Part 22
SHANGHAI & JAPAN, 1867
1867, JANUARY, New York.
Foreign Missions Committee.

Present another vast field of missionary work upon which we have entered. In October last, the Rev. CHANNING MOORE WILLIAMS was consecrated Missionary Bishop to this field, as successor to the late Bishop BOONE. The tried and experienced missionaries, Rev. Mr. and Mrs. NELSON are now on their way to reinforce the mission in China. In the city of Shanghai, containing three hundred thousand inhabitants, we have a church and chapel, in which there are over one hundred communicants. The greater portion of our service and of the New Testament have been translated into the dialect of that Province, and now one of our missionaries is aiding in translating the Bible and Prayer Book into the most extensively spoken language of the Empire. All of which is in addition to the complete version of the Scriptures in the written language—in the making of which Bishop Boone took so prominent a part.

Five years ago we had in operation there two boarding schools—one of forty girls, another of sixty boys; circumstances, beyond the control of the missionaries, compelled them to give them up. It is very desirable that they should be revived. The buildings still remain, and one of the former female teachers, competent and experienced, is still there ready to resume her work. Those schools were not a failure, but, on the contrary, a success as long as they were continued. Some of those who were trained in these schools are now among the communicants at Shanghai, others are Christian teachers, and three of the boys are preparing for the ministry. Shall we not have the means promptly furnished with which to revive these institutions? It is also very necessary to the progress of Christian missions there, that a new station be immediately opened in one of the great interior cities, where teeming millions of heathen people are accessible to the missionaries of the Cross! Fitly may we add the stirring words of Bishop STEVENS in his memorial sermon on Bishop BOONE:—"I pray you, brethren, in God's name, do not recede in the work you have begun. By the little band of missionaries still in China, and by the noble band of those who have labored there and are now in the paradise of God, I beseech you go not back! By the schools and scholars, the Churches and communicants, the press and its pages of truth and light, I pray you falter not in your onward course!"

In JAPAN there is also a great work opening before us. When Buddhist priests carry boxes of Bibles and Christian books and tracts a hundred miles into the interior, for circulation among their friends and neighbors, it is time to enlarge our endeavors to send them the Gospel. Bishop WILLIAMS, who spent six years of missionary labor among that people, earnestly recommends that three missionaries be sent to Japan as soon as possible.¹

1867, JANUARY, New York.
Foreign Missions Committee.

DEPARTURE OF REV. ROBERT NELSON AND FAMILY FOR CHINA.
The departure of a foreign missionary to his field of labor is an interesting event at all times, and especially in these days when so few are constrained to give themselves to this work. Those who feel an interest in Foreign Missions, especially in our mission in China, will be glad to learn of the departure of Mr. and Mrs. NELSON to their former field of missionary labor.

FAREWELL MEETING.
On Sunday evening, the ninth of December, a farewell meeting was held in the Chnrch of the Mediator in this city, Rev. THEODORE IRVING, LL.D., Rector. The devotional exercises were conducted by the Rector, and addresses were made by Rev. Mr. NELSON, Rev. II. H. MORRELL, and Rev. Dr. TYNG. Mr. NELSON'S address was brief but earnest and to the point. He spoke of the vastness of the field, and the wide opening there for the missionary work. The language was difficult to learn, but not so much so as many supposed. In one year's faithful study almost any man of ordinary capabilities could be able to preach intelligibly in Chinese. It was a great grief to him to see such apathy in the churches, and so little interest manifested in the China mission. He had been there and knew the great and pressing wants of that field, and now he was going again, and hoped there would be many to follow him. He spoke of the high

¹ Spirit of Missions, Vol 32 No 1, January 1867, pp 52-53.
character and faithfulness of our few missionaries there, and of those of former days, especially of Bishop Boone, to whom he paid a touching tribute.

The Rev. Mr. MORRELL spoke of the object of the meeting. It was two-fold—to strengthen and cheer the hearts of the missionaries in their great trial in parting with friends and kindred, and to awaken and increase the missionary spirit in the congregation. A young man, in another city, after hearing an address from Mr. NELSON, went to his pastor and offered himself as a candidate for the ministry. lie trusted some young man would be similarly moved that evening. He glanced briefly at the various foreign fields spread before us, calling for more laborers and increasing efforts, and made an appeal for funds, which were greatly needed to carry on the work.

The Rev. Dr. TYNG spoke of the great principles which must underlie all missionary work—an all-constraining love of Jesus as the Saviour of the soul, and the only Saviour of the world. It was a divine commission to preach this Gospel to every creature—to tell the story of a Saviour’s love to every one who was without it. We had little to do with results. They belong to God. We did not wait even for China to be opened to the Gospel, but sent our missionaries to Java, as close as they could get—like swallows that hang their nest under the eaves of a house they cannot get in—and the Lord opened the door to them. He referred with much feeling to the faithful laborers who have laid down their lives in the work of that mission, and made a stirring appeal to the young men before him to give themselves to the missionary work. It is impossible to give an adequate account of this address. It was full of power and solemn earnestness, and made a deep impression upon all present; and we trust we shall see more than one young man from that congregation coming forward and giving himself to the missionary work.

After singing the missionary hymn, and prayer by the Rev. Dr. TYNG, in which the missionaries were fervently commended to the care and blessing of the Lord of the harvest, the meeting was closed with the benediction. We have since received a note from the Rector, enclosing some additional funds handed in since the collection that evening, in which he says:—

I thank God for that delightful meeting in my church. It warmed, as I have already learned, many a Christian heart, and we know not how far the blessing may reach. I think such meetings should be followed up until the whole Church be awakened to the importance of Foreign Missions.

We think so too. Let us have more of the good old-time missionary meetings, and the fire will soon begin to spread.

OFF TO SEA.

On Tuesday, the eleventh, Mr. and Mrs. NELSON sailed in the steamship Henry Chauncey, bound for San Francisco. Through the liberality of the Pacific Steamship Line they are carried for half price. They left their oldest son here—a lad of about seventeen—and took their four youngest with them. It was a trial that those only can appreciate who have been led to give up dear ones for the sake of preaching Christ to the heathen. The vessel was crowded with passengers and those who had come to bid farewell to friends and relatives about to take passage for California. There were many affectionate partings; but there was a little group in the midst of that bustling crowd in which we were more interested than in all the rest. Mr. and Mrs. NELSON, and sister and children, were standing close together upon the deck in earnest conversation.

When the long-dreaded moment arrived, the scene was touching beyond description, and moved every one to tears, when mother and son threw themselves upon each others’ neck and wept long and bitterly.

As the ship left the dock, the father, mother, and children stood upon the deck, gazing earnestly at their son and brother, as they moved further and farther away, amidst the waving of handkerchiefs and firing of cannon; the mother climbed up to keep in sight as long as possible, and with a look that told what a struggle was going on within, turned away and buried her face in her hands. Then the words of the Saviour came to our mind:—"No man hath left father, or mother, or wife, or children for my sake and the Gospel’s, but shall receive in this life a hundred fold, and in the world to come life everlasting." As we turned way, the sister took us by the hand, and said:—"We entrust them now to you, under the Lord. We
cannot care for them at home as we once could." We promised to care for them, and to see that they were not neglected. Christian men and women, will you not stand by us and help us to keep our promise?

Does not such heroic sacrifice for Christ put us all to shame? Shall it not arouse us to be ready to do and suffer more for Him? Children of our Sunday-schools, will you not remember these missionaries and pray for them? "Yes, yes," we think we hear from thousands of little voices. Let it echo through the land, "Yes, yes, we will remember the missionaries—we will pray for the missionaries."²

1867, JANUARY, New York.

Rev. Augustus C. Hohing.

OUR NEW MISSIONARY IN PEKING.

The Rev. Mr. Hohing, who reached the capital of China about eleven months since, and has been devoting himself assiduously to the study of the language, is now anxious to open a chapel in which to preach to the people. He says that those which have been opened are crowded at every service, and that this would be the case even if there were fifty of them!

Connected with the chapel he wishes to have a boarding-school. Children of good families are easily obtainable, but they have to be taken entire care of by the Mission. Thirty dollars a year are sufficient for the support of a child, and he makes an appeal for contributions towards this important object. We are glad to acknowledge a first contribution of thirty dollars from the Sunday-school of St. Andrew's Church, Philadelphia. Who will follow where this Sunday-school has led the way? We hope that many will do so, when they read Mr. Hohing's letter given farther on.³

1867, JANUARY 4, Shanghai.


SEMI-ANNUAL REPORT OF THE REV. ELLIOTT H. THOMSON.

SHANGHAI, (CHINA,) Jan. 4, 1867.

The good news of a Bishop having been consecrated for China has reached us, and we have the further report of the speedy sailing of one of the old members of the mission to join us in the work. Thus it is with feelings of renewed hope and pleasure we look forward to the operations of the new year.

Our new Bishop will have a glorious field before him. China is open now in a fuller manner than it ever has been. There is no place where we cannot go and preach and teach, unless it be a few remote points where the remains of the rebellion still linger.

It is true we cannot reside at every place without breaking the treaty. Some have even disregarded that and are not molested; but even without breaking the law we can stay a month or two at any point to establish native helpers and to visit them.

China may be said to be a field ready for the workers—I say not "reapers." There must be first the ploughing up of the hard fallow ground—real hard work, tiresome work, work to try men's patience; then will come the harvest. But the ploughing, sowing and waiting, must first be passed through before the harvest.

May the great Lord of the field stir up the whole Church till she feels that much more work must be done ere she can look for a harvest in China.

A VISIT TO CHE-FOO.

