



THE DIARIES OF ARTHUR AND MARY ELWIN

née JACOB

1870-1900

Arthur: c.1870

Mary: 1867



Edited by Rev E.J.Elwin and G.Elwin

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Thanks to Mrs A.J.Elwin for translations



Chapter 1. INTRODUCTION

1.1 INTRODUCTION AND CONCLUSION

Arthur and Mary Elwin have left diaries and letters covering their life in China from 1870 to 1900. They were going there to convert the Chinese to the English idea of Christianity. On one level they were misguided individuals, trying to convert an ancient civilisation to English beliefs – on another level they were selfless individuals going to serve a cause they believed in with the aim to help the Chinese people. Whatever the rights and wrongs of their motivation it must have taken some bravery and determination to go to a largely unknown and unstable country, suffering illness, hardship and the loss of two loved children. The surviving children also suffered, spending long periods separated from their parents. Arthur and Mary show no understanding of the value of the Buddhist religion, but they did appreciate Chinese culture: for example ancient poems and printing. They tried to improve the wellbeing of the Chinese, helping to found and run schools and hospitals, and helping opium addicts. The hospital they set up went on under Dr Galt's supervision to provide significant benefits to the people of Hangzhou. They were hated by some and insulted and called names. The people they converted suffered badly from beatings and destruction of their property. But, Arthur and Mary were also loved by their friends, as evidenced by a beautiful tapestry given to them. As well as the hardships, it was also a fascinating experience for them, full of adventures. Overall theirs is an interesting story of the life of a European family living in China in the latter part of the 19th Century.

Notes on editing:

As much as possible I have tried to let Arthur and Mary tell their story in their own words. I have included most of the material from their 30 years in China: I leave it up to the reader whether you persevere to read the whole story or skim and read sections which interest you.

On many days Arthur and Mary went to tea with friends, or went to church services or prayer meetings. For readability I have deleted most references to these. Mary and Arthur were clearly very religious: and again for readability I have deleted some of their religious references. The words in italics are copied from their diaries (or other material as noted in the text). The words in normal type are explanatory notes.

Notes on place names:

Arthur and Mary and the other missionaries in Hangchow were often visiting places for the first time visited by Europeans, hearing the place names in strange dialects, and then translating the sounds into Latin characters using newly invented 19th century conventions. Arthur says (Letter 11) *It is very difficult to know how to spell these names. I know by experience how impossible must people find it to pronounce our Chinese names.* Since the 19th Century there has been a fundamental change in the system of translation and many place names are now almost unrecognizable. I give the place names as written by Arthur and Mary and wherever I have been able to I add the modern translation.

1.2 THE ELWINS

Arthur Elwin was born in 1845 in Dover, where his father was a partner in a firm of solicitors. In 1865 Arthur went to the Church Missionary College and was ordained in 1869.

Mary née Jacob was born 3 days after Arthur, in India, where her father William Stephen Jacob was an astronomer in Madras. Mary has left a diary recording her travels to India in 1862-4.

They both had strong religious convictions which is probably how they met. They were engaged in October 1868 and married on 23rd November 1869, by Mary's uncle, the Rev George Jacob.

On 31 January 1870 they set off for China as missionaries with the Church Missionary Society.

1.3 CHINA IN 1870

The China that the Elwins were coming to was a potentially dangerous place for foreigners. European powers had been interfering in Chinese affairs since the 1830s, when Britain started to push the opium trade in exchange for tea. Opium addiction and associated criminal and antisocial behaviour became an increasing problem, which the Chinese attempted to eliminate by destroying British opium stocks in Canton in 1839. The British retaliated by blockading Chinese ports and occupying Shanghai, and Canton. The Treaty of Nanking in 1842 ended the Opium Wars, and gave Britain extensive commercial rights in China. Other European powers followed, and over the next half century France, Britain, Germany, Japan, and Russia had carved out territorial spheres of influence, including control of ports, rivers and shipping, and exclusive commercial rights. Inside many port cities foreigners were exempt from Chinese laws and could only be tried by their own nation. This foreign domination contributed to a virulent anti-foreigner sentiment.



Late-1890s French political cartoon showing China divided among Britain, Germany, Russia, France and Japan

As well as European interference there was significant instability in the Chinese government, with the aging Manchu led Qing dynasty in decline. From 1850 to 1864 the Taiping Rebellion devastated southern China, with 20-30 million people dying, mainly civilians. The rebellion was led by Hong Xiuquan, who believing he was the younger brother of Jesus, established the Taiping Heavenly Kingdom with its capital at Nanjing. In 1860 the rebels took Hangchow and Suzhou to the east. In 1861 they failed to take Shanghai, marking the beginning of their decline. The Qing government eventually crushed the rebellion in 1864 with the aid of French and British forces.

1.4 CHRISTIANITY IN 1870

The first Protestant missionary, Robert Morrison, arrived in Macau in 1807. During the next 16 years he produced a Chinese translation of the Bible and a Chinese dictionary for Westerners.

However the Chinese government was very suspicious of foreigners and Chinese laws were amended in 1814 and again in 1821, imposing the death penalty for Europeans spreading Christianity, and sending converts as slaves to Muslim cities in Xinjiang. In the 1830s foreign missionaries were strangled or expelled by the Chinese. However after the First Opium War Christian missionaries rapidly spread through the coastal cities under the protection of the Western powers.

Until the 1860s the Protestant missions were confined to five coastal cities, but Treaties forced China to allow missionaries into the interior. By 1865 there were thirty different Protestant groups at work in China, affiliated with Baptists, Presbyterians, Methodists, Episcopalians, and Wesleyans, and coming from England, the United States, Sweden, France, Germany, Switzerland, or the Netherlands. By the end of the century over 8000 missionaries were working in all parts of China. One of the most famous, J. Hudson Taylor (1832–1905) is estimated to have converted more people to Christianity than at any other time since the Apostle Paul.

Missionaries established the first modern hospitals and founded schools offering basic education to poor boys and girls. As well as doing charitable work and distributing food to the poor, they worked to abolish practices such as foot binding and the unjust treatment of maidservants, and they opposed the opium trade and brought treatment to many who were addicted.

1.5 CHINESE SUSPICION OF CHRISTIANS

The Chinese were deeply suspicious of foreign missionaries, for example believing that missionaries removed the eyes of unwitting Chinese for use in medicine, or that Baptism, which was often given to those likely to die, led death.

Catholic nuns had been paying people for bringing children to their orphanages, and this led child-brokers to engage in kidnapping. On 18th June 1870, three Chinese kidnappers were arrested near Tianjin, and claimed in public to have sold at least 10 children to a Catholic orphanage for \$6 each. An angry crowd gathered outside the Cathedral and smashed windows. The Chinese magistrates attempted to suppress the riot, and the French Consul visited the magistrate's quarters and lodged an angry diatribe, stabbing his sword into the table. As the consul was leaving he shot a Chinese official dead and was then murdered by the rioters. A number of Catholic institutions and foreign buildings, including the Tientsin Cathedral and four British and American churches, were burned down in the ensuing riot. Approximately 40 Chinese Christians were killed, and ten nuns were raped and mutilated by the crowd before being killed. Foreign gunboats finally restored order.

For many Chinese, the fact Europeans and missionaries continued to be an elite outside Chinese law, and seemingly able to engage in actions through military force without serious repercussions, directly led to anti-foreign feeling which led to the Boxer Rebellion of 1900.

Chapter 2. 1st TRIP TO CHINA 1870-4: ARRIVAL IN HANGCHOW, CHINA

2.1. VOYAGE TO CHINA: 1870

The Elwins travelled out to China on the S.S. Agamemnon (see model below). At 2280 tons, the S.S. Agamemnon was the first Blue Funnel Line ship, launched in 1865, she sailed to China in 1866. She had the latest design of iron hull and was driven by a revolutionary compound tandem steam engine. The relatively low fuel consumption of this new engine enabled vessels of around 2000 gross tons to operate competitively on regular services from Liverpool to China. With the Suez Canal opening in 1869 these new vessels started to replace sailing ships. In 1869 the Agamemnon, carrying a massive cargo of 2,516,000 pounds of tea from Hangchow, arrived at Gravesend after only 77 days at sea.



