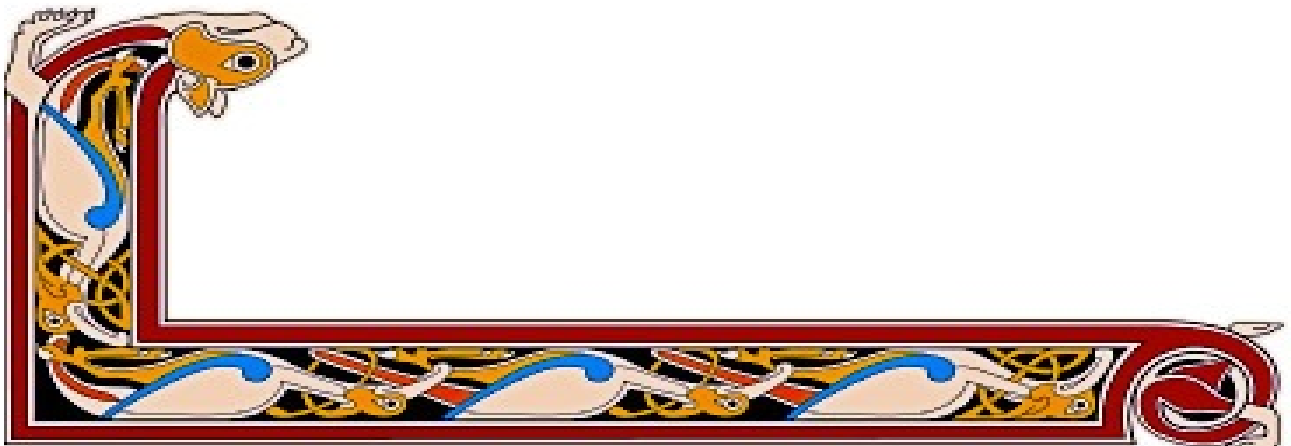


Part 23

SHANGHAI & Japan, 1868



1868, JANUARY, New York

Foreign Missions Committee, Epiphany Appeal.

THE CHINA MISSION.

The working force of the China Mission has been so increased by the addition of Mr. and Mrs. Nelson, Miss Fay and Miss Waring, and the return of Bishop Williams, that the Committee have been obliged to increase the appropriation to that Mission fifty per cent., in order to sustain it in its present encouraging and hopeful condition.

Besides, this Mission has not yet recovered from the embarrassments arising out of the recent state of our country, during which time our Foreign Missions suffered so greatly, and especially the China Mission. **There having been no funds sent to that Mission for three years, during the war.**

Five thousand dollars, which the lamented Bishop Boone had collected in this country for the purpose of establishing an Interior Station, had to be expended under pressing necessity in meeting the current expenses of the Mission, with the hope and expectation, that the Church would restore them in the future. Also, more than ten thousand dollars from the sale of the Boys' School was unavoidably absorbed in the same way. It is due to the original contributors of these funds—it is due to the faithful laborers who were obliged thus to use them or abandon the field—it is due to the memory of the sainted Boone who gave his valued life to that Mission, that these funds should be restored to the objects for which they were originally given. The Foreign Committee call upon the Church to enable them to make this restoration during the present year, especially as the growing condition of the Mission demands the establishing of an Interior Station and the re-opening of the Mission Boarding-School.¹

1868, JANUARY, New York

Foreign Missions Committee.

CHINESE SCEPTICISM.

There is a great deal of scepticism, and careless, well-content materialism, among the Chinese. "We have seen your books," said one of them to a missionary, "and neither want them nor approve of them, having abundance of instruction handed down to us from our great sages, which are far superior to any foreign doctrines you can bring."² "Your sages," was the reply, "taught you the duties of human relations, while they said nothing about the Supreme Being, or the life to come. But Jesus, having descended from above and risen from the dead, was able to give us every information about eternal and invisible things." "Nevertheless," said he, "we want not your books: there is the road; go." "You speak of Jesus as a Saviour," exclaimed another, "pray whom does he save?" "All who believe." "You talk of forgiveness of sins. Shall I obtain the forgiveness of sins by reading this book?" "If you follow its directions, and believe in the Holy Saviour, you will." "What will the Holy Saviour bestow on them who trust in him?" "He will take them to heaven." "Have you believed?" "I hope I have." "Has he taken you to heaven?" "I trust he will, when I die." "Die! Oh you will have to wait till death for all this. Give me present enjoyment: who cares what will happen after death; then consciousness ceases."

"Pray allow me," said a Chinese laborer, "to ask you where is the seat of man's soul, and whether it be larger in an infant or a grown person? You see this table on which I am resting my arm. Pray tell me whether the wood of which it is composed is dead or alive? In a short time this table will crumble into

1 *Spirit of Missions*, Vol 33 No 1, January 1868, pp 50-51.

2 This was a common response. Lo Sam-yuen reported from the Forest Creek goldfield in Australia: "June 11th: Addressed people in two different places. First spoke about the miracle performed by Christ, recorded in the 6th Chapter of John, and then about the entrance of sin into the world, and death by sin that as all man had sinned, so all men were exposed to death that our first parents having offended against God, their fall affected the whole race. When I uttered these truths one of my hearers replied, these are the doctrines of foreigners, they are not worth the talking about. They are constantly dignified by the name of doctrines, but they mislead peoples minds, and call upon men to renounce the worship of ancestors and parental tablets, hence they clash with our Chinese doctrines. Well did Confucius inculcate put away from you everything foreign. That your doctrines do not harmonize with those of China, no man can doubt.
Mount Alexander Mail, 16 October 1857.

dust, and go again towards the formation of another tree, or something else in the vegetable world; and so it is with all things, man not excepted. Man, the world, and all things, are unceasingly undergoing changes of a variety of kinds, yet never ceasing to exist, only assuming different forms. Such as I am in substance now, such was I a thousand years ago, and such shall I be a thousand years hence. Hitherto I may have been a beast, a reptile, or a bird, and hereafter I may exist in one or other of those species. But whatever I may have been or may yet become, in substance I shall always continue the same. I shall never die: there is no such thing as death."

The above are illustrations of what is being frequently said to the missionaries, and the latter have to possess their souls in patience while they are scattering the seed of the Kingdom and praying the Lord of the harvest to give the increase.³

1868, JANUARY 14, Shanghai Foreign Missions Committee.

ARRIVAL OF BISHOP WILLIAMS IN CHINA.

The Rt. Rev. C. M. Williams, D. D., Missionary Bishop to China, and Japan, arrived at Shanghai in health and safety, on the 14th of January, after an unusually tedious voyage from San Francisco.⁴

1868, JANUARY 15, Shanghai Bishop Williams.

CHINA AND JAPAN.

LETTER FROM BISHOP WILLIAMS.



SHANGHAI, January 15th, 1868.

MY DEAR BROTHER:—By the great mercy of our God and Father I arrived safely, last evening, at my journey's end. From head-winds, storms and a very heavy cargo, the "[Great Republic](#)"⁵ made a long passage from San Francisco to Yokohama, twenty-nine and a half instead of the schedule time, twenty-two days. Then we were detained at Shimonosheki, the entrance to the Inland Sea, so that we were nearly twelve days behind time when we reached Shanghai.

I was glad to find all the Missionaries well, and from them received a most hearty welcome, which you can readily understand was most cheering, as it is an assurance that I have the sympathy, and shall have the heartiest cooperation of all my fellow-laborers, in the weighty responsibility which has been laid on me by the Church. All feel the need of great grace and strength and help from above in our difficult work, and would most earnestly commend to the prayers of the members of the Church at home the faithful Missionaries now laboring for the extension of the Redeemer's Kingdom in this immense Empire. In my next letter I shall write more fully of the mission here.

REMARKABLE CHANGES IN JAPAN.

Very remarkable changes are taking place in Japan. As has been anticipated, the Daimiyos, or several of the more powerful of them, seem determined to abolish or greatly modify the power of the Tycoon, and elevate the Mikado to his legitimate position as emperor *de facto* as he is *de jure*. For more than two hundred years, the Mikado has been a nonentity, leading a life of seclusion, kept almost as a prisoner of State, and bound by the strictest rules of etiquette, which prescribed nearly everything he could or could not do. In the meantime, the Government has been administered by the Tycoon and Council of State; some more important affairs being referred to the Mikado for approval. This approval, however, has been only a matter of form, and where he has refused his consent to any measures, probably they have gone contrary to his wishes. This was the case with regard to the treaty made by Commodore Perry, which opened the way to intercourse with Western nations. It was referred to the Mikado, who, at the suggestion of many of the larger Daimiyos opposed to the opening of the country, positively refused to give his consent. But the Tycoon's Government concluded the treaty without his knowledge, and in the face of his

3 *Spirit of Missions*, Vol 33 No 1, January 1868, pp 56-57.

4 *Spirit of Missions*, Vol 33 No 4, April 1868, p. 290.

5 Wikipedia states that the ship was the largest, but not the longest, wooden sailing ship ever built.

decided objections. This, of course, has been the source of much of the ill-feeling and many of the difficulties which have since arisen in the country.

THE GREAT PRINCES NOW RESIDE IN THEIR OWN PROVINCES.

The Daimiyos were compelled by Gongen Sama, the successor of Taiko, to reside at Yedo six months in the year, and were not permitted to take their families with them when they visited their Provinces. They were kept virtually as hostages—guarantees for their good behavior—pledges that they would not attempt a revolt in their absence.

The more powerful Daimiyos have long felt very restive under such treatment of the Tycoon, whom they looked upon as one of their peers, only a Daimiyo like one of themselves, and since the late treaties they have forced the Tycoon to consent to their residing permanently with their families in their own Provinces. They have been drawing around the Mikado, evidently with the intention of elevating the Mikado and weakening the powers of the Tycoon.

THEY ARE DISSATISFIED WITH THE FOREIGN POLICY OF THE TYCOON.

Many of them have been further dissatisfied with the policy of the Tycoon in opening ports only in his own territories, by which all export and import duties go into the treasury of one they look upon as a rival, and in some cases as an enemy. They desired that some new arrangement should be made. Either allow us to have open ports also, or open no more; and some say, close those already open. The opening of Hiogo and Osaka on the first of January, brought matters to a crisis, and the Mikado summoned a Council of Princes to determine the future policy of the country. Stotsbashi, the present Tycoon, unwilling, probably feeling unable to withstand the strong coalition which has been formed against him, resigned his office; but his resignation was not accepted by the Mikado. A number of the Princes have assembled in Miako, but as others have not yet arrived, the deliberations of the Council have not commenced.

A COUP D'ETAT OF THESE PRINCES.

Pending the meeting of the Council, three of the Daimiyos, more opposed to the Tycoon—Satsuma, Chooshu and Toza—have taken a step which almost amounts to a coup d'etat. They have placed their troops around the Emperor's Palace, virtually taking possession of the Mikado, and stopped all intercourse with the Tycoon. Probably they would excuse themselves by professing that they only wish to prevent any undue influence of the Tycoon from being exercised on the mind of the Mikado, so that he may express his own opinion with entire freedom. The true explanation is, that they hope to persuade him to give his countenance to their policy, and to abolish entirely the Tycoonate, or at least greatly modify the present anomalous form of Government.

It is not easy to foresee what will be the immediate effect of all this. Eventually, it will lead to a more liberal policy. As the present Tycoon has been very favorably disposed to foreigners, they may for party purposes adopt temporarily a different policy; but as they are men of liberal views, they will doubtless after a time advocate a much freer intercourse with Western nations.

THESE CHANGES TEND TO THE FURTHERANCE OF THE GOSPEL.