During a part of the six months past I was at Che-foo, one of the ports in the province of Shantung open to foreigners. I re-commenced my study of the Mandarin dialect. I had some difficulty in getting a teacher; however I got one by the help of some missionary friends. It fell to my lot to act as interpreter for the American consul in a case in which the Chinese literati of Tung-Chow had tried to prevent the missionaries renting or buying houses, which they had a right to do by the treaty. I was glad to be of use to the Consul. He is not a paid officer and has no interpreter of his own, and this also gave me some practice in Mandarin, and in the official style, with which I have had but little to do in Shanghai. I have, however, already reported to you my visit, and on a previous occasion sent you some account of the surrounding country. I will only remark here that, in the point of healthfulness, the promontory of

³ Spirit of Missions, Vol 32 No 8, August 1867, p. 597 (See Hohing letter at February 9, 1867, above.)
Shantung cannot be surpassed by any place known in the East. This is, I believe, the testimony of all the medical men who have visited that part of the country. It is thought much better for invalids than Japan.

In the letters which I have forwarded to you from the Chinese members of the mission to me during my absence, you have a fuller report than I could give you, as they enter into all the minutiae of missionary matters.

**MISSIONARY TOUR OF TWO OF THE NATIVE CLERGY AND A CATECHIST.**

After my return, I told Mr. Kong Chai Wong that it would be well for him to take a tour into the interior for a short time. It would be a change after the long routine of work during the dreadfully hot summer—be a rest to him, and, at the same time, he could preach as he passed along. He took Ting, the Catechist, with him. He passed through the capital city of this province, and on into the region along the great lake. He preached at all points, and was every-where well received.

He seems to think it well, in a tour of that kind, to have a foreign missionary along, as his presence will attract the people and thus greater numbers will hear. He mentions various little incidents in his report, one of which only I take the space to repeat. Just as they were at work at one place an idol procession passed, when suddenly, by some mishap, down fell the idol which the devotees were carrying, and smashed in pieces. It was, I trust, a fit omen of the coming result of their work, for before it the idols of China shall fall and crumble away.

He distributed a large number of books. Some of them the recipients paid for; to others they were given free of cost. I may add here I have also sent Deacon Dzaw [English CMS] out on a similar trip in which he met with no opposition but a kindly reception wherever he stopped. He only regrets we cannot place preachers at many of the places where he called.

With regard to the distribution of books, most of the missionaries have come to the conclusion it is far better to sell the books than give them away. Acting on this idea, I sent a boat into the interior with books to sell. They visited a very large number of towns, and sold nearly all the books they took with them. We were all much pleased with their success, and I think of sending again when the mild weather sets in. Thus they will prepare the way, and act as introducers of the truth; but the living preacher is needed, and especially the good, earnest, native minister.

**THE WORK AT SHANGHAI.**

With regard to the work at Shanghai, all the appointments are kept up regularly. We have some sixteen to eighteen services and addresses each week. The attendance varies, but generally it is not so good as when Shanghai was more crowded.

The schools have a very fair number of scholars. They are under the immediate charge of Mr. Wong, Mrs. Thomson, Hong-Niok and Yung-king. I endeavor to visit them all and examine each once a month in regular order. The Chinese Native Missionary Society Schools are more directly under the charge of Mr. Hoong-niok, who does admirably with them. I have not under-taken the examination of the boys in Miss Fay's Boarding-school this term. Miss Fay very kindly visited our girls' school in the city while we were absent, but soon after our return Mrs. Thomson took charge of it as her health was good, and it seemed one of her charges, and more especially as it put Miss Fay to some expense and occupied her time which it hardly seemed just that we should do when I was not visiting her school (which I did not do) as I had more than I could well attend to in our own mission.

**REV. KONG CHAI WONG'S LABORS.**

Mr. Kong Chai Wong continues his work at the city church, assisted some-what by Dzaw. He has the boys' school there under his charge. I am sorry to say one of the teachers has not done well, and we think he must be dismissed. The city charge is a difficult one. Many of the members are very poor, and need much care and circumspection, and a great deal of care in giving out aid to any of them that may be particularly needy.

It is a post which only a native can properly fill. He is faithful and patient, and is much respected among the body of native preachers at Shanghai.

He has just taken in hand the translation of some hymns for our services. Those we have are few in number, and need a good deal of improving.
DEACON DZAW AND HIS FLOCK.
Deacon Dzaw has now been taken into our mission with his flock of about sixteen members. We have been led to do this from the fact that the English Church Mission has given up their Shanghai station entirely. I trust it will be a benefit both to Dzaw, his Church members, and to our mission, that we are thus united in one Church.

MRS. THOMSON'S LABORS.
Mrs. Thomson continues her work with the female members of the Hong-que Church and with her girls' school; also her daily lessons with the Bible-readers. Since her illness in Shantung she has not been able to walk so well as formerly, which has prevented her visiting as much as she might otherwise have done. But as she has now almost entirely regained her strength, she will endeavor to make herself useful in visiting the families.

THE NATIVE CATECHISTS.
Hoong-niok continues his studies with care. He is now studying Moral Philosophy and Biblical literature in English and the Bible in Chinese. He is also a member of our Theological class in Chinese. He speaks three times a week at the different stations, and has a class in the evening for instructing the younger members in the catechism, &c.

Yung-king is still in secular employ, but he aids me in the Sunday service and speaks at the afternoon service, which is for the outsiders. He assisted much during my absence last summer, both in preaching and in the business of the mission.

Ting and Wong, the catechists, both aid in speaking to the heathen. Ting is the finest speaker we have, and Wong the best Chinese scholar.

THE NATIVE MISSIONARY SOCIETY.
I must not close this without adding a word with regard to our Native Chinese Missionary Society. This society was organized by the Rev. Mr. Williams (now Bishop) when he passed through Shanghai on his way home. The meetings have been well attended. There are now fifty-three members. Subscriptions have been paid in to the amount of one hundred and thirty dollars and ninety-five cents, in silver. They have a boys' and a girls' school, with forty-two scholars in all. To this society, also, belongs the Female Missionary Society, of which Mrs. Thomson is the President. They only give work. Of that which has been sent in, there has been sold forty dollars, worth.

It must be borne in mind that this is for only nine months. The working of this society has been very encouraging, and suggests lessons which I think may prove of great use to us in time, but I have neither time nor space to enlarge upon it to-day.

THE MISSION NOT DISINTEGRATED.
When our new Bishop arrives he will find, even with the small force in the field, that he will have an abundance of work. He will have Chai, Dzaw, Hoong-niok, Yung Kiung, myself, Ting and Wong at Shanghai, with Mr. Schereschewsky and Mr. Hohing at the North; we hope, also, Mr. Nelson.

I do not like the phrase I have seen in the papers that the China mission has been "disintegrated." What do they mean? We have more stations than ever when Bishop Boone lived; we have as many, or more, scholars; we have more members who attend church; we have more native preachers and other helpers; we have a native female agent; we have two schools supported entirely by the Chinese themselves. I only hope this kind of disintegration may go on rapidly.

If the foreign missionaries were all to leave and the Chinese form a church of their own, so long as they grew in zeal and numbers I hardly think it ought to be called a broken up affair. I believe we have a stronger church to-day than we have ever had. It is the fruit of the labors of such as Bishop Boone, Miss Jones, Miss Fay, and other worthies. The good seed is slowly but surely bearing fruit.

I must, however, conclude this long letter. Our baptisms are not so numerous, but there are several waiting to be baptized and they shall be very soon.

BAPTISMS FOR THE SIX MONTHS.
Our baptisms, &c., have been as follows:—
Adult 5; Infant 2.
Deaths none.
Marriages—native 1; foreign 1.

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Mission scholars 118; Chinese Mission Schools 42.
Alms from Chinese at Hong-que Church $56;
Alms reported from City Church $31 60;
Native Mission Subscriptions (9 months) $130 95;
Native Female Society (9 months) $40.  Total, $258 55.

I do not add the alms given by foreigners, or else I might add the amount given by Mrs. Culberterson, (some $110) which was spent in charities, &c., and a present to Dzaw at Christmas time.

I now close this, probably the last report I shall send of the China mission. I trust that, though we have had much for which to be thankful, the day is not far distant when ten-fold blessings will call on us to praise Him who is the source of all good. To Him be all glory and praise for ever.  

1867, February 8, Shanghai.


"A ONCE FAR-OFF REGION."

BISHOP BOONE was accustomed to say that one reason why so little interest was felt in China was that it is so very, very far off. The new steamship line via San Francisco has, however, brought that ancient empire much nearer to us, and when the Pacific railroad is completed, it will be brought so nigh that the most charitable of the missionaries will hardly give that as a reason why so little interest is felt in the China Mission at home. Already the missionaries are beginning to speak of their field as "the once far-off region." This is the language used in a letter which we have received from the Rev. Robert Nelson, and in which he announces the safe arrival of himself and family at Shanghai, "in just eight weeks from New York, ten days of which time were spent ashore—one at San Francisco, and nine at Yokohama, Japan."

And then, as the steamers of the new line are large and magnificent vessels, and the missionaries, though taken at half-price, are made every way as comfortable as those who pay full fare, we hardly think there will be much sympathy felt or many tears shed over the style in which they travel to and from their fields of labor. And be it remembered that through the generosity of the Pacific Mail Steamship Company our Treasurer pays no more for the missionaries to travel in this new and improved style than he has been accustomed to give for them to go in sailing vessels around the Cape of Good Hope, be some five or seven months on the way, and to live on "hard tack" and salt beef! It has therefore given us great pleasure to comply with the following request of Mr. Nelson: "I will thank you, at your convenience to make our acknowledgments to the President of the P. M. S. S. Co. (for making it practicable for us to have so speedy and comfortable a voyage to this once far-off region."

Mr. Nelson was greatly cheered, on his arrival at Shanghai, by the evidences of the faithfulness of the missionaries, and the prayerful and active spirit of the converts. We hope none of our friends will fail to read his interesting letters, given in the Missionary Correspondence Department.

1867, FEBRUARY 8, Shanghai.


"Not half so far off as we formerly did."

