

22. Preached to-day again, but it began to sprinkle rain. Although preaching in the market, however, were still persons of the higher classes present, listening, perhaps, as curious to what I say, nevertheless, like Christ is preached unto them. Let us remember that the very Celebration, who was visiting for me on the coast, was led to exclaim, "Truly his word is the Son of God." Is the hand of God too short to reclaim a broochman spy? One among the natives, rather recently broken, has been observed by me among the foremost on earth, London, & surely he was to-day again in the first line of men that surrounded me. — Who will practically experience the power of revealed truth can surely preach the Gospel to heathen. What has he, on which to enforce his message, & the strange new things he announces, but the testimony of God. Conscience would lead me to state the doctrines of the Gospel in my ears before an unacquainted ear, had I not the conviction, that revelation alone can give. They finally must they proceed, who have to combat at each step with the oppositions of a rebellious ^{human} intellect. And how triumphantly asserts the priority of the cross, what eye has not seen, nor ear heard, nor has entered the heart of man, learning on the only one power, what alone is authoritative indeed. And how serious does often the more rough audience become at the plain announcement of divine judgments & mercy! There is the most irrefragable proof for the Bible.

23. I learned to-day that the Cooshoon natives pretend to read the future by a kind of Cabalistical lottery. They have a round board, the upper surface of which is provided with many holes, each containing a nail (whence the name of the instrument "Kadji" "nail" and the action "Kadji mutominy" "acquire a nail") on which some letter is lettered. This letter is then sought after in a corresponding register, which gives the propitious or hapless answer to the inquirer. The Chinese have a similar, but somewhat differently shaped oracle, called the "Kwah".

24. Went to Funai to have the stove and the sails gone repaired. After having given the necessary orders & directions I went to the beach. Mr. Adair was overflowing with gratitude for his returning health. We came then to speak on our respective property in the Cooshoon language. I was grieved to learn that the French had made but little advancement. For I fear it with some strange that they are quite silent with I preach publicly. We went then out, & seeing many of people on the Funai market I was moved to address them. The French missionaries were with me then. I had a very good hearing, poor & rich, men & women together, the latter holding up their children to see me. One French friend confessed his was very good with & spoke more fluently of my knowledge in the language than I discern. Returning to the house I spoke to the labourers, just then reposing, & their overlookers. On the beach grows a comb is planted & I described to them the suffering state of Java. They were touched, & thanked me for my instructions, & even their, verities, said, it was right to worship the God of heaven & to forsake the idols. Thus I addressed another poor, ragged man, near the dock, & a labourer of tall, rich form, when I passed him, he caught me & thanked me, which I of course gladly did. The upper classes are quite amazed on seeing such attention paid to the poor, & the poor are glad then on learning that before God all men were alike, that he loved all & gave them one common salvation.

25. Went to-day in the water side, & entered one of the large ships now already

repair my for the journey of next year. I found the very stuporly constructed, the hull interrupted by my-
les of timbers protruding from the sides at the distance of about 4 feet from each other &
rising from the ground up to the deck, thus diminishing the tonnage of the ship at least by
one third, & adding, manifestly to the weight & consequently the weight of the ship. The
poop contains a little space running the whole width of the ship, in which several gods are
planted, & makings appear for worshippers. The bulk of this mate are once more zealot
for our god, & despite loud against such abominations, & promised once more when we
landed on shore. A respectable man desired to drive away the gods, who listened but
I forbade him, by telling him, his gods were as precious as his & mine, & none
has any right to forbid their gods to be shown. - I expect every moment to re-
ceive a remonstrance from the authorities, but this I cannot help, & as long as
they nothing, it remains the more my bounden duty to go on as I do in the land.