Voyage: (Letter 1 &2) *We arrived at Shanghai April 27th after a pleasant passage of 87 days - pleasant as regards the ship and captain, but very unpleasant as regards the winds and waves. We had head winds the whole way and no calm weather until the latter end of the journey. In consequence of the rough passage I was constantly ill and was in a very poor state when I landed at Shanghai, but I am now well. We stopped at the Cape, Mauritius, Penang, Singapore, Hong Kong and Amoy, at each of which places we found very kind friends. We also slept ashore eleven nights altogether. I held a service on Sunday mornings on the poop at which most of the crew and passengers attended, and another short service for the crew in the evening, quite in the fore part of the ship. One evening in the week we used to sing hymns. This the sailors enjoyed much, and another evening I used to read to them.*

2.2. NINGBO and SHANGHAI



Shanghai and Ningpo: (Letter 1 and 2) After landing in China we stayed with friends at Shanghai for a few days, and came out to Ningpo on **Monday May the 2nd**. I found that it had been decided that I was to move on to Hangchow, from whence I have just returned from a visit. It is certainly a lovely place, much prettier than Ningpo. It is not yet quite settled where we shall spend the Summer but we expect to stay here, the house at Hangchow is rather old and will want a good deal doing to it to make it habitable. I am thankful today that I am enjoying very good health at present and my wife is also much stronger than she was.

Death of firstborn: **3rd July** our little first born saw light. **5th July** our little first born was taken home. (Letter 2) My dear wife was ill, this followed the birth of our firstborn (**July**). We rejoiced over it for two short days, and then our heavenly father took the little one to himself. It is a comfort to us to know that our little one is safe far away from the temptations and trials of this world. (As they were married in November the baby was probably born 2 months prematurely).

Two month illness in Shanghai: (Letter 2) A fortnight after the death of our firstborn I was taken ill and got gradually worse and worse. At last I went to Shanghai to some friends of ours there for a week; at the end of the week I was too ill to move, and for four weeks got worse and worse. At length we called in further advice. At this time I was very strongly urged to return to England, asked again and again. My advice was simply that if the Dr would declare I could not get well in China then I should go, but not without. This he would not say, so I remained. Dr Galle began a new course of treatment; which in three days had completely cured me. I was so weak that it was four weeks before I was able to leave Shanghai.

2.3. TRAVEL FROM NINGBO TO HANGCHOW

(Letter 2) *We stayed at Ningpo a fortnight and then started for Hangchow. On the way to Hangchow God a second time spared my life. Mr Gough, Mrs Elwin and myself were standing outside the boat one evening in the moonlight when there was a sudden jerk and in an instant I was in the water, which was very deep, and I had thick winter clothes on, thick boots and a heavy great coat. Being a good swimmer I did not fear, but had the contrary been the case, I think I could not have been saved.*

Rev Moule gives a description of the trip from Ningbo to Hangchow:

DESCRIPTION OF TRAVEL FROM NINGBO TO HANGCHOW: PA and BORE

HANGCHOW AND CHUKI 127

We are now approaching Hangchow, having crossed the Ts'aungo River in safety; and we are passing through the densely-peopled Shaohing plain, with its spreading camphor-trees and pellucid canals, and its towns and villages, better built than those in the Ningpo plain, with stone foundations and strongly-built walls as a defence against sudden

128 HALF A CENTURY IN CHINA

inundation. I have reason to remember this river Ts'aungo. It has on either bank a succession of *pa*, or haul-overs, with mud inclines leading up the high banks which protect the lower level of the plain from the river when in flood. The boats on the canal-line of traffic between Ningpo and Hangchow cross the river, and moor at the foot of the incline, waiting, with sometimes thirty or forty companions, to surmount the bank. The nooses of two strong hawsers, cross-wise, are slipped over the stern of the boat, and sometimes, when the boat is specially heavy, additional ropes are attached to an extemporised pole amidships. The windlass on the top of the bank is first set turning, and the ropes, which have been fully paid out, are drawn taut; then a dozen or more men, assisted by half a dozen water-buffaloes on either side, begin to haul, while other men at the stern or at the sides of the heavily-laden boat literally put their backs to the work, and give the boat a heave and a jerk to set it going. Once really on the move, they attempt to increase the pace, and with shouts to the buffaloes and rough songs in time, strive to lift it onwards. It sticks fast, and another and yet another united effort, with much additional shouting, are required before the boat reaches the top of the incline. Here it is balanced for a few minutes. Custom-house officers, with dubious authority, come to search the baggage; and altercation goes on as to the amount of the fee to be paid to the haulers. A boat of such unheard-of weight, a morning of such exceptional wet and cold, and the well-known generosity of the passengers—all are urged as reasons for a few more

HANGCHOW AND CHUKI 129

cash. At last all is settled, good-humour like sunshine generally breaking through the passing clouds of Chinese quarrelling. The hawsers are unshipped, a shove is given to the boat, and it slides swiftly down twenty or twenty-five feet into the canal below, the boatmen on the boat's sides and head deftly preventing contact with the stone base of the incline, or with other boats moored at its foot. I had crossed the *pa* on the western shore of this river one October day, and was in the river slowly tracking up the stream against the tide, aiming at the corresponding haul-over a mile away on the eastern bank. I was reading quietly in the boat, and enjoying the freshness of the fine autumn air. 'What o'clock is it?' shouted the boatmen to me. 'Nearly 1 P.M.,' I answered. 'What o'clock is it now?' they shouted again, three or four minutes later. 'Quite 1 P.M.,' I replied. 'What o'clock did you say it was?' they called again, with much agitation. I was annoyed by their persistence, and asked hastily what it was they really wanted to know. 'It is just past one; do not trouble me again.' They uttered an excited exclamation, leapt on shore, and both of them with might and main towed the boat up stream so as to reach the haul-over. A moment later, with a louder exclamation they leapt on board again, and pushed the boat off into mid-stream. At the same time I seemed to hear a roar overhead, such as I have heard in times of great drought in the winter from myriads of wild-fowl sweeping over in dense clouds searching for water. Looking from the boat's head as it now pointed down stream, I saw and heard coming round



a sharp bend which we had passed, a wall of water nearly five feet high careering along at a great pace, and apparently preceded by three waves, with a deep trough between each. It was the tidal wave, the full moon autumn bore, which was rushing up the outer stream (the Tsintang) from the sea, and was pushing into this feeder (the Ts'aungo). The boatmen knew that it was due, but they had hoped to get over the further *pa* before the wave came up. Though they were caught now, they knew from experience what it was wisest to do. Instead of running the boat ashore, and trying to scramble up the bank through the mud—a course which would have meant the destruction of the boat and its cargo, and the loss of our lives—they turned the boat, so as to meet the bore in mid-stream. But it was almost too strong for us. We weathered the first wave unhurt, but as we dipped into the trough the second wave was upon us before we could fairly right ourselves, and knocking in the boat's head, it half filled the boat with water. We rode over it somehow, and surmounting the third without further injury, found ourselves swayed and whirled about on the agitated face of the incoming tide, but with no more waves. This tide wafted us in a few minutes to the *pa*, and with thankful hearts we found ourselves at rest in the tideless canal beyond. My boatmen were old sea-fishermen, and they told me that they had never before, even in the open sea, been in greater danger. As the tide sped on up the river, I could see junk after junk seized and tossed violently to and fro, and the river's face was marked with poles

and bamboo boat-tilts which had been washed away.

It would have fared differently with us had we encountered the bore on the main river itself. The tidal wave on the Tsintang is well known to science as one of the most remarkable bores. There is a perceptible wave with the incoming tide every day of the year; but in the spring and autumn, at the special seasons of high tides, the phenomenon is one to inspire awe. Sucked from out the ocean washing the Chusan archipelago, and fed by the coastal tides entering the Hangchow bay, by the currents and tide from the outer sea, and by the wash of the Yangtse coming down from the north inside the Chusan group, the flood, with these united forces, moves up the bay past Chapoo, and enters the narrow funnel-shaped mouth of the Tsintang at Haining. The roar can be heard fully half an hour before the tide comes up, travelling at the speed of thirty miles an hour. It pushes through the funnel, sweeping clear of the cleverly-built bamboo sidings to which the junks have run for shelter and where they ride in safety, and is lifted to a wall of water twelve feet high and two miles wide, the head breaking in foam like a horse's mane. I have seen the people along the shore bow down to worship the god of the tide as he passes by. The mandarins outside the 'Tide-waiting Gate' of Hangchow used to go out to worship there. Hangchow is thirty miles from the river's mouth, but the bore rushes past with scarcely diminished force, till after another ten miles' race westwards, it is checked by a great bend in the river, and dies away into a more normal tide.