I have the pleasure of informing you that we arrived at this place in health and safety the 6th inst., just eight weeks from New York, ten days of which time were spent ashore—one at San Francisco and nine at Yokohama, Japan. We have made the passage from New York to this place in less time, no doubt, than it was ever made before. We do not seem to be half so far off as we formerly did. Mr. and Mrs. Thomson are very well, and had prepared many comforts for us, with a hearty welcome.

The evening of our arrival I had the pleasure of attending a Chinese prayer-meeting at the house of our young friend "Kiung," whom you saw frequently when he was in America. Chai conducted the service, reading and commenting nicely upon the parable of the tares, which was the lesson for the evening. Chai's own brother and wife, Yoong Kiung and his wife and sister, Hoong Niok¹, (formerly, you know, at

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² Summary of history of the Pacific Mail Steamship Company, online 1 January 2012 at — http://en.wikipedia.org/wiki/Pacific MAIL_Steamship_Company
⁷ Hoong Niok [Wu Hongyu]. See online 1 January 2012 at — https://sites.google.com/site/accsacw/Home/hong-neok-woo This resource includes" Worner, William Frederic “A Chinese Soldier in the Civil War: Hong Neok

1705
Lancaster, Pa.,) and some others were present. The meeting with these links of our former co-workers, and fruits of their labors, was very pleasant, as you may well imagine. Sad as it was to miss the many familiar faces and voices we used to know, and which gave so much life to these well-known places, it was also cheering to see such living proofs that while "they rest from their labors, their works do follow them."

Bishop Boone, Keith, Points, and the holy women who with them now partake of the heavenly rest, and some still in the flesh, who together made up our Mission-band ten to fifteen years ago, all come up before me. And the void made by their absence is beyond expression great. God grant that their good example, and earnest spirit, and faithfulness unto death may be an ever-valuable heritage to us who remain, and to the Church under whose banner they served.

Our excellent Brother Thomson has long had a heavy burden to bear, and has certainly stood faithfully at his post. He takes the Chinese services here at the Mission Chapel, while Chai officiates in the church in the Chinese City. This being the Chinese New Year holiday (beginning the 5th inst.), there is a general respite from work and study among the Chinese. Great, very great changes have taken place here in the past few years, making the whole appearance of things vastly different from what it formerly was.

When I have had time to see and learn more in detail, I will write more fully.

I will thank you, at your convenience to make our acknowledgments to the President of the P. M. S. S. Co., for making it practicable for us to have so speedy and comfortable a voyage to this once far-off region.

February 10. The Nepaul leaves here to-morrow, to connect with the Colorado at Yokohama. The foregoing sheet, written some days since, will tell you of our safe arrival here. Since that time our little Mary has broken out with small-pox, contracted in Japan. Dr. Hepburn, who is staying here, has been exceedingly kind and attentive, and I am thankful to say that the case, though running a full course, seems very mild indeed. I trust it may not spread further. The pleasure shown by the Chinese we formerly knew, at our return, has been very gratifying. And though our numbers are small, it is encouraging to see hopeful evidences of faithfulness in them. Mr. Thomson has indeed done a good work in keeping the little flock together, and building them up, and standing so long and faithfully at his post. He has indeed deserved well of the Church. I have taken the charge of the English services in the chapel, and hope soon to be under way with my Chinese work also.

Last Sunday, being the first in the Chinese New Year, there was a general meeting of the Chinese Christians in one of the churches in the city, attended also by the missionaries generally, at which several addresses were delivered. To-morrow evening there is to be a meeting here of the various members of our Mission, former pupils, and others, who constitute a Missionary Society, and meet here at stated times. They make regular contributions towards missionary work in some department or other, and form quite an interesting feature of the Mission.

When I become better acquainted with the details of matters among us, I will write more fully.8

1867, FEBRUARY 9, Peking.

Rev. A. C. Hohing.

Six months have elapsed since my arrival at this vast metropolis, and, as to-day is the beginning of the Chinese new year, and my teacher has left me for a week. I take advantage of it to give you a little information of my doings here.

Four months since we had the pleasure of settling down quietly in the premises we now occupy. The first two months I had enough to do to superintend the Chinese workmen whom I employed to repair the house. It afforded me an opportunity of picking up some of the colloquial. Afterwards being enabled to give my time entirely to study, I employed a teacher, whom, however, I soon had to dismiss, as he proved quite incompetent. A second one robbed me, and therefore he also was dismissed. My present teacher is much better, being a polite and learned man, and a good instructor in the language, though he is still a

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heathen. With him I have been engaged daily from nine o'clock in the morning till five in the evening. It is a dry and monotonous study indeed; but a look upon the poor benighted people around us, coupled with the good news which we now and then hear of what the preaching of the Gospel has wrought among some of them, inspires one always with fresh zeal, and makes me wish to be soon able to enter into active work amongst them.

It is the utter sameness which, in my opinion, makes the study of the language so difficult. Every day one has to learn some thirty additional characters, reading and speaking them several hundred times in order to accustom the ear to the tone and accent. Nevertheless, I have never been discouraged, for though it is a very difficult language, I see it can be mastered. I have read a small book containing exercises in the colloquial which has aided me to some extent in speaking so that I am able to make myself understood somewhat, and to understand others. Next week I shall begin with the Gospels. I long earnestly to be able to preach.

**CHAPELS AND SCHOOLS.**

The Missionaries of other Societies are all spread abroad in the Tartar city, while in the Chinese city, containing at least one million of souls, there is but one Chapel. It is a pleasure to see all the chapels crowded, no matter what time they may be opened. Indeed, if there were fifty here they would always be crowded. Each of the other missions established here have from one to three chapels opened. We are most anxious to open one as soon as possible. There ought, by all means, to be a school connected with it. There is not the least trouble in obtaining sons and daughters of good families, but we have to take care of them entirely as soon as they are given away. A yearly offering of thirty dollars is sufficient to meet the expenses of each child we may receive into the school. Are there not thirty-five persons to be found who will each give this amount, and in this way answer the call of the Saviour—"Let them come unto Me?" Mrs. Hohing would enter upon the work with all her heart.

**BENEFIT OF MEDICAL KNOWLEDGE.**

I am very sorry that I did not finish my course in medicine. What an immense amount of good can be done in this way! The hospital of the London Missionary Society is crowded daily, and one table after another is put up by persons, rich and poor, in front of the same, as marks of respect and gratitude, and proclaiming the kindness of the Foreign friend. No wonder that a short time since, Prince Kung, the highest in the empire, answered Dr. Williams on his question—" Why the Chinese had such a dislike to foreigners?" "Because we thought you were wild animals, but now we know better."

Peking is a very healthy place; the people are quiet and industrious. Articles of food are at present very dear, and many suffer extremely. Two days ago I passed the bodies of two children lying dead upon the street. You may sometimes see twenty or thirty walking about almost nude on the street, and begging for bread, in spite of the extreme coldness of the weather.

**ROBBED BY SERVANTS.**

I am sorry to state that we have been twice robbed by servants to the amount of over two hundred dollars. One has been arrested, but the things are gone. They broke open the lock of our door on Christmas eve, while we were visiting at Dr. Williams'. All our linen articles and bedding are gone, besides many other articles.9

1867, MARCH 8, Shanghai.

**Rev. Robert Nelson.**

THE Rev. Mr. Thomson left here on Wednesday for Hankow and Kuikiang, the former about six hundred miles distant from this place, on the Yangtse River; and the latter some one hundred and twenty miles this side on the same river. He took with him Chai, our native presbyter, as companion and aid to him, and also for Chai's own health and benefit. Poor fellow! He (Chai) has recently lost his only son with small-pox; his wife having insisted on following the Chinese practice of inoculation, having no faith in vaccination.

Mr. Thomson's special visit is to survey the region about Kuikiang, with a view of establishing, possibly, the mission centre, or headquarters, there, when the Bishop comes, according to his suggestions. He proposed to be absent a fortnight, and learn all he can about the advantages or disadvantages of the locality. By the aid of the several native assistants, Yoong Ki-ung, Hoong Niok, Dzaw, the deacon of the

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9 Spirit of Missions, Vol 32 No 8, August 1867, pp 612-613.
English Church Missionary Society, and Ting, we keep up the various services. Meantime, I am beginning to work into the management of the two departments falling to me, Chinese and English, Mr. Thomson anticipating a move to some other point when the Bishop comes. My little girl, who broke out with small-pox just after our arrival here, I am thankful to say, has gotten out again, and seems to have entirely recovered. She no doubt contracted the disease at Yokohama.

The English congregation which attends at the chapel forms quite a field in itself for one man, which certainly some one should attend to, and I will do what I can for it, as it is the wish of the Committee and the Bishop, as well as of the people here, while, at the same time, I of course consider the missionary work proper as having the prior claim. A vestry has been formed, and a good deal of interest manifested in the well being of the parish.10

1867, MARCH 14, Peking.
Rev. A. C. Hohing.

WE have now found a very good place for a chapel in one of the most populous streets. The owner, however, will not rent the house, but he is willing to sell the land and building for one thousand tads—very cheap. I should be sorry if we were to lose this opportunity. Mr. Schereschewsky would now like to begin to preach since he has finished his part of the translation of the New Testament, and it would also afford an opportunity for me to begin to speak to the people.

Last week the young Emperor was here twice making visits. The streets through which he passed had all been put in good repair, and on both sides matting was hung up so that no mortal eye could glance at the "Lord of heaven." A notice was sent to foreigners the day before urging them not to come near those streets through which his majesty was to pass.11

1867, APRIL 22, Peking.
Rev. Augustus. C. Hohing.

