

agents at least I think is fully shown in my pointed appeal for this mission. Urgent <sup>was</sup> ~~was~~ <sup>was</sup> representations on his head in many letters I wrote after the circulation of that appeal. But all in vain. To late in December 1849, in letters that reached me by the Parrot, I was given to understand the second missionary was not yet found. But where was he sought for? where were the urgent advertisements for a missionary for Loosoo? and where the <sup>ear</sup> ~~ear~~ <sup>ear</sup> next promises & guarantee that he shall be death with <sup>him</sup> ~~him~~ the first? I am quite ready to believe that any man hearing, that a Christian had been left in the fifth year on a station like this without a ship having been sent by those who engaged his services to inquire after him, that he has received no letters, except two brief notes, & no report from his Society, and that half his salary is owing him still, may not at all feel inclined to direct his usefulness hither, & would much rather prefer to vent his missionary ardour in the numerous fields of labour now opening in China or elsewhere. But this again only aggravates the position of the Committee, without a whit lessening, & much rather increasing, their obligation to bring matters to a <sup>satisfactory</sup> ~~satisfactory~~ <sup>satisfactory</sup> ~~satisfactory~~ nation: after such efforts & advertisements for a missionary, would certainly not have remained quite fruitless. I cannot imagine it is from want of funds that no missionary has been sent out: I greatly fear it is rather from an unfortunate inclination to security, that our funds instead of being spent as fast as they come in, are laid up in stocks & consols to bring some interest. As if we had had to found an establishment for ages to come, supported by the interest of funded property. Whereas in truth we have & wish have no abiding city. We wish to preach the Gospel to a dead nation. We know not whether circumstances will allow us to continue long among them, & it is therefore our duty to concentrate all our energies upon the short respite granted us. Perseverous <sup>untiring</sup> ~~untiring~~ <sup>untiring</sup> ~~untiring~~ must be worked at the commencement with all the power & means at disposal, and must be sent out incessantly at short intervals, till something is effected. Then our efforts, if necessary, may somewhat relax, or be directed to circumstantialities. This holds good of any enterprise, and missions can make no exception. Our yearly income should have been yearly spent, & God & his people would have rewarded the faith of our Committee by supplying them with means for an increased display of a wise & bold measures. Had they failed, I am sure, speaking from my own conviction, the missionaries would with pleasure have borne the privations of all earthly comforts rather than the growing grief of missivings as to the efforts the Committee make or not for the cause they have devoted their life to. Next to the blessing of God on his work & the cheering fruit of his labours nothing is calculated better to refresh & sustain the missionary, especially in a season of trial & reverses, than the persuasion that his home friends see



ly to the utmost of his power the method, experience in his field of labour tells him would best be  
valuable & benefit it. For the last two - three years I have desired nothing more ardently  
than that a fellow-labourer be sent me, yet none have arrived. At the beginning of last  
year, unable any longer to witness the consuming melancholy of my Chinaman - for the  
total isolation & unceasing vexation to which we are here exposed are really maddening -  
I let him return to China. An act of generosity, perhaps the greatest I have ever done  
(for I foresaw all the painful consequences ~~to~~ which the loss of this one foreigner attached  
to the mission would entail on us) owing no less to the exemplary good services this  
Chinaman had rendered me, which fully deserved a sacrifice on my part, than to  
his feeling request & appeals to be once more permitted to see his family, & partly  
also to the hope I entertained of another being sent me over by first opportu-  
nity. But up to this day, twenty one months after his departure, none has been  
sent me. Are Chinamen also difficult to be had! Thousands of them are shipped for  
New South Wales, thousands leave their home for California, the Malayan islands  
Singapore, Malacca are peopled with them, why should none be got to come over  
to London, - especially after I had promised £35 yearly of my own for  
the support of one or two of that nation, though it is true, when making that offer,  
I expressly mentioned, I preferred - as may be supposed - if they were of the converts,  
whom, we said, the Lord had vouchsafed to grant us seals on the labours of our  
missionary brethren in China. But our case here is so urgent, and any  
increase in the number of adults in the mission would ~~offer~~ <sup>afford</sup> such important aid  
to my work, that I should not have objected even to a Confucianist who un-  
derstood his language, yea I would at present be satisfied if they could  
send us only a single Chinese servant or two, and I am persuaded any  
missionary that may hereafter occupy my place will find his labours faci-  
litated just in proportion as he can dispose of a larger or smaller  
number of persons under his control. While he bends his way to the  
one or other neighbourhood. To those who have read my journal an affection  
like this will be perfectly intelligible. For those who have not I must  
observe that we cannot here make a step beyond the precinct of our house  
without being narrowly watched & completely surrounded by spies, often at the  
distance only of a few yards from us. The people are frightened out of our way  
outcries running before us take care that every door be shut. <sup>They are</sup> When <sup>they are</sup> outma-  
nœuvred, & we succeed to find a hovel or house open, or in the open yards  
then nothing can impede our entrance, the people are either hinted, called  
or dragged out, and as long as I was quite alone on my missionary walks - for