George Evans Moule was born in 1828. In 1857 he was accepted by the Church Missionary Society and arrived in Ningpo in 1858. In 1861 he was joined there by his brother Arthur Evans Moule. They survived the Taiping Rebellion, and in 1864 he began missionary work in Hangchow, remaining there until 1874. In 1880 he was made Bishop of Mid-China, with the seat of the diocese at Hangchow. He resigned as bishop in 1907, and returned to England in 1911, and died in 1912.



THE TIDAL WAVE ON THE RIVER TSINTANG

Mr. H. E. K. 1887

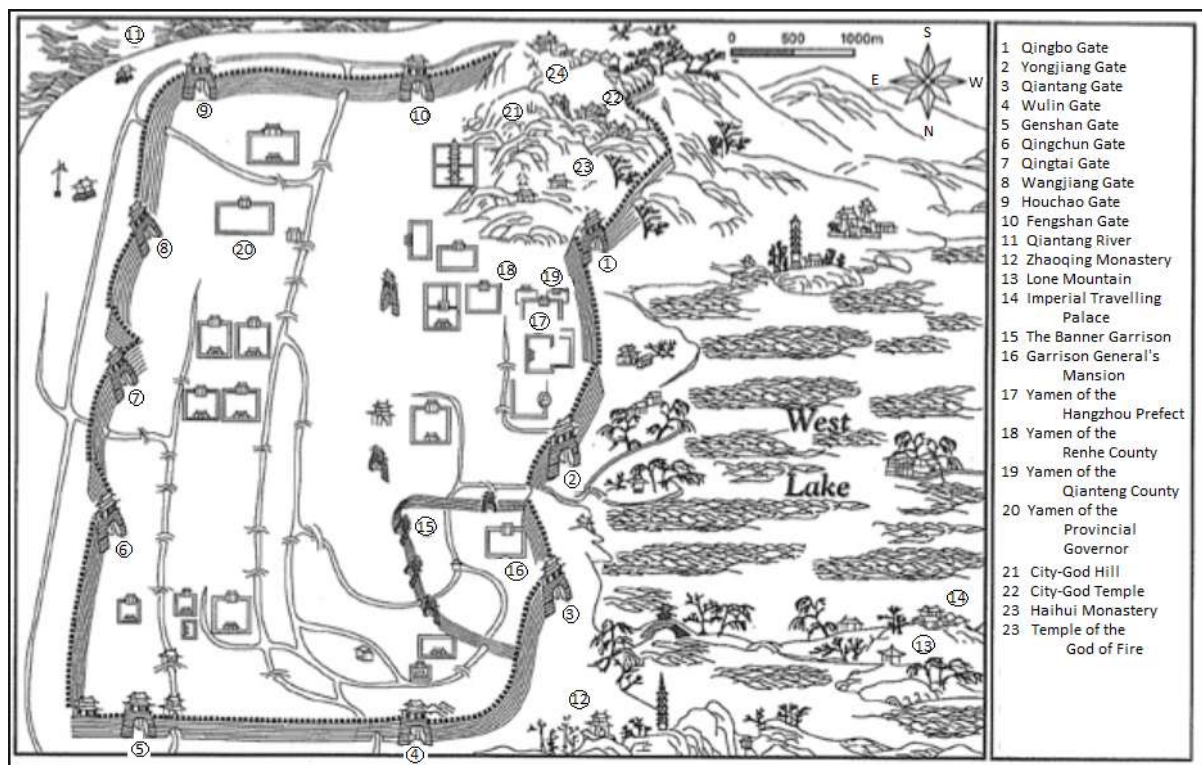
2.4. HANGCHOW

Hangchow (Hangzhou) is the capital and largest city of the Zhejiang province in Eastern China. It sits at the head of Hangzhou Bay on China's coast between Shanghai and Ningbo. Hangchow grew to prominence as the southern terminus of the Grand Canal and has been one of the most renowned and prosperous cities in China for much of the last millennium, due in part to its beautiful natural scenery. The city's West Lake is its best-known attraction.

In 1132 the Southern Song dynasty moved its imperial capital to Hangchow (then known as Lin'an). The imperial palace was expanded in 1133 with new roofed alleyways, and in 1148 with an extension of the palace walls. The capital remained there until 1276 when the city was besieged and captured by the advancing Mongol armies of Kublai Khan in 1276.

The Venetian merchant Marco Polo supposedly visited Hangzhou in the late 13th century. In his book, he records that the city was "greater than any in the world". He called the city Kinsay or Kinsai, which is unrelated to its then-current names but seems to be a Persianized form of the Chinese word for "capital". Although he exaggerated that the city was over one hundred miles in diameter and had 12,000 stone bridges, he still presented elegant prose about the country: "The number and wealth of the merchants, and the amount of goods that passed through their hands, was so enormous that no man could form a just estimate thereof."

Hangzhou's climate is humid subtropical with four distinctive seasons, characterised by long, very hot, humid summers and chilly, cloudy and drier winters (with occasional snow).



2.5. ARRIVAL IN HANGCHOW

Mary starts writing:

Arrival: Saturday 3rd December *We reached Hangchow about 1 o'clock, after a 3 day voyage in the Mission boat. We had 3 boats altogether, with Mr Gough (another missionary) accompanying us in the 2nd, and the 3rd for our boxes and some furniture.*

We got to Ge-shing (Xixing at the end of the canal from Ningbo, on the riverbank opposite Hangchow) about 9am and there landed at the house of an old gentleman who makes arrangements for the transfer of baggage from thence to Hangchow. After some delay Mr Gough, Arthur and myself and the Ahm (i.e. nurse) started in chairs for Hangchow, leaving our manservant Hoh-seng to follow with the luggage.

We were carried across a mud flat to the ferry boat on the wide river, and were taken onto the boat in our chairs, the boat being so constructed as to take chairs easily across. It was a lovely day and having a fair wind we got over in $\frac{3}{4}$ of an hour, and then took about the same time in reaching Mr Moule's house.

Hangchow is a very large city and in a fine situation almost surrounded by hills, except on one side where the river lies between the city and the mountains. There is a beautiful hill in the city (Wushan or the Sacred City Hill), with several temples along its summit. The streets are generally well paved, and some of them are very fine. Much damage was done to it in the time of the rebels (1862-64) and there are many parts totally in ruins, though a good deal has been done to repair the mischief.

Service: Sunday 4th December *We went to morning service which Mr Moule held in Hangchow, but I could understand little. Editor: They attend services of prayer meetings most days so I make no further reference to this activity.*

Unpacking: Monday 5th December *We began unpacking cases which had been here under Mr Moule's care for some months.*

Exploring: Wednesday 7th December *We made an exploration to the city hill in the morning with Mr Moule and Mr Gough. It was a beautiful day and we had a lovely panoramic view from the top. On one side the wide river a deep blue, sparkling in the sun, and beyond it the blue hills of varied outline and range. Then in front the city stretching away towards the river and hills, and on our left the Western lake, on the further side of which rose rugged mountains, whose lower summits were*



crowned with monasteries and two or three pagodas, some partly ruined. (City or Wu hill is a highpoint in Hangchow on which many temples have been built).

Ahm: Friday 9th December Mr Gough left today – he had enjoyed his stay much. Our Ahm asked us to make arrangements for her mother to have 2 dollars out of her wages every month, so we asked Mr Gough to give that sum every month to the woman when she called.

Our House: Saturday 10th December We moved into our house from the Moule's, having put up our spring iron bed. We thanked God for at last bringing us here and for restoring my dear husband's health.

We had had a busy week, in unpacking. We found almost everything in good condition.

From this day we began boarding with Mr & Mrs Moule, but living in our house. Our house is really a part of theirs and there is only one entrance from the two which is inconvenient, but land is bought and we hope to have a house built next year.

We had some trouble with our servants, Hoh-seng trying to cheat, and both out of temper on account of our not understanding the language on the Ahm's side and our requiring Hoh-seng to give an account of what he bought.

Letters: Thursday 15th December We sent off our letters to Shanghai, for England.

Other Missionaries and Slavers: (Letter 2) We are not troubled with overmuch company here, but this is I think an advantage. We have the American Baptist, the American Northern Presbyterians, the American Southern Presbyterians, the latter thoroughly would be slave owners, they think slavery is not only lawful but a duty commanded by God, then we have one of Taylor's mission, and this is all.

Mosques and Iron Idols: Saturday 17th December In the afternoon Mr Moule, Arthur and I went to Mr Houston's (of the American Presbyterian mission), but did not find him at home. We stayed for a few moments to admire the view from his domain, and for Mr Moule to write him a chit.