Alas! I have to inform you of the departure of my dear little son. He died in my arms on the 11th of April, after several days of great suffering. He was taken, with scarlatina anginosa [scarlet fever], which at present rages epidemically here. On that very day he had reached the beginning of his third year, but it pleased the good Lord to let him celebrate his birthday in heaven. Thus you see that I am not spared affliction. But though my heart bleeds when I think of my dear affectionate child, yet I, by the grace of God, can fully bow down to his will, having the sure comfort he now rests in the Saviour's arms, and that he is saved from the troubles and the sins from which I could not have protected him. I know that the Lord means it well with me, and I pray to Him that whatever may yet befall me, He will not let me sink. I have comforted hundreds on this side of the grave during my ministry in the United States, while I have hitherto been spared sorrow for dear ones; and I now feel it the more to be my duty to add to my prayers, "Not my will, but thine, O Lord!!" These afflictions have not found me unprepared; no, I was prepared for them before I left America, and hope to be able by the assistance of God, to bear any burden which He may see fit to impose on me. But at the same time I confess that it is only by the gracious assistance of Him that I have as yet never been, nor hope to be discouraged, believing that it must be good for me for the future to be tried in the beginning of my labor here, and to be prepared to give up everything if it is His will.

May 7th, 1876.

Two weeks ago I informed you of the death of my little son. To-day I have to inform you that it has pleased the Lord to take away my dear beloved wife, who died on Monday morning, the 29th ult., of typhoid fever. She died happy, full of peace, and longing to be gone. She was buried the next morning near the grave of my little son.

Perhaps you ask, what will you do now, with two children? As I have already stated to you, it is my purpose not to succumb under such trials, not to be discouraged because the Lord has stricken me. I know that He will give me strength and that He has already shown me His hand amidst the darkness that has fallen upon me. Though my heart bleeds at the thought of my beloved ones whom I see no more, yet I

know I am not left alone, and that He will be the guide and protector of my children; and, therefore, I cannot leave the mission field without considering myself unfaithful, though I am already advised to do so by others.

I can now inform you that Mr. and Mrs. Goodrich, missionaries of the A.B.C.F.M., have taken the infant into their house. They were willing at once to adopt it, to which however I could not consent, promising, however, in consideration of their tender feelings for the child, which will of course increase more and more hereafter on both sides, to leave it with them as long as I am here in Peking, for which they are quite happy.

Mrs. Bridgman, who lives in the same house, and is a missionary of the same Board, has kindly offered to take my little daughter, who is still at the British Legation with Sir Rutherford Alcock and lady. Thus you see how the good Lord has provided for me. Not only can I undisturbed attend to my duty here, but my children have both a happy home and are together. Mrs. Bridgman will no doubt return to America in two years, when, of course, I shall have to take the child back or have her brought to America.

It is true I feel very lonely, and can hardly realize my situation; yet I hope, with God's help, to go on in my course, remembering that not every one is called to be a missionary, and that if we really feel that we have gone in the name of the Lord out among the heathen, it is our duty to stand at our post in spite of trials and sorrow. It is painful to me to have a dear wife taken away, and seeing children giving their affection to others because I cannot be with them, but I comfort myself with the thought—what could I do worthy of a missionary if I should be unwilling to endure anything for the work's sake? No, I will not shrink back; but am ready to go in the path which the Lord directs, without regard to my personal comfort. I am resting now for a few days from five weeks' excitement and many a sleepless night, but intend to prosecute my work again next week with new zeal and hope.¹²

1867, undated, published SEPTEMBER, Shanghai.


AN INTERESTING UNDERTAKING.

The Rev. Mr. Schereschewsky is probably on his way to Kaifung [Kaifeng], the capital city of Honan province, where for centuries past, as you are aware, there has been a settlement of Jews.¹³ By a previous mail I forwarded to you a letter from Mr. Schereschewsky to me, detailing the circumstances which occasioned his going, viz.: the arrival of several of these Jews at Peking, bringing some of their Hebrew manuscripts, and desiring to be taught Hebrew, as the knowledge of it was lost among them. The missionaries at Peking thought Mr. S. ought to go and look after these sons of Israel, "his brethren according to the flesh," and he concluded to go. God grant that good may come of this very interesting undertaking.

VALUE OF THE BOARDING SCHOOLS.

The past experience of our Mission and the value of our present assistants, go to show the importance of the Mission boarding schools. The various missionary and other Christian families among the natives which are now really the most substantial fruits of the work of the past, are additional and strong proofs of the value of these schools. Can nothing be done to revivify them? Miss Fay is here with her long experience. Mr. Thomson fully accords with me in his estimate of the importance of this branch of our missionary work. We keep up the preaching, and we trust, with good effect; but we need these nurseries, where the children can be thoroughly trained, line upon line, and where they can be cut off from the influence of their heathen homes.

A STRIKING TESTIMONY TO THEIR VALUE.

Since writing the above, a striking testimony to the worth of the mission boarding schools, has been mentioned to me by Mr. Thomson, who was to-day conversing with one of our former scholars. His name is Tsang Yoke, and he is now declining rapidly with consumption. Speaking of his present helpless state, yet hopefully the grace of God, he said, "What would I be but for that school?" This man has a wife and

¹² Spirit of Missions, Vol 32 No 8, August 1867, pp 671-673.
two children, and his fellow pupils, and other native Christian brethren, have expressed their determination to support his family when he is gone.

I must also mention a young Christian woman, now teaching one of the Mission day schools in the city, who recognizing Mrs. Nelson the first time she went into the city, after our return, and on Mrs. N. asking her who she was, said, "Am not I Ah Kway that Mr. Points carried out of the city when the rebels were in it, to Miss Jones' school, and what would I have been but for that school?" 

1867, JUNE 29, Shanghai.
Rev. Elliot H. Thomson.

SEMI-ANNUAL REPORT OF THE MISSION AT SHANGHAI.

SHANGHAI, CHINA, June 29th, 1867.

REV. AND DEAR BROTHER: In my Semi-Annual Report of December last, I mentioned the hope I then had that our Bishop would be here in time to send the Report for the six months, ending June 30th, 1867. However, as he has not been able to return so soon as he expected, it becomes my duty to send a short account of the state of the Mission.

Although we have had cause for sadness, yet we have also had much to cheer us in our work. The arrival of the Rev. Robert Nelson and family has been a source of much pleasure to all. The native as well as the foreign members of the Mission were rejoiced at their return.

Miss Fay has resumed her connection with the Mission. She had already done so informally, by invitation from Mr. Nelson and myself, before we had advices from you. On receiving your instructions confirming our action, she formally resumed her position as a member of our Mission.

Mr. Yung-Kiung has given up his very lucrative place in the employ of the Municipal Council, and has joined us in the mission work.

DEATH OF MRS. HOHING.

Against these additions to our little band, I have to report the loss of Mrs. Honing of Pekin. Of her death, in April last you have been duly notified.

She had already won the good esteem and kindly feelings of the various missionaries of the field in which she was stationed. Though far from home and in a heathen land, she had the unremitted attention of many very kind friends during her last illness. Mr. Hohing seems much depressed with his heavy afflictions. Of the loss of his little son also, I believe you have been advised. His two surviving children have been taken in charge by some of the missionary ladies of Pekin.

REV. MR. NELSON'S LABORS.

In regard to the labors of the members of the mission, I may state, that Mr. Nelson has taken charge of the studies of Mr. Yung-Kiung during his preparation for orders. He also takes part in the daily preaching to the Chinese at the Hong-que Chapel, and he visits the city when his time will allow of it. As you are aware, he has also the entire work of the foreign service, preaching twice every Sunday. The attendance has much increased since his arrival, and we have every reason to hope that this work is prospering in his hands.

MISS FAY.

Miss Fay has resumed her Chinese studies. She employs Ting Seen-Sang who is a quick and intelligent man, and I doubt not will receive much instruction himself, in thus reviewing the Christian books under her direction. She has taken charge of the girl's school in the city. The English Church Mission School is still under Miss Fay's supervision waiting for some one to be sent out to take it in charge. This it is hoped will be done when the New Bishop of Hong-Kong arrives; he is expected here in September next. Miss Fay has also taken the instruction of the children of Mr. Wong-Chai and others.

Of the other members of the mission, I need only add that they continue their labors in the various parts of the work, which they have already been reported as having in hand.

Mr. Wong-Chai remains faithfully at his old charge, the City Church.

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MRS. THOMSON.

Mrs. Thomson has her girl's school, Bible-reader and female Bible-class. She has just been able to get the services of another woman as a Bible-reader. This woman was long a teacher in Mrs. Keith's girls school, and has been well-grounded in the truths of Christianity. Mrs. Thomson has also been aiding some of the old scholars of the girl's school, by getting needle-work for them from the ladies of the foreign settlement.

Mr. Yung-Kiung is now studying theology under Mr. Nelson. He is also doing some translation, and aiding in the services on Sunday, and in speaking at the Chapel during the week. He bids fair to become a very valuable addition to the mission.

Hoong-Niok continues his studies with me, and his charge of the Native Mission Schools. These I may add are in a very prosperous condition. He speaks at the different stations, and is as active and energetic as ever.

TOUR IN THE COUNTRY.

He accompanied me in April and May on a long tour in the country. We visited some of the largest cities in this part of China, sold and distributed a great many books and tracts of various kinds. I had no passport, having forgotten to take one with me. However, we met with no hindrance from any one. We spoke often to large crowds; they always kindly received us and listened to what we had to say. So far as any obstacle that we met with would go to show, it would seem that this whole region is fully and entirely open to the preaching of the Gospel. What we need is men, means, and a good organization to carry on the work, and then with the blessing of God, (without which all else is vain), the Church will take root and spread forth her branches.

A SERVICE FOR THE CANTONESE.

I should add that we have been trying to have a Cantonese service at our chapel for the large Canton population gathered at this port. Mr. Fryer\(^{15}\) of the Anglo-Chinese School has kindly undertaken to speak for us. He understands and speaks the Canton dialect very well. We have also the assistance of a young Cantonese, a pupil of Dr. Happer's of Canton. This service has succeeded thus far better than we had hoped.

The last news we had from Mr. Honing was, that he and his children were well. He is living in the country not far from Pekin.