at present Mrs. B., to the glory of English women be it said, is my constant companion in all my  
lic boils - it sometimes happened that myself also on order of, but mostly by the spies them-  
selves, was carried, kicked, dragged or beaten out, although in absence of all witnesses in my  
favour, any abuse or insult done me, was quite denied. From reasons I could not  
always explain, & partly owing also to my grave remonstrance & breathing passages  
in which I had <sup>not</sup> sparely <sup>with</sup> exposures of the hypocrisies of the <sup>ever and more being happy as the occasional confession made</sup> Loo-loo-loo authorities, and  
no doubt by the mercy of God on his sheep in Loo-loo, who, it was his will, should hear  
the message of salvation, the general system of opposition & persecutions <sup>as</sup> mentioned  
above, has undergone & still more so since Mrs. B. is with me undergoes slight  
modifications & relaxations. These, I need not say, are eagerly used for the glory  
of God. But, as my journal shows, the opportunities to be turned to advantage have  
decreased in the same ratio as our stay here protracted, for the opposition  
grows & grows with each day now. But at the same time an appeal to the facts  
recorded here, & especially the experience made in this year, since the time  
Mrs. B. always appears with me on my missionary walks, will prove beyond  
a doubt, that a second person is an extraordinary check on the crafty wily-  
wardens of the Loo-loo-loo mandarins, who are quite awake to the value the  
deposition of a witness has in legal matters of law. Physically also I and Mrs.  
B. by occupying certain points, or rounding corners, crossing fieldpaths or  
succeed to gain a street or lane in advance of the spies, & then we have  
considerable advantage. For when I get into a house or house, & leave  
Mrs. B. at the door I have secured a good opportunity, & unless the spies  
deem it prudent to creep over walls & roofs - which by the bye we have re-  
peated promises from the mandarins <sup>shall</sup> <sup>not</sup> be done - I can use it, some-  
times without any interruption, as long as I like. Trifling & childish  
as such statements may appear, on them depends the possibility of <sup>our</sup> labours  
here. In the hide & seek war at which we are obliged to play with the Loo-loo-loo  
spy & policeman to get a heaven or two into an unobserved corner, or  
to cut off the way of approach from an intruder into the spot which on rare  
emergence or providences has consecrated to a momentary temple for the Gospel  
be it a stable, a back kitchen a workshop or warehouse - that an amount of real  
aid to preaching would be obtained by one or two persons more warding off  
the unwelcome disturber, & how many more opportunities might be created  
by well concerted plans, to <sup>early</sup> <sup>erected</sup> ~~canvass~~ in localities full of lanes, <sup>erecting</sup>

The note Commander Lyons has written to our mandarins, in which one of the requests made for us was, we should  
not be molested in the street, entirely failed in all its objects & also in this. Though he was told in his particulars  
they had already yielded on my wishes formerly expressed to that purpose. The most dangerous assault made on  
me, which indeed prompted my two wife to offer herself as my constant companion when out in the streets & lanes  
took place on the first landing, consequently just the first day of my public regular work after the Pilot's leaving.