24. My morning pulpit was again as usual, at the market, I planted myself near the
wood hut, which contains, probably the market protecting, gods, & pointed at them when
mentioning the gods of the country. There are always some respectable people present,
no doubt government's reporters when I speak. It appears to me that since I began to preach
another grade of honour was added to my usual retinue, which must be status not something
near the entrance of the lane, which leads to my room. For on that spot they always join
& leave my cottage. From the market I went to several other places, where I found
and people sitting for the purpose of selling, & acquainted all with the 4th commandment,
& the god, who commanded to keep the Sabbath. The poor are quite pleased to hear that god has
taken care they should not be used like animals, & had assigned a day of repose for
them. - I felt rather somewhat sore in the throat when returning from my morning ser-
vice, but this is not to be wondered at, as my mouth had been marbled now for
nearly 3 years & lost the habit of loud speaking. I hope soon to requirer, nay &
even to ^{the} increased my broad german tongue, so much wanted by a market-
preacher. - In the afternoon I was enabled to speak on an open place
near a market, into which four streets open. Mrs. B. said there must
have been several hundred hearers, for all four streets were filled with peo-
ple. Some mandarins drove away some poor people standing or crouching near
I saw. I remonstrated, saying, the poor had as much of a soul as either I
or they or any being in the world, & that he had a perfect right to listen to the
word of salvation. They said, the poor have to work, & that all the people stand-
ing here obstructed the way for the carriers. The better replied I, I have
already told you to-day is Sabbath, & god forbid any work to be done.
Thus the gospel will preach & prove liberty to the captive in the most literal sense.

25. I have had opportunity of collecting some materials towards the Geography of Lov-
chow. The Ta. Lov Chow, or Great Lov-chow is subdivided in three provinces, the southern,
Kaphian; the middle, or central headed by "Cenaka" & the northern one, called
after the village of "Yamboyong" (in Captain Hak's chart, inscribed "Lydmouth point").
The South point is called "Shimajiji" and "Hope point" "Kunjang". The group of
described "Amakisuma island" is called "Kisama". "Amak" means "island", when
Captain Hak's calling them "Amakisuma" is at once explained & reasonable.

as we may easily suppose his Lochoonm fathers may have told him. Ana (you, or the) Kivama, both which words he took for the name of the group. The group is also called "machi san" & is divided in "me Kivama" or "front Kivama", nearest the Taka Lochoos, & "Kusti Kivama", or "Back Kivama". - Besides Fypiman, which is also called "Miaku", and Patchan San, also named "Yama", I have been told the following names of several islands, belonging to Lochoos, but without my informants were able to tell me to what islands on the chart these names belonged: Agunji, Tunatchi, Chi, Kumi, Ee, Tcha, or Ye-pisan, Taiting, Kudaka Techi, Yung, Trabu, and Takunushina.

As I have no prospect of obtaining an Almanac for the next year, I was commencing to try to work out one, in conformity with the "Anglo Chinese Calendar" appearing in Canton. I should now have thought that my Jewish studies in calculating the new moons would be of such advantage to me, as I found them in this interesting & useful undertaking. Also Mr. H. B. Swinburn's introduction to the Common Prayer gave me valuable hints, & I owe many thanks to the dear young lady, who presented this book to me. I intend to draw up a Calendar also in the Chinese, for the authorities here, who can have none before the return of the ships from China.

1 December. Worked on translation of the Common Prayer book. Not only will this be found its reward when, in the Lord's own time, a noble church will be raised, but possess also of great usefulness when I give the Lochoonm examples of the way & manner in which we pray. Already I have translated the general Confession & Absolution, the Lord's prayer, the Creed & Doxology. It is for the present a sad business were to find corresponding words to every word these prayers embody. But I dare say, thanks be to God, they are sufficiently correct not to be despised by any missionary who may labour here.

2. Went to Tuma to see how the sailors found looked after all repairs had been finished. I found it very nicely restored & laid over with a mass impervious to the rain & more proportioned than the French grave. The tomb stone is now laid on the grave, & the epitaph very legible, the letters being filled with black varnish. - I gave the French missionaries the translation of the Lord's prayer, with which they were highly delighted.

