it was soon evident that the call was to be from Egypt to "Abraham's bosom." She passed away peacefully January 20th at 4.45 p.m.

Her disease was like her own nature, quiet, gentle, nothing violent but persistent. Nothing can be more calm or tranquil than her end. She often expressed the wish that she might fall asleep and wake no more. Her wish was granted to her. I was sitting at her side watching her and thought her asleep when a change of expression in the countenance caught my attention & I found she had ceased to breathe. She literally fell asleep in Jesus.

She always had a shrinking from physical pain and especially from the pains of death. When in Japan she had much conversation with Mrs. Hepburn on this subject. They sympathized on this point. She was enabled then to cast off this care, trusting to the promise, "as thy days so shall thy strength be."¹⁴ A few hours before her death she told me of this conversation. She knew she had but a little time to live and she was without fear. She begged me to write to Mrs H and inform her of this for her encouragement.

I often looked at her on the voyage from Singapore and said to myself, "Kept in perfect peace because she trusted in Thee."

Though it pleased God that her disease should be painless to the end it was not without suffering. She became extremely emaciated and the nerves so bare that she shrank from every touch. She was so weak that every motion was a dreaded exertion and we could not keep her still, as her food produced nausea and made her throw up and she had diarrhea as well. And when lying at perfect rest she felt an overpowering sense of oppression.

During all her hours of languor and weakness, and oh how many there were, not a single impatient word or murmur would escape from her.

Towards the last she complained of a want of air and cried out, "Can't you help me? Can't the doctor help me?" This cry rent my heart for I could only answer, "No, my darling, God alone can help you." Soon after this she said, "Don't any of you speak to me" and was heard from time to time to say, "God have mercy upon me; God have mercy upon me." These were her last words.

During all her illness her conduct was most brave. She was a model of patience and meekness and submission to the Divine will.

She had lived, as she died, a Christian woman possessed of "the ornament of a meek and quiet saint." She was always gentle, yet earnest and persevering in whatever she undertook.

She died in an Inn, but she wanted for nothing that human hands can supply and her husband and little boy and the faithful Jane were by her side.

It is a satisfaction to think that everything was done for her that the best medical skill could advise. Notwithstanding all these efforts, it has pleased God to take her to himself. "The Lord gave and the Lord hath taken away, Blessed be the Name of the Lord." She has finished the probation allotted her by infinite

wisdom. She had lived usefully and happily and died in peace. We dare not call her back to this vale of tears.

For me the light of my dwelling is taken away and my house is left unto me desolate. I must see in closer communion with my Heavenly Father and compassionate Savior a solace for the companionship I have lost.

We buried her in the cemetery for foreigners at Suez, a quiet retired spot on an Island in the harbour [see pp 1530-1531]. Four Chinese bore her to the grave. She had spent 19 years of her life in endeavour to Christianize this nation and although 7000 miles away from China Chinese are appointed to carry her to her last resting place and this came about without design. They were the boats crew of the English Consul.

Ah, Miss Fay, you will understand as few will a loss I and my dear children have met with.

I would have returned from Suez to Shanghai to my duties, but for the necessity of making some provision for Robbie & Jane.¹⁵

It was his mother's expressed wish and mine that Mss Jones should take the charge of him at least until there is peace in our unhappy country. I am now on my way to London to place him in her hands. I shall then return to Shanghai, as I have no heart for sightseeing or making new acquaintances. Jane will probably go to America.

Write to me, Direct to care of Charles Shaw Esq, 4 Copthall Court, London EC. Write at once. Give my kind regards to Mrs. Gates and the young ladies with you. Your letters from Shanghai will have informed you of the sad death of Miss Kate Jones from Malignant small [lymphona]. It is a sad, sad, story. Our mission is melting away. The faithful Thomson is our only Foreign missionary alive.

I am Yours very truly,

Wm J Boone

Mss L M Fay, care of Charles Dimier, Esq, Geneva, Switzerland.

MARGINAL NOTE. FEBRUARY 15 LONDON. I am staying with Mr. Shaw and expect to go to Wiesbaden next week to take Robbie to Miss Jones and then on to Marseilles en route for China on steamer of the 26 March. Robbie will, if very unwell with diarrhea & rheumatism. Mrs. Shaw offers Jane a place as chambermaid but she has been so very unaccustomed to scrub and make fires that she doubtless thinks ...[unreadable]

1864, FEBRUARY 22, Shanghai.

Rev. Elliott Thomson.

Mr. Thompson, writing under date of February 22d, expresses the earnest hope that he may obtain help from some quarter before the summer season, as the work is entirely too heavy for one person. He alludes to the character of the various labors which devolve upon him, and at the conclusion of his letter mentions the pleasing fact that the Rev. Mr. Schereschewsky is about to begin regular teaching and preaching in Pekin.

Shanghai, Feb. 22d, 1864.

I have the regular Chinese preaching, and then our ten schools, of six of which I have the immediate charge. Chai has two, Yoong-Kiung has one, and Mrs. Muirhead, of the London mission, looks after one. I should add that two of these schools have not reported as of our mission, though I have the charge of them; they having been under Miss Fay's charge, are now supported by some of her friends here; and another of the schools I have just determined on opening, to till up in a measure the gap made by the closing of the girls' boarding-school.

As I am at the same time working to get out the unfinished translation of the Scriptures in the Shanghai vernacular, and have all the monetary matters and commission to attend to for the Pekin and Japan missions, it makes me quite anxious to have some one to aid in the foreign preaching and the duties of a foreign field so loudly calling here. I have been called of late to visit the poor condemned men in the foreign jail, of whom there are two at present; one has managed to escape. As I have often said, I would only mention these things, that the urgent need there is here might be seen.

The new British Minister, Sir Rutherford Alcock, is at Shanghai, on his way to Japan. There was also an embassy of Japanese here a day or two since, on their way to Europe to endeavor to persuade the Western Powers to withdraw from Yokohama. It is regarded here as a useless labor.

Mr. Schereschewsky reports himself well, and that he has had an opportunity to preach once or twice in Peking, at the school of the Rev. Mr. Burdon, of the English Church Mission. Mr. S. has determined to open a school himself, in which he can teach and gather the visitors and others together and preach to them. The funds for the same have been sent to him. I trust he may be successful in his efforts.¹⁶

1864, FEBRUARY, New York.

Foreign Missions Committee Comment—Japan.

Printing of the First Protestant Publication in the Japanese Character.

Our missionaries, who have been laboring at Nagasaki, have distributed numerous Christian books in the Chinese language, and the Rev. Mr. Brown writes that the same has also been done by the missionaries at Kanagawa. But books in this language are understood only by the better educated of the Japanese; the great mass of the people being able to read books in the native character only. **Dr. Hepburn**, a veteran missionary from China, has begun, with the aid of his Japanese teacher, to prepare books in that character. Below we have an account from him of the publication of the first Protestant Christian tract in the native character and language.

We notice that the Doctor expresses his fears that the officers of government would interfere with its publication if they knew of it. But similar fears were expressed, when the country was first opened, concerning the circulation of the Chinese books; but they have proved to be, in a great measure, groundless; so let us hope that it may be the case also with books in the native language:

I am now publishing a Christian tract. The block-cutter is at work on it, and will probably finish it in a month. It is one of Dr. McCartee's tracts, which my teacher, with my supervision and help, has translated into what appears to me to be very good Japanese. It is the tract, the 'True Doctrine made Plain or Easy.' It gives a plain and clear exposition of the great doctrines of Christianity—taking a text from the Bible as a starting-point. The first article is from the text: God created the heavens and the earth. (2.) God is a spirit. (8.) There is but one God only. (4.) God made all nations of one blood. (5.) It is appointed unto men once to die, and after death the judgment. (6.) The wicked shall be turned into hell, and all the nations that forget God. (7.) There is none righteous, no, not one. (8.) What shall I do to be saved? (9.) God so loved the world that he gave, etc. (10.) Come unto me, all ye that labor, etc. (11.) How shall we escape if we neglect so great salvation? It is one of the Doctor's best, and, I trust, will be useful in Japan. I have to be very secret in getting the blocks cut. No doubt, if the officers of the government knew it, they would soon put a stop to it. Most providentially, as it seems, the man who is cutting the blocks is employed by one of our merchants, and lives in his compound, and that merchant, strange to say, is a Jew, but a most liberal one; indeed, I think he is much more of a Christian than a Jew, though he makes no profession. The cost of cutting the blocks will be about \$26; the paper and printing will make it amount to much more, but I shall not ask the Board for any money on this account.¹⁷

1864, MARCH 5, Wiesbaden, Germany.

Bishop Boone.

My very dear and venerable Uncle,

It is a long time since I have heard from you. This cruel war has been a dreadful destroyer of domestic intercourse. God in his mercy grant it may soon cease. Phoebe and I left Shanghai in November for the sake of her health and now we longed to turn our faces to the dear native state and see the beloved friends of our youth, but it could not be. We had a consultation of three of our best physicians in Shanghai and they all decided she must leave Shanghai for two years. We made up our minds to the separation and prepared for the journey. Cold was regarded as her enemy and we were to linger awhile in the tropics. We staid a month in Singapore and hurried on to Egypt. We reached Suez on the 16th of January and she died on the 20th. I have written several letters in regard to her death and feel sure you have seen some of them, in spite of the blockade.

16 *Spirit of Missions*, Vol 29 No 6, June 1864, pp 149-150.

17 *Spirit of Missions*, Vol 29 No 2, February 1864, p. 43.

It is a great comfort to think that everything was done to prolong her precious life that the best advice could suggest. Notwithstanding all these efforts it has pleased God to take her unto Himself. From the bottom of my heart I say, "The Lord gave and the Lord taketh away, blessed be the name of the Lord." I used to look at her as she lay in her extreme weakness and say to myself, "Kept in perfect peace because she trusteth in Thee."

Her earthly remains are interred at Suez and I have ordered a plain, substantial monument to be sent on from Liverpool with this simple inscription:

**Sacred to the memory of Phoebe Caroline Boone:
Daughter of the Honble. Stephen Elliott of So. Ca. &
Wife of Rt. Rev. Wm. J. Boone, D.D., of Shanghai, China,
Who died at the Suez Hotel, Jan. 20 A.D. 1864.
Kept in perfect peace because she trusted in Thee. Isa 26:3.**

Robbie and I are now in Wiesbaden where I have turned over his care to Miss [Emma] Jones who was formerly a member of our Mission. Robbie is now eight years old and a promising boy but of a highly nervous and sensitive temperament. He broke down entirely the night I took him over to her and he realized he was not to sleep with his Papa. I find my chamber inexpressibly solitary since he is gone out of it.

My children, through God's blessing, appear to all be doing well. Willie is in the junior class at your old Alma Mater. Tommy has gone into business with one of our old China export houses, Messrs. Oliphant & Sons Co. They very liberally allow him \$200 a year. Miss Haines writes me that Willie has lost his friend Mrs. Hope¹⁸, with whom he took his meals in Princeton and that it has much quickened his religious sensibilities. She was the widow of a China missionary, a friend of mine, a lady of the utmost refinement and a great loss to him. He has promised to do his best and is very proud to have left the Sophomores behind him. Tommy gains golden opinions of all men. He shows interest in his religious duties and is correct in his deportment. He resides with Mr. and Mrs. Nixon, a fine family which makes a delightful Christian home for him. Mrs. Nixon is a sister of Mrs. Haines. They have a son in Shanghai who has staid at our house, so we have reciprocated kindnesses.

Henry is correct in his moral deportment and is attentive to his business and has been rewarded with a fair measure of success. By my last letter from Shanghai, [Jan. 7] Mr. Thomson, our missionary there, writes that Henry has just had a conversation with him stating his earnest desire to be a thorough Christian. God help the poor boy.

My expenses during the past year, as you may well imagine, have been enormous. The travelling by P & O steamers is very expensive and my expenses when I get back to Shanghai for our travelling since we left him will be over 1000 pounds. The Committee will pay part of this but I cannot put it all upon them. **Mrs. Habersham of Savannah, Ga, managed to get sent over six bales of Sea Island cotton to Liverpool from their church for our Mission. I was so fortunate as to pick it up in Liverpool while in England, and sold it readily making \$1273; which will be of great help to the Mission.** While in London I also received a letter from daughter Mary which she had sent in care of my agent there. I had written her to call upon you for help from any funds of mine in your hands, She writes, dear child, to say that the parish takes such good care of them that she prefers it should be put up for her dear father. I told an English clergyman of this as proof that the people were not starving in the Confederacy as the Northern papers say, and asked him if he knew of a curate in England who would decline 50 to 100 pounds from his father-in-law? He said he did not believe there was such a man within the four seas.¹⁹

My deepest sympathies are with you in all your afflictions. My tears often flow for the miseries of my dear native land and my beloved kindred. Give tenderest love to my dear Aunts and to all my cousins and relations. And to all my friends in Camden and Columbia. May the Lord God Almighty have you all under His gracious care and keeping and deliver you speedily from the scourge of war.

