

read diligently in Jesus's book (Bible), repeatedly and fervently ask his Holy Spirit  
may create your hearts anew. Don't be cruel against your own people. Don't run  
to heart foreigners, or cause them to become sick. Doing these things, no knows but the  
supreme Lord will again look down upon you and regret himself of his wrath & give  
it in the hand of the three Countries (Engl. France & America) his grace to spare you.

Nov. 20. 1689. -

To the Governor General.

Letter LXXXI. Yesterday, while my wife was taking a walk with the children eight men  
all dressed in the costume of the Liburatsi followed her step by step, and when she had arrived  
on a retired place in the field they had the impudence to set themselves down with her, and  
then obliged to take off her dress to seek the child the eight men were shameless enough to  
keep their eye steadily on her, thus forcibly disgracing an English lady, and committing a mis-  
deemeanor beyond comparison. It will be both my & my wife's duty to bring this case under  
notice of the English government. - I take this opportunity to point out the rules  
of decorum relating to females & by the mandaring should inculcate them largely a-  
mong the people. The ground-principle of our heavenly religion is: the greater serves the lesser,  
and thereby best succeed to anticipate selfishness. Thus the son of God, Jesus, forsook  
his heavenly glory, descended to this dusty world, and bore in his own body on him on  
the cross. The righteous one suffered for the unrighteous to bring us near to God. leaving us  
an example, that all who are called, should follow in his steps. Our heavenly father gives  
daily his Holy Spirit to all who ask him, regenerates their hearts, & working in us  
teaches us that denying worldly lusts, and leaving off our old habits, we should live so-  
berly, righteously & godly in this present world. Now if the Lord God condescend to  
help mankind, man cannot but imitate him; God helped his lower world, hence  
the greater must help the lesser. The prince leads his people, the strong support  
the weak, the rich benefit the poor, the father cares for his child, the elder  
directs the younger, the husband cherishes his wife & man compassionates  
woman. Each of the subordinates, has of course, has again his corres-  
ponding duty to be observed towards the superior; but the humility of the  
latter takes the lead (in the system) that self, the fountain fall evil, he  
reproves. A father & husband, who daily fares sumptuously, & keeps wife &  
children on potatoes only. No greater selfishness can be imagined. Accordingly  
it is written in the holy Scriptures: Jesus said: "The princes of all lands never do  
minion over them willy that are great are called benefactors. But it shall not be  
so among you, but whosoever will be great among you let him be <sup>as the younger</sup> ~~your minister~~.  
& he that is chief as he that does serve." and again "Husbands, as you have  
knowledge, give honour unto the wife as unto the weaker vessel." It is hence clear  
that both sexes may hold converse & discourse with one another, only man must know



and esteemfully regard the fair sex, that no sensuality be excited, and thus in this re-  
lation also the general principle. The greater spirit the law, is acted upon. There is therefore  
not the slightest objection ~~for~~ against any honest Londoner man or woman visiting  
or conversing with my wife, only the acquaintance should begin indoors. Married people  
who have children should introduce them also, that we may know something about  
their persons, family & manners before we can acknowledge them as our housefriends,  
but once acknowledged as such, they are treated as familiar acquaintances also when  
met in the street. Don't let an unknown man to force his company upon a woman  
walking in the street, to accompany her on every step, sit down with her, and fellows  
to stare upon a mother, while unveiling the breast to suckle her babe, under im-  
decencies. I don't suppose even the three mock religions (Confucianism, Buddhism &  
Taoism) would allow, it is nearly the same as doing a woman violence. - I once more  
inform Government, that on every Sunday, when I teach the people, the police & other bad fel-  
lows begin again to frighten the people, they forcibly shut every door & drive & beat off  
every person I speak to, they prevent men & women, adults & children <sup>from</sup> to worship Jesus,  
the Saviour of the world. Day & night they publicly blaspheme the holy name of God and  
pour contempt on the majesty of England & her power, thus setting aside the con-  
tents of a letter an English officer has written (to the Londoner government) on  
these matters. All similar things are not permitted. You beseech God & are con-  
trary to all men, preventing me from teaching his sinful nation that they might  
be saved, and thus fill up your sins along till wrath come upon you to the utter  
most. - On both the above particulars I lay in complaint with the chiefs at the  
head of the Government of this island. - with Compliments to

Nov. 27<sup>th</sup> 1849.

To the Governor General.