All of these changes tend to the furtherance of the Gospel. The unrestricted opening of the country to the spread of Christianity will very probably be effected by the independent action of the Princes. From all I can learn from Missionaries, merchants and intelligent Japanese, there is, I think, no doubt that I can go to some of the Provinces with free permission to teach Christianity, provided I would give instruction several hours a day in English, mathematics, etc. In fact, an officer of rank, who has just returned from America, where he had been sent by his Prince to make purchases and gain information, expressed a very earnest wish that I should come to his country to live. His Prince is one of the most liberal in Japan, and would no doubt welcome me. Several years ago, the father of the present Prince presented a memorial to the Emperor, and, among other recommendations for the advancement of the country, said, "the so-called corrupt religion of the Western ocean is a different thing from the Christianity (the R. C.) of former times. Were Japan to adopt and practice it, I am of opinion that no sects would arise to ruin and damage the Country."

THE COUNTRY MORE OPEN TO THE GOSPEL THAN WHEN THE BISHOP LEFT IT.

The Missionaries are much more open and free in their intercourse in instructing the Japanese than when I left the country. Mr. Ballagh, of the Dutch Reformed Mission, gathers a number every Sunday morning in Dr. Hepburn's dispensary, for prayers and instruction in the Bible. The Sunday morning I spent in Yokohama, there were about fifteen present, and they were remarkably quiet and attentive. Most of them

had their Bibles open, and followed his explanations very closely. When the dispensary, now in course of erection, is completed, they propose to instruct the patients who come every morning for medical advice.

At Yokohama, Dr. Hepburn, Mr. Ballagh and Mr. Thompson are engaged in translating the New Testament. They work together every morning, and have translated as far as the twentieth chapter of St. Matthew's Gospel. They all expressed a very earnest wish that I could be there to assist in the translation.

Mr. Verbeck, the only Protestant Missionary in Nagasaki, teaches, several hours a day, a Government school. He feels much encouragement in the great work he is doing, and some facts he mentioned are full of interest; but he would not like to make public the particulars of his work at present, as there has lately been some excitement at Nagasaki on account of the Roman Catholics.

THE BISHOP'S GRIEF.

I can give you no idea how sad and deeply grieved I am at the thought that our beloved Church has not a single Missionary to enter upon the great work in Japan. There is no field in the whole world which seems to me so interesting, and where the prospect is so good for reaping a bountiful harvest. The people are all alive; changes, radical changes, are taking place every day. They are adopting foreign customs, habits, manners; and many are quite prepared to become nominal, and some, I doubt not, as true, genuine, whole-souled Christians as ever lived. But though the harvest is so great, and seems white already to harvest, we have not a single laborer to gather the rich, ripe sheaves into the garner of the Lord.

Ah, my brother, it comes with painful, crushing force, and sinking sadness of heart that after visiting so many places in the United States, North, South, East and West, I have been compelled to return entirely alone, and pass by Japan without being able to place there a single minister of the Gospel, to guide into the way of truth those who are groping in the darkness and ignorance of heathen superstitions. God is evidently preparing Japan for the reception of the Gospel of His dear Son, and surely He will call some to take upon themselves this noblest work in the world—the planting the Church deep and broad and strong on the one foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, in this most interesting land. Has He not already called some one of the many ministers of Christ, now at home, to make known the riches of His grace to the poor dying heathen in Japan?

God grant that some one, well furnished for the work, may hear this loudest of Macedonian cries, "Come over and help us," and may also hear and give heed to the voice of their Lord and Master, saying, "Get thee out of Jerusalem; for I will send thee far hence to the Gentiles," to gather from that far-off island of the sea" a chosen generation, a royal priesthood, a holy nation, a peculiar people, to show forth the praises of Him who hath called them out of darkness into His marvelous light."⁶

1868, JANUARY 16, Osaka, Japan.
US Minister, General R. R. Vanvalkenburgh
to Secretary of State, William H. Seward,
Re Status of Tycoon (Shogun).

Mr. Van Valkenburgh to Mr. Seward.

No. 3.]

LEGATION OF THE UNITED STATES,
Osaka, January 16, 1868.

SIR: It is very difficult to determine precisely the state of affairs now existing in this country. Whether there is any Tycoon having the authority heretofore professed by him, or whether the supreme power now rests exclusively with the Mikado, and is exercised by a council of Daimios appointed by him, is the question which troubles the representatives of all the treaty powers.

All the information we have upon this important question comes through the retainers and officials of the Tycoon, no communication whatever having been made to us from Kioto or from any other place. The officers whom we see, and through whom we conduct our negotiations, are the same who have heretofore conducted all business transactions, and they move on in the same orderly manner, and apparently with the same assurance as before. I received only last night, from the prime minister Itakura Iga No Kami, notice that Matsduira Buzen No Kami had just been appointed assistant Gorogio, and that another person had that day been promoted to the office of governor of foreign affairs, and this by order of the Tycoon.

Notwithstanding all this, the Tycoon himself informs us, in his reply to the address of the diplomatic body, and to which I shall again refer, that he "resigned the governing power, which he had inherited from his ancestors, upon the mutual understanding that he should assemble *all* the nobles of the empire to discuss the question disinterestedly, and, adopting the opinion of the majority, decide upon the reformation of the national constitution."

The Daimios were summoned to Kioto; Satsuma, Tosa, Gashu, and some others arrived, bringing with them large numbers of troops. Among the Daimios retainers were some fifteen hundred armed men, owing service to Chosin, all of the above-named Daimios being in opposition to the Tycoon. Their retainers outnumbered at the time the friends of the Tycoon assembled at Kioto. On the third instant they took possession of the nine gates of the Mikado's castle, turned out the regent and the princes, and took the entire charge and control of the Mikado. The Tycoon was at that time in his own castle, about one mile from that occupied by the Mikado; he was at once surrounded by his friends and retainers, and war, for a time, was imminent. The Tycoon says that these Daimios coerced the Mikado into issuing a decree accepting his resignation, and abolishing the office, without waiting for the assembling of the general council which had been ordered.

In fact, these opponents of the Tycoon, arriving in advance of a large majority of the Daimios summoned, bringing with them bodies of troops numbering in all some twenty thousand, overawed the Tycoon and his few friends at Kioto, and took forcible possession of the Mikado and the government.

On the sixth instant the Tycoon left Kioto, accompanied by some of his friends, about seven o'clock in the evening, and reached his castle in this city about four o'clock on the afternoon of the seventh.

On the eighth instant the representatives of France and Great Britain together had an audience with him, the result of which I am, by the kindness of Sir Harry Parkes, enabled to give to you in inclosure No. 1.

The Tycoon signified his desire to see the representatives of the treaty powers, and upon consultation with my colleagues of France, Great

Britain, Holland, Italy, and Prussia, it was determined unanimously to call upon him in a body, present him with an address, and thus learn if possible his present position and future prospects. On the afternoon of the tenth instant we made him such a visit, and Mr. Roche, the French minister, on behalf of the diplomatic body, delivered to him such address, a copy of which I inclose, marked No. 2.

His reply thereto was read by him in person, and then a copy furnished to each representative. I transmit a translation of it, marked inclosure No. 3. I have received, but not officially, a document purporting to be a proclamation issued by the Mikado at Kioto, establishing a form of government, and appointing Satsuma, Tosa, Etchizen, Aki, and Owari, five of the principal Daimios, a council, assisted by a large number of lesser officials, to carry on the government. I have no doubt of the authenticity of the paper, and I inclose a copy translation, marked No. 4. Attached to this proclamation there is one which seems to have been issued by the Tycoon's authority, announcing the fact that he had been dismissed from the office of Shogoon.

From this new government (if there be such) we have as yet received no communication, and, if rumor speaks true, already has dissension been sown in their ranks and difficulties arisen among them. The Tycoon himself, and his friends, among whom I am told are many of the most influential and powerful of the Daimios, seem indisposed to yield to this new arrangement, but are willing, or express themselves so, to abide the decision of a general council of Daimios, after full and free discussion.

I doubt whether this will be granted, and my fears now are that a civil war will be the result, the Tycoon and his adherents upon the one side, arrayed against Satsuma and his allies upon the other. The Tycoon, as head of the Tokugawa family, is probably the most powerful and wealthy person in Japan. In his own right he owns large provinces and receives vast revenues. All of the open ports in Japan, including Yedo, Osaka, and Ne-egato, are in his provinces. He has been very liberal in his negotiations with the foreign representatives, is desirous of faithfully observing the treaties, and of strengthening the friendly relations with other powers, especially the United States, and in my opinion is the most progressive and liberal in his ideas of any Japanese official.

I inclose herewith No. 5, copy translation of a protest sent to the Mikado by the retainers of ten Daimios, on the sixth instant, but which did not reach me officially.

I also inclose No. 6, the substance of a very long communication addressed to the Mikado by Maki No Suruga No Kami, a small Daimio. I cannot give you an exact translation, as my interpreter (Sikey Shinpatchi) has been at work on it for two days and finds it very hard to properly translate. As it is not an official document, and was not officially received, this copy I trust will be satisfactory.

It is hardly necessary for me to say that in case there should be a collision, I shall endeavor to preserve a strict neutrality, protecting, as far possible, American interests.

I have the honor to be, sir, your obedient and humble servant,
R. B. VAN VALKENBURGH.

HON. WILLIAM H. SEWARD,
Secretary of State, Washington, D. C.

No. 1.

Memorandum of interview with the Taikun, January 8, 1868.

Present, her Britannic Majesty's minister and the minister of the Emperor of the French.

The Taikun spoke as follows:

I became convinced, last autumn, that the country would be no longer successfully governed while the power was divided between the Mikado and myself. The country had two centers, from which orders of an opposite nature proceeded. Thus, in the matter of the opening of Hiogo and Osaka, which I quote as an example of this conflict of authority, I was myself convinced that the stipulations of the treaties must be observed, but the assent of the Mikado to my representations on this subject was given reluctantly. I therefore, for the good of my country, informed the Mikado that I resigned the governing power, on the understanding that an assembly of Daimios was convened for the purpose of deciding in what manner, and by whom, the government, in future, should be carried on. In acting thus, I sunk my own interests and power, handed down to me by my ancestors, in the more important interests of the country. The Mikado accepted my resignation on the understanding which I named, but desired me to continue the direction of the state as heretofore until the voice of the nation should be taken.

The Daimios had been summoned to appear at Kioto, and some had already arrived, when at mid-day, on the 3d of January, Satsuma, Tosa, Geishin, Owari, and Echizen took possession of the gates of the palace, dismissed the sessho, who had been appointed by the late Mikado to act as the guardian and adviser of the present one during his minority, placed an instrument of their own in his stead, forbid the kuges, who had hitherto enjoyed the confidence of the Mikado, to approach the palace, and placed about him other kuges whose opinions were identical with those of the five Daimios. Having met together in a mock assembly, they then called on me to resign my office of shogun, my rank of imidaijin, and land representing 2,000,000 of kokus of revenue.* As these belonged to me of my own right, and as it was contrary to the agreement to forestall, in this way, the decision of the assembly, I withdrew my forces to Osaka.

Having told you what has passed, I now desire to have your opinion and advice.

M. ROCHE. When we heard, last autumn, of the step taken by his Majesty the Taikun, we were all of us moved with admiration of the patriotism which had dictated it. We, moreover, were convinced of the wisdom shown by his Majesty in appealing, on this momentous question, to the voice of the nation, and we trust that, notwithstanding what has since occurred, he will still find means to attain his object.

7 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 618-619.*

SIR HARRY PARKES. When I learned verbally from the Taikun's ministers at Yedo, as well as from the documents which they placed in my hands, that the Taikun had handed back to the Mikado the powers which had been intrusted to his ancestors, and had called a national council to deliberate as to the constitution of the new government, I considered it a wise step, and as such I reported it to my government. I am much obliged to the Taikun for the above explanation of the state of affairs, which, while it affects Japan, must also affect, to some extent, foreign nations, and I shall be therefore still further obliged to the Taikun if he will give me some information as to his future intentions.