and corners. For it must be remembered that with exception of the ground before our house and the public office (serving also as schoolroom) at Naga, we have but very rarely access to any of the higher classes, the literati, & usually are exclusively confined to the poorest, dirtiest & most ruggedly constructed localities, where inlets & outlets are without number, & with a very few more persons we could as it were regularly besiege any spot we desired to surrender for half an hour's talk. If our friends at home think this no becoming or advisable way of promoting the spread of the gospel, then we had better at once give up the mission here, & content ourselves by working at Fuchow, whither a good number of Luchowans yearly resort for educational & commercial purposes. For my part, however, led by facts rather than speculation, I cannot, on the strength of the evidence of my journal, advise the entire abandonment of this post. On the contrary I feel absolutely bound in duty to encourage the church to its further support, provided more persons can be sent over, without which I would <sup>hardly</sup> not advise <sup>it</sup> any to take this mission under his control or to give it his personal agency, as his time & labours would be much better spent elsewhere. It is quite true that, as long as western Powers do nothing for securing christianity a right to exist as free man in Japan, all we do here is done in perfect opposition to government. But as no government in the world <sup>can</sup> have any possible right to enslave a man who keeps the ten commandments, or only the 2<sup>d</sup> table, from any part of God's earth, I cannot say we are in the wrong by opposing such a government. Had they strength to enforce their laws, though but crooked laws, a foreigner would be obliged to respect them, as merchants, for example, in <sup>certain countries of</sup> Europe must submit to regulations, even by no means approve of. But I cannot say any man must respect the caprice of another, even of a government, that has neither strength nor duty to defend it. We have gone on on this principle from the very first moment of our landing here, and any foreigner arriving, as soon as he sets his foot on shore, has already broken the Japanese code, and nothing remains for him but to follow the law of his conscience while he continues here. At present in particular, H. M. <sup>Government</sup> having taking cognizance of our existence here, notwithstanding a despatch from the Luchowan mandarins had most earnestly reminded him of the state of law in his country, we may say the question in point of right is settled, theoretically & technically at least, and as we may hope our government or that of the United States



will soon find it necessary to make these christian views practically acted upon  
in Japan & feel the less inclined to say. the mission should be given up to avoid  
all collision with a government & the laws of a country. I doubt very much whether  
he would have at all applied to an arbitrary prohibition or injunction of an un-  
enlightened despotic set of mandarins. But however this may be, they also know  
something of the power Confucian Governmental machinery has in carrying as it  
were passively what in free countries, the most energetic positive measure would scarce-  
ly be able to obtain. Moreover has read the <sup>regularly</sup> English Embassy to China under  
Lord Macartney, & observed with what spirit the foreigners, while ostensibly left at  
liberty, were in fact <sup>kept</sup> prisoners, as far as communication with the people is concerned,  
the latter being <sup>not only</sup> forbidden to have any thing to do with or to say to their visitors, but  
surrounded with a net of hindrances, and the police & spies being on the alert, to ensure  
the effective seclusion of either party, and whatsoever in addition to his knows  
~~how~~ <sup>to</sup> what perfection Japan has arrived in espionage & police regulations will ea-  
sily perceive, that though we do not & cannot fall in with the useless yielding tac-  
tics of the English Embassy, but as aggressive missionaries must at any cost  
of governments favour make regular approaches to the people, yet there is  
no possibility of eluding the constant & concentrated watchfulness of the  
who seem to have nothing else to do than to devise means & methods by which  
to oppose the only one foreigner, both in his work & in the determination to  
reside here against this will. I need not say that no method ~~again~~ <sup>is</sup>  
~~is~~ left of open market only - is left untried in our house, & in our very  
kitchen, to render our stay here the most uncomfortable thing in the world.  
and as we have no servant but now & then a native <sup>possibly as well as possible, but hardlyly approach</sup> sent us, as an act  
of mercy, <sup>from us</sup> our very enemies, & as we are not permitted to buy our own  
food on the markets, & must take <sup>at</sup> ~~at~~ exorbitant prices comparatively  
& that the officiously appointed purveyors choose to procure us, it will  
be readily admitted our sufferings & privations are beyond comparison.  
But this we would with pleasure bear & have borne it for Jesus sake. But  
when we see we must succumb in the strict & laws, when we see possi-  
bility of access to the people, ~~when we see~~ opportunities of proclaiming the  
message of salvation are becoming less & less, & the only way of coun-  
terbalancing the enemy's efforts - an increase of numerical agency - is  
checked up by the hardness of our friends at home, then ~~nothing~~ <sup>nothing</sup> remains