Then we went on, and saw 4 iron idols, large life size ugly looking things (images of men) in seats; they are placed in a kind of passage and are attended by monstrous devilish looking figures, such as we have seen in temples. Then we went on and saw a mosque, a gloomy rather open place, with a large chandelier hanging from the centre, nothing like those grand pictures of mosques I have seen.



We passed through some fine streets. Opposite the place of the iron idols was a shop of a nursery man, with a shrub on each side cut one into the shape of a stork and the other a stag.

I was too tired to go to the Bible reading in the evening.

Colds: Friday 23^d December *A chill dull day, snowing all day. I went to see the Ahm several times, as she had got ill the day before and was suffering much in bed. I caught a bad cold.*

Chinese banks: Saturday 24th December *A fine cold day. In the morning Arthur and I went with Mr Moule to a Chinese bank and sat down in the back part of the shop where Mr Moule had a long conversation with an old man; I wished much I could speak.*

Christmas day: Sunday 25th December *Very fine and cold. My cold was very bad, so I could not go to the service: the chapel is under our house, but quite open at one side and no warming apparatus in it.*

Christmas Tree: Monday 26th December *My cold was so bad so I stayed in bed for breakfast. Our Ahm was better.*

In the afternoon Arthur and I and Mr and Mrs Moule and family went to Mr and Mrs Dodd's for the Christmas tree (the Dodds were also missionaries). Mr Dodds had dug up the tree out of his own garden and took care to remind us often of the self sacrifice this manifested. Mr and Mrs Jenkins and company were there as well and all the children were loaded with presents. On account of my cold I came away before tea and Mrs Moule and her children did the same. Mr Moule and Arthur remained but came soon after.

Chapter 3. 1871 BUILDING

3. 1. THE FIRST MONTH: JANUARY

Cooks and Walks: Sunday 1st January *I had written to Mrs Gough to send up a cook she had mentioned – Kying-o, who worked for me as a tailor at Ningpo (he arrived on 9th January).*

In the afternoon we took a walk to the outside of the Western gate and had a lovely view of lake and mountains.



Illness: Monday 2nd – Friday 6th January *On Monday Arthur and Mr Moule went to see Mr Houston and found him very ill of liver complaint, as he was before we came. The next day Mr Moule received a note from Mr Houston to say he was worse so went and fetched him here to be nursed. Mr Moule was up with him nearly all night, and the next day he was worse and Mr Moule sat up with him again. On Thursday 5th Arthur sat up with Mr Houston until about 3am, but by Friday he was much better.*

Arthur writing now:

Cemetery: Thursday 5th January *Mr Moule, Arthur and our teacher S.sien sang went to a hill to choose a piece of ground for a cemetery, but could not find anywhere suitable.*

Needle Pagoda: Friday 6th January *Arthur not being very well went for a walk alone to the needle pagoda in the afternoon.*



Explosion: Saturday 7th January *Yesterday there was a dreadful explosion of gunpowder near Mr McCarthy's. About 40 people were killed.*

Old Palace: Monday 9th January Arthur went to the Old Palace on the Lake with Mr Moule. The

Temporary Imperial Palace was built in 1705, but was destroyed in the Taiping rebellion in 1861, and only ruins of various gates and buildings remain, as well as the gardens. The Imperial Gardens include the remains of the 'Eight Scenic Places' including the Zhuyue Spring, Lingyao Pavilion, Imperial Stele Pavilion, Lvyun Path and Sizhao Pavilion.



Zhuyue Spring - Old Imperial Palace Gardens

Old home: Tuesday 10th

January This was our last day living with the Moules.

New home: Wednesday 11th January We began housekeeping. We intend to have breakfast at 8am, dinner at 2pm and tea about 6. At 6 Arthur and Mr Moule went to the Old Palace by the Lake.

Letters: Thursday 12th January We posted our mail letters to Shanghai.

Tea parties: Friday 13th January We dined at the Jenkin's at one, and met Mr & Mrs Dodd and children, Mr & Mrs Lyon and children, and Mr Gretton. We gave our first tea party, for Mr Gretton and Mr Moule. (On most days in China the Elwin's went to tea or entertained guests to tea).

Plans and walks: Monday 16th January Arthur and Mr Moule spent the morning consulting about the new house. In the afternoon we walked out of the city by the Tai-bing-mun. The Taipingmen street runs straight east of the city, from the Qingchun gate towards the place where the Grand Canal joins the Qiantang River. A Chinese official has left a graphic description of the massacre by the Taipings at the Taiping gate, but it is not clear how this relates to Taipingmen street.

The memoir of Xu Feng'en, an official's secretary from Tongcheng, Anhui, who was working for the vice prefect in Hangzhou when the city was attacked by the Taiping in 1860, reports that he heard the crowds of rebels crying out that the demons (i.e., Qing officials and their followers) should be massacred as they raped local women and assaulted fleeing refugees, sparing those who handed over their cash, and killing at one stroke those who had no cash to hand over.⁶⁴ He recalls seeing the rebels burning houses outside the city wall and reports that the light from the fires illuminated the night sky, rendering it as bright as day. He observes that the city's streets were clogged with dead bodies, writing that

at every intersection the dead bodies were piled up as high as mountains. Everywhere you looked, with every third step you had to jump over a corpse in order to pass. Reaching Taiping Gate, the area inside the gate was completely filled with dead bodies. There was not even a small crack of space. The only way out was to imitate a moving corpse and to hunch over stepping to the left and right.⁶⁵

Here, the narrator is shown living like a corpse among the anonymous dead. He continues, describing his passage eastward toward the Qingtai Gate, where he found that this neighborhood, too, was littered with broken and mangled corpses. With geographic specificity and graphic description, Hangzhou becomes a city of death.



Qingchun Gate

Plans: Tuesday 17th - Wednesday 18th January More consulting about the house, and we completed the estimate for the house. Mr Moule sent a letter to Mr Russell (later Bishop Russell) to ask for 2200 Taels at once.

Arthur and Mr Moule went to see Mr Houston, who is much better. This afternoon we all went to the canal to see him off for Shanghai, but he did not start until Thursday, with Mr Moule.

Tables: Thursday 19th January Mary and I bought the table with 3 draws.

Letters: Thursday 26th January We sent our mail off to Shanghai. It was snowing all day, and the snow was very deep. We received our European mail when Mr Moule returned on **Saturday 28th January**.

Plans: Monday 30th January I spent the morning looking over the plan for the new house. It is very nearly decided. In the afternoon I went with Mr Moule to bring wood for the house.

Embroidery: Tuesday 31st January It was a little milder. We bought some embroidery to send to England.



Main events of 1871

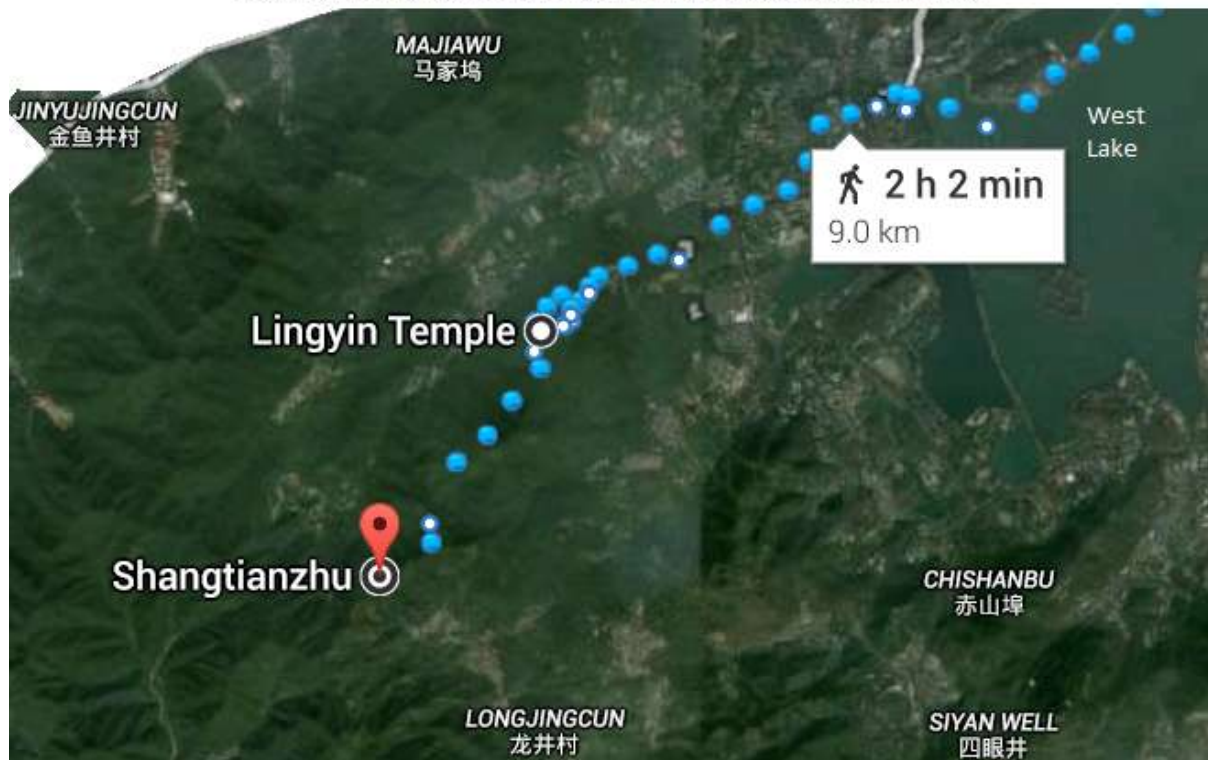
Zoetrope: *On Wednesday 1st February the Jenkins all came to tea, and were much amused with the Zoetrope. On Wednesday 8th February I showed my 'dissolving views'. The Jenkins, Hill people, Mr Dodd and Mr Moule had tea with us. It went off all right.* A zoetrope is a spinning cylinder with vertical slits in the sides – inside the cylinder is a band with images from a set of sequenced pictures. As the cylinder spins, the user looks through the slits and sees the illusion of the animated pictures.