In reply to this and subsequent questions from the two ministers, the Taikun gave the following information:

It has hitherto been Satsuma who has been the leading spirit in the councils of the five Daimios I have above named, but there are already signs of their being dissatisfied with the extreme lengths to which he is going. My policy, from the commencement, has been to determine this question of the future form of government in a peaceful manner, and it is in pursuance of the same object that, instead of opposing force by force, I have retired from the scene of dispute.

It would, moreover, have been unseemly for me to have been the first to draw the sword so near the palace of the Mikado, against whom I should have appeared to be arrayed, though I well know that such would not really have been the case. The Mikado is but a child, who is being guided by those into whose hands he has fallen. With respect to the question asked by the British minister as to the meaning of the Mikado's decree, ordering me to confer with two or three Daimios at Kioto, on any foreign question of importance which might arise before the assembly of the Daimios had been held, which decree was communicated to the British minister by the Gorojin of Yedo, I inquired from the Mikado who were the Daimios referred to. The Mikado replied that he did not know. I put my question and received this answer in writing. It was then evident to me that the decree was not his own, and I accordingly did not feel bound to obey it. As to the guard at the nine gates of the palace at Kioto, and the

reason why I allowed it to be changed, the case was as follows: Although Alcazu was intrusted with the general command of the guard, some of the gates were held by the men of Satsuma and other Daimios. Through these entered the kuges who had been banished from the court, and who, having thus obtained access to the Mikado, persuaded him to issue a decree for the guardianship of the nine gates to be taken from Aidzu and intrusted to Satsuma. With that decree it was necessary to comply, and my own men, as well as those of Aidzu, were withdrawn. When I was ordered by the Mikado to resume the direction of affairs pending the decision of the assembly, it was the civil as well as the military government that I continued to hold. As to who is the sovereign of Japan, it is a question on whom no one in Japan can entertain a doubt. The Mikado is the sovereign. My object from the first has been to take the will of the nation as to the future government. If the nation should decide that I ought to resign my powers, I am prepared to resign them for the good of my country. It was to avoid bloodshed that, when I saw the five Daimios had broken faith, I left Kioto, and withdrew to this place. Here it is my intention to await the course of events. My object and my intentions remain unaltered. I am still prepared to abide by the decision of an assembly of Daimios. This assembly, however, must be a genuine one, and must not consist of Satsuma and a few of his adherents only. Whether these Daimios will attack me or not, I cannot say. There are signs of discord in their councils. There is also dissatisfaction among other Daimios, who had come up to Kioto, as they thought, to attend a general assembly of Daimios. Some of these have now left again, while others, who were on their way, have turned back on learning what has taken place. What or where is the government of the country at this moment I cannot say. Nominally it would seem to reside with the young Mikado, but for my own part I know that he is at the mercy of a faction, and that though decrees may be issued in his name, they do not really emanate from him; I furnish you with a copy of one that is said to have been issued by him, but which I do not recognize as official. It is my intention to address a protest to the Mikado, advising him that such a government is in fact no government. I do not, however, pledge myself to be bound by the answer I may receive from the Mikado.

8

Draft of a proclamation of the court of Kioto.

That Tokugawa Naifu shall give up the supreme power, and that the Shogoonate shall be abolished, are two points that have been finally accepted by the Emperor. Since the year Uski, (15 years ago,) we have been in a worse position than ever existed before. The late Mikado's heart was afflicted for many a year—this every one knows; therefore has the Mikado now made up his mind to return to the old form of government as exercised by the Mikado, (*à l'anci au lieu du bakfu,*) to restore the national power, and to settle the elements of the new constitution.

Therefore the Mikado shall, from this moment, abolish the office of seikan (seisio chambaku) and the bakfu (government of the shogoon,) and shall establish temporarily the three departments, viz, the sosei, the titei, and the sanjo, and the whole business shall be conducted by them. According to the constitution of yuz-moo, (660 a-X,) the sining, (nobility,) buhen, (military men,) tosho, (kuge,) and the dsigne, (low officers,) may offer their advice without regard to their rank.

As it is also the Mikado's intention to share good and evil with his people, every one should put aside his former bad customs, and serve the nation with a true heart.

1. The members of both Naizan, (the secret council,) Tchokumoa, (the second council,) the Kokudgi Gojogakari, (the department of interior affairs,) the Gizo, the Buke 9

1868, JANUARY 25, Shanghai Bishop Williams.

A SECOND LETTER FROM BISHOP WILLIAMS.

SHANGHAI, January 25M, 1868.

Yesterday I learned from a Missionary here several remarkable facts, which may have a most important influence on the future of Christianity in China. The Emperor has just issued an edict, in compliance with a memorial from some high Mandarin, forbidding the rebuilding of temples which have been destroyed, and the repair of those which have fallen into decay, making, however, an exception in favor of the temples of Confucius.

Then the Chancellor, or the principal Judge of Soochow, the largest city in this Province, has lately put forth a proclamation, prohibiting the people, under a penalty, from worshiping at the temples, or burning incense, candles and silver paper before the idols. The offender is threatened with punishment for any violation of the order, and the Priests for permitting it. The reason assigned for it is that the Priests have been cheating the people, taking the candles which have boon lighted and placed by the worshiper on the altar, and selling them for their own profit. There is, most probably, something behind the reasons he assigns, for the Priests have been in the habit of doing this from time immemorial.

Another proclamation has been posted up by the Mandarins of Kashung, a city in the Province of Chekiang, forbidding any interference with the teaching or preaching of Christianity. What the meaning of all these Imperial edicts and proclamations by the Mandarins is, it is difficult to say; but if carried into effect, the death-blow to idolatry has been given, and the Christian religion, being fully tolerated by treaty and commended by high Mandarins, must take its place and become the religion of China. The worship of Confucius and of ancestors will be the only thing left them, and neither of these can satisfy the longings of the soul for some revelation with regard to the life beyond the grave. But the meaning for us, for any sincere Christian, is plainly, that God is calling on us most loudly to enter more fully, more earnestly on the great work of preaching the Gospel to the millions of China. The Emperor and Mandarins seem to be knocking down the barriers which have hedged them in from the full influence of Christianity, turning them quite adrift as regards religion; and there should be hundreds of ministers of Christ to lead them into the true fold of God. Driven out from their old temples and worship, there will be nothing left for them but Christianity; but, unless there are well instructed teachers to guide them aright, they may, like the rebels of Nankin, so mutilate the blessed Gospel of our Lord and Saviour Jesus Christ, that in their hands it will become a blasphemous parody or another huge system of idolatry, professing to be the teachings of the Bible. Is the Church of Christ prepared to sit quietly down and see this take place? Is there not a single one of the two thousand five hundred Presbyters and Deacons at home, whom God now

9 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), p 622.

calls by His Providence, to come to China and take advantage of this wonderful opening, to make known the riches of His grace?¹⁰

1868, JANUARY 27, Washington.

Secretary of State, William H. Seward to US Minister, General R. R. Vanvalkenburgh, Re Status of Tycoon (Shogun).

Mr. Seward to Mr. Van Valkenburgh.

No. 42.]

DEPARTMENT OF STATE,
Washington, January 27, 1868.

SIR: Your dispatch of the 2d of December, No. 68, has been received. The telegraph had previously prepared us in some degree for the formal and definitive information which is contained in your dispatch. Upon a first view of the transaction, the Tycoon's resignation of his powers into the hands of the Mikado would seem to be occasion for regret, although we could hardly expect anything less than serious political changes as a consequence of the sudden entrance of Japan into relations with the other nations.

Your dispatch presents the difficulties of the political situation in the empire with great clearness. I shall await with interest the progress of revolution, hoping that the projected reforms may be concluded peacefully, and that the new policy of friendly intercourse with foreign powers will not be seriously obstructed. The crisis is one, however, in which you will be required to exercise all your skill and ability for maintaining the treaty rights of the United States.

I am, sir, your obedient servant,

WILLIAM H. SEWARD.

R. B. VAN VALKENBURGH, Esq., &c., &c.

11

1868, JANUARY, New York,

Foreign Missions Committee.

THE PROSPECT IN JAPAN.

Bishop Williams arrived in Japan just after the outbreak of the present revolution in that country. In a letter which we publish in our present number, he details the causes which have led to the present conditions of things; and it should be borne in mind that the letter is written by one who has resided seven years in the country, and has calmly watched the progress of those events which have culminated in the present crisis. Unlike some, the Bishop does not believe that the movement of the prince of Satsuma, and his coadjutors against the Tycoon is a reactionary one in the matter of intercourse with foreign nations, but that it is the result of their jealousy of the increase of the Tycoon's power from that intercourse, and their desire that the benefits of it should be shared equally by themselves. Feeling convinced, however, that this cannot be as long as the office of Tycoon is continued, they now demand the entire abolishment of that office; but the Bishop believes that they will, if successful, use their influence with the Mikado, or Emperor de jure, to have the whole country thrown open to unrestricted intercourse with foreign nations.

Telegrams from San Francisco inform us that these princes are very likely to be successful, their forces having defeated those of the Tycoon at Osaca and compelled the flight of that officer to Yedo, where a great and more decisive battle was soon to take place. Perhaps, ere this number is received by our readers, they will have learned that Stotsbashi, the Tycoon, or, as he is some-times called, the Shagoon [Shogun], has been again defeated; that the office which he and his ancestors have held for two hundred years, has been entirely abolished; and that in Japan there is no longer the great anomaly of two persons claiming, at the same time, imperial powers.

10 *Spirit of Missions*, Vol 33. No 5, May 1868, pp 380-381.

11 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)*, p 634.

AN OPEN AND INTERESTING COUNTRY.

The Bishop states that "the missionaries are much more open and free in their intercourse with, and in instructing the Japanese than when he left the country for a visit to the United States; and that there is no field in the whole world which seems to him so interesting, and where the prospect is so good for reaping a bountiful harvest. The people are all alive; changes, radical changes, are taking place every day. They are adopting foreign customs, habits and manners; and many are quite prepared to become nominal, and some. I doubt not, as true, genuine, whole-souled Christians as ever lived.

That there is indeed, great mental activity, at the present time, in Japan, and that its people are most eager to make progress in all useful knowledge there is abundant evidence. What other heathen people are so quick to appreciate the advantages of foreign improvements of all kinds, or are so anxious to perfect themselves in all our arts, or to study our institutions? What other country sends so many of its choice young men to this country, to England, and to France, to be educated? What other Orientals are willing to make the English language the general basis of study in their public schools, and to use American school-books? The Japanese Commissioners who were in this country last year, bought thirty thousand school-books and a large number of scientific books, histories, military books charts, &c. Messrs. G. P. Putnam & Son, of this city, recently shipped ten tons of school-books to the Japanese in a single cash invoice, amounting to eighteen thousand dollars, irrespective of previous consignments. A son of Mr. Putnam is about to go, or has gone to Japan, to establish, and represent the firm of G. P. Putnam & Son, in that enterprising and progressive country.

THE ALL-IMPORTANT QUESTION.

And now, the all-important question is, shall we, with that secular knowledge which the Japanese are at present most anxious to obtain, furnish them at the same time, with that Divine knowledge which makes wise unto salvation, or shall all but a very few of the people of Japan, continue to remain in entire ignorance of the Gospel? That is the question for every Christian man, and woman, and child in our country to consider. Bishop Williams states, that with his rejoicing at the glorious prospect of missionary success in Japan, there was mingled great grief that our Church has no laborer there, and that of the many young clergymen with whom he conversed on the subject while he was in this country, no one was found willing to go to that most interesting field. It is true, that some of the young men who are now in our institutions of learning, have this field in view, on the completion of their studies, but ordained men are needed at once, that precious time and precious opportunities may not be lost, and that all the more important points may not be preoccupied by those emissaries of Rome who have been, and are, flocking, yes, flocking into the country.