3, for us but to retire. I cannot conscientiously give my life to a service so disadvantageously, while it could be done much better & much more effectively, and I cannot by my stay here force others to support a mission, or the management of which I greatly disapprove, nor for any reason to submit to sufferings, without obtaining the full fruit I see it possible they may yield. <sup>Nothing</sup> is calculated to injure missionary work, more especially since it meets with <sup>the</sup> opposition, than to be confined for years to one & the same confined place. <sup>But I believe as I am</sup> it is impossible for me to go out to the country & pass a few weeks in the villages, even did my chosen man <sup>go</sup> with me. I should not absent myself from home for more than a few days. They vexed my family <sup>the missionary, if he were not here with them, they attacked, harassed, & unmercifully</sup> & gave them cause to understand they would continue to do so till they called me back. At present, when I deem it both imprudent & unsafe to go out alone even in hopes, much less could I venture into the surrounding country without a witness to check the unfounded charges they are now studious to bring against me. The probability of labour is thus materially reduced to the lowest standard, and once more it occurs on my mind to be condemned to years of torment without being able to reap the full fruit of my afflictions. Nothing relieves a missionary better than the consciousness of diligence in his work. The rest he must always leave to God. But once necessitated to curtail his work he doubly feels the weight of every trial. - What shall we think of a Committee who cannot foresee that a man exposed 4-5 years to unmitigated vexations, sufferings & labours, must both bodily & spiritually be exhausted, & at least for some time be unfitted for work; that shall become of the mission during his time? It must necessarily be interrupted. Can this be called a mission? We labour & suffer in hope that glory will redound to God & his Christ. But can it be encouraging for us to go on sowing in tears without seeing a probability of any one coming to gather the harvest, however poor & scanty? To let a mission struggle on for five years, <sup>without one person</sup> without preparing another even with so much as the language, necessarily interrupts him in his labours at least for a year or two. This cannot be helped off even though a missionary now arrived. For I do not feel at all capable of continuing my stay here with him for another year. Is it then not my Christian duty to draw the attention of the Church to such gross mismanagement of his funds, that they may henceforward not only form societies, but see to it that their object is rationally prosecuted & watched over? Suppose it please God to grant me an early rest from the heavy toil he saw fit to burden on my unworthy life, suppose he <sup>renewed</sup> ~~accumulated~~ the sufferings, pains & sorrows heaped upon me since here, terminated in a derangement of mind, <sup>the oppression which a man would</sup> now being on the spot, some possessing the language required for labour here, the work must absolutely stop. What encouragement to the distracted feelings of a missionary to foresee such possibilities? - Our being left so quite without countenance & success from home has in the most direct way injured the work both Government & de nation, <sup>has</sup> formed of Christianity. They plainly say, a religion that can expose a man to such sufferings as we go through here, brutalizes the human feeling. In vain, say they, do you talk to us of love, if you care so little about your parents, relatives, friends & your own self, & if all these care so little for you, as not to reli-