Illness: *Saturday 4th February Mary was not well.*



A modern replica of a Victorian zoetrope

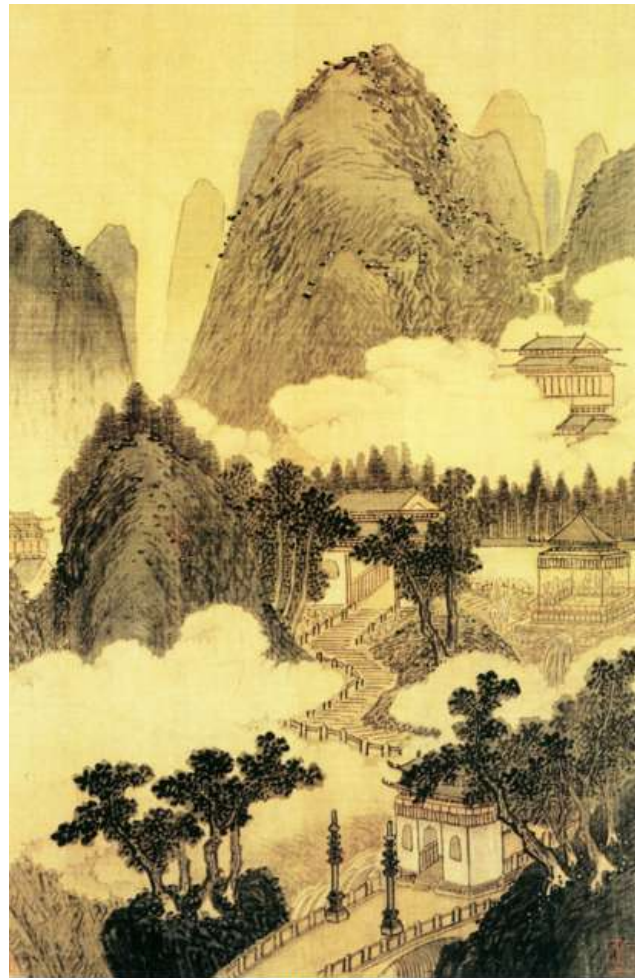
Walk from Hangchow to the Lingyin Temple and XiaTianZhu Temple



Linging (Lingyin) and Tien-tsoh (TianZhu): *It was snowing all day on Thursday 16th February. We did some carpentering to keep us warm, and got the room ready for Herbert Lawrence. The snow was very deep on Friday and we could not go out. The Lawrences arrived on Saturday 18th February. Herbert and Mr Moule spent most of the next day having a beautiful walk to Ling-ing and Tien-tsoh, and then the next day the Lawrences spent the day with us, leaving on Thursday 23rd February. We bought some presents to send home with them.*

Three weeks later *a large party of us went to Ling-ing and Tien-tsoh on **Wednesday 12th April**. The party was made up of Mr & Mrs Goddard, Mr & Mrs Dodd and children, Mr & Mrs Jenkins and 5 children, and Mr & Mrs Lyon and one child and my dear wife and myself. We had 10 chairs. We started at 9am and got home at 5.30pm. The day was most lovely but intensely hot.*

Located at the north-west of the West Lake at Hangzhou, Lingyin Temple is one of the oldest and most significant ancient Buddhist temples of China. The monastery was founded in 328 AD during the Eastern Jin Dynasty by monk Hui Li, who came from India. From its inception, Lingyin was a famous monastery in the Jiangnan region. At its peak under the Kingdom of Wuyue (907-978), the temple boasted nine multi-storey buildings, 18 pavilions, 72 halls, more than 1300 dormitory rooms, inhabited by more than 3000 monks. During the later Southern Song Dynasty, the monastery was regarded as one of the ten most important temples of the Chan sect in the Jiangnan region



XiaTianZhu Temple



Figures in the Rock: *We went to visit the figures in the rock on **Wednesday 22nd March.***

Feilai Feng, or "Flying Peak", is located in front of the Lingyin temple. It is made of limestone, giving it a craggy appearance. A large number of Buddhist carvings dot the surface of the peak and in caves and grottoes, dating from the Kingdom of Wuyue (907-978) era.



Three Grottoes on Flying Peak

House: (Letter 2) *We shall be very glad to leave our present lodgings. We have had the very difficult task of trying to build a house for about \$1750. The American Presbyterians had \$3500 allowed them for the same purpose. Upon Mr Moule representing the improbability of \$1750 being sufficient, Mr Russell said he would try to meet any reasonable expenses beyond the grant. We hope to complete it for about \$2550, \$1000 less than the Americans. The house is about 1/3rd smaller than theirs, but we think it quite large enough.*

Building our house: *on **Monday 13th February** I was busy with the house plans, and gave out the contract for building, etc. I bought wood outside the city for 192 dollars. The wall around our new ground was begun on **Monday 20th**. Three days later the Hangchow men began to clear the land, and on **1st March** the Yu-Yao men began work. On the **7th** our outhouses were begun. On the **13th** I superintended the incoming of 10000 tiles, and the house foundations were begun on the **20th**. The men began to build our house on **Saturday 8th April**. On **Monday 17th** Eighteen Yu-Yao men left off work (YuYao is a town towards Ningbo) and twenty Hangchow men left off work. The building of the house stopped again on **Thursday 20th** for want of bricks. On **31st May** the roof of the house was finished. We slept in our new home for the first time on **15th July**.*

House building: (Annual Letter 18) *The house was six months in building during which months I had constantly to attend to workmen. It is not an easy thing to make plans and estimates and personally superintend this without any previous knowledge of this subject. However we are comfortably settled in our new house, it is small compare with houses other missionaries are building in Hangchow, but quite large enough for the present.*

Buried Treasure: (Letter 2) *When the rebels took Hangchow ten years ago, many of the people hid their treasure to keep them from falling into the enemy hands. The ground we bought for the new house was covered with rubbish and a few days ago the men employed in clearing it found 4 solid gold bracelets. They weighed 5½ ounces and were worth I have no doubt about £22. We had to give the finders 4/10ths of the whole sum. We got \$90 for them at a goldsmith. We have \$54 for ourselves. This of course will go to the Soc.*

Hangchow View: (Letter 2) *We are delighted with Hangchow. It is a very lovely place, especially at the present time when the mountains are covered with the most beautiful wild azaleas. There is a Chinese proverb "heaven above, Hangchow below". The view we shall have from our new house is I should think seldom excelled.*

Learning Chinese: (Letter 2 and A1) *My time here in Hangchow has been divided between house building and learning the language. We have special disadvantages in learning the Hangchow language. Firstly our servants are all from Ningpo, we cannot get Hangchow people. Many of the people round us are from Ningpo. We have no books in the Roman characters in Hangchow. At Ningpo such books are a great help. The difference between the Hangchow and Ningpo dialects is considerable. House building was a very great hindrance to my learning the language. All workmen are from Ningpo and spoke the Ningpo dialect: they might have been a help to one, but as it was they were a hindrance. I long for the time when I shall be able to speak to these people. It almost makes one shudder to see people bowing down to idols of wood and stone. I wish I could report more progress in the language; it is indeed very very hard. During the last month I have read prayers in Church, but this is easy work compared with preaching in Chinese. Although my progress is slow yet I do make some progress, and now I can give full time to my work my progress will be faster.*