I have no recent report from Mr. Schereschewsky. He has gone on a long journey to the Jewish settlement in the province of "Ho-nan." Of this interesting trip, I trust we will send you a full account. I will not, therefore, anticipate him in his report.

I am very thankful to add, that the members of the mission are all well. We wait anxiously the arrival of our Bishop to reorganize the mission, and to set all in order. I trust he will soon be here. May God bless and guide him in the great responsibility laid upon him.

STATISTICS.

I have to report of baptisms as follows:

- Adults, baptized 4; Infants 4; Total 8;
- Deaths, adults, native 3; foreign 1;
- Deaths, children 1; Total, 5.
- Marriages native 1
- Scholars in schools 160
- Contributions for six months from the natives in silver and work, $106.93

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Chun, Doris Sze. “John Fryer, The First Agassiz Professor of Oriental Languages and Literature, Berkeley, pp 1-18 in Chronicle of the University of California, Fall 2005.

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The above items with regard to the working of the mission, and its statistics for the last six months I respectfully submit, and remain, Very truly yours, ELLIOT H. THOMSON.16

1867, JULY 6, Shanghai.


SHANGHAI, CHINA, July 6th, 1867.

MR. Thomson has no doubt informed you of the Mission affairs, generally and in detail. Having been here so short a time, of course it is but little I have to report.

On my arrival, I took charge of the English services in the Mission Chapel, twice on each Sunday. The congregations attending in the morning are usually small, while those attending in the evening are very much fuller. This field of work is large enough to be one of considerable importance, and to require a good deal of time and labor to supply it. Indeed, it might well employ the whole time and service of one man. And this would certainly be desirable, could a suitable per-son be gotten. I have been trying to get up also in Chinese, and am glad to find myself able to speak, now, intelligibly and easily enough to take regular part in the chapel duties here and elsewhere as I can make opportunity. A portion of my time, also, is employed in instructing Mr. Yung Kiung in his preparation for orders, an exercise very pleasant as well as instructive to me, and I trust may prove valuable to him. He applies himself well, and comes to me carefully prepared on his text-book. His prospect for usefulness is certainly, if it please God, much above that of any other assistant we have ever had from the Chinese. Because, with very good talents, these talents are so much better cultivated than in any other case we have had. He speaks readily, earnestly, and with point. And having a quick and inquiring mind, with habits of study, he naturally gives us high hope of great usefulness to his countrymen. God grant it may be so. The numbers of Cantonese around us here are so large, that soon after my arrival, I proposed to Mr. Thomson, that we should try and get some Christian man from Canton, to have one or two services a week for them, in our chapel, as none of our Mission can speak the Canton dialect, and the Cantonese would not understand ours. Accordingly we found a Christian Cantonese, who is employed in the Chinese custom-house, here, and engaged him to come once a week and address those who would come in. An English gentlemen, also, Mr. Freyer [John Freyer (a candidate for orders in the Church of England), who speaks the Canton dialect, kindly attends, and gives his aid. This field is new, and the experiment only begun, and, of course, but little judgment can be formed as to what may come of it. The people, so far, attend very encouragingly. Besides this, in the same chapel, among us, we hold service in the dialect of Shanghai, every day in the week but one, and the aggregate of hearers is by no means small. And though among them there be many "wayside" hearers, and "stony-ground" hearers, and "thorny ground" hearers, there is hope that there are some "good-ground" hearers, too. You would have been encouraged I know, could you have heard a conversation Mr. Thomson and I had, last night, with a man who has been diligently inquiring the right way for some time, and who began his inquiring by saying that he had tried the idols, and the spirits, and various religious schemes of his own people, and found, in his own experience, that they were all utterly worthless, and therefore he came to seek in the doctrine of Jesus, what he had sought in vain elsewhere. His case is a very interesting one, and I hope Mr. Thomson will write it out in full.

We are now comfortably settled again in the Hubbard House, the same quarters, in part, which we occupied many years ago, Miss Fay being our neighbor, in the other side of the house. She is occupied in the charge of several schools, and in Chinese studies, and she also gathers and instructs the children of several of our native members, and kindly gives us some help in the instruction of our children.17

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1867, AUGUST, New York.
Foreign Missions Committee.

U. P. [Yung Piang] Suvoong, a Chinese from our Boys' Boarding School at Shanghai, has for two or three years past been at Kenyon College, Ohio. He carried off the prize this year for the greatest proficiency among the Seniors in the Greek Testament. At the commencement exercises he delivered the Latin Oration and Salutatory, and he has received the degree of A. M.\(^*\)

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1867, AUGUST 15, Shanghai.

SHANGHAI, CHINA, Aug. 15, 1867.

As to our field of work here among the Chinese, you know, there are two special points at Shanghai to which attention is mostly directed, the Church in the city under the pastoral charge of the Rev. Mr. Wong Kong-Chai, ordained Deacon, you know some sixteen years ago, (the first case of ordination of a Chinaman, by a Protestant Bishop,) and admitted to Priest's orders, not long before Bishop Boone's death. There are a couple of day-schools at the Church one of which (a girls' school) is taught by a young woman, who, when a child, during the occupation of the city by the rebels, was smuggled out, in a sedan chair, by Mr. Points and myself, to save her from the ruffians. This school is now the special charge of Miss Fay.

Some of the old blind people who were there years ago, are still under Chai's care, and occasionally vex his righteous soul most grievously by their exactions. They consider themselves as having a traditional right to certain allowances, granted them in former administrations, and which he has no right to meddle with, except to increase. Theirs it is, and he must produce it, from some source, or submit to such a kind and amount of abuse, as nothing I have ever encountered but a Chinese woman's tongue can pour out. If you should repeat this to any Christian women, and they think it unfair to put this on the women of China, tell them to write and ask Rev. Mr. Wong, and that they have the antidote for this "deadly poison" of the unfortunate Chinese women, which they might bring and apply, if they could only realize the need. In that Church in the city, built mainly with a fund contributed for the purpose by the late Mr. Wm. Appleton, Boston, and by the efforts, and and under the daily care of Rev. Mr. Syle, the Gospel has been sounding now these many years. Chai, I have said, is in regular charge. Mr. Thomson attends also at certain times, and since my return, I take an occasional part also.

MISSION CHAPEL AND PREMISES.

The other principal point of this field is the Mission Chapel and premises. This Chapel here goes by various names, "The American Mission," "The Hong Que Church," "The Church of our Saviour," "The Church of St. Saviour's." "Hong Que," is a corruption of the Chinese name of what was once a Chinese village near by, but which has been absorbed by the foreign population, which is or was settled hereabouts. I say, was,—for you must bear in mind that Shanghai was three or four years since, and for only a very few years' continuance, a place of vastly more wealth, population, and importance than it now is.

It was during that period when Shanghai was so different from what it is, (when many houses go begging, almost, for rent) that our "Girls' school" building was leased out for five years, at the handsome sum, which helped to keep the Mission's head above water here, and that our old "Boys' School" after it

18 Spirit of Missions, Vol 32 No 8, August 1867, p. 675.
was sold out of the Mission, was leased for a much longer time, and a much larger sum than the "Girls' School"—for as much rent per annum, I think, as this building originally cost (£1100 per annum, I believe, is the figure of the lease). The changes of that day embraced not only ground and buildings, but nearly all the population. A chief thoroughfare of the natives, who get employment in some way connected with the foreign community—passes immediately in front of the Chapel door, and makes it very convenient, as they return leisurely to their homes in the afternoon, to get some of them to turn in and hear the Gospel. Formerly there was no such material for congregations passing this way. Indeed, the chapel was built to hold our services for the "Boys' school" and the "Girls' school," (both of which, I am sorry to say, like many other things, belonged to Shanghai, as it was,) for the day schools we had near by, and for the servants and families in the Mission. These made a congregation which pretty much filled the building.

**THE SERVICES IN THE CHAPEL.**

Of this point, Mr. Thomson has the pastoral charge, and every Sunday morning has the full service as we have it translated, the congregation consisting of such families, and communicants, and servants, as may be connected with the Mission, and any others who may come in. This is something akin to a regular congregation, many of whom regularly respond, and otherwise conform to the Church usage. There is another Chinese service, Sunday afternoon, when the congregation is more irregular, and every other afternoon but Saturday. These services we divide among us, the assistants taking part in addressing the people who come in. Besides, there are two day schools on the Bishop's premises, supervised by Mr. Thomson, and others outside under other charge, making eight connected in some way with the Mission. Miss Fay has the care of two in the city.

**PRAYER MEETING AND MISSIONARY MEETING.**

Then there is once a week a meeting for prayer, and reading, and expounding the Scriptures, attended by the various families near by who are Christian. In the conduct of this meeting too, the assistants take their part. The families who attend this meeting generally, are Chai's and his brothers, Kiung's, Hoong-Nioko's, Ting's, and several other men and women. Once a month there is a Missionary meeting of the various members of the Church, who are, or have been, through the schools, or are otherwise associated with the Mission. I believe this was originated by Bishop Williams, when here, on his way to the United States, with a view to benefiting the former members of the schools, and keeping up some *esprit du corps* among them, and keeping an influence over them. They contribute something also, which is applied to the support of two day schools, and are thus accomplishing something for their countrymen.

**INSTRUCTING THE NATIVE ASSISTANTS.**

Again, Mr. Thomson, with Kiung's aid has a class once a week, principally of the assistants, who read regularly some instructive practical book, such as can be gotten, for the enlargement generally of their ideas. He also regularly instructs Hoong-Nioko more systematically and thoroughly.

Three days in the week, Kiung spends some time with me in the prosecution of his Theological course. He certainly is very diligent, accurate and thorough in making himself acquainted with his text-book, and I hope is improving indeed. He is desirous of being ordained when the Bishop arrives.