Letter LXXXII. yesterday, Sabbath, while sitting in the straw hovel of a poor  
man teaching our holy religion, the spirit & police brought in some rascally  
fellows. He began to drink brandy & made an uproar. A second time  
they sent for brandy & poured down two jugs more, blaspheming our Lord  
Jesus Christ, cursing & railing at myself, pulling me at the hands &  
dragging me at my clothes. - At another place again while teaching & giving  
alms to some people, several men came crying: madman! madman! Again  
at another place, when I entered a yard, where several hovels stood, compa-  
<sup>nately reproving</sup> ~~nothing~~ an old woman, who <sup>feigned</sup> ~~made~~ herself deaf & dumb, & preaching to a multitude  
who quietly stood round & listened to our holy religion. The police first called  
out the woman & ordered her to insult me, then they sent a crowd of youths (all  
of the liberati) crying out: Begone! Begone! As in duty bound, I earnestly

(\* This scheme they often resort to, & don't say, the people did not know they offended,  
being drunk, & I should have avoided them.)



I remonstrated & reproved them to their face. Then came two men insulting me & at the same time laying hold on me to drag me out. I remonstrated saying: Who will dare thus to insult the English nation? The culprits hearing this were frightened & let me loose, but the police ordered them (again to seize me) & the two offenders striking & pushing & again striking & pushing me in the back thus kicked me out of the door (the street door) the crowd of spectators laughing loud out. Now, true I do not mind swallowing down an insult, so ardently do I desire to spread our holy religion, still as a British subject I cannot venture to hush up such serious matters (as this) & it will therefore be my duty to bring the case under notice of the English government. † I have asked myself repeatedly, but cannot find I did any thing (to provoke them thus to treat me) For a man to shun intercourse with fellowmen may perhaps have been the practice of the barbarians of former ages. Now a day men go to visit each other. With China we have a treaty, similar obsolete laws are abrogated, and Chinese & foreigners have intercourse with one another. Your very sages desire the whole world should live together as one family. "The virtuous is no one isolated, he is sure to find a neighbour." The Lochooans freely intervisit, they are fond of meeting, feasting & gambling; Mandarin as well as peasant consider it proper, and there can of course be no obstacle to prevent the English family from intercourse (with their neighbours) and in particular as I am commanded by the Lord Jesus to teach & convert the Lochooans it is but duty for me to associate as friend (with the people) Besides there is also the letter of Capt. Hudson, plainly showing it is wrong to shut the doors & oppose (our visits) On what principle then does the Government of this island now again establish these obsolete laws? I beg Government hereafter to stop such incivilities, or it may on some future day require a military intervention.

December 10<sup>th</sup> 1864.

To the Governor General.

Letter LXXXIII (The chief Judge, rather a man of some natural kindness, relinquit under plea of ill-health, and I took leave from him in the following note)

I intended several times to visit you, but could not do so, an inability, for which surely you can charge no guilt of impoliteness on me. <sup>To be polite to him</sup> ~~The completion of my duty~~ is in my power. You know who is cause of all our difficulties, & though you don't say it, still you know it well. Man deserves commendation for a nice face, not can he be scolded for his ugliness. "Kung-ye-chang, though bound with the black rope, it was not his fault." - I hope & pray you may soon be restored to health, only don't take so much tepid water (bad tea) and acid liquid (brandy). Sweet, sour & fat things avoid; drink cold instead of warm water; use wheat flour instead of rice & beef or pork instead of pork, & let them be your chief food. Should

† I took some Lyons into the same yard, & told him of the affair. As he said was, I should not have gone then, and yet he himself went there, an open yard with several houses in, & people through, though a less frequented thoroughfare. & the advice of venturing when one meets with obstinate resistance to good intentions. S. Confucius. Lun-ym. & also a saying of Confucius. He gave his man his daughter to wife, though he had been imprisoned.



you hereafter need my services in any thing, if it be within reach of human possibility, let me know, and I shall gladly do it. - with Compliments.

December 12<sup>th</sup>. 1849.

To Mr. Anna Gussiken.