3. My Lochoonm sermon, thanks be to God, is ready & memorised. May the Lord bless it in the hearts of all hearers.

4. Had this week also several patients, all being surgical cases. The applicants were of that class of petty mandarins, who constitute my 90th case. Most cases that looked to have come under my observation were enteric diseases. Typhoid & low fever appear to be the chief causes of this prevalence. - I was also consulted twice about a case of gonorrhoea spermaticum (epididymitis) which appeared to threaten a tubercle, but abstained myself from ordering any thing beyond diet, as the individual would not come himself & the information given was too imperfect to base any rational cure on them. - I have had so many inquiries about the French missionary, Rev. Adet, & so much wonder was expressed from all sides since his cure, that I suppose it was this case that procured me some name as physician. All things made together he would. - Under his head, being of a medical nature, I may also mention a strange ailment common among the natives, when they have some rumbling in the bowels, namely that this

11. I had already prepared for the next landing to be paid among my Naga friends
when I accidentally heard that Nagaki, our old friend, Shary known here, had become
perfectly blind & was at Yamborough. I immediately took the resolution to go to him.
I made up a parcel of medicines & another of clothing, & sent for a horse. As horse
would come I started on foot. Arrived in Shuri, the Capital, about noon. Here
I would tell me where Nagaki's house was, when I intended to get exact information
about him, & his address. An old acquaintance meeting me, was already about
to show me the way, when a hind from my tail bit behind me, led him off in-
stantaneously. I abridged the multitude, that collected around me, & afterwards,
on my way, I met of Shuri, three Bodhis meeting us. I told the latter as brief-
ly as possible the whole truth, & would have been to teach the people, what they
told them, & thus to become really leading in religious teaching. The food was to be
of the title I had gone into the first house, the door of which I had found open,
which struck my tail bit with such a panic, that they proposed we should go into
a temple in the neighbourhood & then enter our dinner, to which I consented.
I mark however not omit to observe that I had been very well received in the
house of a Lookooan on Tuesday past, the 8th instant, & that therefore all our
my tail bits are equally obstinate in yielding to my requests, or having enough
to oppose me when once determined to take my own way. This was a repeated
occurrence on last Tuesday. I went out with Mrs. D. arrived at the Junk's har-
bour, & asked for a boat to reach the other side, to which I saw many people
resisting along with Bodhis. I had with me an obstinate fellow, who said he could
procure me none. A mass of people collected around me, which I had not the
heart to let disperse without having promised unto them the crucifixion of me. A
mong them was a Japanese, & two poor Lookooans, exceedingly attentive to the
the same time very much pleased with what they heard. I turned them & Mr.
Dobson those behind me, & found again a very good hearing. After having
thanked the Lord for what I had been encouraged to speak I laid hold on the
rope of the next craft & drew it in shore, jumped into it & discharging
Mrs. D. to go over the bridge where I would stand by. Arrived on the other side
by putting along the ropes of that ship, I found this shore did not communi-
cate with that part I had intended to go to. On this I led Mrs. D. to the turning
leading straightly to our house, & myself began the journey all along
the spacious inlet, opposite the Junk's harbour. This was done partly to
punish my obstinate boy with a forced march, at the end of which
I knew he would be obliged to find a boat, partly also to see some
villagers. It was on this way, when outstripping my tail bit by nearly some
miles, that I entered a respectable looking house, quite unopposed, only that I heard
some doors harshly shaking when I approached, which was done to lock up the
women. The room which I entered was soon filled with people. Two very good
bearded venerable men sat in the foreground & received me very friendly.
One was well versed in the Japanese letters, & all were soon drawn into

admiration then shown my watch, especially the machinery, which I compared to the dome, was seen & yet the cause of all manifestations of life, a smile which much delighted my reasonable host. I offered them cigars, which however they found too strong. The Tokyo tea arrived, much humbled & out of breath. The evening was far spent & we hastened home from Fumi-Gussiken (the name of the village) in a short half hour & crossed the inlet in a boat.