Servants: *Our man Foh-seng left on **Wednesday 22nd March**, and our new man Af-foh came the next day. Af-foh left on **16th June**, and Ah ning came the next day. Ning left on **20th September** and Pyu-we came the next day. (Annual Letter 18) *I have had daily morning and evening prayers with the servants, all of whom are heathen. All being Ningpo people they cannot understand all I say but I hope they understand some.**

Storms: *One of the most fearful storms we have ever seen began at 9pm on **Tuesday 18th April**. The thunder and lightning were incessant and the wind blew a hurricane. In our house we had 18 windows broken by the hail. Mrs Dodd picked up pieces as large as walnuts. The servants found pieces as large as eggs. It was an awful night and many people were killed.*

Visits to Ningpo and Shanghai *The Moules left for Ningpo on **Wednesday 22nd March** and did not return until **6th April**. I left for Ningpo with Mr Helm on **17th June**, while Mary stayed at Hangchow. I spent the **18th** at Shao-hying (Shaoxing) (called the Venice of China by Marco Polo for its many canals). On the **19th** I left early for Ningpo, arriving at 22pm. On the **22nd** I left Ningpo for Shanghai, where I stayed with Mr Krauss. On **29th June** I left for Hangchow with Helm and arrived on **2nd July**, after a very hot journey.*

Medicine: (Letter 2) **May** *I wish to ask you whether the Soc will grant me "the homeopathic domestic medicine" by Dr Laurie. In this out of the way place 130 miles from any medical man, it is satisfactory to have medicine that can be relied on for good and of which a wrong dose will not cause a dangerous illness or death. I have already found the medicine case granted me by the Soc very useful, although as yet I have only tried it on our own establishment. I wish very much to know what medicine would be good for opium smokers? When my stock of some of the commoner medicines fails I hope the Soc will feel able to grant me some. I forgot to say that if with Mr Laurie's book I might have a graduated medicine glass and a few medicine cups I should be very much obliged. You have no idea what prices are charged for these kind of thing at Hangchow.*

Future Birth and Arthur as midwife: (Letter 2) *There is a prospect of our heavenly father giving us another little one in the place of the last one sent to us last Summer. Last year by the carefulness of Dr Head who attend Mrs Elwin at Ningpo and after some knowledge of the subject acquired in England I do not mind attending her again here.*

Happiness: 12th October *Our dear little Rosa Mary was born. (Annual Letter 18) there being no Dr within so many miles, made it an amazing time.*

Pets: 8th November *Our pet dog, Juno, arrived from Shanghai.*

Economy of Idols: (Annual Letter 18) *I feel sometimes rather downcast when I think of the prospect of the gospel spreading in this vast land due to the number of the people who get their living like Demetrius of old, from the ceremonies connected with idol worship. If we were to number the idol makers, temple builders, incense stick, false paper money, paper clothes makers and others we should find a very large proportion indeed of the whole number of people in the City. It is a matter of the greater importance to these people that the gospel not spread, they know if it does spread their means of living will be entirely taken away. Should the gospel begin to spread in this city as in truth it will, we must expect the greater opposition from these people.*

New Church: *Arthur says I settled the purchase of ground for the Church for 130 dollars on Wednesday 15th February but on Tuesday 21st March he again says I settled the purchase of the Church land, maybe meaning he paid for it.*



November (Annual Letter 18) *We hope to have been able to finish the new Church without any help of the Societies funds, and I think we shall accomplish our object. We have already received about £230*

from friends in England, the building will cost when finished about £350 but we intend to leave the painting and some of the decoration until friends send us more money from home. This building will be a very great assistance in our Mission work, the only room that we have at present in which to hold services is situated in the back premises of Mr Moule's house.

*We opened our new Church on **31st December**. I read the prayers and Mr Moule preached. (Letter 3) It is built upon a piece of land adjoining that upon which my house stands. It is a very conspicuous situation. We wondered whether to invite a public courtier or the other Christians in Hangchow, but decided not to. About an hour before the event the Pastor of the Presbyterian Church came to Mr Moule to ask whether his people might come to join us in the service of the day. Of course we were only too glad for them to come. Consequently we had every seat occupied. Some people in England would be rather struck by the fact that our Presbyterian congregation including its native Pastor, and two foreign missionaries should voluntarily come and offer to rejoice with their Episcopalian brethren upon the opening of the new church.*

I want people in England to think I am well: (Annual Letter 19) *I see in the Report that I am classed with Mr Moule when it is stated that we have been labouring under many difficulties, among which have been repeated attacks of sickness and protracted weakness of health. It is true we have many difficulties to contend against, but I personally have been remarkably well since I left Ningpo, indeed I have never in my life enjoyed better health than I have in Hangchow. The sentence is misguided and might cause much meaningless suffering to my friends in England.*

Chapter 4. 1872

Teacher: 2nd February I had Yeng tien, dear Mr Moule's teacher for the first time.

Cook: 5th February Our cook left to go to Ningpo for 10 days.

Trip to Ningpo We left for Ningpo on 5th March. We spent the next day with the Palmers at Zao-hying (Shaoxing), and then arrived at Ningpo early on the 9th. I started back for Hangchow on the 12th, leaving my wife and baby with the Russells. I arrived back at Hangchow on the 15th.

Work on the house: 19th March Carpenters began work on the stairs and painters began to paint the house.

4.1. LIFE WITH A BABY IN CHINA

Visit to the Sea (Fudu): (Annual Letter 19) In the opening part of the year in consequence of my dear wife's ill health I was away from Hangchow nearly two months, visiting during part of that time Phudu (Fudu is an island off the coast of Ningbo) to enjoy the bracing effects of the sea air.

Mary takes over writing. **(June)** I have made up my mind to attempt to keep a diary, so here goes! We have been some time returned from a visit to Ningpo and Phudu and my health is a good deal improved. Arthur has been suffering from his teeth very much lately and last week the doctor (Mr Galt, whom we call Doctor) tried to extract two of the worst, but succeeded in getting out only 1½. Arthur was under chloroform about 2½ hours and has been very poorly since, though better now.



Our dear little Rosa is now more than 8 ½ months old and very intelligent and merry. She already tries to talk. Just now she has inflamed eyes from a cold caught last Sunday. She has cow's milk mixed with cornflour for dinner; her other meals are breast milk.

This the Chinese say is the third division of the Me-tien and today very rainy.

Two tailors have come to work for me.

Weather: Friday 28th June Still raining and a damp heat. I walked over before dinner to see Mrs Moule and Mrs Galt.

Claims: Saturday 29th June Daoteh came with the stonemasons and laid claim to \$5 more owing to him and stayed some time, but Arthur found from his accounts that he had paid him all due to him and \$5 over for the mason.

The tailor is very tiresome.

It was a dull heavy day, but not raining.

Arthur went for a walk with Mr Dodd.

The Sabbath: Sunday 30th June *The damp heat was very oppressive. I went to church twice which I have not done for a long time.*

In the afternoon we went to see Tsiu-ko-ahm, a catechumen (i.e. a person preparing for Baptism), to enquire why she had not been to read with me: the Biblewoman just discharged from Mrs Moules accompanied us to show us the way: her name is Sz like the catechist's: we call her Eunice. We found Tsiu-ko ahm working at a mim-bi to send to her son at Ningpo. I spoke to her about the Sabbath keeping. She said she generally did no work, but this was very important, as the friend, who was going to take it started the next morning very early.

Baby is very merry.