during all this time. Had our sufferings remained within common limits, they would have looked upon them as a generous sacrifice. But driven to such lengths, they consider them, & with a good degree of truth, as <sup>the requirements of</sup> fanatical madness. In Japan, every office of any importance is carried on by rotation, so that every officer is short intervals relieved by another, to see a foreigner toil, for five years without any Christian coming to his aid, must either <sup>grieve</sup> ~~grieve~~ them <sup>as would be the case of going a battle with a single soldier</sup> or that if true, as I say. I had been told by them, there have any thing but love to co-religionists, & they argue, if your friends are so unconcerned about you, how will you make us believe <sup>Christians</sup> they care for us. It is in vain to tell them they care for the more than the bodies. Our love to souls must always be demonstrated by a noble regard for the bodies of men. This is a great pity indeed, they should have come to such views on Christianity. In their opinion, as I always preach on objects unseen & as all they see of us reminds them of pain & woe (though borne with resignation), & as by their own interference we cannot here exhibit Christianity in its attractive <sup>love</sup> beauty, & in total absence of any demonstration of sympathy of fellow Christians with us (our letters, <sup>& focus in records</sup> of course tell nothing of them) they look upon Christianity as a piece of barbarous asceticism, leaving Buddhist penance far behind. Confucianism, especially among its modern votaries, being a cheerful system of pastime, never for a moment peeping beyond the grave, & all its duties & requirements being practical, obtaining especially among relatives, forms the most unhappy contrast to the aspect our isolated Christian life here exhibits. One more Christian family on the spot would greatly tend to remove such impressions, inasmuch as it would offer some occasions of practical <sup>in</sup> exemplification of the Gospel. And if one of these two - three missionary families lived <sup>at the</sup> north of the Island, & another <sup>at the</sup> south, many other advantages might be obtained besides <sup>all</sup> directly bearing on the mission.

My letter, I perceive, has already become long. It is a sign of bad writers, that they know not how to cut matters short. In addition to which I by my readers to remember that while writing the foregoing I often suffered from distracting headache. ~~Very often~~ <sup>all</sup> all to be looked for in this paper.

To return. Confucianism consisting in a large measure in formalities & ceremonies cannot but work with contempt, on a family that has to be their own servants in the most menial things, of which they take care to remind us by withdrawing, whenever they like, the boys they, from compassion, send as occasional servants into our house. I have regularly written for servants, but none are sent us. Chinese certainly are obtainable. with twenty Dollars monthly pay may be hired.

There is another point I must not omit to mention. When arrived here, & much



later, I spoke very often in the most positive terms <sup>to the natives</sup> of an assistant or successor in my office soon being sent out. This prediction, made on the strength of my agreement with the Com-  
mittee, & which otherwise also to me but natural I should feel entitled to make, remained  
now unfulfilled in the fifth year. No wonder they should consider me, & openly call me a  
liar. No greater harm imaginable could be done to the mission than show the thought in  
Confucians, we were in respect of truthfulness, <sup>perhaps</sup> like them. <sup>very</sup> Those who say <sup>truth</sup> Booth is a lie.

A charge does good in many things, and on this practical experience alone another should  
have been sent out, seeing, in addition, that I am going on with great difficulty. They would  
naturally behave better, at least for some time, towards a new comer, & the very appea-  
rance of a trace may do something toward reconciliation. What an amount of un-  
pleasantness has <sup>gathered round the rules of this country</sup> accumulated in connexion with me during five years! Of how many  
incivilities, insults & barbarities had I to charge the Looschooan authorities in  
my letters to them! We were by turns robbed, beaten, felled, assaulted, starved,  
poisoned, left without servants &c. &c. all of which I could of course not pass over in  
silence. And knowing as they do, that I make no secret of such things <sup>before</sup> for myself  
arriving here, nor in my letters to Europe, you & that I bring some <sup>there</sup> case un-  
der cognizance of the English Government - which for our safety's sake I was  
obliged to tell them very plainly - it is impossible they should not wish - suppose  
they resign themselves to the continuance of the mission - another person should arrive  
in my stead, with whom perhaps they might keep on better terms, especially if  
it should indeed please B.M. Government to give them a warning, to behave  
a little more polite to English settlers here. - It might perhaps have been  
better not to complain at all, even of the grossest insults we met <sup>with</sup> here. It  
is however doubtful whether our situation thus would have long continued  
bearable at all. At any rate it is now a case that admits of no re-  
versal. And it is natural to suppose they feel uneasy in connection with  
a foreigner, who accuses them of having <sup>attempted to</sup> poisoned & murderously assaulted him.  
At present all the <sup>adversary</sup> <sup>against whom they were intractable in</sup> <sup>England</sup> <sup>has</sup> <sup>left</sup> <sup>me</sup> <sup>alone</sup>. They think I alone am their enemy,  
because I don't go. The French missionaries, <sup>who</sup> <sup>are</sup> <sup>now</sup> <sup>here</sup>, & have been their best friends.  
They have retained from Looschoo, the greatest merit, of which they think a foreigner  
capable. Let me share this merit for some time, I may then perhaps come back  
a little whitewashed. And let the brother, who in the mean time occupies the sta-  
tion, by his own experience ascertain whether indeed I am not mistaken in my  
view on the tenability & probable final result of this mission, & if so, let the mission  
be given up at once.