To return to my 2d journey, my food was to be got in the temple better than potatoes & onions, but being told that mandarin, a kind of pastry, like dumplings could give the power of roasted peas & sugar, was to be got I ordered him in plenty to look after on the journey. But I would not consent to wait till the dumplings arrived, fearing every thing was done into considerable delay, & therefore left the temple soon, the dumplings, if they were made, would reach me some day, that which really was the case. I went out to the west of them, much persuaded in every turning leading to hope to return, but I was determined, on several grounds, to go to Yamboroth. Part of a miserable village called Fimisi, & halted at the Ruy Kwang, the public office, of Fjiny. These Ruy Kwangs must necessarily become the inn of every foreigner, as he cannot be admitted in a private house, & in so far as he may be sure to find every night shelter for his head. I repeatedly told my followers I wanted neither them nor the Ruy Kwang, nor any thing of government, nor if I in the slightest fear the natives, yet they were all friendly with me, & only frightened back when the tax was asked. But all this was in vain, they maintained they could not let me be exposed to the possibility of being injured or robbed by bad people. - All the evening was spent in annoying repetitions of requests to return. The Lordrons are unhappy when hindered in the road, but obliged to sell part of quantity of their food daily meals. This was the chief ground of their anxiety, that if they had not taken any cloth with them. Well, said I, as we passed he might have they might send to have for what they required, which was actually done. I was offered a horse & to ride by the way if I returned to Napa, but of course to no purpose. The morning of the 12th broke in upon my sleepless companions much brighter than they wished. After commending myself to our heavenly father in prayer, before all my followers, I left having taken only tea & a soft egg, an unenviable brooding on impossibility in the eye of the natives, who would account of it for his not to feed well before taking out. Alas - "This belly is his God" here in the straited letter. Went on several miles north, led by the river sun, without even looking behind. The way all inland & tolerably good. When it separates I asked of a passing man for further direction, which she gave me without hesitation. I arrived to a spot where it appeared to me the highway led more west than my intention required of, & I had therefore already entered in an opposite pathway when my servant & the carrier arrived, & we all repeatedly ascertained there was no more direct way to Yamboroth than the 12th way. I hastened into the city & went on till very tired. One thing was cheering, ^{namely} that my lodges had not been behind at all, unable to go further from - Larins, for all the complaints amounted to no more. - To be hungry from fasting & loss of appetite to things, which you usually quite overlook. I really looked

course victuals, of which the rasing by peasants carried as ^{newly failing} ~~actual~~ ^{appetizing} on their slender burden
opposite some huts & stretched myself down, ^{viewed} over the state of my heart, that even
tea even a poor man's potatoe. There were some huts near I begged some water & fire
which was willingly brought. A very fleshy woman made also her appearance, & walked
up & down ~~the~~ ⁱⁿ her half denuded state, quite a paragon of innocency. I had just
bought some potatoes to be boiled, when my servants arrived, accompanied by an un-
known face, sent from Naga after me. He acquainted me with the fact that the
next Hungkwan had already been informed of your arrival, & that it would be more
proper to breakfast here. - Soon my fellows were again left far behind. I tes-
ted the water of a mountain spring, which I begged from an old peasant, & found it
most excellent & refreshing. Some of the natives when drunk, & much less under
similar circumstances, simple water. They are all for tea, & I fear had efforts from
a draught of cold water. - I had already hallooed at the Rang Rang of Guo
when overtaken by my new Fudei I was told he next, very near one, of Nijato
a few hundred yards, & almost ^{had} ~~wondered~~ ^{wondered} to find two public offices so
near, but I did not know that, here as any where else, some localities have peculiar
privileges. - On our way from the Guo to the Nijato Hungkwan I found to my great
delight that the new Fudei, quite a young man, had been talked to by my servant
about Christianity, & that was more rejoicing, I found he had an ear to hear. I
blessed myself in the name of the Lord for having been enabled to do as a good man
to the toward my hoodlum servants, & that they speak of me & my heavenly mes-
sage with such love as is able to captivate others.

In Nijato I ^{succeeded} ~~managed~~ to get out of the local officers the following list
of Rang Rang in the northern province: Ching, Hlashi, Wanjimi, Kandyang, Tafandji,
Machidjig (or vanding) Mautaba & Naga. This would describe all the
northern circle of Hambrooughs, from East toward west.