**THE CHANGES IN THE POPULATION.**

Among the changes in population around our Mission in the past few years, is a large influx of Cantonese, who occupy many of the buildings in this vicinity, which goes by the name "Hong Que." These Cantonese, (with a proportion of "Ning Po" men,) as merchants, or mechanics do a large amount of trade both with natives and foreigners, and it was exceedingly strange to me, on my return, to see these Chinese shops filled with almost every imaginable article of foreign manufacture; metallic, crockery, cotton, woolen, leather, tinned and bottled pickles, preserves, and all manner of stores; lamps, kerosine oil, matches, drinks, bacon, watches, clocks, and endless, &c. For these Cantonese, we find it hard to provide the Gospel, or to get them to bear it. None of us in the Mission, understanding their dialect, we have been doing what we could in getting some other persons, not connected with our Mission, to give these Cantonese religious instruction in our Chapel. For some months past we have once a week generally had the service of an English gentleman, who speaks the Cantonese dialect, or of a Canton man, a Christian, who has been living here some years. In addition to these Cantonese men, there is another swarming element around us here, on every hand, of Cantonese girls, both sinned against and sinning, yet harder to reach with the Gospel.
PURE HEATHENISM NOT THE GREATEST ELEMENT OF THE EVIL.
To get a true idea of this field, you must take in connection with the above, that within four hundred yards or less, of where I am writing, there are from ten to fifteen drinking houses, (two are just opposite this house,) kept by foreigners, men and women, the resorts of sailors generally, when they come ashore. It would be difficult perhaps, to find a point more needing the influence of the Gospel than this very one, where pure heathenism cannot be counted the greatest element of the evil.

A poor fellow—a foreigner—who died of cholera a few days since, from a house just next us, had the same honors, in the way of burnings and prostrations, etc., paid him, by his Cantonese relict [female partner], just under our windows, as are usually paid the dead, by the native widows. But I must stop. I thought some such details as the above might give you more definite conceptions perhaps of the field we have to work in and the need of laborers to do the work. Of my foreign congregation, I must write you at another time. 19

1867, SEPTEMBER 21, New York.
Foreign Missions Committee.

St Ann’s Church Brooklyn, c1840, demolished c1880.

MISSIONARY PRAYER-MEETING.
Miss Susan M. Waring, of St. Ann's Church, Brooklyn, sailed for China on the twenty-first of September, by way of San Francisco. She was accompanied by a Mrs. Newton, who went out to meet her husband, and by Rev. Mr. and Mrs. Todd, of the Presbyterian Board. It is no small undertaking for a young woman to set out, as it were, alone, upon so great a journey and upon such a work. It is no small trial to give up friends and home to spend a life in teaching the heathen of a Saviour, and nothing but the constraining love of Christ can move and strengthen the heart for its calm endurance. It was plain to see that Miss Waring was leaning upon a strength higher than her own in the great trial of parting with an aged father and other loved ones. Though it was evident that there was a great struggle within, yet her

19 Spirit of Missions Vol 32 No 12, December 1867, pp 853-855.
composure was much greater than could have been expected under the circumstances. One cause of her being so sustained, no doubt, in addition to her own faith, was that she was a special object of prayer by many earnest hearts about the time of her departure; and this leads us to that of which we desire particularly to speak—viz., The MISSIONARY PRAYER MEETING, which was held at the house of an intimate friend the evening before she sailed. It was appointed and held for the special purpose of uniting in prayer for her who was about to go forth from their midst. It was not a public meeting, but a quiet gathering of friends. Miss Johnson's parlors were well filled with the teachers of St. Ann's Sunday-school and other members of the congregation. In addition to these there were present Rev. Mason Gallagher and Mr. Avon, a Chinese who has recently graduated from Kenyon College, Gambier, Ohio, and the writer, who, by request, conducted the meeting. The exercises consisted in singing, prayers, and short addresses by Mr. Matthews, the veteran Sunday-school teacher, and Superintendent of St. Ann's Sunday-school, Rev. Mr. Gallagher, Mr. Avon, and the writer. Mr. Avon's address was very interesting. He gave a history of his life in brief—spoke of his impressions of idolatry when a boy, and of his being Providentially thrown under the influence and teaching of Mrs. Keith and Miss Fay, to whose faithful instruction he owed his present knowledge of Christianity. This was Providentially brought about through the war and trouble a few years ago. He was carried as a small boy out of the city for safety, and left at the Mission—became a member of the Mission-school—there gained a thirst for knowledge, and, what was far better, a knowledge of Christ. In a few years he came to this country, entered Kenyon College, where he graduated at the last commencement, and was now at a missionary meeting in Brooklyn, speaking words of cheer to those who were endeavoring to carry on the missionary work among his native countrymen. He had often heard Mrs. Keith [Caroline Tenney] speak of the Missionary Meetings in St. Ann's Church, but little dreamed then that he should ever have the pleasure of attending one. He spoke very earnestly of the necessity of urging on the missionary work in China. There were thousands of his countrymen who were disgusted with idolatry, and only adhered to it because their fathers did. But it must be remembered that China could never be evangelized by missionaries; it could only be done by the natives themselves. There were too many millions of people ever to expert that the few missionaries that would go from this country and other countries could ever accomplish so immense a work. But they were to begin it. A native ministry could only be raised up by years of patient training—by just such schools and agencies as those of Mrs. Keith and Miss Fay, and such as are now being kept up. These should be multiplied ten-fold, and, with God's blessing, in the course of a few years, a great number of native preachers, teachers, and evangelists would go into the wild wastes of the interior, where millions are perishing in heathen darkness. Mr. Avon's remarks were listened to with fixed attention, and they made a deep impression upon all present.

There were one or two coincidences that gave interest to this meeting, in addition to the main feature and object for which it was called. The Rev. Mr. Gallagher stated that Mrs. Keith, to whom reference had been made by Mr. Avon, was an intimate friend of his in former days, and was awakened and brought into the Church under the ministry of his brother. Again, Mr. Matthews—we had almost said reverend—was the first Sunday-school teacher of the clergyman who presided at the meeting, many years ago in St. Ann's Sunday-school. These had now met, after a lapse of thirty years, to unite in prayer with one of the oldest, if not the oldest living, members of St. Ann's Church, for his daughter just about to go forth as a missionary to the heathen.

And still farther, and best of all, here at this meeting was China in the midst—a converted heathen—one of the fruits of our own missionary work in China, himself preparing to 'become a missionary, as though Divine Providence had sent him to strengthen our feeble faith in the present hour, especially as the young missionary about to leave her home was looking forward to the same work as that engaged in by Mrs. Keith and Miss Fay. Mrs. Keith has been called to her reward, but Miss Fay still lives, and, we trust, has many years of usefulness before her.

A few years ago it became necessary to break up these schools, and then Miss Fay engaged in the service of the English Mission.20 She has recently rejoined our Mission, and all the missionaries are anxious to re-open these Mission Boarding Schools, which have been a source of so 'much good in times past. There is another young Chinese studying for the ministry with Mr. Nelson, who was also one of the boys in those schools. There are also teachers and Christian families among the natives who are among the good fruits of the same.

We mention these things in connection with this Missionary Prayer Meeting as they are so intimately related to it, and are suggested by it. We have given an account of this meeting, not for the purpose of entertaining our readers with it, but for the purpose of promoting among them a spirit of prayer for our missionaries, and that they may add another name to the little band of laborers in China, each one of whom, we trust, they remember at the throne of Grace. We trust also that this meeting and the sending out of this missionary, will be greatly blessed to St. Ann's Church, which has been from time immemorial one of the foremost Churches in the cultivation of the Missionary Spirit.21

1867, OCTOBER 1, Theological Seminary of Virginia, Alexandria.

W. J. Boone, Jr.

MISSIONARY SPIRIT AT THE ALEXANDRIA SEMINARY.

JUDGED by the fruits, there has been a lamentable absence, of late, of the Missionary spirit at the Theological seminaries of our Church. It has been several years since any application for appointment has been received from those who were about to graduate from these institutions. We are glad to learn, therefore (as we have learned from several sources), that the earnest Missionary spirit, which for so many years characterized the Alexandria Seminary, is again being possessed there. The following letter, received from a son of the late Bishop Boone, is one indication of it. It is gratifying to know that the writer of the letter has dedicated himself to that work to which his father devoted his life:

THEOLOGICAL SEMINARY OF VIRGINIA, October 1st, 1867.

DEAR SIR:— It gives me great pleasure to assure you of the life of our Missionary Society by herewith enclosing to you a check for $52.50 (sixty-two dollars and fifty cents) in its behalf. Twenty-five dollars is to go to Bishop Payne [Africa], thirty-seven dollars and fifty cents to Bishop Williams [China] for purposes hereinafter specified.

Extracts from the minutes of our Society will, I think, clearly show you our desire as to this appropriation. May 7th, 1867. Resolved, "That the Society appropriate fifty dollars per annum for the education of a theological student in the African Training School; and the same amount for similar purpose in the Chinese Training School." Resolved, "That each of these scholarships receive the title of the 'Alexandria Seminary Scholarship.' "June 4th, 1867. Resolved, "That an additional appropriation of twenty-five dollars be made to the amount previously contributed by the Society to the Chinese scholarship. "Resolved, "That the money for the scholarships be paid semi-annually. and transmitted through the Treasurer of the Foreign Board to the Bishops of China and Africa." Praying that our Heavenly Father will raise up abundantly both men and means for this, the great work of the Church of this day, and that He will bless this our offering to the raising up of a native ministry in China and Africa.

I am sincerely, yours in our Lord Jesus Christ,

W. J. BOONE.22

1867, OCTOBER 15, Shanghai.

Rev. Elliot H. Thomson.

DEATH OF DEACON DZAU.

Deacon Dzau, who formerly labored in connection with the Church of England Mission at Shanghai, has, since the discontinuance of that mission, been laboring in connection with our own work in that city. Our last advices informs us of the death of this estimable man. The Rev. Mr. Thomson, writing under date of October 15th, says: "I am sorry to report the loss of Dzau, the Deacon of the Church of England Mission. He died on the 8th inst. A good and earnest helper, I miss him much. His death has given me extra work for a time."23

1867, NOVEMBER 13, Shanghai.