& so that they may be left upon it, may perhaps be made my own, or a more plausible  
one for religion.



When arrived here many of the costumes, usages & rites observed in his country struck me so & by by their Jewish tendency that I was much strengthened in the preconceived suspicion, in which I came out to this, that the ten tribes of Israel were likely to be met with in China & Japan & still more <sup>to the East</sup> ~~East to the East~~ <sup>to the East</sup> ~~East~~, from whence a portion of them, crossing the Bering's Strait, transferred themselves into America, among those aborigines still many Jewish customs prevail. I have in a measure come back from this opinion, but cannot give it up till I shall have more fully investigated into this subject in China. In the mean time it will be authorities bear us here, considered in connection with my lineal descent from Abraham, remind me often of the hatred of Esau against Jacob, which we know is to subsist till the last days. And though, thanks be to God, the hatred of the Jew is changed into love in me, not only to Esau but to all mankind, yet I know not whether my Lochooan aboriginals, though unconsciously, may not be affected with an inimical disposition towards me, which on Scripture testimony the two houses of Israel bear one against the other, and I sometimes think, also on this account a gentile Christian here might be better liked. At any rate I <sup>think</sup> ~~think~~ it not quite superfluous to suggest the point for consideration, and so likewise the following. We find in the economy of Scripture that the barren mothers found a substitute for themselves in the hope to be built up by them. What is more rational than for a barren Society to put another handmaid into the bosom of their Divine Lord, who knows, but the mission might become fruitful by the change? who knows but, my want of faith, my depressed spirit, my imprudence & many other <sup>weaknesses</sup> ~~imperfections~~ may unfit me for the work of God here? Perhaps I may do better in another place, & another missionary better here? Let a change be tried. I feel I stand in need of a change not only for my poor body's sake but more so to see my mind & heart built up again in the Lord. Long depression, many & secret trials have nearly quenched my wonted buoyancy & ardor in several pursuits. The total want of public means of grace does likewise great prejudice to spiritual edification. One family can hardly be said to constitute a church even for duly worshipping God as a congregation. My children are very young, they scarcely can be said to <sup>constitute</sup> ~~constitute~~ <sup>called</sup> ~~constitute~~ hearers, much less public worshippers, and husband & wife, being one flesh, <sup>and considered as one</sup> ~~constituting~~ in the eye of human law but one witness; cannot constitute <sup>even</sup> the lowest number making a church, two. We are told - evidently in an ecclesiastical sense - "if two of you shall agree on earth as touching any thing they shall ask it shall be done for them of my father which is in heaven," but these two cannot mean husband & wife. For the next declaratory text "where two or three are gathered together in my name" clearly involves <sup>the</sup> ~~the~~ act of assembling of that is scattered in some sense, but such is never the state of husband & wife. And this is one of the chief reasons, why, I humbly conceive, at least two missionary families must occupy any isolated station like this, otherwise there can never be a gathering as church & praying in prayer.