We began the work in Japan, but we have let others take our crown; and shall we now continue to do nothing for the spiritual well-being of the more than thirty millions, who live in these beautiful islands? God forbid. May He in whose hands are the hearts of all men, move some of our younger clergy and others to say, "Here am I Lord, send me;" and may all God's people take a deeper and more prayerful interest in those who have been brought into such peculiar relations with this country, and whose condition pleads so earnestly for the blessings which the Gospel of the grace of God brings to a people.¹²

IMPORTANT FROM CHINA.

BISHOP Williams' letter on Japan, is followed by one on China, which contains some facts of interest and importance. Some time last year, a high official in one of the southern provinces of China, issued a proclamation forbidding idolatrous processions, and advising the people to spend less of their time and money at the heathen temples. Bishop Williams writes that the Chancellor of the largest city of the Province in which one of our own missions is situated, has lately put forth a proclamation prohibiting the people, under a penalty, from worshiping at the temples, burning incense and candles and silver paper before the idols, and that the Mandarins of a large city in an adjoining Province have forbidden any interference with the teaching or preaching of Christianity.

The Bishop still further states that he has learned from a missionary at Shanghai, that the Emperor has issued an edict, in compliance with a memorial from some high Mandarin, forbidding the rebuilding of temples which have been destroyed, and the repair of those which have fallen into decay; making an exception, however, in favor of the temples of Confucius.

The probable effect of this official discountenancing of idolatry, the imperative call for more Christian laborers, and what is likely to ensue if they are not sent, are forcibly set forth in the Bishop's letter, which we commend to the attention of all our readers.¹³

The Last Shogun of Japan (Tycoon) 1867.¹⁴



1868, FEBRUARY, New York. Foreign Committee.

CHINA. REVISION OF THE TREATIES.

The treaties made with foreign powers by the Chinese, are to be revised this year, and the missionaries are anxious that in the future no distinctions shall be made between Protestants and Roman Catholics, as there seems to be in the present treaties, and that they shall have the privilege to "reside and purchase property for mission purposes away from the treaty ports.

JAPAN. THE EDICT AGAINST CHRISTIANITY.

Dr. Hepburn, in referring to changes going on in this country, says that the Imperial edict against Christianity is a dead letter. The government have failed to enforce it against the persons arrested at Nagasaki. Foreigners have secured a firm position in the country, and are feared.¹⁵

Anti-Christian Edict, Japan.

Although the sect of the Christians has been already centuries ago persecuted most rigorously by the Bankfu [Bakufu] government, its entire extermination has not been arrived at. As however the number

¹³ *Spirit of Missions*, Vol 33 No 4, April 1868, pp 370-371.

¹⁴ *Daily Japan Herald* 16th May 1867: "Captain Sutton of H.M. surveying ship "Serpent" had the honour of a sitting from the Tycoon, and has taken a capital likeness of him." Bennett, Terry, *Photography in Japan 1853-1912*, Tokyo; Rutland, Vermont, Tuttle, 2006) p. 107.

¹⁵ *Spirit of Missions*, Vol 33 No 2, February 1868, p. 145.

of the followers of the Christian doctrine had lately considerably augmented in the village of Urakami, near Nagasake, whose peasants secretly adhere to it, after mature consideration it has been ordered by the highest authority, that the Christians shall be taken into custody, according to the rules laid down in the annexed document.

As the Christian doctrine has been prohibited in this country since the oldest times, this matter ought not to be lightly treated. Those to whose custody Christians shall be confided, shall therefore instruct them in what is right, with leniency and humanity; and shall do their best to again make good men of them. But if some should not repent and acknowledge their errors, they shall be severely punished without any mercy. Those whom it concerns shall keep this well in mind, and denounce to the proper authorities, every one who shall prove incorrigible.

Those men (the Christians) until they have repented, shall not be allowed to have any intercourse with the inhabitants of the places where they are consigned.

They shall be used to clear land or for work in the limepits or the gold and coal mines, or for any work their officers may think fit to employ them on.

They shall live in the mountains and forests.

One portion of rice shall be allowed per head to the respective daimios, for the space of three years, to commence from a day to be determined hereafter.

They shall be brought in small detachments to the place mentioned below. The daimios shall, as soon as they receive the information of the persons allotted to them, send soldiers to take them over.

The above imperial orders are hereby published for observance.¹⁶

1868, FEBRUARY 24, Shanghai.

Bishop Williams.

SHANGHAI, February 24th, 1868.

You will, no doubt, have seen from the papers that **Mr. Burlingame, our Minister to China**, has been appointed by the Chinese Government, to represent it at the courts of the different Treaty Powers. It is certainly a high mark of confidence in him, and a great step, in the right direction, towards bringing themselves more effectually into the family of nations. I trust great good may come of his mission.¹⁷ Everything will depend on the manner in which he may be able to fulfill the trust committed to him, and the reception which may be accorded to him by the Foreign Governments to which he has been accredited. I earnestly hope that no obstacles may be thrown in his way, but that he may be received with such a spirit of fairness and generosity and favor, that he may be enabled to do much towards the regeneration of China, and to lift it out of the slough of ignorance, superstition, pride, prejudice and degradation. He has my heartiest wishes for his entire success, in all his efforts to elevate and renew the youth of this, in years, most venerable Empire. Is it not a singular fact that the oldest Empire in the world, has chosen for its representative one who has represented one of the youngest and most democratic of nations?

MR. BURLINGAMES' KINDNESS TO OUR MISSIONARIES.

Mr. Burlingame has always been very kind and friendly to our missionaries in Peking, and has shown his kindness to me personally, in giving me a circular letter, stating my object in coming to China, and recommending me to the kind offices of all Mandarins, from whom I may require assistance. It may prove of great value in my efforts to establish mission stations in the interior.

HOW THE PRIME MINISTER OF CHINA LOOKS UPON THE MISSIONARIES.

He tells me that Wun Tsiang, the present prime minister, is very well disposed towards Protestant Missionaries, and says he wishes they would come in larger numbers to China, as they are engaged only in doing good. More than once, when Dr. Williams, and also when Mr. Schereschewsky acted as interpreters, he has spoken thus favorably of Protestant Missionaries, and expressed the wish that more

16 *North China Herald*, 5 September 1868, p. 430.

17 A negative account of a speech given by Burlingame in New York is reported in *North China Herald*, 5 September 1868, pp 427-428.

would come to the country. He looks on the Romish Missionaries in a very different light, regarding them very much as political agents.

DOINGS OF THE JESUITS.

They are all over the country, laying claim to large amounts of property which was confiscated when they were driven from the Empire. This property has passed through the hands of different purchasers, or descended through several generations to the present owners, and now to be compelled to give up property which they have so long held, comes with great severity on the present possessors. To require the same thing in many places, in Europe, where Church property has been forfeited to Government would probably cause a revolution.

But China is not strong enough to resist such demands, and when beaten by the English and French, the Government was compelled by the latter to promise to restore to the priests, the property which had been formerly confiscated. On the opposite side of the River, the Jesuits have, in some way, probably "bullied" by the French officials, managed to obtain from the Mandarins, permission to levy a tax on each meow [mow] may make money and get rich, but such a course will not gain them favor with the people, nor gain them converts.

PROGRESS OF THE REVOLUTION IN JAPAN.¹⁸

Since my last letter to you, the Princes opposed to the Tycoon, have attacked and defeated his forces. He fled immediately to Yeddo, where he is fortifying all the approaches to the city, and concentrating troops in anticipation of an attack. Osaka, Hiogo and Nagasaki have fallen into their hands, and they profess to hold and govern these places, in the name of the Mikado. They are now sending out expeditions against the different Princes in the Southern Provinces, supposed to be in sympathy with the Tycoon. They are required to renounce all allegiance to the Tycoon, to make an alliance with the successful Princes, and submission to the Mikado. In case of refusal, they will be attacked, and their property confiscated. »

All is now quiet at Osaka and Nagasaki, and the Princes have already made overtures to the Foreign Ministers. The *Japan Times* says, they have been invited to Kioto, (the capital), and it was believed they would proceed there in a few days to settle the details of the new Treaty. I sincerely hope Gen. Vanvalkenburg will take advantage of the opportunity now offered, and in the new Treaty, insert an article granting free toleration to Christianity.

THE SAD TRUTH.

But the truth—the sad truth is, the country is opening already faster than we are prepared to occupy it. The Roman Catholics are there in force. But Protestants—Presbyterians, and Dutch Reformed, have only three ministers, and one missionary-physician, and. our Church has not a single one to enter in and possess the land, in the name of our Lord and Master. It seems a great pity—is it not a burning shame—that our beloved Church, for once, the first in the field, should now be unrepresented, and should give up the ground she has already occupied! Oh, my Brother, can you not stir the hearts of some of our younger brethren in the ministry, so that they may be led to see the importance, the glory, the privilege of engaging in the great work, which the Apostle to the Gentiles, St. Paul, would have gloried in, in preaching the unsearchable riches of Christ, to this most interesting people? Most gladly would I go back to this work in Japan, if it were thought best; nothing on earth would please me more, than to be permitted to lay the foundation of the Church of Christ in Japan. But this high privilege, the highest honor that could be granted to any man, is denied me, and I must take up my cross and say: "Thy will be done." '

A TOUR OF INSPECTION.

Mr. Nelson and I have been up the Yangtse, on a tour of inspection to see where would be the best place for our interior station. We visited Kiu-Kiang, four hundred miles, and Hankow, six hundred miles from Shanghai. The latter having Woochang, a free city, on the opposite bank of the Yangtse, and Hanyang, across the Han river, is one of the most important places in China.¹⁹ I shall try to give you a full description of these places in a subsequent letter.

My brethren urge me to visit the north of China before any decision is taken, with regard to our interior Station, and I propose to go north next week, if the Tensing river is open.²⁰

18 This event is known in historical studies as the Meiji Restoration.

19 The three cities are referred to as Wuhan.

20 *Spirit of Missions*, No 22 Vol 6, June 1868, pp 485-487.

1868, APRIL 15, Shanghai.

Rev. Elliot H. Thomson.

SHANGHAI, April 15th, 1868.

THE Bishop has gone North to make an inspection of that field. He writes in good health and spirits.

He left us some two weeks since, and is now, we suppose, in Peking or its environs. Whilst in Shantoong he visited the cities of Tung-chow and other places. He will no doubt send you an account of the places he visited, and of the prospects for work in those regions. Mr. Hohing, who was advised to leave Peking for the winter, has returned with the Bishop.

You have already been advised of the reopening of our boarding-school for boys. Miss Fay has the charge. It is the determination of the Bishop to make it a first-class school. It is also hoped that it may be made a source from which many native workers may be drawn. This, I understand, has been the result of the school at Ningpo, which was formed on the principle of being a nursery for the Church.

The hospital which I opened last October is proving very useful. This, you remember, is supported by subscriptions from the Chinese, and some from the foreign residents. The Mission pays five dollars a month for the rent of the house. Mr. Wong-Chai is going this week to Soo-chow and some of the neighboring cities, with a view to look out a good point for a new station in that direction. Mr. Yung-King will accompany him. We have long felt the need of some settled points to which we could send inquirers when we pass through those cities and towns on a preaching tour. It is a fine season to go, and I hope they may find the way open for them. The health of Shanghai is not very good this spring. I have had rather poor health, but feel better now. I hope to get through the summer in safety. Mr. Nelson and family are all well. We had a beautiful Easter Sunday, a very pleasant meeting of all our native members at the city church, but of this I will write in another letter.²¹

1868, MAY 3, Halifax Courthouse, Virginia.

Death of Robert Boone.

Robert Boone, son of Bishop Boone, was accidentally shot and killed, at Halifax Courthouse, Virginia, on Saturday week, by a companion.²²

1868, MAY 25, Shanghai.

Rev. Robert Nelson.

SHANGHAI, May 25th, 1868.

REV. AND DEAR SIR:—The Pacific Mail Steamer "Costa Rica" leaving here to-morrow, I send you a few lines to tell you of ourselves and work, although I dare say the Bishop and others may do the same thing more satisfactorily.