As ever, my beloved Uncle, your gratefully attached nephew,

Wm. J. Boone.²⁰

18 Dr. the Rev. Matthew Boyd Hope, American Board of Commissioners of Foreign Missions.

19 Bishop Boone was apparently referring to the Pacific, Atlantic, India and Arctic oceans.

20 Boone 1975, op cit, pp 252-253.

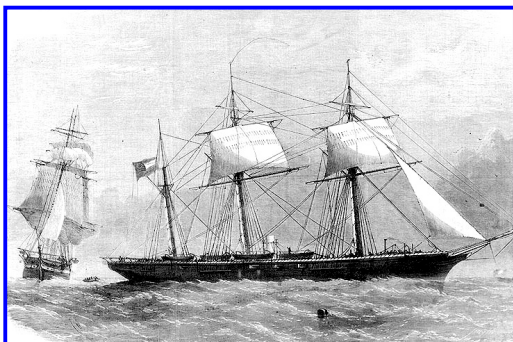
1864, March 8, Peking.

**U.S. Minister Anson Burlingame to Chinese Foreign Minister.
Re. Confederate warship “Alabama.”**

Legation of the United States,
Peking, March 8, 1864.

To His Imperial Highness Prince Kung. etc. etc. etc. etc.
Sir,

Your Imperial Highness is aware that for sometime a rebellion has existed in the United States against the authority of the same. I am happy to inform you that, now, after three years contest, it has been beaten from more than half the space originally occupied by it, and that it is surrounded by our armies and navy, and must, perhaps during the present year, be destroyed. The rebels in their desperation have contrived to



buy and arm a few steamers with no other object that to destroy the peaceful commerce of the United States. As they have no ports in their own country into which they can take their prizes, and all other nations forbid them their harbors, they burn them at sea, and thus violate the laws of justice and of nations. One of these steamers, **the Alabama**, flying before the war vessels of the United States, has come into the seas near the coast of China, and in those south of it has already burnt several vessels.²¹

Now this is to request that the Imperial Government will, in consideration of its treaty obligations, and the friendship which has always existed between China and the United States, and in the interests of universal commerce, by proclamation, deny to that steamer or any others sailing from the so-called Confederacy, entrance into the waters and ports of China: And to the end that the proclamation may be effectual, that the Imperial Government will instruct its officers to be vigilant against those steamers; and that if by chance any of them shall get within the waters or ports of China, that no supplies of any kind whatsoever shall be given them under the severest penalties, not shall they be allowed to buy any coal or ammunition.

In making this request, I invite you to do nothing which is not clearly in the interests of the Government, or inconsistent with international obligations. The so called Confederacy has not been, and cannot be, recognized by anybody; it has no right to bring its strife into your waters; and it is should do so after you shall forbid it, it will put itself in the wrong. Action such as I request will be in the spirit of the present treaty, and of the 34th article of the Treaty of Wanghia, which forbids relations with any individual state of the United States; it will strengthen more and more the friendship existing between the two Governments, and commend itself to the justice and good sense of the world.

I have the honor to be, Sir, Your Obedient Servants.

Anson Burlingame.²²

1864, MARCH 19.

Foreign Missions Committee.

Bishop Boone returning to China.

The Foreign Committee, on learning that Bishop Boone had reached Europe, extended an invitation to him to visit this country. In a letter dated Strasburg, March nineteenth, the Bishop replies, that while he fully appreciates the kindness of the Committee in extending the invitation, yet in view of the condition of the health of Rev. Mr. Thomson, who is now in sole charge of the Mission at Shanghai, he judges it to be his duty to return. He states further, that he had before the receipt of the Committee's letter engaged for his passage from Marseilles to China, and that if he did not go, half of the passage-money would be forfeited. The Bishop left his youngest child, Robert, in the care of Miss Emma G. Jones, at Weis-Baden, and speaks of his parting with this beloved child, as causing him great grief. It is one of a series of trials which the Bishop has lately experienced, and in which he has the earnest sympathy of the members of the

21 In 1863 CSS Alabama destroyed some 40 ships in the Pacific. On 19 June 1864 she was sunk by the USS Kearsarge near Cherbourg, France, where a refit was planned.

22 See National Archives of the United States, “Global War,” Diplomatic Agreement with China; online at — <http://www.ourarchives.wikispaces.net/Global+War>

Foreign Committee, and, we are sure, of all his friends in this country. At the conclusion of his letter, the Bishop says: "If I were present I would entreat the Committee to strengthen our hands."²³

1864, MARCH 25, Shanghai.

Rev. Elliott Thomson.

In the following letter Mr. Thomson gives some reflections on his receiving the intelligence of the death of Mrs. Boone; mentions that a temporary arrangement has been made with the Rev. Mr. Michel to conduct the services in English at our chapel, which is near the foreign settlement; states that there are encouraging signs in the work among the natives, and alludes to the important labors of translation, in which the Rev. Mr. Schereschewsky is engaged:

Shanghai, March 25, 1864.

Rev. and Dear Sir: We have had the sad news by this mail that Mrs. Boone died on the twentieth of January last. Thus another of our number is taken away.

You have doubtless full accounts from the Bishop. It is a sad affliction to us all, the loss of her who was as a mother in the mission as well as out of it; being, I believe, the first lady of our mission who arrived in Shanghai. For myself, I have always been treated like a son, so kindly would she sympathize with me in my cares and sorrows.

Our dear Bishop writes, though in sadness, yet as one who felt the blessedness which the Gospel hope can give even in our deepest sorrows and sufferings. May the Lord comfort him with all his consolations!

He speaks of returning soon to Shanghai; but as much as I would like to see him, and we all need his presence, yet I hope he may remain long enough in England to recruit his health and strength after the trial he has been through.

We have a gentleman named Michel [Mitchell?]²⁴ (The Rev. Mr. Michel is a clergyman of the Church of England.—Ed.) who has come down from Peking, who is willing to assist us here in Shanghai with the English preaching and work.²⁵ I am very glad to have him, as the summer is coming on, and it would be quite trying for one person. During this month I have had as many as ten burials in eight days, and this is the healthy season; the small-pox has been very prevalent. We have lost two of the lady missionaries in the last ten days—the wife of Mr. Wood, of the Methodist Mission, and Mrs. Thomas, of the London Mission; they did not die of small-pox.

We have some encouraging signs in our work; our schools are quite full; in fact, at one station we have had to refuse any more children, the numbers asking for admission being more than the teacher could instruct. We have a very promising case in a young man named Tyng; he will be baptized on Easter Sunday. There are others asking for admission who will be baptized shortly, if thought fit. One of the old members, who had strayed away from us, has come back, and offers to pay part of the expenses of one of the two schools—that is, pay one half of the teachers salary, and he has already handed in part of the money to Chai.

There is a letter from Mr. Schereschewsky. He is working on a translation in good Mandarin of the Bible and the Prayer-Book, in conjunction with the Rev. Mr. Burdon, of the Church of England Mission. This I regard as a great work, and one much needed—a good Mandarin Bible.

The Prayer-Book will be a great help, too, both as a book of instruction as well as in our services.

I send you a slip of the news in reference to the movements of the rebels at the seat of war; they seem to have aroused themselves for a final struggle. I will send you the latest news by next mail, (D. V.) There are one or two other slips which I add, one of which speaks of Mr. Michel. The plan is to pay him by a subscription from the foreign congregation; he was only engaged temporarily. We will need him even if the Bishop can return before the warm weather. We want an American, however, for a permanence.²⁶

23 *Spirit of Missions*, Vol 29 No 5, May 1864, p. 122.

24 Rev. Francis Rodon Michell. St Augustine's College, Canterbury, 1861. Society for the Propagation of the Gospel in Foreign Parts. Singapore 1862. Hongkong September 1863 and Peking. Shanghai 1864. 1865 British Chaplain in India. Wylie op cit, [265-266.

25 Mr. Michell resided at Bishop Boone's residence. See notice in *North China Herald*, 2 April 1864. p. 54.

26 *Spirit of Missions*, Vol 29 No 7, July 1864, pp 182-183.

1864, APRIL, Hong Kong.

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

The *Sydney Church of England Chronicle* gives the following extracts from a letter of the Bishop of Victoria addressed to a friend in Australia:

As usual with me, I have been a frequent and extensive traveller. I have visited every consular port of the Chinese coast, from Canton to Peking. I have spent four months at Shanghai, fulfilling the vacant chaplaincy duties, and also made a trip of seven hundred miles up the Yang-Tze-Keang to Hang Kow. I am now resting my weary body, and giving up all mid-day visits, and declining all invitations; and thus keeping tolerably free from sickness, and able to preach generally on Sunday mornings in the Cathedral. Early in the ensuing year (D.V.) we seriously meditate a return to England, probably once for all. A medical board of three M.D.'s lately sat on my case, and strongly recommended me not to risk another summer in China. Next year I shall have completed twenty years here, and it may be then expedient for me to turn my thoughts to home before I am permanently disabled. I always look back upon my Australian visit as having added four years to my tenure of this bishopric. Kindly remember me to those friends who were so kind to me... Many changes have occurred of late in China. Poor dear Hobson (the late consular chaplain of Shanghai) died very unexpectedly in Japan. Mr. Beach (the sub-warden of St. Paul's College, Hong-Kong) was offered the appointment, but I think some one else will eventually come from home. At Peking we have the Rev. Messrs, Burdon and Collins, of the Church Missionary Society, Mr. Dryer, (late my schoolmaster in St. Paul's College,) and Dr. Steward, a medical missionary of the Society for the Propagation of the Gospel. I am expecting daily the Rev. F. N. Mitchell, also of the Society for the Propagation of the Gospel, late a student in St. Augustine's, Canterbury. I shall send him also to Pelting. I had the privilege of ordaining a native deacon at Shanghai, on Easter-day; and I have confirmed, in the first six months of this year, above fifty Chinese. Our College, too, has encouraged us of late. I hope, ere long, to ordain Lo-Sam Yuen, the Chinese Catechist, who was some years at Melbourne.²⁷

1864, APRIL.

Foreign Missions Committee-Japan.

Besides our own missionary, the Rev. Mr. Williams, at Nagasaki, there has been one other missionary laboring there, the **Rev. Mr. Verbeck**²⁸, of the Dutch Reformed Church. On the breaking out of the troubles in Japan, Mr. Verbeck went with his family to China. He has now returned to Japan, and the *Missionary Recorder* for April contains the following letter from him:

In my letter from Shanghai I stated our intended departure from that place. After a long but pleasant trip of nine days, we safely reached our desired haven in Japan, (13th October.) I cannot describe our joy at again seeing and setting foot on this fair country. All things around looked very much as when we left, only there were a few new batteries, and more activity around and in them. Business had come to nearly a dead stop, and although there was no danger for the time being, yet the greatest uncertainty prevailed. On the whole, however, the prospects of peace seemed brighter; and at all events, the general opinion was and is that the Japanese, though they are acknowledged to have fought well, have had a sufficient trial of foreign warfare to convince them that they are not able to cope equally with foreigners. They also have learned to respect the lives of foreigners since they see that they cannot endanger or take them with impunity. The delays on both sides in these troubles, I think, have been rather for good, as it has given the native Government time to think upon and arrange its own internal affairs. The Roonins [Ronin—untied samurai], who were the perpetrators of all the murders and attacks at Yedo, and who, at various times, caused a good deal of apprehension here also, have nearly all been seized, and many of them put to death.

The Prince of Chasew, who so irregularly fired on ships of all nations at Simonoski, is to be, or is perhaps by this time, degraded and punished. And the Prince of Satsuma is said to be very sorry for his encounter with the British forces at his capita]. Yet, with all this, we have no certainty of any thing. Nearly every thing we hear comes in such different forms, with such contradictory variations, and from so many (often doubtful) sources, that it is hard to get at the truth. Much is supposition, because hoped for. Political news you must look for from Kanagawa, though even that is often contradicted by later reports.