Letter LXXXIV Last Monday & yesterday likewise in every village (townships) I passed the police & spies increased their numbers with a fresh levy of adults & boys, a whole lot has including me on all sides like a prisoner. It was a regular hunt they had with me besides the constant shut the doors! shut the doors! men women, great & small wish to hear me speak, but they are forcibly driven off. The Loochooan Government not satisfied with showing their contempt for England now go so far as to employ military force against us, confident they are stronger than a lonely missionary. But they had rather bear in mind, that a few years ago happened in China, that Confucian Government, taking advantage of the absence of an English man of war, all but forcibly imprisoned the English mandarin and threatened other Englishmen with death, all the while (like you see) maintaining the observed decorum. However they soon after got their condign punishment. True the English family at present compared with the numbers of the Loochooans is weak, but the Lord Jesus Christ watches over us, and England, the leading mistress of the world, protects us, we are not in the least afraid of you, and I once more very plainly tell you I should ~~feel~~ <sup>feel</sup> much obliged if you were not any more to send police after us that I or my wife & children take a walk. That sort of men on the one hand frighten, on the other hand irritate the people, enticing them to offend us; they train young boys to wickedness, employing them as spies, sending them before & behind us to make game of us, or into houses & hovels to drive the people out (whom we speak to). If the Loochooan Government don't stop all these crafty schemes it will certainly come to that, that England will be obliged to quarter soldiers upon this island for our protection, and all the heavy expense incurred by this military intervention will fall upon the Loochooan Government. You see hereby how necessary it is for you to give up all your secret plotting against us. with Compliments.

Dec. 19<sup>th</sup>. 1849.

To the Governor General

Letter LXXXV

Copy (\*)

Commander Lyons of Her Britannic Majesty's ship "Porpoise" presents his Compliments to their Excellencies the Governor General and Vice-Governor, and has the honour to request that their answer to the Despatch from her Majesty's Government

(\*) Entend here, among my correspondence, as he has sent under my translation, & is necessary to the understanding of the following letters of mine.



may be delivered to him as early as possible, as he is only waiting for it in order to sail away.

Commander Lyons avails himself of this opportunity to express his hopes that as the Loosho Government has received a request from her Majesty's Government that her Subject, Sr. Petching, should be well treated, that the Government of Loosho will therefore grant him the same privileges that a Subject of Loosho would enjoy in England, and that Englishmen enjoy in China and in other Countries, namely permission to buy in the markets and shops, to hire servants and boats and to walk out without being guarded or molested.

Commander Lyons in Conclusion desires to express the high Consideration he entertains for his Excellencies.

His Britannic Majesty's Ship "Porlote" Nagasaki 24<sup>th</sup> December 1849.  
(For the correct translation of the foregoing letter I am responsible. N. J. Petching)

Copy

Respectfully addressing you. The day before yesterday we received your Excellency's letter in which it is said: "Petching & his should be kindly treated, & be without being guarded or molested" we have examined (do matter) In the markets of our poor Country female traders are many, males few: a foreigner is not permitted privately to buy or sell. This is law, and the more so the having near his gold not a low currency, our people cannot trade with foreigners. Therefore, if Petching should want any thing, he will, of course, as before apply to the appointed purveyors. The humble people of our Country are exclusively occupied on the field, each labours for his livelihood, journeymen are more, and no more have we many boats. The ships we have are just sufficient for carrying tribute & other public service. Should Petching want (a boat) it will be but right to examine whether it will be then wanted. (gentle (convenient)) The police following Petching when he walks in the street are (was) properly intended to restrain the people from incurring the guilt of committing an impoliteness, & still more to serve (Petching) while on his way. But as he does (did) not like it, the police after him are already suppressed. Now this inch of sheet (letter) prepared, we respectfully send as our answer, with Compliments & greetings.



The foregoing is addressed to H. E. Lyons, Commander of the  
the English man-of-war Dilke.

December 28<sup>th</sup> 1849.

Middle mountain office

Hong-Kong-Tung (The Country's pillar)

Governor (administrator) general

Ma-Hung-Tone (Clear Horse)

Vice Governor general.

a respectful answer."

N. B. The continuation of his correspondence is contained in  
my journal commencing with the date following that of the depar-  
ture of the Dilke. I beg our friends in China may please to  
have a copy made up (on my expense) including the whole  
of the letters, together with the Chinese originals inter-leaved  
in the manner of the copy I send in to the English govern-  
ment (and which to copy again for myself, my time would  
not allow). The Chinese originals of letters received from  
the Loohooan government before the arrival of the Dilke are  
already in hand of H. E. the Governor of Hong-Kong; these should  
be arranged & interwoven with mine to them (contained in  
their personal sheets) according to their several dates. The  
translation of the most important among the Loohooan govern-  
ments' letters is also sent off already in a letter to Dr.  
Darker, Canton. The rest, I beg our friends to have translated,  
the originals being out of my hands. - The Chinese originals -  
both of his & my letters - since the departure of the Dilke, &  
his translation in the "Annexary to my petition to  
the English government" will be at Hong-Kong along with  
the petition.