The Bishop's short sojourn in China, to the present time, has been the beginning of a pretty active Episcopate.

Arriving here on the 14th of January, the examination of some of the Mission-schools, and the adjustment of some nice, but unpleasant questions, relative to opium-smoking, polygamy, etc., exercised him not a little until the 30th of the same month, when he set out for Han-kow, six hundred miles up the Yang-tze-kiang, with the view of looking for the most promising point for establishing a new and central mission station. On this trip I had the pleasure of accompanying him. We surveyed Kiu-kiang also on our way up—a city of some note, but fearfully desolated by the rebels a few years since. Han-kow, however, seemed a far more important point to be occupied. A great centre of trade, population and influence, embracing in the three cities, Han-kow and Han-yang (on one side of the Yang-tze, divided by the small river Han), and the provincial capitol, Woo-chang, just across the Yangtze, a population of not less than 1,200,000, with easy access by water to many other regions, and with a dialect substantially Mandarin, this seemed to have very many reasons in its favor. Returning to Shanghai on the 15th of February, we found Mr. Schereschewsky had gotten here the day after we left, so that (Mr. Hohing being here also) the whole China mission was here together.

21 *Spirit of Missions*, Vol 33 No 8, August 1868, pp 641-642.

22 *New Orleans Crescent*, 3 May 1868.

On the 1st of March the Bishop held confirmation in Chinese and English. In the afternoon he confirmed thirty-eight Chinese, and in the evening, at the same chancel, eight foreigners.

On the 19th of March the Bishop left us for Peking, to examine Chi-foo and Tung-chow, in Shantoong, and Tien-tsin and Peking, in Pe-chi-le Province, before settling finally upon any point for a new station. Rev. Mr. Hohing accompanied him to Peking.

He was absent until the 27th of April, having in this time inspected these above-mentioned points, and traveled some 2200 miles, mostly by sea, in steamers, but to a considerable distance, too, by carts and donkeys.

On the 4th of May again he set off with Chai, to visit several of the prominent cities of this plain, Tatsong, Soo-chow, Dzang-zoke (where he and Mr. Liggins formerly lived) and other places. Arriving here on the 12th instant, he was busy for some days in preparing Mr. Ngan Young-Kiung for Deacon's orders, by examinations, etc., and in getting up the ordination service for the occasion; and when you consider the Bishop's long absence from China, you will see at once that he had a good deal to do to prepare himself in the various services to be performed, and he has had to perform the Baptismal, Communion, Confirmation and Ordination offices.

On Sunday, the 17th inst., the Bishop admitted to the holy order of Deacons the said Mr. Ngan Young-Kiung in Christ Church, within the walls of the city, the candidate being presented by Rev. E. H. Thomson, the Rev. Mr. Chai-Wong and myself also taking part in the services. The day was unfavorable to a congregation; notwithstanding, a large majority of the Chinese communicants and several foreigners partook of the Lord's Supper. The surplice worn by the candidate was once the property of his former teacher, Mr. Points, by whom, in the providence of God, he was sent to America to be educated. In the afternoon the Bishop baptized two children of Mr. 'Tong (once in Deacon's orders himself) and confirmed four Chinese.

Last night, in the Mission Chapel, he again confirmed three foreigners; and now he is expecting to set out within this week for Han-kow, where, all things considered, he thinks it best to establish a new station. He proposes to take with him the newly-ordained Deacon, and Mr. Hohing will probably join them there.

Mr. and Mrs. Thomson left us a few days since (the 22d) for a little trip to Ning-po, expecting to be absent about two weeks. Mr. and Mrs. Schereschewsky are also expecting to take their departure for Peking within a few days, so that we shall be left on short allowance of force here, and with a small list even there, with which to begin a new station. We are organized, however, and in the field, and taking into account the native clergy, and the fact that the foreign portion of the force is in some part very well furnished, and the rest of us able to make ourselves understood generally where we live, we hope that we have a good foundation laid, which, however, it must be remembered, is only a foundation, and must be built upon. Where is the material?

We rejoice in the intelligence that in the **Theological Seminary at Alexandria, Virginia**, there are several who are booked for China. Could the vastness of the field here be realized, and the greatness of the need, it would seem impossible that men or money could be withheld, which are needed to do this work.²³

1868, AUGUST, Shanghai.

Rev. Elliot H. Thomson Pt. 1.

SHANGHAI, August, 1868.

I HAVE at last made a visit to Ning-po.

Although I have been living within about twelve hours' run of Ning-po for the last eight years and more, the opportunity to take a run down there never seemed to occur till this season.

It was a pleasant day in the latter part of May that we started. The Kiang-se, one of the Shanghai Steam Navigation Company's steamers, lay just in front of our house. At about four p. m. we went on board, and early next morning found ourselves at Ning-po. Thus, without any of the trouble of boats and boatmen, which one usually has in this part of China, we found ourselves, as it were, taken up gently at

Shanghai and put down as gently at Ning-po. In view of the opening up of the rivers by steamers, and all that foreigners are doing, one may say the Western world is truly offering wonderful gifts to old China. Here, the West says, are all the truths we have treasured up and tried for ages. Here are all the marvels of science. Come and use them! I will show you, I will help you. China is slow, she is suspicious, she is timid.

However, we must not fret. The day is coming. Science is fast doing her part, joined with commerce, for whom she labors.

SCIENCE AND COMMERCE ADVANCE MORE RAPIDLY THAN RELIGION.

But why is it that religion cannot also thus rapidly advance? Many reasons can be given. Only to name a few: Religion is spiritual. Science is of the world—has to do with the world. Money, influence, power are her rewards. Again, among those zealous for the physical prosperity of China, but few are zealous for her religious advancement. Suppose we should see the Christian(as they are called) official and merchant truly advancing and studying to advance the religion of their own lands, surely it would not be in vain—far from it; it would tend to advance every other noble interest. In China to-day the only officials that do seem to countenance the advancement of the faith which they profess are the Romanists.

Why is this so ? Is not the Protestant faith as worthy of advocacy as the Roman? We do not advocate the use of force, or anything of the kind; but that Protestant officials should show to the native officials that they believe in the religion by which they are called, and that they think the Chinese, as a people, would do well to adopt Christianity.

Would there not be more of this if the people and Churches at home were to make their representatives feel that this was expected of them?

VIEWS ON NEARING NING-PO.

But I must return to our steamer and our passage to Ning-po. From Shanghai we have to go down the Yang-tze and out to sea, then up the river Yung on which Ning-po is situated. It was just sunrise as we passed up the river; the scenery was lovely. On either side were the blue mountains, sweeping off to the west as far as the eye could reach. Back of us was the bright face of the sun just peeping over the tops of the mountain islands, which we had left far behind us. We were winding our way rapidly through a rich valley, all studded with towns and villages. All along the river's banks were tall, pointed, roofed buildings, thatched with straw. These, we were told, are ice-houses. These ice-houses are owned by the fishing companies, who use the ice to send their fish fresh to other parts. We were told these fishing guilds or companies were often very wealthy.

The foreign settlement at Ning-po is small. There are none of those fine buildings that so surprise the new-comer at Shanghai. It is, however, a quiet and pleasant place.

HOSPITABLE RECEPTION.

We were met by Dr. McCartee, who had very kindly brought a nice boat for us and took us to his house, where we were most hospitably received by Mrs. McCartee. Dr. McCartee is one of the oldest Missionaries in Ning-po, and there are not many older in China—I mean longer in the field. He is a person of great energy and great versatility of talents. **He is only a layman**, but there are few men more efficient than he as a speaker, teacher and writer. He has done a great work by his medical practice among the Chinese, in removing their prejudices and opening the way for religious teaching.

For a truly earnest, medical man, there is a great field for doing good in China. There can be no doubt, to one who has once seen the practical workings of a hospital or dispensary, that it is one of the greatest means in removing prejudices and preparing the hearts of the people for a willing hearing of the Word. The foreign force of his Mission at Ning-po is small—two other gentlemen, one of whom is a new arrival and not yet able to speak the language.

THE STATION A FLOURISHING ONE.

The station is, however, a very flourishing one. In and about Ning-po they have a goodly number of churches and preaching-places. One of the great features of the work is the number of efficient native preachers which they have. These have been obtained through their boarding-school. They have had from their school only some thirteen preachers and catechists; some of them very superior men. The school has now been removed to Hankow, the capital of the province.

Mrs. McCartee has a girls' school under her charge, which seems to be in a prosperous condition, it is made, I believe, a training-school for the daughters of Christian parentage; it is also a source whence Christian wives can be had for their teachers and preachers, who otherwise would have to seek wives among the heathen. They have not taught English in their schools at Ning-po at all, so far as I could learn. **Bishop Boone** decided against English, after his experience. The Romanists teach Latin, it is said, and in that way open the way to Western knowledge. I hope that at every central station, of which we hope to have many in China, there will be established these training-schools for boys and girls. From these we can draw men trained for the work, and Christian women to be the mothers of Christian households.

THE CHURCHES AT HOME SHOULD WAKE UP.

The Churches at home have got to wake up; China is on their hands; she cannot be shaken off; she cries, though unwillingly it may be, at their doors; she must be heard.

The only question is how best to do the work. Let every Christian ask himself, herself, What can I do for those vast multitudes? Can I go? Can I send? Can I help? There is no one who cannot do one of these. The preacher, the teacher, the writer, the medical man, the general worker, all are wanted. This need I hope I may be able to speak of again in my next letter on our trip to Ning-po. May the Lord open the hearts of His people toward China.²⁴

1868, AUGUST, Shanghai.

Rev. Elliot H. Thomson. Pt. 2.

CONTINUATION OF REV. MR. THOMSON'S ACCOUNT OF HIS VISIT TO NING-PO.

NING-PO is quite an ancient city. It was a place of some note before its walls were built, and they were built something near a thousand years ago. The city wall is of stone and brick, about twenty-five feet high and four miles in circuit. Ning-po is a very good specimen of a Chinese city. The streets are wider than usual and quite clean—that is, for a Chinese city.

Ningpo City Wall.



LOCAL ARRANGEMENT OF THE TRADES.

There is a good deal of order in the arrangement of the trades and the like. The furniture makers are on one street, the basket makers on another, the silk stores on another, and so on. Many parts of the inner city are again divided into sections by high walls, called fire-walls, as protection against the extension of fire in case of a conflagration. In times of disturbance the gates of these divisions can be closed against the evil disposed. In some places they are closed every night.

TEMPLES LARGE AND PRIESTS NUMEROUS.

Some of the temples of Ning-po are very large, and are occupied by great numbers of priests, sometimes as many as three hundred in one temple. We visited the temple of the patron goddess of seamen. This is a very handsome temple; with the exception of the Confucian temples, it is the handsomest I have ever seen in China. I should like to give you a full description of it, but it would make quite a little volume. The porches of the temple are supported by pillars of a gray sandstone of very fine texture; they are covered over with carvings of dragons and sea monsters, the work of which would do credit to any building, but

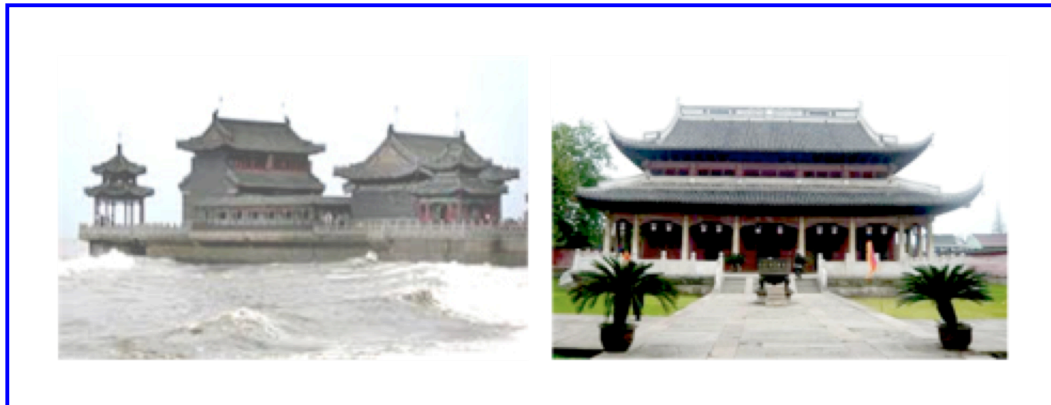
the style and the figures are grotesque in the extreme. Vast sums are spent every year in the service and worship of this goddess. You will find a description of her on page 262 of vol. i., of Mr. Doolittle's work.