²⁷ *Spirit of Missions*, Vol 29 No 4, April 1864, p. 116.

²⁸ Rev. Rev Guido Herman F. Verbeck, online 1 January 2012 at — http://en.wikipedia.org/wiki/Guido_Verbeck Ion, A. Hamish, *American Missionaries, Christian Oyatoi, and Japan*, (Vancouver, UBC Press, 2009).

On our arrival we went to live with our friend Rev. Mr. Williams; but, both because his room was not sufficient for a family for a longer time, and because, in case of sudden danger, his place on the outskirts of the foreign settlement is too exposed for a family with little children, I rented a house on the Island Desima, which is the safest place in Nagasaki. Here we now live. My teacher comes as usual, and I have nearly daily intercourse with my former pupils, of whom more in my next. Our house-rent is very high, forty dollars per month; yet it is less than most of the foreign houses here, of which there are not many for rent. Moreover, it is only for a time, and a short time I hope. Although at this place we have no treaty-right to live anywhere outside of the foreign quarter or Desima, yet I am sure that there will be no serious objection made to our moving back to our former dwelling, at the former rent of eighteen dollars per month, as soon as the troubles are settled. I have just sent Mr. Brown my account for the present year, and am glad to find, notwithstanding our moving about and by the kindness of our friends at Shanghai, the total expenses will not exceed those of previous years.²⁹

1864, MAY 5, Aden.

Bishop Boone.

P & O S.S. Candia, Aden, May 5, 1864.

My Dear Brother: You will be surprised to hear from me at this point: it is owing to our having encountered on the 29th of April a cyclone, when on our voyage from this place to Ceylon, and being obliged to put back. For many hours we were in imminent danger, but God has mercifully delivered us.

Our first danger was that of getting into the centre of the cyclone; from this we were delivered by the captain lying-to on the right tack, after our fires were put out and our ship helpless. Our second danger was from a lee shore, towards which we were drifting until the wind shifted to the South. Our third was of foundering. During the height of the gale, we took on board an immense quantity of water; it was seven feet in the engine room, and put out all our fires. From this danger we were rescued by the most vigorous pumping and baling of all hands on board, passengers as well as crew.

I never saw a ship on board of which everything was so complete a wreck. The water was so deep in the cabins on the lee side as to float the trunks, and they were beaten to pieces against each other. I was on this side, and things are knocked to pieces and spoiled. My loss in money is at least £50, not to mention old Bibles and mementoes, that are beyond all computation. Our last danger was from pestilence or ship-fever. You can have no idea of the smell from such masses of wet leather-trunks and decaying clothes, etc., etc.; added to which, we had dead rats, poultry, etc.; to crown all, three of the native crew were taken down with the small-pox. For two hours, it was the expectation of everyone on board that we must be lost; it was a very solemn time; the passengers behaved admirably; we had a thanksgiving service on the first of May. I made an address, and many have told me they were much affected, and I am still trying to improve the situation.

You will be anxious to learn how my health has fared during all these troubles. Strange to say, I have been better ever since the day of the storm. Our ship is repairing, and we expect to go on in four or five days. I shall lose a fortnight by this storm, and shall not reach Shanghai, until the 14th of June, instead of the 30th of May, as I expected.

I am very anxious to learn how things are going on at Shanghai.³⁰

1864, MAY 6, Aden.

Bishop Boone, to his sons in America.

P & O Steamer, Candia, at Aden. May 6th, 1864.

My beloved boys, The incidents of our life are very checkered. Instead of being at Point de Galle on the Island of Ceylon as I had expected today, I am here again at Aden which we left ten days ago. On April 29th we encountered a severe cyclone and were obliged to put back. For many hours we were in imminent danger. We were near the center of the cyclone and when we got out of that were in danger from gloating onto the lee shore until the wind shifted to the South. We nearly foundered for at the height of the gale we took on board an immense amount of H₂O. It was seven feet in the engine room and put out all the fires. From this danger we were rescued by all hands on board, passengers and crew, bailing and

29 *Spirit of Missions*, Vol 29 No 5, May 1864, p. 116.

30 *Spirit of Missions*, Vol 29 No 7, July 1864, pp 181-182, *Church Journal*, New York, 6 July 1864.

pumping. I never saw a ship on board of which everything was so complete a wreck. The water was so deep in the cabins on the lee side as to float the trunks and they were beaten to pieces. I was on that side and my things were knocked to pieces. All my clothers and spoiled and my new robes, just purchased in London for twenty pournds, ruined. But what I care most for is what money cannot replace, my Bible with its thousands of associations connected with it and other heart measures. I assure you, however, that there was no murmuring on board. There is such a lively sense among us all of the great mercy of God in sparing our lives that earthly goods seem as naught.

It is solemn to stare death in the face and this I did for two hours with only one care in mind, the fate of my precious little Robbie. For myself, it seemed to offer nothing but a weary release from a weary warfare. I was journeying to a desolate house, with a diseased body that will probably never be well again, whose daily aches and pains are a heavy burden. But, sinful as I am, I have no doubt that I am accepted by my Heavenly Father in His Beloved Son and that He knows what is best. All you children seem old enough now to get along, with God's blessing, without my further care, except my previous little Benjamin. You can conceive, my darling boys, what a precious comfort it is to me to regard you both as sincere believers, those who with Mary have "chosen the better part"—the good portion which shall not be taken away. If I arrive in Shanghai I shall immediately prepare a new will, now that your mother is gone, so you will all be provided for. I have a strong impression on my mind that I have only a short time to live and I desire to set my house in order.

I shall be very anxious to hear from you both on my arrival at Shanghai, as I regard you both in a very important crisis of your eternal history. I am much in prayer for you and think of you both constantly. Do not, dear Willie, relax into idleness. Gird your loins for a long and earnest life work. Let my dear Tommy strive to become daily more and more confirmed on the faith of our Lord Jesus Christ. My kindest love to Miss Haines and to all at Mrs. Doremus' and Mr. Nixon's. God Almighty bless and keep you both. Write me fully of your progress and tell me fully of all our friends North and South—but don't take up your precious space on politics! Your affectionate father,
Wm. J. Boone.³¹

1864, MAY 16, Off Ceylon, SS Candia.

Captain and Passengers thank Bishop Boone.

S.S. "Candia," Off Ceylon, 16th May, 1864.

Dear Bishop boone,—As at Ceylon so many of us will separate to proceed to our respective destinations, we must look upon our arrival there as the close of a more than ordinary eventful voyage during which you have been associated with us, not simply as a fellow passenger, but as our Minister. We take this opportunity, therefore, of requesting your acceptance of a Bible, as a mark of our affection and esteem, and of the way in which you performed your duties as a Christian Minister, whilst suffering much from bad health during a period of great danger (19th and 30 April last) and throughout this protracted voyage.

We regret exceedingly the bad state of health, and the suffering with which you have been afflicted, aggravated probably by the circumstances just alluded to, and trust by the mercy of God you may be speedily restored to fulfil the duties of that high station in His Ministry which you have so long and worthily held.

We remain, Dear Bishop Boone, Your sincere friends and well wishers,'

J. S. Castle, Commander and five other Officers.

W. Hutchinson, Major, and thirty-three other passengers.³²

1864, MAY 17, Off Ceylon, SS Candia.

Bishop Boone's reply to Captain and Passengers.

S.S. "Candia," Off Ceylon, 17th May, 1864.

My Dear Friends,—I am much indebted to your for the very kind letter I have just received, and the present connected with it. Our voyage has indeed been an eventful one, and will perhaps never be forgotten by any of us.

31 Boone 1975, op cit, pp 253-255.

32 *North China Herald*, 23 July 1864, p. 118.

I am much gratified to learn that I have gained your “affection and esteem” as a Minister of God among you, in such a time of trial.

I shall set a great value upon the Bible with which you present me. It will serve both as a remembrance of God’s preserving mercy, and of your kind and affectionate sympathy, during a season of great bodily weakness.

I avail myself of this occasion to thank you again for your considerate care of me. I pray God to be with you during the remainder of your lives. May every recollection of his mercy to us on the 29th April last, be attended to with such quickening grace, that we all, when the great voyage of life is ended, may meet again in the haven of eternal rest.

I am, Sincerely and affectionately yours,

Wm. J. Boone.³³

1864, MAY 31, Singapore.

Bishop Boone.

In a letter from Singapore, dated May 31st, 1864, Bishop Boone says:

“Since I last wrote you I have been seriously ill, and though I am much better, I still suffer much pain. I am, however, gaining strength, and I hope to be able to go right on to Shanghai. Should I be ill again, I shall most probably stop at Hong Kong, and try Macao for a while; but I hope this will not be necessary, as I am most anxious to get at my post.”³⁴

1864, JUNE 21.

Rev. Elliott Thomson re Bishop Boone.

In a letter dated June 21st, 1864, the Rev. E. H. Thompson writes: "I had hoped that Bishop Boone would have written our mission letter for this mail. The Bishop arrived here on the 13th instant, very ill from the effects of his long journey. We were truly glad to see him again amongst us, but it was sad to see him so feeble and worn. He is looking somewhat better, but the improvement is very slow. He has the best medical attendance that Shanghai can afford, and with the care and rest of home, with God's blessing, we trust he will soon grow strong again. Though he is very weak, he is cheerful and very resigned, and sees his many friends who come to make kind inquiries. He is sleeping near me as I write this, and I suppose will send you a word if he is awake in time.

DEATH OF BISHOP BOONE.

Just at the moment of going to press, we learn, from the Rev. Mr. Thompson, the mournful intelligence of the death of Bishop Boone. Mr. Thompson says: "The Bishop passed quietly away to his eternal reward on Sunday afternoon, July seventeenth. Dr. Henry Boone, (the Bishop's son,) Dr. Hay, and myself were the only foreigners present. At the time he bade us farewell, he said he enjoyed perfect peace, and confidence in his attaining the promises."³⁵

1864, JULY 16, Shanghai.

Dr. Henry Boone to William Boone.

My dear Willie, Three days ago Mr. Thomson gave Father the Holy Communion and a few friends came to join in the service. He made the responses and joined in all the prayers. After the service was over he said his life had been that of an unprofitable servant, but he looked forward to passing from the world as going to join those who had preceded him to the world above. That he had neither a doubt nor a fear but put his trust in God. He then urged us all to care for our eternal welfare and not to follow the things of this world to draw us off from religious duties. That night his mind began, for the first time, to wander and since then he has slept a good deal and talked to himself at times, but when addressed rouses up and understands what is said to him. Oh, it is a great comfort to me that I am here with him to nurse and watch over him. He has had all the comforts that he wishes—I have seen all his food prepared and have

33 *North China Herald*, 23 July 1864, p. 118.

34 *Spirit of Missions*, Vol 29 No 9, September 1864, p. 251.