From Nijato I was again burdened with two unknown faces. When first meeting
the village for the highway they understood me with some glad to direct me away from
it, but after this they became mute. When I asked after the names of villages
we passed, they gazed at me & impertinently laughed & pointed to their ears with
a reproaching grimace. As I walked much farther than they I had always in-
ferred enough both as to the right way & names of villages, among which only
I Rikawa & Fidjond deserve to be mentioned, the rest being ^{consisting} only of a very few
houses. After about two leagues distance from Nijato, in N. E. direction we
came on the eastern beach of the island, on which I had to drag along for more
no doubt, than 6 English miles. It is altogether no pleasing exchange from a
mountainous street, partly strewed with antiquated clod of hardened mud to
a way all deep sand, & partly overrun by the swell of the rising sea.
I had to pull out my shoes & the additional burden of sand lodged in
them with equal if not greater difficulty than the carrier in his heavy pack.
And every 10 or 12 steps I had to stop & pour out what was collecting in my shoes.

or looks look about me inquisitively to find them at all. - Exhausted I arrived at Pond
Spring after sunset, whence for nearly 3 miles the way lead inward, very mountain
more toward Ching, apparently the chief village of Yamborow. When arrived here
we were first directed to a temple, & then again toward the Kung-kwang. Filled & un-
believing, because often deceived by my followers as to distances, I sat down on
a stone, declaring I could not go one step, till I had ascertained whether this be
really Ching, & the Kung-kwang as near as I was told it was. This was after all
true, but certainly the first part of the day, as to my informants, & I
then walked up & down & up & down, under the light of hot torches tending to the
Councilhouse. - An hour after all my - tired came. I was hindered, but could
not alter it. My servant told me he could not procure any provision beyond
what we had brought in respect for Lord's day. As the Father's now broke out in other
complaints they were starting, & broken in mind & body. Well, I told him I
told you in the public street in their case only do I not want you, but very much
am displeas'd by your showing, by the manner against me. Let your masters can
for you. About half an hour later Tehis-asi-chi, one grandman Hoong Sien
thing. I was plainly surprised. He had been sent after me by the Father
Kwang to inform that my patient had just returned from the boat. He
had met him in the street in their. He was now so far restored as to be
but not well. I was now requested to return to my room, that of course was pro-
emptorily refused, to proceed being Lord's day. But I promised to return on Monday
on condition that if the information I had received was not true, I should again re-
turn into Yamborow, remove contradictions. Tehis-asi-chi fell almost offend-
ed at my talking in serious, but I got in some room & he promised me a
feet. - This promise is to bring us to provide little rice, it appears as cattle,
the staple food is only the potatoe. There is no manure here, the common peo-
ple are chosen for their chains, & are often they who serve this in the Kung-
kwang. The trucks come so frequently & numerously down the mountain
as to make it unsafe to keep flocks. No eggs are to be got, no floss,
only some vegetables. The pork for our tables had to be brought from another
place. One may imagine with what difficulty government had to transport to his
tiny vessels for the fourth of the day. - Several of my companions, after
having been treated by me with what I had a hard & heavy, suggested steering
to a series of puddings & knocking on every member of the body to get
out the wind & fatigue, & it was entertaining to see the boys groping one
their stretched limbs & feeling away as if drawing a military march.
I had several objections to my evening prayer, but was too tired to give
them any instruction in the night, hoping to be able to do so to-morrow I
found on my knee, but the malcontent promised to get ~~the~~ ^{another} ~~scattered~~ ^{scattered} night.
13th Rose early. Walked about in the streets, which wound into the temple.

The British were out. The father of one of them in this had died, & all were there, perhaps he
was the same whom I had addressed in this, as he came just from the direction I entered
into. I was shown a good many remarkable for the digestive vessels hanging down from
its frowning vault. It has two smaller side recesses, containing as well as the
centre a kind of altar. Altogether it looks like a Roman Catholic Chapel.
Here only the British are permitted to worship. I approved the few followers that
gathered around me for their idolatry, & returned home. Unlike Sapa or other
the people here it is not open to a considerable number, nor is there any market, so that
I plainly saw, no advantageous station could be formed in the north of the island
trading perhaps excepted. The dialect also considerably differs from the south,
so that my followers could not make out what was spoken. Instead of Kaha
(shoulder) they say "gatcha"; for mirror (water) "mitzi". In all the participial
terminations I observed some change. I despaired of getting an owl and
& returned home. When I checked around me as many as I could, most children
& told them of the time for & Jesus & them he had sent. Mrs. Forbes'
said all this, but had the slightest opposition.