Mazu-Sea Goddess.



Doolittle, Justus, Social Life of the Chinese, Vol 1, p 262.

Ningpo, Sea-God Temple.



MOHAMMEDAN MOSQUE.

We visited the Mohammedan mosque. It is a fine looking structure, and the old mufti seemed to be rather discouraged with the state of his charge. He was very polite and talkative, showed us the vessel used for ablutions and the place of prayer. He said there were only sixty or seventy families of the faith in Ning-po. They seem to know very little about their religion, but that they should not eat pork or worship idols.

Exterior



Interior



BUDDHIST TEMPLE AND MODE OF WORSHIP.

We also visited some of the large Buddhist (sic) temples. At one of these they were at their vespers when we entered. There they were all arranged in ranks before the huge idols. At the sound of a bell in the hand of one of the performers, all would bow down before the god; again they would rise and all join in a low chant, with their hands clasped in the attitude of prayer. I watched them closely; some of them seemed really in earnest; others cared little for what they were doing; it was merely a performance.

It is thus, day after day, year after year, they spend their time in chanting prayers and repeating the name of Budha, only going out at times to beg alms or say prayers for the dead. Thus they get their support from these masses which they perform for the dead at the houses of the families of the deceased, and by going from house to house with a small basket, into which each one is expected to put a ball of boiled rice.

TEMPLES WITH ENDOWMENTS.

However, some of the temples have large endowments, the accumulation of gifts. Often there are lands and houses belonging to the temples which are leased for the benefit of "Bonzes" or priests. Some temples are obliged to receive and entertain every priest who comes with a certificate of good character. There are itinerant priests who travel from place to place, their wants being provided for by these temples.

CHARACTER OF THE MISSIONARY WORK IN CHINA.

Thus it is with nearly every thing in China. It is organized, systematized, and has been worked for ages. Often the difference between such a field and those like West and South Africa is felt very strongly. Here it is not a people wanting to be taught and civilized, but one which boasted of its advance and looks with contempt on outside barbarians.

We have not only to plant, but to uproot well-organized systems which have braved many a storm. We do need a ten-fold effort to be made in China; a feeble, unsupported work can do but little. We must, the Church must, look to the Lord for power to overturn; but she, the Church, must put forth the effort.²⁵

1868, SEPTEMBER 7, Wuchang.

Bishop Williams.

As accounts of the attack on Mr. Hohing have been forwarded to you, it will be necessary for me to say a few words in explanation, lest you may receive an unfavorable impression of the people of Wuchang. The people generally are outwardly quite friendly, though we hear from the boys, and now and then from a grown person, the usual epithet, "foreign devil," applied to us. But this is nothing more than what we expect in the southern and central portions of China when we go to a new place.

The attack on Mr. Hohing was made, not by the citizens, but by students who had come up from different parts of the province to attend the military examinations. They are a rough set at best, and being collected in large numbers away from the restraints of home, they are ready to engage in any sort of mischief and to commit all kinds of outrages. The citizens are afraid of them, as they often maltreat unoffending persons without the slightest provocation. In fact, not the people only, but the Mandarins themselves, fear them, and the Examiner, it is said, is the only one who can manage them at all. Not long since a number of them, offended for some slight cause with the Foo-Tai of Hanyang—the highest Mandarin in the city—went to his Yamen and insulted him grossly. He was afraid to do anything to them, and his attendants had to go out and coax and entreat them to leave.

Unfortunately, Mr. Hohing and Mr. Ngan, without thinking, went on the parade-ground, when the affair related by Mr. Ngan took place. **I called on Dr. Salter, our Consul in Hankow, and related the circumstances, and wrote to Shanghai for a gunboat**, as a demonstration to give force to his letter to the Mandarins. The "Monocacy" had just received orders to go to Japan, and could not come up, but Dr. Salter wrote a strong letter to the Tautai. The result has been that the Chihien of Wuchang has been looking into the matter. The military examinations are all over, and the students had returned home; so of course the offenders were not found. His Excellency must have regarded it quite seriously and have been somewhat frightened, as he called on us to learn the circumstances of the case, and to explain that he was not aware of it at the time. We all regard it as a great mercy that Mr. Hohing was not seriously injured. Attacked by a rabble of such desperate fellows, he would have been killed, had not God protected him and given him a way of escape.

A fortnight ago some English missionaries were driven out of Yang-Chow, a city in the neighborhood of Nanking. For some time previously placards had appeared, accusing the missionaries of taking out the eyes of children to make medicine of, and other horrid practices.²⁶ The people became excited, and a mob assembled and pulled down the house in which they were living. The ladies were roughly handled and some of the gentlemen were in great danger, but, providentially, none were seriously injured. These things are renewed evidences that "God shall charge his angel legions, watch and ward o'er thee to keep," and that the hairs of our head are all numbered.²⁷

Statement, with Affidavit, made by Missionaries from Yang'chow.²⁸

APPEARED before me, Walter H. Medhurst, Her Britannic Majesty's Consul, Shanghae, on Monday, August 31, 1868, at the Consulate Office, Chinkiang, James Hudson Taylor, George Duncan, William Rudland, and Henry Reid, members of the China Inland Mission, who did collectively and individually make oath and say, that the following particulars of an outrage committed on them and their families at Yang-chow are to the best of their knowledge and belief strictly true, as witness their several hands, the day and date above set forth.

(Signed) J. HUDSON TAYLOR.

GEOEGE DUNCAN.

WILLIAM RUDLAND.

HENRY REID.

Mr. Taylor, Mr. Duncan, Mr. Reid, and Mr. Rudland; Mrs. Taylor and Mrs. Rudland; Miss Degraz, Miss Blatchley, and Miss Annie Bohannon. Children four—Herbert Taylor, aged 8; Frederick Taylor, aged 6; Samuel Taylor, aged 4; Maria Taylor.

There were also nineteen teachers and servants (native), male and female, on the premises, together with one child.

The whole of the foreigners were dressed in native costume.

26 Welch, Ian, ...2011, *The Flower Mountain murders: a "Missionary Case" data-base*. Online 1 January 2012 at — <http://hdl.handle.net/1885/7273> Part 10, Anti-Christian Cartoons.

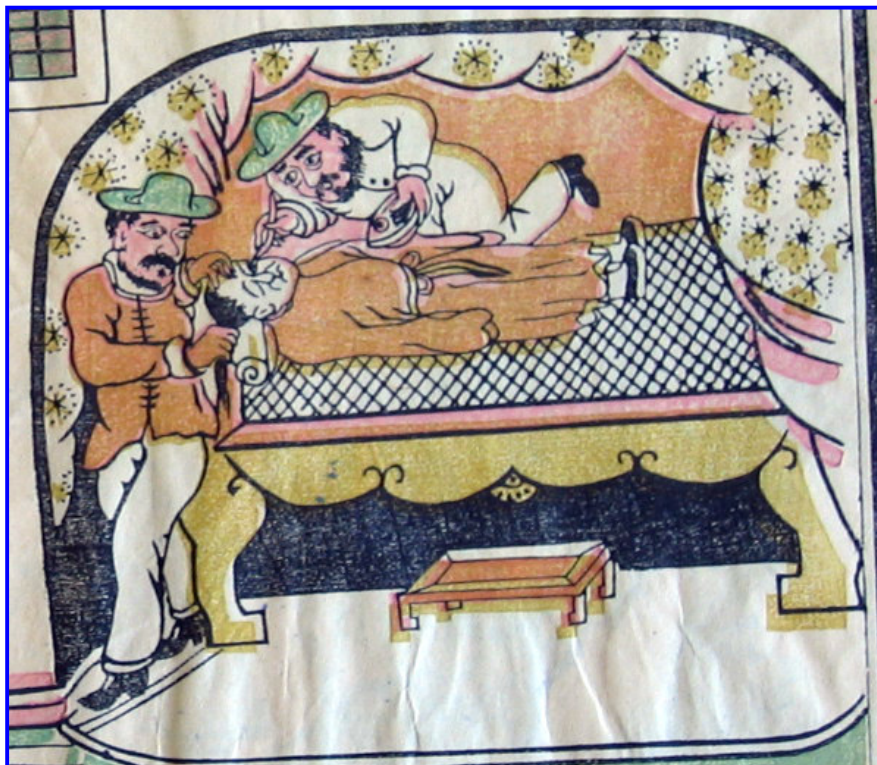
27 *Spirit of Missions*, Vol 34 No 1, January 1869, pp 51-52. See also *An Historical Sketch of the China Mission of the Protestant Episcopal Church in the U. S. A.*, (New York, The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, 1893). 2nd Edition, p. 38.

28 Correspondence Respecting the Attack on British Protestant Missionaries at Yang-chow-foo, August 1868, in British Parliamentary Papers, *Missionaries in China, 1868-1872*, (Cleveland Oh, 1915).

Anti-Christian Placard: Christians Stealing Eyes, Hunan, c 1892.



Detail Showing foreigners removing eyes.



1868, SEPTEMBER 7, Wuchang.

Rev. Augustus Hohing.

MY DEAR SIR :—From this you will learn that I have arrived on my new mission field, in compliance with the wish of Bishop Williams. The latter has left, eight weeks ago, for Shanghai and Japan, and we expect him back in a week or two. My little daughter is staying with Mrs. Nelson, and is very well; the same is the case with myself, with the exception that I have frequent attacks of rheumatism, owing to the miserable house we have to live in. You must remember Chinese houses have only mud floors, and with the heavy and frequent rains here, it is always wet and damp, so that every thing in it will spoil; nor have we windows, though holes enough, which we paste up with paper, because it is very cold here in the winter; still I hope we shall pass over the season, and that we shall be enabled to build next year. Pekinese houses are far superior in every respect, and by some alteration can be made fit for to-live in.

You have heard, no doubt, of the attack that was made on me on the 10th of August. I was sorry to hear that Mr. Thomson reported it at home, because I thought some one might be so frightened by it as not to come out. I had a most miraculous escape.

A DIFFICULT FIRD.

We have begun work in good earnest, but as yet nothing has transpired of interest. We have a large field before us; but, as you may well imagine, a hard one, which will tax our patience and faith. It is a far different thing to labor in a sea-port and in the interior, where foreigners have to live down a great many prejudices among the Chinese, and this Province is noted for its hatred to foreigners. But the more difficult the work, the more glorious its victory. I have never doubted, and can never doubt, that also here Christianity will in the end triumph.

SCHOOL AND SUNDAY SERVICE.

Our school numbers ten boys. Every other day we have the house opened for preaching. On Sundays we have regular services, which, in the morning, are conducted by myself, and in the afternoon, by Mr. Yung. I have not the slightest trouble in being understood, though the local dialect differs considerably from the Mandarin; but, then, every body understands the latter easily.²⁹

1868, SEPTEMBER 16, Shanghai.

Rev. Robert Nelson.

SHANGHAI, CHINA, September 16th, 1868.

AT the present time Missions are established in China not only at the five old treaty ports, but also at many other points, and with judicious conduct and tact it is practicable to go about very generally without danger of molestation, though there are now and then exceptions to this.