35 *Spirit of Missions*, Vol 29 No 10, October 1864, p. 291.

given him the best of everything. He has an excellent nurse and Mr. Thomson, Mr. Wong Hung-chai and I are with him all the time. Your fond brother,
H. W. Boone.³⁶

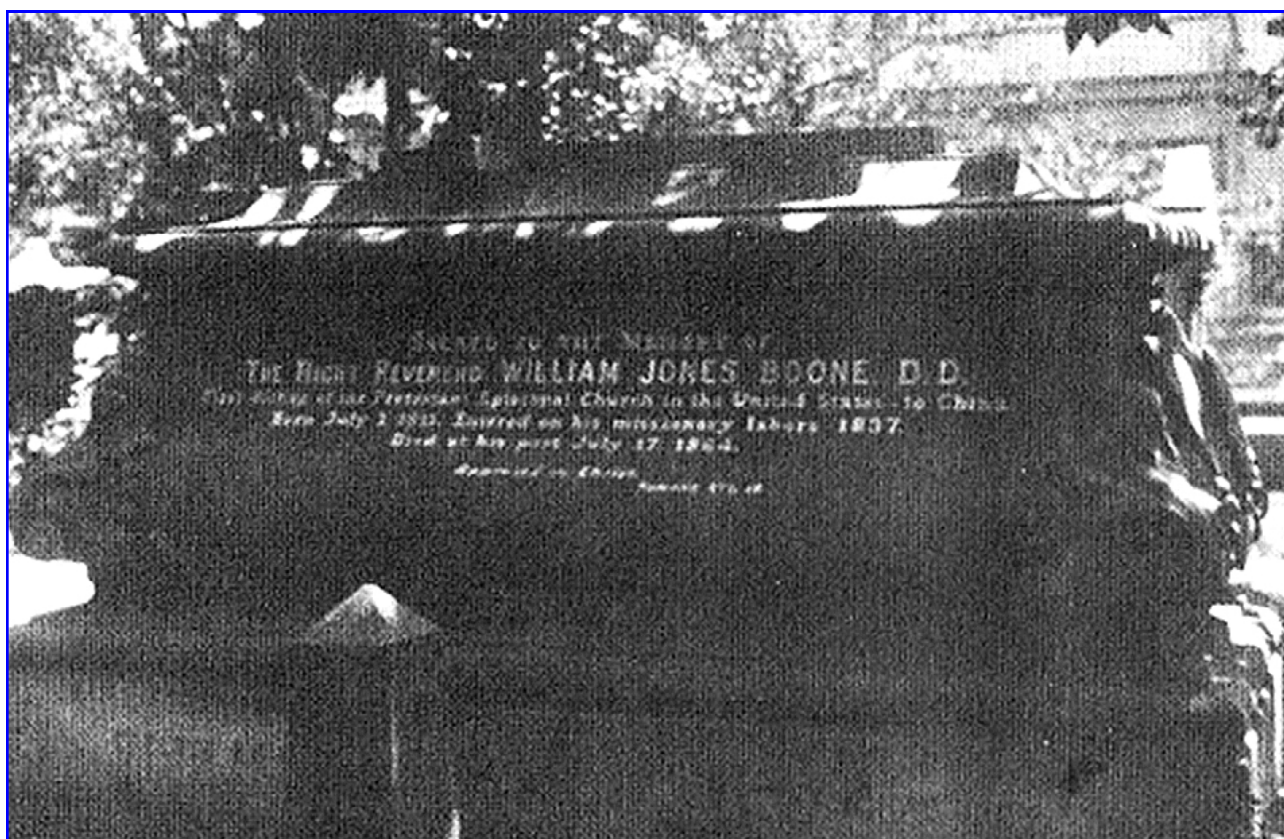
1864, JULY 17, Shanghai.

George W. Seward, Consul-General.

DEPARTMENT OF STATE, WASHINGTON, OCTOBER 20, 1864.

Information has been received at this department from Mr. George F. Seward, the Consul-General of the United States at Shanghai, of the death, on the 17th of July, 1864, at that place, of the Right Reverend Bishop William Jones Boone, formerly resident at Charleston, S. C.³⁷

**Tomb of Bishop William Jones Boone.
Shantung Road Cemetery, Shanghai. Now destroyed.**



36 Boone 1975, op cit, pp 258-259.

37 *Evening Star*, (Washington DC, 21 October 1864.

1864, JULY 20, Shanghai.

Death of Bishop Boone.

Shanghai, China, July 20th, 1864.

Messrs. Editors:—As a constant reader of your paper, in a far-off land, I have noted with interest the items of Church intelligence from different parts of the world, and thought, at times, that I could contribute a quota from this place regarding affairs distinct from those recorded especially through Missionary channels. It is with the greatest regret that I find these intentions first carried out when I have to record the greatest calamity in the East since I have been here—**the death of Bishop Boone—which took place on the Eighth Sunday after Trinity, July 17th.**

The last numbers of your paper, received from home, contained accounts of his projected return to this country, and he duly arrived on the 13th of June, after a long and trying passage. He was very ill, and although rallying from time to time, grew worse until he passed away. His remains were followed to the grave by a considerable number of the foreign residents and quite a large body of Chinese. There can surely be no danger that a life like that of Bishop Boone, and an end so truly that of the Christian warrior, dying at the post of duty, will fail of appreciation and commemoration at the hands of the members of the Church whose representative he was, and with willing hearts and able pens, as there will be surely be among those in high places, to write his obituary, and chronicle the good works which survive him, it only devolves upon a representative of the few American Churchmen in this empire, and the foreign residents generally, to record a heartfelt testimony to the kindness and eminent services rendered them by him—their admiration of his character, and their sense of the great loss that they have sustained. As person friend, living some years in the same place, seeing him daily engaged in works of charity and mercy—preaching to the well, comforting, as few could, the sick; soothing the dying, and burying the dead—all in addition to the engrossing Missionary duties, I cannot dwell too strongly on the loss that we have sustained.

Some months since a letter writer here said of the Bishop that “his hand was open to the needy”; the least praise, surely, that could be accorded to him. A far more telling paragraph could have been made up with a sketch of this good man, inform before his time, and suffering from sickness—wandering up and down the riverside, exposed to the rays of a sun that sends strong men down without a moment’s warning—searching for a public house in which he had *heard* a poor negro was dying unattended. I might, too, say something conclusive in relation to the political views of the Bishop, on which the same writer (as quoted in your own paper) gave his ideas, but as nothing need be added to the reply, also published by you, I forbear doing so, and revert, instead, to a coincidence much more appropriate to mention here. While sitting in the Bishop’s study, waiting for my last sight of him, I took up a book which proved to be “Doane’s Keble,” given him when embarking from Boston, in 1837, by the reverend Crosswell, and on the fly-leaf, in that excellent man’s own writing, were the lines addressed by him to the Bishop. Twenty-seven years after, and 15,000 miles away, I read the beautiful closing verse:

And when ‘tis o’er—
The stormy passage of our life—may we
Meet in that land where he has gone before,
Without a sea,”—

A wish in a few hours surely fulfilled...

A. A. H.³⁸

1864, JULY 21, Shanghai.

Dr. Henry Boone to William Boone.

My dear Willie, Since my last letter was sent to you our beloved father has gone from this to a better world. On Saturday night the 16th, I was sitting up with him when he made an exclamation. I leaned over him and he looked at me, took my hand and pressed it. That what the last time I think he knew anyone. At ten minutes before two p.m. on Sunday, the 17th, he breathed his last without a struggle. Monday eve he was buried. The funeral services were held in his own church and we went to the cemetery followed by a very large number of the community—for many persons here sorrow over his loss. My brother, I feel drawn to you in our loss. Your attached brother,
H. W. Boone.³⁹

38 *Church Journal*, New York, 5 October 1864.

39 Boone 1975, op cit, p. 260.

1864, JULY 21, Shanghai.

Rev. Elliott H. Thompson.

Death of Bishop Boone.

Shanghai, China, July 21st, 1864.

Rev. S. D. Denison:

My Dear Brother: In my letter of last week I wrote you of the dangerous illness of our dear Bishop. Now I have to announce the sad event of his death. The Bishop passed quietly away to his eternal reward on Sunday afternoon, the seventeenth of July. Dr. Henry Boone, Dr. Hay, and myself were the only foreigners present. He had been insensible for two days previous from utter weakness, yet he did not appear to suffer much; he had had but little pain for more than a week.

On the Monday previous to his death I had the sad but comforting duty to administer to him the Holy Communion; the Rev. Mr. Michell, Wong Chai, Mr. Hays, Dr. Boone, and others were present. After partaking, he gave all a few words of most earnest exhortation, and bade all farewell, saying he then enjoyed perfect peace and confidence in his attaining the promises, charging us to seek till we possessed the same. He then dismissed all with a blessing.

It was his intention to speak more particularly to us of his household, but he grew weak so rapidly that the opportunity passed, which I most deeply regret. I asked him some days before if there was any word he would like to send, and he said no, that he had written letters, and he wanted those to be his last words. Thus, my dear brother, our beloved Bishop, our father in the Lord, our staff and stay, is taken from us in joy and peace, it is true. But how sad and bereft I feel and all feel, you cannot realize! I felt, if it was the Lord's will, I should like to have gone also. All the cares of the last fall have rolled back upon me, without the hope I then had that the Bishop will soon be here and take all in hand. I have said in my former letter that mine had been a sad field, and at each loss I have hoped this is the lowest stage; the Lord will surely now give us his blessing.

I must now turn to business, for there are many things pressing, and I want advices from home as soon as possible.

In the first place, I send you a statement of the condition of the Mission at the time of the Bishop's death.

The whole number of baptisms from 1846 to July first, 1864, is as follows:

Whole number of Baptisms, 148—Adults, 132; Children, 16: Total, 148.

To July, 1864—

Died, 52 ; not in connection, 27;

Absent from Shanghai, 3;

Adults in connection, 51; Baptized Children, 15 : Total, 148.

This does not include any foreign communicants .

Report for last eight months, that is, from the time Bishop Boone left to July first, 1864 :

Baptisms — Adults, 6; Children, 2: Total, 8.

Marriages — Native, 2; Foreign, 3: Total, 5.

Deaths—Adults: Native, 5; Foreign, 3; Children, Native, 1: Total, 9.

Schools—Day-Schools for Boys, 4; Pupils, 108.

Day-Schools for Girls, 3 ;Pupils, 51. Total, 159.

Ministers and Teachers—Two Presbyters, one Foreign and one Native, 2 ;

Candidate for Holy Orders, 1;

Catechist, 1 : Total, 4.

Catechumens preparing for baptism, 8.

For eight months: Contributions to Alms about \$60; Contributions to Funerals, etc., \$15: Total, \$75.

One school for boys is supported by a native member.

There is also the Deacon and Church members of the English Church Mission, that is under our care in a measure; one deacon, sixteen communicants, two schools; a boarding-school for boys, and a day-school for girls. The latter, owing to pressure of other duties in me, I have got Mrs. Muirhead, an English missionary's wife, to take charge of the examination. The boys' school I have charge of myself.

Wong Chai has charge of two of the boys' schools and the church in the city. We have preaching every day at the city church, except Wednesdays, on which days there is a meeting for the members. Our new station back of us I have not yet got into operation; they are putting the house in order today. We have our usual service in the chapel here on the Mission premises.

My time, then, is given to the schools and preaching, as out-door work. But on the forenoons of four days in the week I work on the translation of the Scriptures into the dialect of this place, the same work on which our dear Bishop spent so much time, together with Mr. Keith. We, myself and some of the other American missionaries, are only trying to complete what they began.

In concluding this, I would add one word in commendation of our Presbyter, Wong Chai. He is faithful, and works on amid the many trials by which we are surrounded, and those also which are peculiar to him as a native. He is a great comfort to me, a kind friend, and ready always to help and to work. I would especially commend him to the prayers of the Church.

I send this brief statement of the state of the Mission, hoping it may insome measure be a help in your future action.⁴⁰

1864, SEPTEMBER.

Foreign Missions Committee—Pekin.

In the Annual Report of the Missionaries of the American Board in China, published in the August number of the *Missionary Herald*, we find the following: "In Peking, a wide door is opened for the preaching of the Gospel, and the climate is singularly healthful. Six missionaries have taken up their abode in that city during the year, three places of residence have been purchased for the location of missions, two schools have been opened, and two chapels rented, all without opposition from the Government. The people of the place are willing to hear, free from prejudice to a great degree, and, what is remarkable in China, women form a considerable part of the audiences."

One of these missionaries is of our own Church, two of the English Church, two of the London Missionary Society, and one of the American Board.⁴¹

1864, SEPTEMBER.

Rev. John Liggins.

CHINA, NORTH AND SOUTH.

We give place to the following communication, in which the writer, who is a Missionary of the Board, gives his views on a subject which has, for some time past, engaged the attention of the Foreign Committee:

MEN NEEDED FOR CHINA.

We trust the time is not distant when our Mission in China will be strengthened by the sending forth of additional laborers. Bishop Boone, and the Rev. Messrs. Thomson and Schereschewsky, are all the foreign laborers we now have in that vast field. Large cities and immense provinces are now opened in the north of China, where the climate is as healthy as it is in New York, and where the people are found to be superior, and more inclined to receive the Gospel than in the cities of the South which have been hitherto occupied.

TERM OF LIFE IN THE NORTH AND IN THE SOUTH.

Tho Rev. Mr. Blodgett, a Missionary of the American Board, has recently visited a cemetery of Roman Catholic priests at Peking, and made some notes of their residence in China. "Of twenty-six priests whose remains were interred there, *the average term of life in China was twenty-four years, and the average total of life was sixty years.* The average age for entering the field was thirty-five years. No settled minister who feels inwardly called to the Missionary work, need be detained by his age from coming to China, if he be not above thirty or thirty-five." Peking is in the province of Chihli, which is situated between the thirty-eighth and forty-third degrees of north latitude. Nankin is about thirty-three degrees north; and in the province in which Nankin is situated, the average term of labor of the Jesuit priests was but eleven years, as Mr. Blodgett ascertained in a similar way. But all the Protestant Missionaries have

40 *Spirit of Missions*, Vol 29 Nos 11-12, November-December 1864, pp 386-387.