Here all peeping for the higher class, walk about with sticks to help them
to scale easier the hilly streets. As the bamboo piece is rough & screechy, higher
than the bamboo they look like our blind market-beggars, rather than anything
else. The greatest blessing among my tools was not give up the journey.
I need not say that I believed to them in his distinction, saying I was nearly lame
not blind nor ill & wanted no such support. — In the evening I worked some
of the chiefs & resolved them, with, among many, the few of my looking the 8th words of the world.
14. Returned in one of the simple Rages of the Country of board, or board frame
crossed with bamboo staves, suspended for a sufficiently strong beam by the
means of gozan, flexible bamboos, running ^{over it} before & behind from side to side or
there are besides four small bamboo spits running up from the corners on which
a piece of matting is spread as roof. Long & light of my first Raga my
equal, 2 feet, so that my ears ^{were} knocked very mercifully against the sup-
porting cross beam, to the one or other side of which I had to poke out my
head. One should think, the head being the most useful part of man should
best command for. In Xoschoo it is otherwise, it is the body that engages all
attention. My second Raga was somewhat higher, so that my ears were
sprung upon expense of the parietal bones in the last & 3rd Raga of the
day was the highest, but quite without back & scarcely out of sight
from the ground. — I think this was the best day I had yet in Cor-
choo. We stopped at Guico, where I preached in the Rainy Room to all
the officials. I had a very good hearing. The ^{above} companion of my servants, i. e.
who had been sent after me from Kapa, when finding himself alone with me,
then told me, "In front I wish not worship the Rainy." — We had taken our
spinning knives, when I observe a heap of people before the outer door. John
rasible came seated in my face that I long to speak to them, & so I did
when I did not address them. I saw I had already attempted to do so, but

They fled on our approaching. Do you encourage them & I will try it again. The women
told to stop as I only wished to talk with them. And what a blessed talk that was!
The poor peasants of Loochoo kept the name of Jesus, & looked joyfully at
me when I showed them how to bring on the cross for them, & were rejoicingly
I told them he had risen again, & seemed to perceive the story, with the hopes when
I heard them: up, up he rose. At Bidjo the same blessed occupation
enjoyed me. On my way to here, as also before, I often walked, especially when
the track was bad or mountainous, & told my carrier I did so because I lo-
ved them, according to the command of our God to love our fellow men as ourselves.
And then the Gospel was laid before them & ~~explained~~ ^{the simplicity} of his words
explained to them. Fr. Day Loochoo has heard the Gospel of Jesus & I hope
will to faith. I may I will hope that some word, say one word, the name
of Jesus, may have taken into good ground. Grant this, O Lord, for Jesus' sake.
How the Lord is able to humble a man! When I had nothing or little news
for my people in London I was grieved to death, & studied therefore myself
into many a headache to fish up some thing for every Sabbath. Here
I say over & over the same, the simplest statements of things
Faith, & I am happy & thank God.

We arrived in Loochoo about 8 o'clock in the evening, under the light of torches & jolly excla-
mations of the whole troop of carriers. The whole party was regaled with tea & sake, & a
indulgence for the lowest class. I could for some time stand & sit only with difficulty
by, so much has my body been squeezed into Loochooan fashion by this forced
trip. I have done more in this journey towards acquiring a permanent sitting
posture than all my attempts in Turkey for a similar perfection had been
available to. Often was I grieved, when I had brought my limbs in order to
see them shaken into all manners of posture by every coming shock
of the Regu, but after all it worked together for good, for by & by I was obliged
to be resigned under his involuntary traction penance, & thus made a good
acquisition for future Dives in this country.

15. Late in the evening Nagard, the intended patient, came, accompanied by Ichiro-
Lishi. I think his was done in consequence of the preparations I had made for the
second journey into Yambiroogh, seeing he had not arrived on day long. - Al-
though he assured me he was quite restored, I have still my doubts about the matter,
first because Ichiroishi himself had told me he needed the my art, & 2d. be-
cause he came so late at night, when there was no possibility of examining the
eye. - I have found the Loochooans so cunning & so expert in lying & in
saying suitable assurances, that I cannot give any of them even the little crutches
I was wont to give the poor.

16. For medical readers I would note down, that I have seen to-day a typical
cat object, leaving no doubt in my mind as to the existence of this heinous
disorder here in a much developed state. It is further remarkable to ob-
serve that the same individual had the glans so entirely gone & hindered as if he