Rev. Elliot H. Thomson.

ARRIVAL OF MISS WARING IN SHANGHAI.

Miss Susan M. Waring arrived safely in Shanghai on the 13th of November, having made the voyage in fifty-three days from New York, stopping one day in San Francisco. She was cordially welcomed by the

21 *Spirit of Missions,* Vol 32 No 11, November 1867, pp 787-788.
22 *Spirit of Missions,* Vol 32 No 11, November 1867, p. 791.
23 *Spirit of Missions,* Vol 33 No 2, February 1868, pp 126-127.
Rev. Mr. and Mrs. Thomson and the other missionaries at Shanghai, and entered almost immediately upon the study of the Chinese language and other duties.  

**1867, NOVEMBER 26, Shanghai.**

**Rev. Kong Chai Wong [Wong Kong Chai].**

LETTER FROM THE REV. KONG CHAI WONG, SHANGHAI,

November 26th, 1867.

With this I send you a card, such as the Chinese send to their friends and acquaintances on the death of any member of their families. One is sent on the day of the person's death, then another at the end of the fifth week or the thirty-fifth day after a person has died. This notice or card was sent by an acquaintance on the death of his Father. It reads thus: "Unfilial have we been, and sinful, it were better that we had died; that we had suffered this same calamity, than the aged man, our Father. He was taken ill, and died after a few days' sickness, on the eighth day of the ninth month, in the sixth year of the reign of the Emperor Toong-che, at seven o'clock in the evening. His life was like a stranger, taking a short journey, that is, it passed soon away. He was born in the fifteenth year, ninth month, 15th day, of the reign of the Emperor Kia-Kiung, at day-light. He reached the age of fifty-eight. Oh, we are unfilial sons, bitterly and blindly sorrowing without measure! We mourn according to the rites. When a fitting time shall offer we will take him home to the ancestral burial ground. Oh, teacher! friends! relations! sympathize with us. We seek not worldly good, have compassion on us, and our hearts shall go forth in earnest gratitude! Oh, unfilial children, that we are, we bowing, weep tears of blood, we and our children, bowing, weep.

On the thirty-fifth day after a person has died, the Chinese invite the relatives to come and join in the worship of the deceased. I have sent you this card. and a free translation of it, that you might see what kind of funeral compositions the heathen have.

AN ACCOUNT OF DEACON DZAU.

Another subject which I had in mind, in writing, was to mention the death of Mr. Dzau, the native Deacon of the English Church Missionary Society. He died a few weeks since. Though dead to us, he lives in Heaven. He was baptized by me, some fifteen years ago. He reached the age of forty-nine years. He was ordained Deacon by the Bishop of Victoria, in Shanghai, at Trinity Church, in the year 1861. He was a faithful servant of Jesus, and was careful of the flock over which he was placed. When visiting the country, it was not the beautiful green fields, and clear streams of water, or curious works of art, he sought, it was the poor people, to seek their souls. When just near his end, he called for his little grandson, a babe of a few weeks old; he looked at him, and then closed his eyes and fell asleep in Jesus, the Saviour in whom he had full confidence. I feel as if to have known this happy and good man, were a proof of the text: "To live in Christ, to die is gain."

THE MAGICAL FOUNTAIN.

There is still another subject which I am going to write to you about. Some three miles from my house there is a temple called "Siau Wong Miau." The country temples are very much alike; they have one large central room or hall, in which the chief idol is set up with the smaller ones on each side. Some-times each smaller god has an altar or table on which offerings are also made. These idols are very ugly, commonly looking, roughly-painted; they are made of mud and straw, chiefly, but sometimes of wood. Attached to this main hall, on each side and back, are various other apartments, used by the priests for sleeping rooms and the like. At this temple, about which I wish to tell you a story, there were some very poor priests who live by a little work and a great deal of cheating and deceiving the poor ignorant country people, and the town's people also, at times. They get up stories, of their idol having done something wonderful, and thus get the people to come and offer incense, and buy candles to burn before the idols; and thus the priests get money. At one time last year, they got up a great report of their having a wonderful fountain which sprung up just before their great idol. The water of this fountain was magical in its effect. All kinds of diseases could be healed by it. They called it Sein-sz, or water of the genii. They believe in eight great genii which they call Sien-niung. These Sien-niung can do all sorts of wonderful things. Now when the fame of this wonderful water began to spread abroad great numbers went to get it, some from the town also. They came to worship the idol, buy the water, and then drink it themselves, or take it to their friends. One of my neighbors went to get some; he paid forty cents for it, with the promise of three dollars if he got well. Things were going on thus, till Hoong-niok, one of the catechists in our mission,
and myself determined to go out and examine into this matter. When we reached the place there was a great crowd of worshipers. There were also the treasurer, the master of the temple, and a number of other deceivers of the people. There was a railing around the place or spot from which the water issued. There was also a great idol by it.

**FINDING OUT THE TRICK.**

We went in to see where the water came from. They did not like our going in for fear we should discover their trick. We did not regard what they said, but went in and saw a little hole filled with water. We ran our hands down into it, and found at the bottom a piece of an old stone-jar buried in the mud beneath the water. We then dipped out the water and felt around the bottom of the hole, till at last the secrets of the fountain came to light. We found they had a pipe hidden in the ground, which passed from the bottom of the hole to the next room, in which there was an old woman who kept up the supply of water, by pouring into the pipe when the worshipers came. She was paid for her part of the work also. When we found it all out they then confessed it, and said it was because they were so poor.

**MAKING THEM DESTROY THE FOUNTAIN.**

They begged us not to tell. They then offered us a share in the profits if we would join them, but we threatened them with punishment and made them destroy the whole thing. They had the names of some one thousand six hundred persons who bought the water off them. Thus, my dear friends, you may see a little of the wickedness of these priests, and how they lead the people after their idols. May the day soon come when China shall cast away her idols of wood and stone. 25

1867, DECEMBER 9, Shanghai.

**Miss Susan M. Waring.**

**LETTER FROM MISS SUSAN M. WARING.**

SHANGHAI, December 9th.

THE "Missionary Conference" held its quarterly meeting in the church belonging to the Episcopal Mission, on Friday evening last. The meetings are monthly, and take place at the houses of the various missionaries, at Shanghai. An evening, however, is set apart, once in three months, for the benefit of the public at large, upon which an essay, in connection with the work, is read, and discussion invited of the subject in hand.

The essay upon this occasion was read by the Rev. Robert Nelson, the subject being Buddhism.

Mr. Nelson began his account of this widespread system of heathenism with the record of its founder, Buddha. He was at first known as Siddartha, afterwards, when his achievements in learning and science had made him remarkable, as Sakya Muni—The "Monk of the Sakya's"—this last being his family name. He married the beautiful Gopa, having first proved himself worthy of her by his superior prowess in the various arts and accomplishments most in vogue at this early period. Mr. Nelson then presented a sketch of this system after its founder passed from humanity into divinity, and became known as Budd or Buddha, the embodiment of wisdom, and in subsequent remarks (extempo-aneous), declared that the power of Buddhism lay in its appeal to the heart, in its clamorous need for something beyond and above the suffering conditions of its present existence. The system of Buddha afforded that rest for the heart which that of Confucius ignored—a hope of happiness hereafter. Mr. Nelson urged this important point upon the attention of his audience, and held out the yearning of the gospel-preacher to make this dark hope bright with that certain promise, and that perfect light, with which the Lord's Christ had illuminated the world.

In the course of the evening, remarks were made by Rev. Mr. Yates, Rev. Mr. Muirhead—chairman of the meeting—and others. One point touched upon by Mr. Yates, was the fact that it was the mothers of heathendom who were the most active agents in rendering their children idolaters. At an early age they brought their little ones to the temple, taught them the posture of worship before the presiding image, and by the presentation of cowries, playthings, &c., impressed the occasion upon the little one's mind. At the same time, the child when it does wrong, is threatened with the displeasure of the image, so that it

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thereafter becomes an incorporated fear, of which the man cannot free himself. Had the man been a free agent he had never begun idol worship. But it is the child controlling the man.26

1867, DECEMBER 13, Yedo [Tokyo], Japan.
US Minister, General Robert B. Vanvalkenburgh
to Secretary of State, William H. Seward,

Re Status of Tycoon (Shogun).27

Mr. Van Valkenburgh to Mr. Seward.

No. 74. LEDATION OF THE UNITED STATES,
Yedo, December 13, 1867.

SIR: With reference to the state of affairs in this country, I have the honor to send you herewith copy translation of a document received by me on the 6th instant, from Ogasawasi Iki No Kami, (inclosure No. 1,) but which I was unable to get translated in time for the last mail by the China. It is a brief history of the principal events which have transpired in this empire in the last 2,000 years, and gives the reasons inducing the Tycoon to resign his authority. It is substantially the same thing related to me by the minister for foreign affairs in my interview with him on the 20th November.

By the kindness of Sir Henry Parkes, K. C. B., her Britannic Majesty's representative, I am enabled also to inclose (No. 2) copy translation of a document forwarded to him by the minister for foreign affairs, giving the latest information we have as yet received from Kioto.

Excitement still prevails to some extent in this city, and the entire country. The government seems to be in a lethargic state; robberies and murders among the Japanese are occurring every day and night. Armed bands of discharged soldiers enter merchants' houses and rob the inmates, murdering them when opposition is shown, and the government seems to be unable or unwilling to prevent them.

I intend leaving Yokohama on the 21st instant, in the Shenandoah, for Osaka and Higo, to be present at the opening of those places. All of my colleagues now in Japan, viz, the representatives of France, Great Britain, Holland, and Prussia, have informed me of their intention of being present at the same time. I trust my action in this matter will meet with approval.