41 *Spirit of Missions*, Vol 29 No 9, September 1864, p. 247.

until recently been compelled to labor in cities, which are south from Nankin, and the average term of Protestant Missionary life has been but five years. We give the latitude of the "Five Ports" which have been occupied by them. Shanghai, thirty-two; Ningpo, thirty; Fuhchau, twenty-six; Amoy, twenty-four; Canton, twenty-three. What has added to the unhealthiness of these southern cities is, that they are surrounded by malaria-producing rice-fields, the fruitful source of the fevers which have laid the Missionaries low. Some of the Northern provinces are free from these rice-fields, and are mountainous in their character.

MISSIONARIES ARE GOING, AND SHOULD GO NORTHWARD.

Now that they have the treaty right of going to these salubrious northern provinces, the Missionaries of nearly all the Societies represented in China are moving northward. And they would be acting very injudiciously if they did not. Why should they continue laboring in a part of the empire where the average term of Missionary life is only five years, when another part is opened which is equally populous and equally needs the Gospel, and where the average term of labor is twenty-four years? Why should they continue their labors in the pestilential South, when more important fields are opened in the healthy north? The centre of political, literary, and religious influence in China, is in the north, and not in the south. There is more intelligence, manliness, and strength of character in the northern, than in the southern Chinese. The language spoken in the north is the standard of correct speaking. The embassies and caravans from Tibet, Manchuria, Mongolia, and Corea, congregate in the north and not in the south, and we may influence those countries best from that quarter. The northern Chinese will see fewer unprincipled traders and profane sailors from Christian countries, than the southern.

SHANGHAI A MOST DISCOURAGING FIELD.

The difficulties of the navigation, and the absence of good ports on the northern coast, will cause Shanghai to be the great tea, silk, and opium mart. There the Chinese will continue to point the Missionaries to the palatial residences of the opium-traders, and tell them to go in there and convert those who are enriching themselves on the ruin of the Chinese, and then they will listen to them. We firmly believe Shanghai to be now the worst place in all China for carrying on Missionary operations. An American missionary who has lately visited the various cities where Missionaries are laboring, says: "Shanghai is by far the most discouraging Mission station in China." Our own Mission has had but about one hundred converts in all; and his number, small as it is, is about twice as many as the English Church Mission has had at the same place. Missionaries of the American Board, and of the American Presbyterian Church, number even fewer converts than those of the English Church. Shanghai being the most northern of the Five Ports opened by the treaties of 1842, and its people being less troublesome and turbulent than the Cantonese, it seemed to promise well when it was selected by Bishop Boone for our Mission Station. But owing to the great influx of the opium-traders, and other opposing, and unexpected causes, that promise has not been realized.

OPINION OF THE ENGLISH CHURCH MISSIONARY SOCIETY.

The **Church Missionary Record** for June, 1864, says: "Shanghai is not now a promising field of labor. It is a city of bustle, trade, and adventure; half a trading settlement and half an European garrison. The European population is of a very mixed character, and there is growing demoralization." Since this great influx of foreign traders and soldiers, and the coming there of multitudes of the natives from the troubled districts, provisions and other commodities have become very dear and scarce; and Missions will have to be carried on at much greater expense there than elsewhere.

AN EXTREMELY UNHEALTHY PLACE.

The congregating there of such a heterogeneous mass of natives and foreigners, who have but insufficient accommodation, has made Shanghai more than ever unhealthy. Small-pox and other diseases have been fearfully prevalent during the last two or three years. Our own Mission has suffered much. Mrs. Boone and Miss C. E. Jones have died. Rev. Mr. Thompson has been quite unwell. Miss E. Jones and Miss Conover could not stay there. Some of the most promising converts and children have also died. A foreign resident at Shanghai, writing to a member of the Foreign Committee, says: "I never in my life saw any thing like the fatality that has seemed to follow up the operations of our Mission in this place."

THE NORTHERN CITIES SHOULD BE OCCUPIED, ESPECIALLY PEKIN.

And shall we continue sending missionaries to so unpromising, so unhealthy, so expensive a place, when in the salubrious north, the great cities of Tientsin, Chefoo, and Tungchau are opened? Nay, when we can even occupy Peking itself with its 2,000,000 of inhabitants and its adaptedness for being the headquarters

of Missionary operations? Such, we are glad to know, is not the intention of the Foreign Committee or of Bishop Boone. Missionaries are wanted, but they are wanted for Peking and Chefoo, and not for Shanghai.

WHAT SHOULD BE DONE IN THE SOUTH.

But some one will perhaps ask: "Are the native converts in the south of China to be deserted?" No, by no means. Let these converts be placed, as far as it is at all expedient, under the care of native pastors and catechists, and where it is not judged expedient to leave them at once entirely under such care, let one foreign Missionary remain—the one who has enjoyed the best health there, and is most familiar with the language spoken there. Dr. Anderson, and others experienced in missionary matters, are of the opinion that **Protestant Missionaries have kept the native pastors too much in a state of tutelage**, and prevented them from occupying positions in which their powers would be developed. The native pastors in Madagascar were not given responsible positions before the persecutions. But when foreigners were all driven from the country, then these native pastors were found equal to the emergency; and when those foreign Missionaries were allowed back again, after an absence of twenty years, they found the Malagasy church ten times as strong as when they left it.

And now that the providence of God is calling us to the north of China, let us put the native pastors in the south in charge of the native converts. Let us throw them more upon their own resources; or we should rather say, let us cause them to depend less upon human and more upon Divine help. But even if all the Missionaries should leave the south of China, (which is by no means advocated,) the Chinese Christians would not be in the same circumstances as were the Malagasy disciples. At each of the consular ports of China, there is an English or American chaplain. At Shanghai there is a chaplain for the English mercantile community, and another for the seamen. The American merchants have also made arrangements for having the services of a chaplain. These clergymen, besides laboring for the spiritual well-being of the foreign residents could also have some oversight of the native Christians, and aid to some extent the native pastors. The true policy would seem to be, to increase the number of these chaplains as the foreign community increases; to put the native Christians under native pastors; and for all new Missionaries to go to the north, as well as the Missionaries who are now in China, whose health is not good in the south.

MESSRS. SCHERESCHEWSKY AND SMITH.

Our Missionary, the Rev. Mr. Schereschewsky, having acquired the language spoken at Peking, is already engaged in preaching and teaching, and also in important labors of translation. One or two ordained Missionaries ought to be sent at once to labor with him in that vast city.

The Rev. Dudley D. Smith, we understand, expects soon to return to the city of Chefoo in the adjoining province of Shantung, where Mr. Smith writes: "The climate is equable and pleasant, and has been declared by some who have visited the country to be the finest in the world." Well would it be if two or three additional laborers were to accompany Mr. Smith on his return to his chosen field of labor. Shantung contains twenty-nine millions, and Chihli, the province in which Peking is, has thirty-six millions of inhabitants. Will not some of our Candidates for Orders and younger Clergy seriously and prayerfully consider the question of going to these inviting fields, there to labor for the glory of their Divine Master, and the good of the myriads of souls who are there perishing for lack of knowledge? Will there not be at least a few who, possessed of a Pauline spirit, will say: "So will I strive to preach the Gospel, not where Christ is named, lest I build upon another man's foundation?" Or shall we continue to have lamentable evidence that there is very little of this Pauline spirit in the Church? J. L. [John Liggins].⁴²

1864, SEPTEMBER 3, Shanghai.

Rev. Elliot H. Thomson.

CHINA.—The Rev. Mr. Thompson [sic] writing September third, says: All is going on very well in the Mission—the schools and the preaching being well attended. I suppose the Bishop wrote ere he was taken away, of Yooung Kiung having become a candidate for the ministry. I had four baptisms on Sunday last, and Chai hopes to have three ere long.

Few persons have felt Bishop Boone's death more keenly than our Chinese Presbyterian, the Rev. Wong Kong Chai. He has been intimately acquainted with the Bishop for twenty-two years, and his reverence

42 *Spirit of Missions*, Vol 29 No 9, September 1864, pp 237-240. See also Liggins, Rev. John, *The Great Value and Success of Foreign Missions*, (New York, The Baker and Taylor Co, 1888).

for his character, and affection toward him as his friend and spiritual father, have been very great. He was successively baptized, confirmed, and ordained by the Bishop, and in a letter which we have received from him, he thus testifies as to the estimation in which his departed friend is held by the Chinese Christians: "*He will be forever remembered among us Chinese as a faithful shepherd of Christ's sheep, and a consistent Missionary Bishop. He had a will to labor for souls; and even to die for the Chinese he looked upon as gain.*"

The Rev. J. S. Burdon, of the English Church Missionary Society, who has for several months past been associated at Peking with the Rev. Mr. Edkins, and our own Missionary, the Rev. Mr. Schereschewsky, in making a translation of the Bible into the Mandarin or Court dialect, has been compelled to return to England. The Rev. William A. P. Martin, D.D., of the American Presbyterian Mission, has been invited to take part in the work, and is now doing so. These three missionaries are all distinguished for their proficiency in this dialect. Dr. Martin, in a recent letter, says: "This is the most extensive and cultivated of all the spoken dialects. In this last sentence I have expressed in a word all that is required to vindicate the undertaking. No argument is needed to prove that the sacred Scriptures ought to be enabled to deliver their message from God in the most 'extensive and cultivated' of the dialects of China. As the extent of this dialect, it prevails through all the provinces from the Great Wall to the banks of the *Yang-tse-Kiang*, and as to cultivation, it has been written for centuries in the common character, and contains a literature of its own. Books in this dialect are read by multitudes to whom those in the learned language is wholly sealed. It is not too much to say, that in this belt of provinces the Bible in Mandarin will find ten readers where the version in the higher style will find one. For North China, the people's must be in Mandarin."⁴³

1864, SEPTEMBER 10, Peking.

Rev. Dr. S. Wells Williams: Death of Bishop Boone.

As our readers are doubtless aware, S. Wells Williams, LL.D., is one of the most experienced as well as one of the ablest of the American missionaries in China. From him we have received the following letter on the exalted character and eminent services of the late Bishop Boone. The testimony of Dr. Williams as to the linguistic abilities of Bishop Boone, his knowledge of Chinese literature, and his eminent services in Biblical translation, is especially valuable, coming, as it does, from one who is himself an able linguist and the author of various works on the Chinese language and literature. The letter is dated, Peking, September 10th, 1864.

The death of Bishop Boone has left such a vacancy in our missionary force in China, as well as so weakened your mission at Shanghai, that it is a public loss to all who seek the good of this people. From the day when he reached Macao, some time in 1840, almost to the day of his death, it was my pleasure to know him, and privilege to be frequently with him; and a short visit at my house in Macao, in April, 1863, with Mrs. Boone, for her health, added to the estimate of his worth, and proved to be the conclusion of our long friendship. I desire to join my sorrow with yours at the departure of such a standard-bearer, and my earnest prayers to the Lord of the harvest to soon supply his place.

Bishop Boone's services have been great for the cause of Christ among this people, as the pages of *The Spirit of Missions* testify; but his influence was felt in the community where he lived in every good work; and his words, in the promotion of objects of public utility and morality, were generally the guide of all with him. His chief literary performance in the mission cause is, perhaps, his two essays upon the best word for 'God' in Chinese, which contain those arguments in favor of *shin* and *ling*, for God and Spirit, that have not yet been invalidated nor improved by any writer who has followed him. The question as to the use of these or other words to denote these two very important theological terms, still agitates Protestant missionaries and their disciples, and Bishop Boone's two essays contain the whole gist of the argument, and stand the test of the sharpest criticism. His aid and counsel in the revision of the translation of the Scriptures were fully appreciated by the translators, Drs. Bridgman and Culbertson; and his own labors in rendering the text into the colloquial local dialect of Shanghai were not small.⁴⁴ Among other

43 *Spirit of Missions*, Vol 30 No 1, January 1865, p. 36. *Church Journal*, New York, 11 January 1865.

44 "Not long before his death Bishop Boone said to Archdeacon Thomson, 'After the essays have been published, Dr. Medhurst was one occasion at my house, and we had a free conversation on the subject, and he conceded that I was right, and agreed to give up the use of *Shang-ti* and use *Shin*. But he subsequently told me that when he went home and announced his decision to his colleagues, Dr. Lockhart said, 'You shall not do it; you shall not use that

products of his pen, an able article in the Chinese Repository, Vol. IX., for 1840, is indicative of his knowledge of Chinese literature; in this essay he proved the accuracy of the early Chinese astronomers, and the great value of their observations.