Editing: Monday 1st July *Very hot and the sun came out. I finished revising Mr Dodd's book and in the afternoon we called and I returned him the preface. We stayed for tea.*

Tailor: Tuesday 2nd July *Intense heat and bright day. I paid off the tailor. Baby was very fretful.*

Mango preserve: Wednesday 3rd July *In the afternoon Arthur and I went to the hill and stayed for tea: we took a pot of mango preserve to Mrs Houston.*

Heat: Thursday 4th July *The night was very hot and baby was very restless, so I got little sleep. Consequently I was much tired in the morning and stayed in bed to breakfast. The heat was intense: the thermometer in our bedroom showed 92° in our bedroom at about 4 o'clock. Mail arrived.*

Lending: Friday 5th July *Tsiu-ko-ahm came to read with me as she did also on Monday and Wednesday. She said owing to being ill she had come behind with her rent and asked us to lend her a dollar, which we did. A very hot day.*

Washerman: Saturday 6th July *I heard from E. Gough of the arrival of the box and things I returned to Mr McCarthy. In the morning as Arthur was going into the kitchen he saw Jingpao our washerman as he thought eating one of our potatoes and ordered him out of the kitchen; it seems on inquiry that he was only helping the cook pare some. He was dreadfully offended at what Arthur said and interpreted it to mean he was to leave us. I hope he will not be so foolish as to go as he suits us better than any we have had.*

Teeth: Monday 8th July *Tsiu-ko-ahm came to read with me and did some work for us, binding matting. She sent off our mail letters.*

Baby's first tooth just appeared above the gum; she was very feverish and fretful all day and at length Arthur sent a note for the doctor to ask him either to come or send a lancet for baby's gums;

but he said it would be very inconvenient to come, and so the matter ended. Arthur at last got baby off to sleep and she slept pretty well during the night, which was comparatively cool.

A fall: Tuesday 9th July A storm and rain in the morning cooled the air considerably.

In the afternoon I fell down the trap door in the store room which had been left open, but through God's mercy was only bruised and shaken.

We let Ahm take baby for a chair ride. Baby is better. She had a delicious sleep in the middle of the day. Whatever she sees new she always says "oh" to.

Vinegar: Wednesday 10th July I stayed in bed to breakfast, feeling heavy after my fall. It was a very hot day. The doctor called and brought us a bottle of yangme vinegar. He gave me leave to see Mrs Galt.

A puzzle: Thursday 11th July Mr Helm came to tea. In the course of the conversation he mentioned that lately, when preaching in the chapel a young man came in and began to speak as well, reasoning excellently in favour of the resurrection, and quite shutting the mouths of all opposers: he showed a fair amount of acquaintance with the doctrines of Christianity, and very much puzzled Mr Helm as to how he came by that knowledge, of which he would give no account.

Mrs Galt: Friday 12th July I went to see Mrs Galt, who gave birth recently and is better but very weak.

Teeth: Saturday 13th July There was a great heat all day. Baby's second tooth just appeared. She is just 9 months old.

Letters: Monday 15th July Baby was restless at night as she usually is now. Our mail letters arrived at dinner. All well.

We went to the Dodds to tea and I walked home – the longest walk I have taken for a long time.

Help and Routine: Tuesday 16th July I went over in the morning to Mrs Moule who was not feeling at all strong, and begged her to send the children over here when she required rest – she promised to do this if necessary. I saw Mrs Galt, who feels the heat much, and the baby is covered with white and red prickly heat.

The teacher asked for a weeks holiday on Monday, as he is not well, so I had to get on as well as I could alone with the Chinese hymn-book.

My usual plan for the day just now is to rise at 6.30, breakfast at 7.30, then prayers, then see about things for dinner, then lie down for an hour and read and meditate. After this I work till dinner at 1. After dinner I lie down and from 4 to 5½ or 6 I write the hymn book, and then go into the garden. Of course my plan has interruptions, especially from baby. Baby wears nothing but flannel band, cloth, and pinafore all day till she goes into the garden, when she wears a frock.

Boils: Wednesday 17th July Very high wind this morning, but no rain. Baby had a bad boil in a bad place which made her very fretful all day. In the afternoon Arthur went over the hill and we did not have tea till 7½.

American impudence: Wednesday 24th July *The weather was stormy and cooler. On Monday morning Mrs Dodd gave birth to a fine boy. I went to see her this morning, and found her feeling very nicely. As an instance of American impudence, I will mention that Mr Dodd told us he had been let down in paying more than \$6 for the postage of his Missionary Society book on its way to America. On inquiry he found he might send it as a book by leaving the ends open, and sent it thus to Mr Mateer to post at Shanghai, but the latter thought he could do it up more neatly, so undid it all and packed it as a letter. Consequently the great sum for postage.*

Boys: Thursday 25th July *Mr Dodd brought his 3 "precious" boys about 12. The burden (not a light one) of amusing them fell principally on Arthur, as he would not allow me to do much for I am still not strong. The children were pretty good, but wanting amusing the whole time, so we were all rather glad when 5 o'clock came.*

Storm: Friday 26th July *The drawing room was cleaned. A very great storm came in the evening, with violent southerly wind, so the rain beat into our veranda upstairs, and that being built wrong so as to slope inwards instead of outwards, the rainwater soon came pouring into the landing under the door, so that for some time Arthur and the servants were busy sweeping it down below where we placed the baths to catch it. We had the same experience last year, but Arthur had the gutters made along the veranda, and holes through to pipes below, so we had hoped this would remedy the evil.*

Rain: Saturday 27th July *Being rather tired I stayed in bed to breakfast. The Doctor called in the afternoon. There was a storm again this evening though not so violent, but a steady rain set in.*

Deeds: Monday 29th July *Our mail arrived and a deed transferring money left by Arthur's Aunt Young (Arthur's father's sister, Elizabeth who married Captain Walter Young) to Arthur and his brothers and sisters, over to his father and mother in their lifetime.*

Garden Wall: Friday 2nd August *Our garden wall has been raised and tiled this week. Weather hot and close.*

Horrific foreigners: Saturday 3rd August *I called with baby on the Mrs Moule, but she had such a horror of her that the instant she saw her she set up screaming as usual, and would not be pacified. She is friendly with the Chinese, but not the Europeans.*

Sickness: Wednesday 7th August *Baby was very sick in the night and my rest was much disturbed, so I was obliged to stay in bed late.*

Chicken broth: Saturday 10th August *I began yesterday to give baby some chicken broth for dinner and she likes it. I tried mutton but she does not seem to take to it.*

Letters: Sunday 11th August *The English mail arrived, but there was only a letter from Philip (her brother). I can not imagine the reason why there are so few.*

Getting used to Idols: (Annual Letter 19) *At first it seems a dreadful thing to see as we constantly may here, men, women, and children, bowing down to idols of wood and stone, but alas the heart is deceitful above all things, and desperately wicked, and often leads to look with indifference upon [] to which we become accustomed.*

Grand Chinese house: Monday 13th August We paid a visit to Wu-s-nyin's house (Hu Xueyan's, built



in 1872). It has been nearly 3 years building and is not yet finished. It is tastefully built into or rather upon a large rockery in many places, and there is a good deal of wood carving, and the walls of the numerous courts are much ornamented at the top in various ways. What I admire most were flowers, birds, and shells made from porcelain and glass. We saw in the servants quarters bells and speaking tubes and we have been told he is going to have a large pond, on which he is going to run 3 model steam boats, so he has a fancy for foreign things apparently.

Washerman and Illness: Monday 19th August Today Jing-pao went away for a week to recover a large debt owing to him and a man named Dzae-ling came in his place, but he proves somewhat of a dolt. I heard yesterday that Een-tsia, Eunice's daughter was very ill and Eunice has gone to Zias-hying so this afternoon I rode in the chair to see her. Arthur came too and baby rode in my lap.

Arrowroot: Tuesday 20th August Baby had a boil and has been very fretful all day. In the afternoon I sent Ahm with some arrowroot to Een-tsia.

Inscription: Thursday 22nd August In the morning I finished the inscription for our firstborn's grave and wrote letters. Arthur was very poorly in the afternoon and seemed to have a slight sunstroke, but while I was reading to him he fell asleep and slept for 3 hours after which he felt much better.

The boots and slippers we had ordered arrived from Ningpo.

Marco Polo: Friday 23rd August Today we returned volume I Marco Polo to Mr Moule – we had enjoyed reading it very much. (During the Yuan Dynasty (1271-1368) Marco Polo, visited Hangzhou and left a detailed description – see Appendix).

Hide and Seek: Monday 26th August Janey and Charley Moule came to tea and we played hide and seek with them. Poor little things, they do not often get anyone to play with them.

Storm: Wednesday 28th August In the afternoon a violent storm came on (just as it did yesterday) when we were at dinner. However it did not last long and we were able to go and see Mrs Dodd.

4.2. PROBLEMS WITH LAND

Trouble brewing: (Annual Letter 19) *June* an anonymous placard was posted through the City, accusing the foreigners of buying stolen bricks, and injuring the neighbourhoods in which they resided, stating further that anyone selling foreigners land or helping them to build would be severely punished by the people. Everything went on quietly until Monday September 1st.