It is quite a different thing though to say, as many do say, that China is everywhere open to the Gospel, and the Missionaries may reside where they please. **Mr. Schereschewsky was, as you may have heard, very summarily dismissed from Kai-fung-foo, where he was visiting the remnants of the Jews who had resided there for ages. Some prominent literary men stirred up the people to drive him out, and he was forced to leave.** And just a few weeks ago, a party of English Missionaries, who had settled themselves in Chang-chow (only fifteen miles from one of the treaty ports), with ladies and children, were set upon and their house set on fire, so that some of them very narrowly escaped with their lives.³⁰

HOPE DEFERRED.

However, there is much more open than we can occupy, and it is a sad thing to hear that Missionaries are offering themselves to come out, and they cannot be sent. There are encouragements here in fair proportion to all the labor expended. In the field itself we see hopeful signs and bright prospects enough if we could only take advantage of them. But when we look at the insufficiency of the means and the small number of the laborers, and see that, when God opens the way and inclines men to come, the Church withholds the means, the effect is rather like that of "hope deferred."

A few weeks since I baptized a Chinese widow and two of her children. This woman had been for some time instructed by a Chinaman whom I baptized many years ago, and had, in the midst of no little

29 *Spirit of Missions*, Vol 34 No 3, March 1869, pp 173-174.

30 Correspondence Respecting the Attack on British Protestant Missionaries at Yang-chow-foo, August 1868, in British Parliamentary Papers, *Missionaries in China, 1868-1872*, (Cleveland Oh, 1915).

opposition on the part of her connections, professed her faith in the Christian doctrine and her wish to be baptized. I send you herewith a more detailed account of her, which Mrs. Nelson has written for me, as she has seen very much more of the woman than I have:—

MRS. NELSON'S ACCOUNT OF THIS WIDOW.

In the summer of 1867 this poor Chinese widow, with four children, was brought to my notice, and being in great need, was for very charity's sake employed as a "sewing woman." She seemed a faithful person and deserving. After about two months she expressed a desire for baptism, and when asked why, said she had sought peace and rest, ever since her husband died, through all the worship of her own people, and was only more miserable.

But, she said, a few months since, the tailor above mentioned by Mr. Nelson, who had taught her the use of the needle as we work, also taught her of Jesus, and she had found "peace." When told she might be none the less poor here if she was a Christian, she replied, but "I will be happy when I am dead; I will be with Jesus then." Still as her support must come from us, and as so many feel it will be a means of support to come and be baptized, we did not encourage her early baptism.

Months passed by, and at her work in her own house, or together very often with this tailor, Jesus was the theme; and often I hid myself when they could not know I was near, it was God the Father—His love—the Son—His saving us, they talked of, until I felt it was good to come to China even for this. After Christmas the woman became almost hopelessly ill, and when I went to her abode of poverty, saw her ill upon the only bed (if it could be so called) in the house, and three children to sleep upon the bare table or floor, and saw her faith, I felt she must be led by the Spirit. She expressed no fear; said she felt Jesus was as near as if she had been baptized. When she recovered she told me of her eldest son, bound out to some trade, coming and begging her to return to the worship of her people; that this Jesus "could do her no good." She said, "No; if you all will not go with me to heaven, I will go alone."

She recovered; the boy went to his work; the Chinese New Year came, but she let it pass without performing any worship to idols or ancestors. The time for very special worship for the dead came; she resisted her children, her friends, and soon after became ill again. This was laid to the "Jesus religion." Her son came again; he asked, "Do you believe this Jesus?" She told him she believed. He said no more, but went back to his work.

Weeks passed; the boy was taken ill; and one lovely Sabbath, as we left our chapel door, I met her carrying him home on a wheel-barrow. She begged me to see him. It was the first and only time he saw a Missionary. I asked an American physician to prescribe for him. The next morning the mother came in trouble. The elder girl (of sixteen) said the medicine could not be taken; a Chinese doctor must come. Of course, one was called. She did not ask us to visit the boy; we knew the great horror the children had of the new religion. In ten days the child died.

The mother came, overwhelmed with grief. She had not come, as her boy had entreated for the last twenty-four hours of his life, to ask us, "might he not be baptized?" At nightfall of the night he died, he called the mother and said, "I am going; forgive me all I have done wrong." Called his sister and a little brother of five; did the same. Asked his mother not to cry for him; he was willing to die; and then said, "*Go for Mr. Nelson, and ask him to come and baptize me. I believe in Jesus, and want to have the cross put upon me. I want to be baptized.*" She told him it was dark; she would go or send at daylight. "*I will be gone then. Must I die and no baptism? Jesus, save me!*" and again he would plead. And so through the night this dear child prayed, and at last he said, "*I will soon be gone—Jesus, save me! I believe Jesus.*"—and so he died.

The poor mother's agony was great, and she begged me to go home with her, and when we reached the house, the sight that met my eyes was most touching. The sister had her little table by his miserable bed, with offerings for the dead, and upon the floor the ashes from the "silver paper" she had burned, "*to be used by him in the other world.*" She very quickly began to sweep it away. I stopped her; told her she believed in it, and to let it alone; not to hide it only to please me. She said, with much grief, "I knew nothing else to do; I made the paper; it was my means of getting him rice, and it was all I could do to burn this for my brother."

The smaller boy, with his badge of mourning—a coarse, white cloth, tied around the head—was there; his little hands put up (told so to do by the sister), ready to worship. He told me he heard his brother talk all night about baptism, and he believed in Jesus, and wanted to be baptized. The other brother was

absent. Mr. Nelson buried the child, and after a few weeks of careful instruction, baptized the woman and her two little boys, the elder of which is now in the school, under **Miss Fay's** charge.

The child who died, on going home the second time of his mother's illness, was seen carrying home his little parcel of clothing; and when asked why he did it, replied, "To pawn for food or medicine, if she needs it." The daughter is betrothed to a heathen; but may we not hope that she may yet be led by the Spirit to seek Him who seemed so clearly to be received by that little ignorant brother as the Jesus who alone could save.³¹

1868, DECEMBER, Shanghai.

Report of Bishop Williams for 1868.

ABSTRACT OF BISHOP WILLIAMS' REPORT.

THE China Mission still feels the sad effects of the depression from which it has of late years suffered, caused by deaths and the withdrawal of its Missionaries, the disbandment of the boarding-schools, and other retrenchments consequent on the low state of funds and scarcity of Missionaries. It is, however, a great pleasure, as well as but justice, to state that the Rev. Mr. Thomson, who alone for several years bore the weight and burden of the Mission in Shanghai, has, with the assistance of our faithful native Presbyterian, the Rev. Mr. Wong, maintained a large number of public services, superintended the day-schools, and done well much work in other departments of labor.

The most of Mr. Nelson's time is occupied with his ministrations to the foreign residents, who seem highly to appreciate his efforts in their behalf. In addition to two full English services on Sunday, and much pastoral work, he renders valuable assistance in the Mission by preaching in Chinese twice during the week, besides giving instruction to the candidates for orders and native catechist. Under his pastoral care, the foreign congregation has largely increased.

Mr. Thomson is still abundant in labors. He preaches three times on Sunday, and seven times in the week; instructs the candidates for orders and catechist, and attends to a multiplicity of business matters connected with the Mission.

Mr. Wong has charge of Christ Church, in the city, where he labors faithfully in the word and doctrine.

A boarding-school seems almost a necessity at each central station, for to this we must look principally for the training of those who shall become heralds of the cross, catechists and school-teachers. Feeling the great importance of establishing such a school, and having in the Mission one of such large experience as our long-trying, devoted Missionary, **Miss Fay**, to take charge of it, an effort was made, at the beginning of the year to commence one, though no provision has been made by the Committee to meet the expense. Happily, Mr. Nelson had a fund, most of which had been given by a large-hearted Churchman of his congregation, which he kindly appropriated to this object. Miss Fay entered heartily into the work, and offered a sum of money which had been sent by friends in England for her school. This school was started, but for want of sufficient funds only twelve boys could be received, though there should be at least twenty. The additional expense would only be a little more than the cost of their food and clothing. The school is earnestly commended to the sympathies of the friends of the Mission, and it is hoped that some may be sufficiently interested in this new undertaking to contribute, specially, enough to enable Miss Fay to receive eight more boys.

The dispensary in connection with our Mission, commenced last year by Mr. Thomson, is worthy of special notice. It has been supported entirely by funds collected from foreigners and Chinese; the Chinese contributing one-half, of which the Tautai of Shanghai gave one hundred dollars. The attendance is very large; the women alone number more than two hundred each day that it is opened. This is an important move in the right direction, as it gives access to the women, whom we have failed to reach heretofore as freely as could be wished. While waiting, they are addressed by Mr. Thomson or the catechist, and are also instructed by Mrs. Thomson, and two female Bible-readers under her direction. Dr. McGowan has hitherto kindly given his medical services free of charge, but will be unable to do so in future, and Mr. Thomson is in a great difficulty. He is naturally unwilling to throw away such an excellent opportunity of doing good, and yet knows not where he shall obtain the necessary funds to pay a physician for attendance.

31 *Spirit of Missions*, Vol 34 No2, February 1869, pp 110-112.

KONG-WAN.

We have earnestly wished that some new effort should be made to preach the Gospel in the towns near Shanghai, and after careful examination of different places, it has been determined to commence a station at Kong-wan, a town of thirty thousand inhabitants, four miles distant from us. A house has already been taken, and a catechist with an assistant has been sent to occupy the station, and visit regularly in the immediate neighborhood. Mr. Nelson and Mr. Thomson will also go down weekly, and with their help and supervision it is hoped that much good will result.

PEKING.

Our Missionary in Peking, Mr. Schereschewsky, is still engaged with the translation of the Bible into the Mandarin. This work, he thinks, will occupy most of his time for the next three years. He has lately purchased a chapel, and will in future hold regular services there twice on Sunday and once during the week.

There is a question arising in connection with this Mission which is worthy of consideration. Missionaries of the Church of England and of our own Church, will in the north of China labor in the same and adjoining Provinces, and sometimes, as in Peking, in the same city; and it seems desirable that there should be a Mandarin version of the Prayer Book, which the Missionaries of both churches could use. This has appeared so necessary to the Missionaries here, that Mr. Bendon [Burdon], of the Church Missionary Society, and Mr. Schereschewsky have jointly made a version of the Book of Common Prayer, in which they have in some cases followed the English, in some the American. Of course, this book is without authority, and it is respectfully asked whether the proper ecclesiastical authorities in America and England can give the necessary authority for the preparation of a Prayer Book which may be used by the Missionaries of both Churches, and if so in what particulars it shall be conformed to the English, and in what to the American Prayer-Book.

WUCHANG.

It is well known that my revered predecessor, the lamented Bishop Boone, was very desirous of forming a new interior station, and this would, of itself, make me wish to carry out the plan. But apart from this, there are so many reasons in its favor, and the call to us is so loud, that it is impossible that we could longer delay in making an effort to preach the Gospel in the "regions beyond." Since my return to China, in January, a good part of my time has been spent in making an exploration of different parts of the field, to see what point would be most suitable for us to establish our Mission.

Kiukiang, Hankow, Wuchang, a part of the Province of Shantoong, and Peking, have been visited, and Wuchang has been selected. This place, in the very heart of the Empire, the capital of the Province, and a great literary centre, with Hankow and Hanyang on the opposite bank of the river, forms almost one city, with population of twelve hundred thousand, and is the most important commercial centre in China. Mr. Hohing, Mr. Yung Kiung Ngan, lately ordained Deacon, and I, am now living in Wuchang, but we need more Missionaries to do with any degree of efficiency the work before us.

OFFICIAL ACTS.

Of official acts I have to report, that on Sunday, March 1st, I confirmed in the Church of our Saviour, Shanghai, thirty-eight Chinese, and on the evening of the same day, at the same place, eight foreigners of Mr. Nelson's congregation. May 19th, the 5th Sunday after Easter, in Christ Church, I ordained Mr. Yung Kiung Ngan Deacon. May 17th, I confirmed four Chinese, and May 24th, three foreigners.