As a pastor in the Church of Christ, he fulfilled his ministry, both to natives and foreigners, in a most acceptable manner, and esteemed it his highest privilege to declare the glad tidings to all who would hear him. Here, perhaps, was his fittest place, and his name will long be remembered by the people of Shanghai.

I mourn his death as a dear friend; and when I look back through the twenty-four years we have spent together in mission service in China, and how pleasant and profitable to me have been our meetings and correspondence, it is with a feeling—now that all are ended—that I did not prize them enough. When he landed in China, all Protestant missionaries were crowded together at Macao, and now they occupy twenty stations, located between Peking and Canton, and the openings are so numerous for more laborers as to prove chiefly how much easier it is for the Church to pray, "Thy kingdom come," than it is to go up and occupy the land before it. We wonder that so much has been done by so few laborers, but that too proves that God works not by many or by few; and the present is only the beginning of the great things He has in store for China and her millions. In this blessed work, Bishop Boone was a hearty and devoted laborer, and his reward is with him, while his example and labors remain to his successors.⁴⁵

1864, OCTOBER 4, Cleveland.

Twenty-Ninth Annual Meeting of the PEC Board of Missions.

Resolved. That the Board hereby expresses its grateful appreciation of the labors of the Rev. Mr. Tenny, in the preparation and publication of the Memoirs of Mrs. C. P. Keith [Miss Tenney] late missionary at Shanghai.

Resolved. That in view of the value of this work, as an efficient auxiliary in promoting a more lively interest in the cause of Foreign Missions, this Board respectfully requests the parochial clergy throughout the Church to aid in securing its general dissemination.⁴⁶

1864, OCTOBER 4, Cleveland.

Resolutions of the Foreign Missions Committee re Bishop Boone.

The Rev. Mr. Abercrombie moved the following resolution:

Resolved, That one hundred copies of the Annual Reports of the Missionary Bishops of Oregon, the North-West, China, and Africa, beprinted for the use of the members of the Board at the opening of its session.

On motion of the Rev. Dr. Carder, the resolution was laid on the table.

The Assistant Bishop of Pennsylvania, chairman of the special committee on resolutions, touching the death of Bishop Boone, presented the following resolutions, which were unanimously adopted; the members of the Board, as a further mark of respect, standing when the vote was taken:

It has pleased Almighty God to remove from the scene of his earthly labors the Rt. Rev. Wm. Jones Boone, D.D., the first Missionary Bishop of China. While the Board, desires to say before God, "Thy will be done," and to pray that his death may teach us the solemn lesson, "Be ye also ready," it becomes it to put on record a minute expressive of its sense of his services and of the greatness of its loss. Be it therefore.

Resolved, That this Board would render thanks to God that he raised up so valuable a missionary, endowed him with such singular qualifications, placed him in so responsible a position, and gave him such favor and acceptance in all his relations as a missionary and as a Bishop, so that his whole missionary life of twenty-eight years has been one continued work of zeal and faith and love for the cause of Christ.

American term!" "An otherwise unsubstantiated report in Garritt, J. C. *Jubilee Papers of the Central China Presbyterian Mission, 1844-1894*, (Shanghai, American Presbyterian Mission Press, 1895), p. 37.

45 *Spirit of Missions*, Vol 30 No 2, February 1865, pp 72-73.

46 *Spirit of Missions*, Vol 29 No 11-12, November-December 1864, p. 311.

Resolved, That the Board cherishes a grateful remembrance of the entire consecration to his Master's work which marked Bishop Boone's career, and of the wise plans and the judicious agencies which he put in operation for the success of the mission; and also bears testimony to harmony of action between Bishop Boone and the Foreign Committee, uninterrupted by a single misunderstanding; and to the admirable manner in which he discharged his duties as a Missionary Bishop, laden with so many burdens and responsibilities.

Resolved, That so far from being discouraged by this sad event, the Church is bound still to go forward in the work of evangelizing China and Japan; and that the fall of our standard-bearer there should cause us to plead more mightily with God to raise up another who shall bear still further forward, and hold still higher up the work which this Board seeks to carry out in those distant lands.⁴⁷

1864, OCTOBER 4, Cleveland.

Review of Foreign Committee Report by PEC Board of Missions.

The foresight of the Foreign Committee and of Bishop Boone in providing ample accommodations for the mission in Shanghai during prosperous years, has, under the divine blessing, saved that mission in this year, when the transmission of funds at current rates of exchange would have been ruinous to our Treasury...

Our mission, in China has been sadly tried during the past year. The Church mourns that death has been so busy in that narrow circle of faithful laborers. Our deepest sympathies are with those who survive; our earnest prayers are, that God our Saviour will give them wisdom, patience, and his loving support. But it may be that these afflictions are preparing the way for a more speedy removal of our mission to the north or the interior of China, where the field opens attractively, and from which former obstacles have been most providentially removed. We would encourage the Foreign Committee, in their policy, at the earliest moment to take possession of a more interior station as a centre for missionary labor among the Chinese.

As our work increases both in Africa and China, it seems more and more important that our missionaries, both American and Colonist, should at once lend themselves to the effort of becoming able to preach without the aid of interpreters.

The policy of supporting lay missionaries on these stations has often been attempted by the Foreign Committee. We hope that the time is at hand when they may find it wise to make this feature a fixed and important part of their operations...

Resolved, That the Board affectionately sympathize with the Foreign Committee in the trials of the past year; they commend the wisdom and skill which have appeared in the management of their finances; they urge a continuance of their system of agencies, and an enlargement of their five-cent system of contributions; and they recommend to their consideration the suggestions contained in the foregoing report.⁴⁸

1864, OCTOBER 4, Cleveland.

Foreign Missions Committee Report.

CHINA AND JAPAN.

Principal Station : Shanghai.— Rt. Rev. W. J. Boone, D.D., Missionary Bishop;

Rev. Robert Nelson, Rev. Elliott H. Thomson, Rev. Dudley D. Smith [Shantung], Rev. Samuel I. J. Schereschewsky [Pekin];

Rev. Wong Kong-Chai, Native Deacon; Mr. Wong Voonq Fee, Catcliist and Candidate for Orders; Mrs. Nelson, Miss Lydia M. Fay.

The Mission in China, during the past year, as in several preceding years, has been greatly afflicted, and the small number composing the mission family has been still further reduced by the death of Mrs. Boone, wife of the Bishop, and Miss Catharine Jones.

In the fall of 1863, Mrs. Boone visited Japan, hoping that her health, which had been for some time impaired, might be improved. The visit, however, proved unavailing for the purpose desired. In October,

47 *Spirit of Missions*, Vol 29 Nos 11-12, November-December 1864, p. 314.

48 *Spirit of Missions*, Vol 29 Nos 11-12, November-December 1864, p. 317-319.

the Bishop brought her back to Shanghai, and, in the month following, under the advice of physicians, for the purpose of giving Mrs. Boone the benefit of a sea voyage, the Bishop and Mrs. Boone sailed for Singapore. There they tarried for a while without any favorable change, when it was determined to try the climate of Egypt. In January, after an experience of much suffering, they landed in Suez, and four days afterward Mrs. Boone died. She trusted in God and her end was peace. Sustained by divine grace, this lovely Christian woman bore all her sufferings with un murmuring patience, and passed so gently away that her husband, sitting by her side, knew not when the spirit took its flight. Mrs. Boone was for nineteen years connected with the Mission. She was buried in the cemetery for foreigners—a quiet, retired spot on an island in the harbor.

The Bishop would have returned immediately to Shanghai, but for the necessity for making some proper arrangements for his youngest son, who was with him. For this purpose he, shortly after the death of Mrs. Boone, started for England, and, crossing to the continent, left his son in the care of Miss Emma Jones, who, as the Board will remember, was for many years connected with the Mission in China.

The Committee, on learning that the Bishop would visit England, wrote an earnest letter inviting him to come to the United States. The Bishop thought it important to return without further delay to Shanghai. On his voyage from Aden to Singapore, the steamer in which the Bishop embarked, being caught in a cyclone, was in great danger of foundering, and a series of most awful perils ensued, in which the Bishop, who was in feeble health, suffered exceedingly. The vessel put back to Aden, but afterward resumed her voyage. During this time the sickness of the Bishop increased, and the last letters received from Shanghai, dated June twenty-first, mention the arrival of the Bishop on the thirteenth of that month, and communicate also the sad intelligence of the Bishop's being dangerously ill. The Committee wait with much anxiety for further tidings from him. ⁴⁹

Miss Catharine Jones's death, mentioned above, occurred on the twenty-fourth of November. Her disease was small-pox, of which several of the scholars of the girls' boarding-school previously died. Miss Jones was connected with the Mission for a period of twelve years. She was ever steadfast at her post, and could never be induced to take any recreation or to leave Shanghai for a moment. Her loss was greatly felt, particularly in the sadly reduced state of the Mission. By the prevailing sickness the school was dispersed, and the death-of Miss Jones made it impossible to renew it.

Such arrangements as were possible were made for the scholars, that they might still enjoy Christian instruction.

On the eighth of November, the day preceding the Bishop's departure from Shanghai, the Rev. Mr. Chai was admitted to priests' orders, and the Bishop assigned to him the care of Christ Church in the city.

The Rev. Mr. Thomson, the only other missionary of the Board residing in Shanghai, has had charge of the church on the Mission premises, with the general care and oversight of the Mission. In the services of the church, he has recently been assisted by the Rev. Mr. Michel, a clergyman of the Church of England.

Ten day-schools have been maintained in Shanghai. Six of these are under the immediate charge of the Rev. Mr. Thomson; two are under the care of the Rev. Mr. Chai; Mr. Young Kiung, a young Chinese educated in this country, has one; and Mrs. Muirhead, of the London Mission, one.

Mr. Thomson has prosecuted also the work of preparing for the press an unfinished translation of the Scriptures in the Shanghai vernacular, and, during the absence of the Bishop, has also managed the business affairs of the Missions. In all these things he has found abundant occupation.

The Rev. Mr. Schereschewsky is still a resident of Peking. Having now acquired the language spoken there, he is engaged in preaching and teaching, and has been busily at work also on a translation in Mandarin of the Bible and the Prayer-Book. Associated with him in this work is the Rev. Mr. Burden, of the Church of England Mission.

The Rev. Mr. Williams, at Nagasaki, in Japan, is still industriously laboring in the prosecution of preparatory work, anxiously looking for the time when there shall be opportunity openly to preach the Gospel to the people of Japan.

49 In reading this Report, the Secretary here announced the death of Bishop Boone on theseventeenth of July—news of which reached the Mission Rooms on the first of October.

This preliminary work consists of studying the language and preparing books for future distribution. He has translated three tracts from the Chinese, and one for children from the English. "Hitherto," he says, "we have only distributed books written in Chinese; but the time has come, I think, to make an attempt to reach by means of books some of that large class of Japanese who do not read Chinese."

The seed, he remarks, is sown by him in religious conversations and distribution of Bibles and tracts to visitors. This has been done in a quiet way whenever opportunity has offered, and has not been fruitless of interesting results. The foreign residents of Nagasaki have erected for themselves the first Protestant church which was ever built in that land, and the Rev. Mr. Williams officiates as the minister of the congregation which worships there.

Nagaskai 1862.

The Protestant Church is the small white building at extreme right background.



Bauduin Collection, University of Nagasaki.

The foregoing Report embraces all the more important facts which pertain to the history of the work in this Department during the past year. The record is in some of its particulars very sad; and yet, the Committee doubt not the Board will find in this review much that is very encouraging.

The Committee look forward with hope to more vigorous and earnest efforts of the Church in the same work for the time to come.

By order and in behalf of the Foreign Committee, S. D. DENISON, New York, October 1st, 1864-.
Local Secretary.⁵⁰

1864, OCTOBER.

Rev. Dudley S. Smith.

THE PROVINCE OF SHANTUNG IN CHINA AS A MISSION FIELD.

In our last number we gave an article by one of our missionaries to China, in which were shown the advantages of the Northern provinces of China over the Southern for carrying on missionary operations. Just before the issue of that number we received the following communication from another of our missionaries to that country, in which the same views are taken, and the Northern province of Shantung, in which the writer spent nearly two years, singled out for special illustration:

AN INTERESTING PERIOD IN THE HISTORY OF CHINA.