Aug. 5<sup>th</sup> 1850.

(Sent off by the (Boston?) Bank "Merline"  
Capt. Geo. E. Welch, coming to this from mail,  
& sailing for California.)



To his Grace the Duke of Manchester.

may it please your Grace.

My Lord Duke

although I was deprived of the privilege of being personally introduced to your Grace's favours before my departure for this, owing, as I was told, to the circumstance of your Grace being at that time absent in Italy, yet I hope as missionary to the London naval mission, which your Grace honours with being its Patron, I may be forgiven the liberty I take in addressing a few pages to you, trusting the extraordinary steps - if such it is - may, under God, become instrumental in doing good either to this mission, if a way can be discovered of carrying it on still, or, in the contrary case, to the religious public at large, as the fall of this mission, traced to its real cause, cannot fail to increase their experience on missions in general, and show that management is one of the essential supports in any similar undertaking, without which time, money & local agency are spent in vain.

I will also state here on the outset that I should by no means have ventured to trouble your Grace at all, were it not that the Committee of the London naval mission had during the whole time of my stay here - with exception of a short "private" note of our Secretary in 1847 - forgotten or been otherwise prevented alike from acknowledging the receipt of my communications & answering them. \* It would therefore be in vain to write to them any further. And as I can not resolve on retiring from the mission field without giving official notice that I am about to do so by the first opportunity Providence may send us to bring us to China, and as it is equally necessary the reasons should be known on which such resolve is based, I think it my duty rather than otherwise to communicate with your Grace & trust that if there be any chance left of keeping the mission afloat, your Grace will, under God, devise & effect it.

I beg your Grace to believe me that before making up my mind to write on the subject here following, I have repeatedly, for weeks altogether, considered & pondered it over, & could find no rest till I yielded to the conviction, that it would be unjustifiable in me to keep silence. I may be wrong in some of my views, but it is not probable I should be wrong on so many points, or that, to judge from his total silence, I unfortunately must suppose the Committee & myself are at variance. The outset (ed

\* at the end of 1848, I received two letters, one from Com. Bate & another from Lt. Pasco, both members of your Committee. But though I am thankful for the kind attention shown me, these letters did not enter on any particulars on which I had written to the Committee, & though an English man of ours had brought them over from China, & the opportunity was very excellent, not a line from our Secretary did reach me, nor was any yearly report sent me.



State of a Society just in rising & a Committee just in forming made it from the very beginning of my connexion with this Society necessary, & just for both parties, that the Committee as well as the missionary should concur in the measures taken for the furtherance of the cause they have engaged in. In the last official document, which our Secretary kindly transmitted to me before I left England he indeed says "the instructions, drawn up by Capt. Downes & myself, with, I trust, be answerable to your views, in which we always desire to concur," but the spirit of this stipulation, I am sorry to say, appears to have been quite quenched since I got foot on the shores of Looboo, though it is but natural to suppose that my views here concerning this mission, daily ripening under facts & circumstances, which even my detailed journal cannot all embrace, might outweigh many a theory distant managers may have laid down for their line of action, and which, at any rate, according to the spirit & the very letter of our original agreement, they should have communicated to me. It is thus my plain stipulated right - and right often becomes duty - to speak out my mind on the case of this once promising & now so utterly hopeless mission, and I hope I shall be able to show before God & men that I have done my duty towards it as missionary, & have suffered for it as long as hope was left me, the mission would be placed on a footing, in which it would be likely, if not to bring speedy fruit, at least to go on working & labouring to the glory of God. Now - I say it with a sore & broken heart - there is scarcely any possibility here for a missionary to work, and in fact, no possibility for a foreigner to live here as a settler, and this (to the best of my judgment I cannot say otherwise) is owing, to want of tact & skill in the management of the mission.