STATISTICS OF THE MISSION FROM JUNE 30, 1867, TO JUNE 30, 1868.

Clergy, Bishop,	
Presbyters (4 foreign, 1 native),	5.
Native Deacon,	1;
Candidate for Priest's Orders,	1;
for Deacon's Orders,	1.
Catechists,	2.
Teachers, single lady,	1.
Native Teachers (male 4, female 2),	6.
Female Bible-readers,	2.
Baptisms—Adults, 9; infants, 8 ; total,	18.
Confirmations,	42.

Ordinations,	1.
Communicants	
Foreign (Missionaries), 4; Native (attending), 66; (not attending), 28.	
Catechumens,	7.
Schools—Boys' Boarding, 1 ; scholars,	12;
Day-schools (3 male, 2 female), 5; scholars,	130;
Native schools in which our Christian books are taught,	2.
Communion Alms,	\$113.05.
Contributions of Native Missionary Society,	\$160.45.

FOREIGN CONGREGATION.

Baptisms Adults, 1. infants, 4; total,	5.
Marriages,	2.
Funerals,	10.
Confirmations,	11.
Communicants,	19.
Contributions to Mission School, 170 taels;	
Contributions to Dispensary, 10 taels;	\$240.
General, 80 taels.	\$130.
Communion Alms and other charities,	\$392.10.
total,	\$762.10.

CONCLUSION.

The China Mission, the representation of our Church to one-third of the population of the world, needs more than ever your sympathy, prayers and aid. Never before were such opportunities offered to the Church, and never before was the call to her so loud to enter into this "wide and effectual door," and take possession of the land in the name of her Divine Lord and Master.

Of Japan, I have only the sad, heart-sickening report to make, that our Church has not a single representative there, and that we are doing nothing to establish the Redeemer's Kingdom in that most interesting land. I sincerely trust that the time may be near at hand when some one may be sent out to preach the Gospel of salvation through a crucified Saviour to that most willing, impressible people.³²

1868, DECEMBER 8, Steamer COSTA RICA.

Bishop Williams.

THE following is a free extract from a letter recently received from Bishop Williams, written, as it is supposed, while on his return from Japan. The prayerful attention of every member of the Church is called to its statements respecting the providential openings in that country and the pressing needs of the Mission.

The time evidently has come for the renewal of our efforts in Japan. If we respond with promptitude to the entreaty of Bishop Williams, early and glorious results may be expected; but if we make longer delay, if we turn a deaf ear to this affecting appeal, any subsequent effort will be but secondary, and in all probability prove a failure. Have we not the one Clergyman, at least, and a physician with the qualifications described, who will promptly stand up before the Church and say, "Here am I, send me?"

It should be borne in mind by every friend of China and Africa, also, that men as well as means are an immediate necessity, not only for the enlargement of our Missions, but to save them from disaster, from failure; and in this case, we say, the Church, *from dishonor!*

May the Great Head of the Church baptize us anew with a spirit of faith, peace and love, and grant us nobler triumphs in His cause.

STEAMER COSTA RICA, December 8, 1868.

It is very necessary that some one should be sent out immediately to be with Mr. Hohing in Wuchang, as it will not do for me to leave him alone; and yet it is most desirable that I should be in Japan, to take advantage of any opportunities which may offer for spreading a knowledge of the Gospel.

RAPID CHANGES IN GOVERNMENT.

Changes in the Government of Japan have been astonishingly rapid. When I passed through in January last, the Tycoon had almost supreme authority, and was virtually the Emperor; but since then, beaten by the southern party, headed by Satsuma, Chooshu and Tosa, he has had every vestige of power taken from him, and has been ordered and has gone to reside in Suruga, the Principality of his ancestor, a handsome revenue having been allowed him by the Mikado.

The Mikado, up to that time kept in seclusion, not allowed to leave the precincts of his palace, regarded as a lineal descendant of the gods, and looked upon as a divine being, whom mortal eyes could not gaze on, has been brought out from his condition of almost a state prisoner, has been shown to the people, held an interview with the Foreign Ministers, witnessed a naval review on the bay—which, it is said, he remarked was a very large river—and has now been taken on a visit to Yedo. It is most remarkable that in a few months they should so entirely set aside the traditions and opinions they have held sacred for so many centuries. But having once broken through the old-established custom of keeping him in seclusion and treating him as a god, much of that sanctity which has shrouded his person has gone, and unless he shall prove himself a person of talent and force of character, some rival may dispute with him the throne, and a change of dynasty, as yet unknown in the history of Japan, may take place.

FORMING A CONSTITUTIONAL MONARCHY.

Some of the leading spirits now guiding the politics of the country seem to wish to make Japan a constitutional monarchy, and have called together a council or convention at Miako, which in June last, as the result of its deliberations, put forth a very liberal constitution. It seems in many parts to have been modeled after the constitution of the United States. Two houses of parliament or assembly, an upper and lower, have been constituted, where everything, the constitution declares, shall be decided by the majority after free discussion. The persons eligible to seats are specified, but it is not stated how many members are to compose each house, nor how they are to be elected or appointed. As a first attempt it is necessarily imperfect, and will need many re-adjustments before it will work easily without jarrings. The time when it is to go into operation is not mentioned, and some Japanese think it is premature and will not take effect for some time. It may be best to wait, and not push matters too rapidly, as there is a strong party opposed to all innovations, and if the changes are made too hastily they may bring about a reaction.

AN EFFORT TO ESTABLISH SINTOOISM [Shintoism].

There has of late been an effort to give an impetus to the old Sintoo religion; and a proclamation, urging the people to avoid all foreign religions and support the old faith of their fathers, is said to have been posted in Nagasaki by the authority of the Governor. This is aimed at Buddhism as well as Christianity; and lately a decided hostility has been shown towards the Budhists. A Buddhist priest in Nagasaki informed me that an edict against the Budhists had been issued, but afterwards the Government had been induced by representations of the priests to revoke it. He added that ten Buddhist temples had lately been pulled down in Nagasaki by authority of the Governor, and great activity was seen among the Sintoos in building new temples, holding special services and preaching publicly. In Satsuma it is reported—though I cannot vouch for the truth of the statement, as a Japanese of whom I make inquiries knew nothing of it—that the Budhists have been entirely suppressed. Any suppression or weakening of the Budhists and encouragement of Sintoism must be favorable to Christianity. There is nothing in pure Sintoism to satisfy the longings of man after a knowledge of the future life. Its worship, too, is bald and unimpressive, and its teachings the most meager possible. Should the Japanese be induced to abandon Buddhism, Christianity would vastly be the gainer—in fact, would have almost an unoccupied field. But the Budhists will not yield or allow themselves to be suppressed without a severe struggle. They have already been roused to much greater activity than they have exhibited for a long time past.

EARNEST CALL FOR AT LEAST ONE MISSIONARY AND ONE PHYSICIAN.

Before bringing my letter to a close, let me urge on you the necessity of sending out men at once to take advantage of the great changes and openings for missionary work which are witnessed in the country. It is the testimony of influential Japanese, and one or two foreign merchants whose opinions have been asked, that the time must soon come when the Government will have to grant free toleration to Christianity. Our Church must be represented in Japan to help on this long-desired event, and to take advantage of any openings which may occur. I do most earnestly plead for Japan, and beg that the Committee will at once send out at least one Missionary and a Missionary physician. I am particularly anxious to have a physician. If he were a good physician, and at the same time a thoroughly earnest Christian man, who would take advantage of the opportunities offered him to speak a word for Christ to those he comes in

contact with, he could do incalculable good. If he were the right sort of man, an active layman, who has the love of Christ in his heart, and a desire to lead others to a knowledge of **the like precious faith which he enjoys, he could, I firmly believe, do more good than a Clergyman at the present time.** He would have access to the highest officials, and would find them ready to listen to him, as his medical services would gain their confidence and excite their gratitude. If he were now living in Oosaka, he would from time to time be called to Miako, the capital, to attend on officers of high rank—possibly be asked to reside there—and could do much to open the country to the preaching of the Gospel. While I was in Oosaka, an officer of rank sent to Hiogo for a foreign physician, and a surgeon of the American navy lately went up to Miako to attend on some high officers. Besides doing good himself, he would give me opportunities of reaching numbers of people, whom otherwise I should never meet. But if sent, he ought to be sent at once, or at least as soon as I am relieved in Wu-chang, and am able to be there to help him. It is a most critical time, and the opportunity should not be lost.

OTHER MISSIONS BEING ESTABLISHED.

Other missionary societies are realizing the importance of the work in Japan, and are sending out men to occupy the field. The Church Missionary Society has just sent out its first Missionary; the Presbyterian Mission has lately been reinforced by another Minister; and Mr. Varbeck, of the Dutch Reformed Board, is expecting one soon to join him. The Roman Catholics have a large staff, and have Missionaries now stationed in almost every open port. It grieves and shames me to see our own, beloved Church so slow and apparently indifferent to her Master's work. She was the first to enter upon it—and so dead to the loud call from Japan for help! May the spirit of God arouse the whole Church to an increased sense of the great need of laborers here, and of her responsibility in carrying on the work which the great Head of the Church has intrusted to her. Yours, most sincerely,

C. M. WILLIAMS.³³

1868, DECEMBER 28, Japan

Bishop Williams from General Robert B. Vanvalkenburgh, American Minister in Japan.

LETTER FROM BISHOP WILLIAMS.

You will be interested in the subjoined letter received from **General Vanvalkenburgh**, American Minister in Japan, in reply to mine, asking for information with regard to the action taken as the result of the petition to the President; and asking also his opinion with reference to the openings for active aggressive missionary work in Japan.



He replied, under date December 28, as follows:—

"Your letter per "Costa Rica" was duly received; and in answer to your inquiries I have the pleasure of saying that, previous to the receipt of Mr. Seward's letter covering the petition of the Board of Missions, of which you speak, I had addressed a letter to the late Imperial Government upon the subject of the persecution of the Christians and the edict against Christianity; that since that time I have had several conferences with the officials of the late, and more recently with the new Government upon that subject, the last one being only two days before I received your letter. Several letters have been written to them by me upon the subject, and I trust much has already

been accomplished in the way of dissipating their prejudices. They have made very fair promises, and have agreed that I shall have their ultimatum in writing within a few days. I hope for the best, but now know how hard it is to overcome their prejudices and bigotry. In all this labor I have been supported by all my colleagues, who take an equal interest with me in the matter. I trust if there are any new developments in your neighborhood [he was under the impression that I was in Nagasaki] you will give me the facts. It is facts I want, to act upon. For the present, I believe it would be unsafe to commence at different places, active, aggressive missionary work; so long as this question is unsettled, it would only be adding oil to the flame. A few months, at most, I hope, will enable us to procure a repeal of the edict, and perhaps entire freedom of belief on the part of the people; then will be the time for you to work. You may rest assured that nothing shall be left undone that I am able to do, to bring about this most desirable state of affairs."

There is certainly strong ground for hope of a speedy repeal of the edict and free toleration of Christianity; as General Vanvalkenburg, with the support of all the Foreign Ministers, seems to be pressing the subject on the attention of the Government. He certainly deserves and should receive the thanks of all Christians, for the efforts he is making to obtain the toleration of Christianity. I trust he may have entire success. But, then, who is to go up to plant the banner of the Cross and take possession of the land in the name of our Lord and Master! Is our Church to do nothing to help on this good work? Why cannot the Committee put forth a strong appeal, that some church or churches would undertake the support of a Missionary in Japan. The support of one Missionary and one Missionary Physician, especially if single men, would be but a trifle to many of the churches, or even many of the rich men in New York. Please let me know in your next if any thing can be done for this most interesting people.³⁴

34 *Spirit of Missions*, Vol 34 No 7, July 1869, pp 426-427.