In the present period in the history of China, interesting both as regards its awakening to the advantages of cultivating a more liberal policy, and also the steady and sure (while almost unnoticed) advance of the elements of Western civilization, with which, by the preaching of the missionary, goes parallel that nobler element, a knowledge of Divine truth, any thing which will excite the interest of Christians may not be amiss.

It is something, for which we cannot be too glad, that in every place where the foreigner goes, there also goes the foreigner's Bible. Wherever the merchant, with his commerce appealing to the lower wants of the creature, can introduce himself, there, too, is found the faithful missionary recommending to them the riches which are in Christ Jesus. It is a pleasing fact that in the city of Pekin — that great capital in

50 *Spirit of Missions*, Vol 29 Nos 11-12, November-December 1864, pp 353-356.

which but five years since no foreigner dared show himself, and in which but three years ago not a single missionary resided — there are now living thirteen of those who count it an honor to preach Christ to the heathen.

BREAKING DOWN OF CHINESE EXCLUSIVENESS.

As an evidence of the breaking down gradually of Chinese exclusiveness — a sure precursor of better things—the government has established in the cities of Pekin and Shanghai each a school solely for the purpose of teaching native youth the English language. The teachers are supported out of the public treasury, and all who desire may attend instruction. It is gratifying to know that these schools are in the hands of Christian missionaries who, we trust, are alive to the peculiar advantage which their opportunity gives them of sowing seed which will take root and germinate, and ripen into fruit which will last for ever.

The Chinese are beginning to acknowledge the superior intelligence of the foreigner. Long since the foreign steamer and ship have supplanted their own clumsy craft. At present they are discovering the worth of foreign arms; especially while in the hands of foreigners, they find them a sure means of restoring peace to their distracted country. For the past two years have native troops, led by foreign officers, been gradually subduing the insurgents who for fifteen years have bid their native leaders defiance. The latest intelligence from China informs us of repeated victories, and the paragraph closes with the remark that the complete subjection of the rebels "is a matter of time."

Thus, then, we may look for greater tranquillity in the land and a greater facility for the spread of the Gospel. Does not every heart earnestly desire to see so auspicious a day?

PLACES OCCUPIED BY OUR MISSIONARIES.

Hitherto the mission of our Church in China has been confined to the city of Shanghai. There, for nearly twenty years, have we from various causes been compelled to content ourselves, while all the broad, teeming provinces lie outstretched before us. To the foregoing statement a slight exception may be made. One of our band has been for the past two years living at Pekin; but his efforts thus far have been hampered by the disabilities peculiar to the capital, though these disabilities are now almost all removed.

We had also for nearly two years a branch mission in the province of Shantung, which promised well while in existence, and which we hope ere long to see recommenced.

PROPOSAL TO REMOVE THE HEADQUARTERS OF THE MISSION.

It has been proposed to remove the headquarters of our mission to some more northern field. *This* province, (Shantung,) we think, presents some claims why it should be reoccupied as a most important point.

There would be **no danger here of any clashing of jurisdiction in regard to Episcopal supervision**, as the Church of England mission has attempted to establish no station in this province, contenting itself with the occupancy of the capital, Pekin.

In point of population, this province compares with any other of the eighteen, being the fifth in point of number of inhabitants and extent of territory. This province of Shantung, containing two thousand two hundred square miles less than the State of Missouri, has a population of *twenty-nine million*. From any point we may see cities and villages on every hand. The writer on one occasion, while at the extreme end of the promontory, counted within a radius of two miles as many as twenty-five villages. These villages vary in size, from five hundred to five thousand inhabitants.

ADVANTAGES OF THE NORTHERN PROVINCE OF SHANTUNG.

An advantage which this section of country, occupying as it does a promontory between the Yellow Sea and the Gulf of Pe-che-lee, possesses over others farther south is the salubrity of the climate. One of the great obstacles to usefulness in Shanghai is its unhealthiness. Surrounded by rice-fields, in a low, alluvial country, cold and damp in winter, and in summer sweltering with heat intensified by a peculiar Indian fierceness, it can scarcely be regarded as a place favorable to steady, protracted health. In Shantung we have a high, mountainous country, with a clear, bracing, dry atmosphere. The breezes from the sea invigorate and cheer the spirits. The scenery is very engaging, in some places as beautiful as can be desired; while the climate, equable and pleasant, has been declared by some who have visited the country to be the finest in the world. On one hand are the lofty mountains, some of them terraced and cultivated far up their slopes. On the other is the sea, with its roar ever audible. The whole land seems one great garden, yielding the most abundant harvests. In such a healthy locality as this the labor of learning the

language and preaching does not in a year or two exhaust the health of the student, and men and women are not compelled, before they have begun to be useful in their Master's work, to seek recreation and restin some more genial latitude. Here they may with greater certainty hope for a longer and more healthy sojourn.

The language of this province is another thing in its favor. In Shanghai, and in all the southern provinces, the missionaries learn what is called the dialect of the place; then, if they wish to extend their sphere of usefulness and go among the people of remoter regions, they must acquire either the dialect of that section, or what is called the Mandarin or Court dialect, having thus two languages or more to learn. In Shantung, the Mandarin tongue is the dialect of the people, and this is spoken, with but a few provincialisms easily acquired by any one of ordinary sagacity, in as many as five different provinces.

THE NORTHERN AND SOUTHERN CHINESE.

It is scarcely possible or judicious to attempt any comparison between the people in the north and those of the south. They are all essentially Chinese in their habits, modes of thought, religions, and instincts, and meet us when we come to preach the word with all the opposition of nature and education which is characteristic of that people. Still there seems to be something more manly and robust in the bearing of these mountain people than in those of more southern and warmer latitudes. It was from this province that their greatest sage, Confucius, arose.

Probably as many or more additions have been made to the Church from the natives of this section, in the same period of time, than in any other. The labor of three missionaries in one city has been crowned, in the short space of two years, with over twenty souls, who, we trust, are savingly converted.

HINDRANCES IN THE SOUTH FROM THE MISCONDUCT OF FOREIGN TRADERS.

In this part of the country, too, we are not hindered by the disadvantages arising from foreign commerce. Wherever commercial enterprise, with its foreign shipping carrying its civilization, goes, there, too, are all the vices of that civilization; and it is too notorious a fact to be denied that the conduct in foreign countries of the mass of those who nominally call themselves Christians is ever a hindrance to the work, and a grief to the heart of a faithful missionary. The work of missions always flourishes and is more satisfactory in regions where the so-called "civilizer," commerce, makes but little headway.

These are a few of the inducements which should lead those who have an interest in our Chinese missions to look with favor upon our northern field. It is not, of course, meant that there are not other sections in the great western and interior provinces that would not present probably equal facilities for the spread of the Gospel. They are not yet accessible, and we have never yet had a force in the field sufficient to occupy a tithe of the territory thrown open to us.

THE NORTHERN FIELDS SATISFACTORY.

These northern fields have been tried by us and have been found iatufactory. They are accessible. They are healthy. They are sufficiently remote from the centre of civil disturbance to guarantee continued quiet.

Let us hope that our mission in China, languishing as it now is almost at the verge of extinction, reduced to nearly its smallest available force, will soon be reinforced and replenished, and that in these inviting fields we may see our work go on and flourish. D. D. S. [Dudley D. Smith].⁵¹

1864, OCTOBER 7, New York Times.

Obituary; Death of the Bishop of Shanghai, China.

This eminent Missionary of the Protestant Episcopal Church was born in Charleston, S.C., in 1811. After several years of missionary service in China, being consecrated Bishop in 1844, he fixed his mission at Shanghai, where, by the munificence of Hon. WM. APPLETON, of Boston, a handsome edifice was erected, by the name of Christ Church. The English Bishop of VICTORIA (Hong-Kong) then exercising jurisdiction over the English residents and missionaries in Shanghai, having decided, in violalation of the ancient canon, that two Bishops should not rule in the same city, a long and curious correspondence sprung up between the Archbishop of Canterbury and the Bishop of Connecticut, acting as Presiding Bishop or Primate of the American Church. The difficulty was finally settled by conceding to the American prelate episcopal jurisdiction in Shanghai over the English as well as the others. The deceased Bishop was of a singularly elevated and spiritual character, and was held in high esteem, both here and in

China. Probably the sad state of affairs in his native land hastened his death, which occurred Aug. 3, 1864.

1864, OCTOBER 14, Peking.

Rev. S. I. J. Schereschewsky.

We have received from the Rev. Mr. Schereschewsky the following narrative of his two years' labors in the city of Peking. It will be read with much interest. The date which the communication bears is October 14th, 1864:

About two years ago, on the occasion of the United States Minister's going up to Peking, Bishop Boone desired me to accompany him in the quality of an attache to the Legation, with the prospect, however, of being able ultimately to remain permanently here as a missionary.

At that time there was yet much doubt whether missionaries would be allowed to enter this city, as such. Some time previous to the period I am speaking of, a certain missionary had been in Peking, and behaved in so injudicious a manner, that he excited the suspicions of the authorities; who, with the approval of the Foreign Ministers, compelled him to leave the place. Hence, much caution was necessary on the part of those who desired to secure a residence here. The missionaries who first arrived found it necessary to act more or less in an official capacity in connection with the Legations of their respective countries. This was the condition at first of their being allowed to remain here at all; and Dr. Lockhart, of the London Mission, and the Rev. Mr. Burdon, of the English Church Missionary Society, the only two missionaries here previous to my arrival, were acting, the former as physician, and the latter as chaplain to the British Legation. I had also to come to this place in the quality of a *quasi*-official, hoping that by degrees missionaries would be able to appear in their proper character; which, in the good providence of God, is now the case.

FIRST YEAR IN PEKING.

During the first year of my residence here, I acted partly as Chinese Secretary to the United States Legation—the Secretary of Legation, Dr. Williams, being in the south of China—and partly in learning the Peking dialect. During my official connection with the Legation, I had many opportunities of coming in contact with some of the highest authorities in China. I frankly told them, on several occasions, that I was a Protestant missionary, and that my object in coming to Peking was to preach the religion of Jesus. They did not seem to be displeased with the idea; they were rather complimentary to Protestant missionaries, while they expressed themselves in a decidedly hostile tone of the Romish propagandists. One of the highest mandarins told me that the Chinese government had no objection to Protestant missionaries establishing themselves anywhere, seeing that their only object seems to be to exhort the people to be good; whereas the Roman Catholic missionaries endeavor to create a political party in the empire, and to alienate more or less the natives from their allegiance to their natural sovereign; and, moreover, by assuming the title and state of high mandarins, are dividing the obedience of those whom they have converted.

The Roman Catholic missionaries are certainly much hated. If the Chinese government had not the fear of the French government before its eyes, not one of them would be allowed to remain in the land. The impression, therefore, that they are gaining influence in high quarters here is absolutely unfounded. If there be any missionaries at all who may be said to have some influence upon persons connected with the Chinese government, these are Protestant missionaries, and not Roman Catholic. It is a Protestant missionary who has lately translated "Wheaton's International Law" into the Chinese language, which work the Chinese government is now printing, with the intention of acting according to its provisions in its future intercourse with foreign nations. This missionary is the Rev. Dr. Martin, of the American Presbyterian Board. But the truth is, that foreign influence in any shape, or from any quarter, is as yet so small, that it is hardly worth mentioning.

However, Protestant missionaries are now carrying on their work in this city without let or hindrance. They have purchased property, and hired houses, without the least interference on the part of the native authorities. There are now ten Protestant missionaries in this city, representing six societies, both English and American.

EVANGELISTIC AND LITERARY LABORS.