And now I pray God through Jesus Christ to clothe me with humility that I may not speak unadvisedly & give no offence when obliged to complain. I pray to be kept & preserved in the spirit of the apostolic injunction: "Let all bitterness & wrath and anger & clamour & evil speaking be put away from you, with all malice, & be kind to one another, tenderhearted, forgiving one another even as God for Christ's sake has forgiven you." I praise God for that we have an Evangelical Alliance, whose members it is my happiness to be. I praise God for the practical exercise repeated meditation on its objects has given me in charitably viewing every sort of difference between brother & brother, between myself & others. But under the very guidance of the Alliance there is room left for the scriptural disciplinary rules contained in XVIII Matt. 15-17. and especially when it is a public christian cause that suffers, & when ruin threatening a mission in consequence of either the neglect or mistake of a brother or brethren, I do not hesitate to say it is plain duty of a christian to bring the matter before witnesses or to tell it unto the Church, which certainly cannot mean here less than the Society it primarily concerns. Knowing, however, that man may err even when he thinks his opinions beyond a doubt, I beg every assertion of mine here following may be considered as modified by the restriction human fallibility & christian humility & charity impose.



I likewise beg to remind your grace & whom ever it may concern to peruse his paper, that though it is part of the spring happiness allotted me in this life to appropriate to myself the name of Englishman, yet I am not entitled to this privilege by birth nor by early education, so that my English composition, to a great measure, will always show the naturalized foreigner. My readers therefore are requested to forgive the want of nicety & delicacy to which an English ear is accustomed, & which is doubly necessary when unpleasant matters are to be told. I must also mention that I am no professional writer. I have written & write only when compelled by occasion or necessity. Such persons do always best to write straightforward, quite as they speak. Since here, under constant & varied grief, the little talent providence may have granted me, & the natural buoyancy of my spirits, are quite gone. I feel all my poverty & emptiness as soon as I take up the pen, and since our last accident<sup>ed</sup>, I am sorry to say, I am utterly incapable of collecting my thoughts on any given subject so as to systematize & condense them, and once more it becomes me to ask pardon in anticipation for the shallowness, want of order & probability that may characterize this paper. If I shall be able to bring out intelligibly what I think it my duty to state, and to interest the reader in this mission, I have gained all I aim at.

Having said this I now beg to draw your grace's attention to the fact - startling as it may sound - that, as it appears to me, actually & virtually we have no Committee, though nominally such a body figures in the few publications of our Society. I know not under what circumstances the first Committee was formed & what powers they assumed or were given them, nor how they increase their number or supply vacancies. I know not whether this was & is done at public meetings or privately. Strange enough that, to my knowledge, our Society has no rules on this important feature, almost inseparable from the corporate existence of any public <sup>missionary</sup> organization. It appears, the whole idea of this mission, originating in the active mind of Mr. Clifford, he wrote round to several parties, found countenance & supporters, whom with two or three occasional cooperators he baptized into the name of a Society & Committee without seeking for any further sanction of a general meeting - or public meeting. So far as all is right. The beginnings of most things, even of great enterprises, are often obscure, naturally indistinct in their early rise, while still gathering elements for existence, and advantaged if left for a season under a less rigid form. Under God they acquire influence & gradually assume shape & dignity. It will always be matter of congratulation to Mr. C. this early coadjutors to have set the mission agoing, & it will redound to the glory of England to have once more proved what a blessing well regulated national liberty is, how it fertilizes, stimulates & combines mind to the discovery & prosecution of new schemes, & how rich in religion & benevolence England still finds herself even in this corrupt age & these critical times. Similar objects effected by a few well always

\* This took place in connection with the Boston Bark "Merlin", Capt. Geo. Welch, which put in her Aug. 2d. Among her passengers a benevolent Boston Gentleman, Mr. Goldman Ingessole Davis, otherwise also prevented from continuing his long journey to California by various illness, volunteered to stay with us in another ship cabin. Capt. W. to free from opposing his wishes, which I need not say, had become also ours, on the day previous to the vessel's departure sunk all Mr. Davis's baggage into one box. Notwithstanding the very same evening, or - there is no doubt of - Capt. W.'s receiving a large bribe from the Louisiana authorities, Mr. D. to use his own words, was snatched & made a complete prisoner on board, & the next morning Capt. W. with his men, armed, & accompanied by Louisiana officials, broke in our house and carried off Mr. Davis (and what else) & several of my own things. The whole affair is stated & particularized in the American - a publication prepared to be sent off with the first opportunity to New-York. How such an affair worked on my already overstrained mind, & how it must work on the prospects & even the existence of the mission may be easily imagined.