I have the honor, sir, to be your most obedient servant,

R. B. VAN VALKENBURGH.

Hon. William H. Seward,
Secretary of State, Washington, D. C.

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27 United States Department of State, Executive documents printed by order of the House of Representatives, during the third session of the fortieth Congress, 1868-'69, (1868-1869), pp 606-607.
In consequence of the important decision, made by our Tycoon of Japan, of surrendering to the Mikado the governmental power which has descended from the ancestor of the Tycoon to this day for more than two hundred and fifty years, we want to relate the real circumstances to all the treaty powers, in order to prevent any current story or rumor from spreading and agitating people in the moment of this great change in the condition of the country.

When we want to describe thoroughly the situation of affairs at the present time, it cannot be perfectly clear unless we briefly relate the past events. Therefore we go back, and relate more than two hundred years ago, in the dark period, the descendants of Tenashin, the ancestor of the country, held the governmental power. We call them by the title of Mikado. After years, the management of state affairs failed in the hands of the Mikados, and then the governmental power devolved upon the Poogiwara family, the ministers at the court.

Though nobles at the court were charged with the civil and military service, they were too vain and weak to wear armor and hold weapons for overcoming rebellion; and when they met with any trouble in the country they entirely relied on the family of the military class, as though they were tussks and nails for them. Under these circumstances, it could not be helped that the orders of the government were issued by many. The principal ones among the family of the military class were the Menamoto and Taira families. All the families of the military class in the eastern half part of Japan belonged to Menamoto, and Taira ruled those who lived in the western part.

The disturbance in the years of Hogan and Haygi was caused by the imperial princes having struggled with each other in obtaining the throne, each having engaged one of those two families to his cause. After the ruin of Menamoto's family, Taira was in a prosperous state for twenty years, and about this time the power entirely fell into the hands of the families of the military class.

On account of the tyranny of Taira, which was more severe than it had been in the time of the Poogawa family, the Mikado overthrew Taira, having engaged as allies the descendants of Menamoto. The Mikado intrusted the management of the military affairs of the whole country to the families of the military class on account of Menamoto's having revenged him upon his forefathers' enemy and protected the court. This was during the era of 1900 in (commander in chief,) and from whom the line has descended to the Tokoogawa family, which should succeed the office of the Tycoon forever.

Such was the state for about four hundred years; and during that time, though peace and war took place by turns, persons who were charged with the duty of Shioosun always performed the service of protecting the Mikado in overcoming rebels and preserving the people only, owing to their having had the military power and loyal hearts.

There was at times a little peace. Still the whole country was far from the state of perfect equality, as the orders of the government were not issued by one body, and every person exercised a kind of independence, and there was no time of laying down arms, and the people cruelly suffered. For several hundred years no one knew the existence of the supreme master, (Mikado.)

Toashigoogoo, the ancestor of our Tycoon, having possessed the great endowment of nobleness and ability, took the pain of exposing himself to battle-fields, and tranquilized the great commotion, and brought perfect peace to the country, and gave easiness to the Mikado, and erected his palace, and greatly added to his property. It is owing to his great service and exertion that the court have lived safe and comfortable to this day. The Mikado admired his great service, and invested him with the governmental power, and set the example to his successors, which has been followed, of the Mikados not taking any share in state affairs. Consequently the power of Toashigoogoo daily became more brilliant and splendid, and which no one had ever exhibited among the preceding Shioosuns. He assembled all Daimios at Yedo, and established the foundation of the government. None of the Daimios who assembled on this occasion disregarded the established regulations, and every one built house in Yedo, and all agreed to stay there for certain days every or every other year. This has become the everlasting regulation.

There had been no one to be compared to Toashigoogoo in tranquilizing the national disturbance, and he was so successful that an end was put to the great commotion which had lasted for several hundred years in our Japan, and the foundation of peace and happiness for more than two hundred and fifty years was laid, and since his time none of the Daimios have planned any unlawful design. Then it is no wonder that the governmental power has been attributed to him, and has descended to his successors.

After years, the state of the world was gradually changed, and the American vessels suddenly entered in the Bay of Yedo. It then became necessary to throw off the rules of closing the country and change the long-acustomed usage. We resolved to conclude the treaty, as we not only knew that it was an unwise act to cause war without any reasonable pretension against the Europeans, whose arms and arts of war, in this time, were far superior to those of our people, who had been accustomed to peace for more than two hundred years, but we understood that there was no possibility of an island on the Eastern Ocean to exist, if she made all countries her enemies in a time when the state of the world had been so much changed that the most distant countries became as neighbors, and that there was no right to, refuse to open intercourse with the nations of the world.

As this was the commencement of new affairs, which might become of very important consequences to the country in future time, and of which the people were little aware, the government should have thoroughly discussed the matter until a final decision had been arrived at, and had caused the people fully to understand the matter, so as the doubts could not have existed; but having refrained to do so now gives us a great regret.
At the time when the treaty was first made, we were incantations enough to have thought that if we kept our people from close relations with the foreigners, no misunderstanding would occur in their intercourse, and there might be a time when the obstinate argument for closing the country would be gradually effaced, and the people would naturally become accustomed to the new order of things. But our mistake has turned to our disadvantage, and has been made use of by wicked people, and has become one of the unfriendly feelings which have risen upon both sides. The greatest Daimios took advantage of this circumstance to carry out the plan of depriving the Tycoon of power by betraying every movement of the Yedo government to the court of Mikado, and deceiving it with crafty and artful words.

We cannot bear to point out the several causes by which the governmental power of our late master was weakened and confused, we being his servants; and it is useless to do so; we would not describe them here. Though it cannot be said that our government has acted with propriety, yet its design was to put down gradually those who hate and dislike foreigners and were in favor of the continued closing of the country, and also to fulfill the treaties which had been made with the foreign powers. It, however, cannot be assured whether the treaty would have been kept had it not been for the inauguration of the present Tycoon, who possessed the endowment of great intelligence and ability, and for whom it would not have been difficult, as for him, to prevent the commission of evil of Toashihoogou. The present Tycoon from early times had believed that it was necessary, in the good management of state affairs, that all orders of the government should be issued at one place. From the beginning of his succession he remained at Miyako for a long time and having found so many defects in the management of the state affairs, declined for some time to accept the office.

But when the circumstances became difficult in the extreme, it became necessary for him to accept it, as he thought, the maintenance of the reputation of Japan, and to carry out everything according to the treaties, as many things had not then been done as the treaties stipulated.

He received the ministers of all the treaty powers at the castle in Osaka, and there showed his cordiality, friendly feeling, and hospitality, and has faithfully kept the covenant to carry out the treaties and fulfilled all promises. This naturally the duty of the Tycoon, but is also proof of his having not lost sight of right and justice even to the thickness of a hair, although surrounded by a hundred difficulties.

After having carried out the treaties and kept to truth, so that he had nothing to be ashamed of in matters abroad, he at once called back his attendants, and matters interior affairs for the purpose of ascertaining whether they were properly progressing.

Hitherto the inclination of the public has been left to produce natural change as time passed on; but now so much change has taken place in the condition of the country, the constitution which was considered excellent for more than a hundred years now has become unserviceable for the present time. In a time when the state of the world is rapidly changing, for us to do nothing but remain in our old custom is little else than to stand still. We often talked of establishing this to be a sound, the final conclusion for such a great change was to be made only by the decision of the present Tycoon. His opinion is, as we conjecture, that to strengthen the power of the government it is necessary to cause all the orders to be issued at only one place, and that the place to which the public feeling inclines. This is the case with the government of all countries, but such has never been found in our country. Therefore, if we do not now establish that constitution we will be unable to find complete tranquility.

Every one in public council should listen to what is necessary first to be done in our present condition, and should understand the cause which gives rise to the necessity of the country, and should meet the movement with patriotic and devoted heart. Surrendering to Shinkoo (probably means the palace of the Mikado) the power which descended from his ancestors, with a request to the Mikado to assemble the large families in the country in order to discuss its present condition, and the means of establishing the constitution of the government, and the growing happiness and independent power of the country. Such is his zeal for his country.

The foregoing is the accurate account of the present condition.

We hope that you will not trouble your mind as to the relations between Japan and the foreign powers. They shall be safely kept as before, without the slightest difficulty. Since, notwithstanding the many difficulties to preserve friendship with the foreign countries, we shall practice what is right, and it is therefore evident that our future work will be successful.

The Tycoon has the reputation of having performed all that is stipulated in the treaties and fulfilled all the promise; therefore, when the state of foreign countries shall be explained in the council held by Daimios and Shiomios, who will assemble according to the summons, no one will disagree to his first judgment.

We heartily wish that the foreign governments, regarding the friendship which has always existed, will give us their sympathy in the cause for which we unite our hearts and strength.

The reason why thus we ask the assistance of the foreign countries is that we want to see soon the effect of the effort of your country, by which ours may be brought up to a prosperous state, as to see the shadow of an object by which it is cast and to hear the echo of voice.

These we relate to you concerning the circumstances of the events which have hitherto taken place, and we will inform you further as soon as we hear from Miyako, as we already stated to you in the letter.
December 4, 1867.

[Translation.]

Sir: At the time when his Highness the Taikun succeeded his predecessor in the autumn of last year, he strongly declined accepting the office of Shogun; but afterwards having received pressing commands from the Mikado, he accepted and was thereafter invested with the office. Lately, however, as the result of previous representations, on the 19th November he represented to the Mikado that he wished to resign the office of Shogun. Orders were then issued by the Mikado that, until the Daimios should come up to Kiota, on which further orders would be issued, the Taikun should attend to business as heretofore.

The above information I have received from my colleagues at Kiota, and have the honor to communicate for your information.

I have, &c.,

His Excellency Sir Harry Parkes, K. C. B.

OGASAWASI IKI NO KAMI.

28 United States Department of State, Executive documents printed by order of the House of Representatives, during the third session of the fortieth Congress, 1868-'69, (1868-1869), pp 607-609.