As to my work here, I beg to inform you that for some time past I have been preaching in the chapel belonging to the English Church Missionary Society, which is situated in a populous part of the city, and

where a considerable number of people come to hear. I do it partly at the request of Rev. Mr. Burdon, who has been in China ten years, and left lately for England to recruit his health. The other missionaries of this Society having been only a short time here, do not as yet feel themselves able to preach. Having for the present no chapel of my own, I was but too glad to comply with this request. Indeed, I do not see the least objection to my doing so. **We belong virtually to the same Church, and use the same Liturgy.** In fact, Mr. Burdon and myself have jointly translated the most important portions of the Prayer-Book into the Mandarin dialect, which I am now using every Sunday in the chapel. I am, besides, engaged in translating the Scriptures into the same Mandarin dialect, which is the general spoken language of the Chinese empire. There are two principal translations of the Scriptures in the ancient or literary language, which is not a spoken language. It is only understood by the literary class, and then only when read personally. If read out aloud, nobody besides the reader can understand anything. The case is different with the Mandarin dialect, the language in which the light literature of the country, and works designed for the instruction of the masses, are embodied. *It is really the living language of China.* It is spoken with a slight modification of pronunciation and accent in three fourths of the empire. It is understood even in those provinces which have dialects of their own. It is spoken in its purest form here in Peking. Missionaries have long felt the want of a satisfactory translation of the Scriptures into this vernacular. To the majority of the people the "*Wang-li*" or literary versions, are as unintelligible as the originals themselves. Neither are these versions practicable in public divine service. The portion of Scripture to be read must be translated on the spot from the literary language into the popular dialect, which few are able to do satisfactorily.

To meet this want, several missionaries residing in this place, both English and American, have formed themselves into a committee to translate, as soon as possible, the New Testament into the Mandarin. Of this committee, I have the honor of being a member. The other members of the committee are the Rev. T. McClatchie, of the English Church Missionary Society; the Rev. J. Edkins, of the London Missionary Society; the Rev. Dr. Martin, of the American Presbyterian Board; and the Rev. Mr. Blodgett, of the A.B.C.F.M. The Gospels and the Acts are nearly ready for publication.

ASKED TO TRANSLATE THE OLD TESTAMENT.

The Old Testament has chiefly been assigned to me, owing to my familiarity with the Hebrew. I have nearly finished Genesis and the Psalms, and I hope to be able to publish those portions within a year. The missionaries here are urging me to devote myself almost entirely to the translation of the whole of the Old Testament. They tell me that the rendering of the Old Testament into the living language of this most populous empire is a duty especially devolving on me, and that I ought to regard it as my special call in this country until this work is done; and that if, with the assistance of God, I should be enabled to accomplish it, I shall have contributed a great share toward the evangelization of China.

Without priding myself upon the fact, or claiming any special merit from it, and without the least idea of self-laudation, I may be allowed to state that my knowledge of the Hebrew qualifies me, perhaps, more than any other missionary now in China, to undertake such a work. Being a Jew by birth, and having enjoyed in my earlier years a good Jewish education, I know Hebrew better than any other language. As to my knowledge of the Chinese, I hope I possess the average knowledge of it of most missionaries.

Are not the Foreign Committee going to send out more missionaries? If our mission is to be continued in this country, the sooner reinforcements come out the better.

PEKING AS THE CHIEF MISSION STATION.

I also think that our chief mission station ought to be in the north of China. Peking is, perhaps, the best place. The climate here is excellent; it is as salubrious as any part of Europe or America. I believe that if our late Bishop had been spared, he would have removed the mission to this place. One of his other plans, he informed me not long before his death, was to ask the Committee to send out a medical missionary to join me here. Would that he had lived to carry out this plan! A medical missionary in Peking is one of the greatest desiderata. The London Mission having one here, has thus far been more successful than any other in this city. Would the Committee take this to heart, and send out a medical missionary to join me as soon as practicable?⁵²

1864, DECEMBER 7,

The Episcopal China Mission: A Failure.

China. There is much force in the following communication taken from the last number of the *Gospel Messenger*:—

A published note from the Foreign Committee of our Board of Missions has been sent me, with the request that I would read it to my congregation. It contains a short sketch of the life of the late Bishop Boone, with words of earnest and well-deserved praise; but added to these I would willingly read as requested; but added to these, and based upon them, is an earnest appeal to revive and sustain our Mission to China, and this *I cannot endorse*.

I do not think the Church in general is preparing to do so. I know that upon the minds of a great many, both of the clergy and the laity, rests the conviction which I express, that after long and faithful trial, and with liberal home-support, the Chinese Mission has proved to be a *failure*. If we are mistaken here, it will be in the power of the Foreign Committee to show it; and the cause of truth, and their interests of their work in China and elsewhere, demand it of them.

It is well known that the Church of England, has its Mission, and its Bishop, in the same field which was occupied by our Mission—a state of affairs that encountered the hearty disapproval of many among us. It becomes a serious question, whether, now that God in His providence has put an end to that state of conflicting jurisdiction, we should renew it by sending out a successor the lamented Bishop Boone.

Let our Church now honorably withdraw from this field, and give it up to the Church of England. She has better opportunities and better powers for the work—is already with her Bishop in the field, and a *special responsibility* for this work, by reason of England's historic relations with China. *We*, on the other hand, have a *like* special fitness and opportunity, and like *special responsibility* in regard to *Africa*. Let us withdraw then from China—as we may do with honor—and concentrate our energies on Africa. Then, instead of two weak and languishing Missions, we shall have *one vigorous* and successful.

Before the Mission to China can be successfully urged upon the people, the Foreign Committee should make a full statement of its history and condition. There are many questions which many of us would like to have answered. Take a few:—

1. The actual and entire cost of our China Mission from its commencement to this time.
2. The actual number of real and *permanent* converts.
3. Its fruits otherwise.
4. Its present state.

I know I shall be met with warm-worded appeals to the duty of preaching the Gospel, leaving results to God; but God has given us common sense and prudent judgment, and requires that we should use them in His work no less than in our worldly affairs. If His providence seems to mark our efforts in one field as a failure, and provides other workmen to do that work instead of us, and opens abroad and at home other fields where, with almost absolute certainty, we could count on results a hundred fold greater from the same expenditure of money and labor, is it not God's voice that bids us stop?⁵³

1864, DECEMBER 7,

Rev. Edward W. Syle.

Episcopal Jurisdiction at Shanghai.

Messrs. Editors:—Some little time since the following appeared in one of the daily journals of this city.

DEATH OF THE BISHOP OF SHANGHAI, CHINA.

This eminent Missionary of the Protestant Episcopal Church was born in Charleston, S.C. in 1811. After several years of missionary service in China, being consecrated Bishop in 1844, he fixed his mission at Shanghai, where by the munificence of the Hon. Wm. Appleton, of Boston, a handsome edifice was erected, by the name of Christ Church [the Chinese mission church]. The English Bishop of Victoria (Hong Kong) then exercising jurisdiction over the English residents and missionaries in Shanghai, having decided, in violation of the ancient canon, that two Bishops should not rule in the same city, a long and

curious correspondence sprung up between the Archbishop of Canterbury and the Bishop of Connecticut, acting as Presiding Bishop or Primate of the American Church. The difficulty was finally settled by conceding to the American prelate episcopal jurisdiction in Shanghai over the English as well as the others. The deceased Bishop was of a singularly elevated and spiritual character, and was held in high esteem, both here and in China. Probably the sad state of affairs in his native land hastened his death, which occurred Aug. 3, 1864. *New York Times*, Oct. 7, 1864,

There is an inaccuracy here in the date of the Bishop's death, which occurred on the 17th of July; also I think as to the place of his birth, which I have understood to be Pendleton, and not Charleston, S.C.⁵⁴ But a more serious misstatement is that which represents him as having had "conceded to him Episcopal jurisdiction in Shanghai over the English as well as the others" — meaning, of course, the Chinese. This is what Bishop Boone never claimed, or desired; nay, he expressly *disclaimed* any wish to exercise Episcopal jurisdiction over the *foreign* residents, who at Shanghai occupy a settlement outside the walled city and constitute a very distinct community.

The case was unique at the time it came up for adjustment. Bishop Boone had been consecrated in 1844 as a Missionary Bishop for "Amoy and the parts adjacent" in the Empire of China but he had fixed his See at Shanghai. Bishop Smith was subsequently consecrated to the British *Colonial* See of Victoria, in the Island of Hong Kong; and to him was given by his Letters Patent from the Crown, Episcopal jurisdiction over all British subjects in the (so called) "Treaty Ports" of China, of which Shanghai was one.

Bishop Smith was consecrated in 1849. On his arrival in China, Bishop Boone wrote him a letter of welcome, conceived and expressed with that warmth and heartiness of paternal regard for which he was so remarkable; and Bishop Smith reciprocated this feeling, and continued on the most friendly terms through the whole period of...made a suggestion in his first letter, to the effect that, so far as regard the *city proper* of Shanghai, the ancient rule—*uno oppido non duo Episcopi*—should be observed; but he did not claim, or desire, any jurisdiction over the Foreign Community.

Bishop Smith's embarrassment in concurring with this suggestion arose, in part at least, from the terms of his Letters Patent and his relations to the Archbishop of Canterbury and the English Church Missionary Society. Therefore the matter was referred to the General Convention on this side of the Atlantic and to the Primate of the English Church on the other; and after much conference and correspondence, the practical conclusion was, that the authorities at home left it to the two Bishops immediately concerned to adjust the matter according to the common sense and good feeling which, happily, they both possessed. But the principle involved was not settled, and the embarrassment is likely to recur whenever two Bishops from the American and English Churches respectively shall meet on ground which is common to both. What light the case of the English and American chapels in Paris, or those of our Missionary Bishoprics in Africa and in Japan will throw on the matter, it is for those to discuss who are more intimately acquainted with the particulars than myself. The point I am now concerned with is the incorrect impressions, which I have thus undertaken to rectify, that Bishop Boone either claimed, or had conceded to him, a jurisdiction *in partibus infidelium* over the ministers and members of the Church of another nation. What he suggested was *the least* that was compatible with the maintenance of the ancient rule; he proposed that whenever in connection with the Mission of the English Church, it was necessary that Episcopal acts should be performed within the walled city of Shanghai, *he* should perform those acts at Bishop Smith's request, and in his stead; and to this principle our clear-headed and noble-minded Bishop adhered, so far as I know, to the very last.

How Bishop Smith regarded the matter is made plain beyond question by the following passage, taken from his "*Charge delivered to the Anglican Clergy in Trinity Church at Shanghai on March 16, 1860*" when he was about to ordain to the Priesthood four of the English clergy, then in Deacon's Orders. Trinity church, it should be understood, is in the extra-mural *Foreign Settlement*, and not within the walled city of Shanghai:—

You are doubtless aware that although no practical difficulties have ever been experienced here upon the spot, the vicinity of two Bishops of sister Churches, and the coincidence of the limits of their respective jurisdictions over the clergy at Shanghai, have appeared to many minds in the churches at home to involve an anomaly, and the appearance of a departure from primitive custom in the Early

54 Bishop Boone's birthplace: Walterborough, South Carolina, 1 July, 1811.

Church. The strict terms of my Letters Patent, and the law of England affecting the position and rights of clergy in foreign parts, have prevented the possibility of any formal arrangements between the two Churches.

As a matter of personal arrangement, it is my intention to invite my friend Bishop Boone to undertake any confirmation of Native converts at Shanghai, and to delegate to him the exercise of such Episcopal functions on my behalf in our Chinese Mission at this station. (Charge, p. 8.)

It will complete our understanding of the *practical* conclusion reached, if we take note of what is stated in the following paragraph, quoted from the *North China Herald* of March 24, 1860.

The Bishop of Victoria held an ordination on Sunday morning last, when the following gentlemen received Priest's Orders:—The Rev. W. H. Pownall, Seaman's Chaplain at this port; the Rev. W. H. Collins, of Shanghai; the Rev. T. S. Fleming, of Ningpo; and the Rev. G. Smith, of Foo-chow, Missionaries of the Church Missionary Society. The Bishop has since proceeded in H. M. Gunboat *Bustard* to Ningpo, to hold a visitation of English clergy stationed in that city.

It is perhaps worthwhile to consider whether the present may not be a suitable time for attempting to make some *permanent* adjustment of this matter, and not leave it to a mere *personal* arrangement, such as has existed hitherto. Our revered and lamented Bishop has gone to his rest and his reward, Bishop Smith, as we are reliably informed, contemplates retiring from his See as soon as conveniently may be. Now, there, an understanding might be arrived at, *prior* to the appointment of the new Bishops whom the two Churches will soon send out. A wise forecast is entirely compatible with good feeling and friendly confidence; and it would seem desirable that some authority (the Presiding Bishop?—or the Commission of Bishops on Church Unity?—or the Commission of Bishops on Opening Communication with Sister and Foreign Churches?) should be prepared to act before the time for action has passed. I shall gladly furnish to any one interested in the matter, such information as my intimate acquaintance with both Bishops may enable me to give, on this subject. E. W. Syle. Late Missionary at Shanghai.
*Pelham Priory, Westchester County, N. Y.*⁵⁵