Arrests: Monday 2nd September Arthur thought he would go and be present at Mr Moule's preaching at the chapel this afternoon, so went, but found Mr Moule absent, so he went on to his house. He met the doctor who told him that nearly all the men who sold land to foreigners were taken up and confined in prison. Only those which had sold to the Moules and our land had escaped, even the doctor's man had been threatened. Afterwards Arthur and I called on the Lyon's and there found all the gentlemen (Mr Moule and all those from the hill) present in consultation. They decided to write to the British and American consuls at Ningpo. See appendix for US Consular correspondence.

I went up to see Mrs Lyon and then to Mrs Dodd's. Baby was with me.

Mr Lyon wrote to say they remembered my kind offer of my Ahm sometime back and could I spare her now, so this morning I sent for Dzu nan-nan and asked if she could go permanently as Ahm to Mrs Lyon. She could not go until next Monday so I have let my Ahm go for a week.

Convolvuli and Petitions: Wednesday 4th September *I was busy all day preparing for Mrs Moller's visit. We moved into the downstairs bedroom. It was a lovely day. The convolvuli look lovely every morning; they cover all of the lattice work in front and a creeping along the upper veranda rails; also some are growing on the rockery.*

I discharged and paid the tailor yesterday.

Arthur, Mr Moule, Mr Houston and Mr Stewart had a long conversation about what was to be done. Matters seem to be getting worse, and this morning some of Mr Dodd's congregation went to Mr Moule with a request that he and all the foreign missions would sign a petition or memorial, which two of them had drawn up, to be presented to the Che-hiens (district magistrates), asking for a proclamation to be put forth in our favour.

The story is that last May there was a dinner party at some great mandarin's, and the Hutai was there (i.e. Hantai or Provincial Treasurer); the conversation turned on the residence of foreigners here and the higher officials wanted to proceed at once against them, but the Che-hiens persuaded them to change their minds. However a few days ago the Hutai was going up the hill and noticed Mr Houston's house which is in a very conspicuous place, and immediately burst into a great passion, cursing and swearing; and after this he sent orders to the Che-hiens that there were to issue warrants against all those who had any hand in selling land to foreigners.

S sien-sen's name is not down on the list. (Annual Letter 18) S tien-sen is my former teacher, he had been made a Catechist last year, being quite a mature man of course. It is impossible to say how he will get on. He is inclined to be lazy but perhaps the importance of the work in which he is more engaged will cause him to put forth renewed efforts.

Dysentery: Friday 6th September Mr Dodd and Mrs Moller arrived. Mrs Moller had had dysentery for some days and was not at all well. On the Sunday following Mr Dodd became very ill, partly from suddenly hearing of what had taken place during his absence.

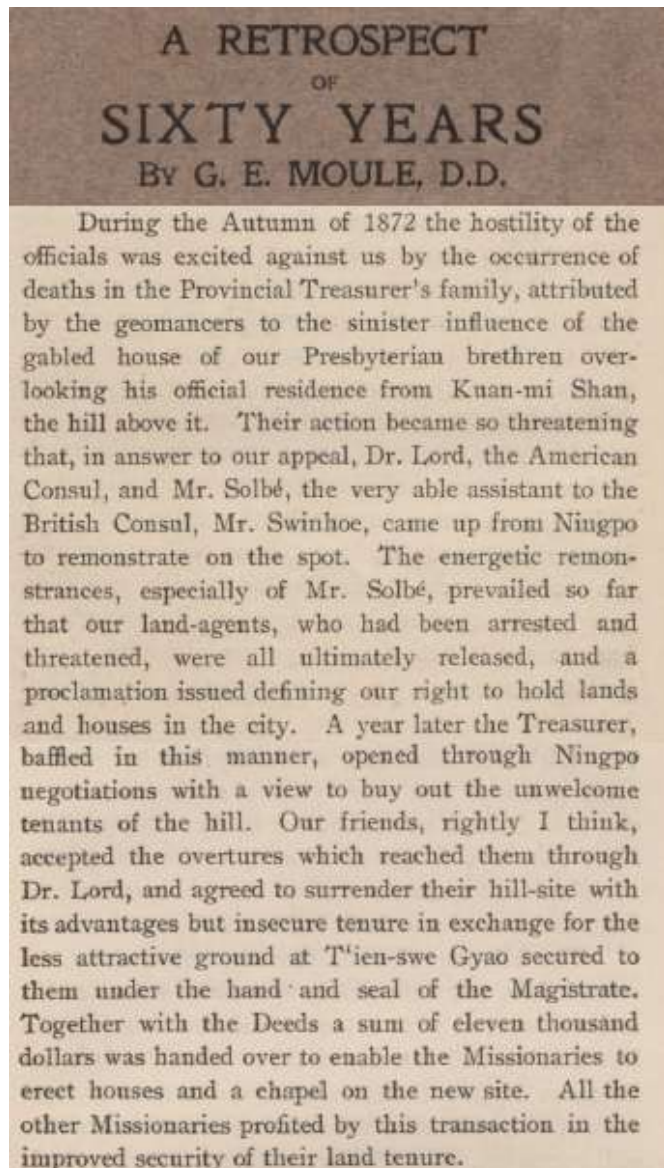
Consuls: Tuesday 10th September The consuls arrived from Ningpo, Mr Solbe, interpreter, acting for Mr Swinhoe, and Dr Lord, American consul. A meeting was held at Mr Lyon's to inform the consuls of all that had taken place. On the Thursday following the consuls called on the mandarins, who declared that this act was not perpetuated against foreigners, but the men who were imprisoned had been convicted of selling land above its legal value. (Before the arrival of the consuls, all those who had sold land to foreigners had been seized and some had been severely beaten). Mr Solbe requested them to set free the prisoners, and as a favour they seemed to consent.

Mandarins: Saturday 14th September Mr Solbe sent his letters to the mandarins, who confessed to them that it was to gratify the Han-tai (Treasurer) that these proceedings had been instituted. The Houston's house is very near the Han-tai's ya-men (house) and overlooks a part of it, and lately a favourite wife and son of his dying, the magicians accused the foreign house as being the cause of these calamities. Such is the story we have heard which seems to have some truth in it.

On Monday however when the mandarins returned the visit of Mr Solbe, they denied all these confessions. They promised to issue certain proclamations in favour of foreigners and to let the prisoners go 3 days after the consuls had left, but not until they had left.

Proclamation: Tuesday 17th September The next day the consuls left. The proclamation asked for by the missionaries before the consuls came, was sent to them the next day (a copy for each) the Thursday after the consuls left, but no other proclamations were put forth, neither were the men released till a fortnight or more had elapsed, and then they were ordered to pay a large sum of money each.

Arthur Moule in "New China and Old" describes the arrest in 1872-3 of Chinese who had leased or sold land to missionaries. One of the American mission houses had been built on the sacred hill overlooking the city. When the mother and son of one of the high mandarins died, the geomancers



said the desecration of the hill was the cause. The trouble was resolved when the houses were removed; but the Chinese gave full compensation and a new site for the missionaries within the city walls. There were no further troubles between the Chinese and missionaries.

(Annual Letter 19) *If the consul had not come up it is impossible to say what might not have happened. We have heard that the Mandarins intended to punish all who had in anyway assisted us to obtain land either as principal or middleman. This would have included our Catechist and several of the Christians. As it is only heathen suffered. All are out of prison now. We are not yet sure whether they intend to force the payment of their heavy fines, that have been inflicted. The matter is now under consideration at Peking. We have heard that both Mr Wracket and Mr Low have again since hearing of these disturbances stated that we have no treaty right to live here. The Mandarin in the proclamation they have at our request lately put out acknowledging our right both to live here and buy land. The people have been very friendly all through the summer and are so now.*

Marco Polo: Friday 8th October *Mrs Moller left us, still very poorly. We returned volume 2 of Marco Polo.*

Anniversary: Saturday 9th October *This day 4 years ago we were engaged. Time is on the wing with swift and steady flight. Today rain came and the weather turned chilly. We have had changeable weather for some time, but very little rain, which is much wanted. Arthur got the straw and cotton cake for the cow's winter food.*

Birthday: Monday 11th November *Arthur's birthday. I gave him a velveteen cap trimmed with fur, which I had found much pleasure in making.*

Baby's Milk: Wednesday 13th November *I weaned baby entirely last night; she was very good, though she stayed awake a long while.*

Een-tsia's husband called to ask for milk again for their baby.

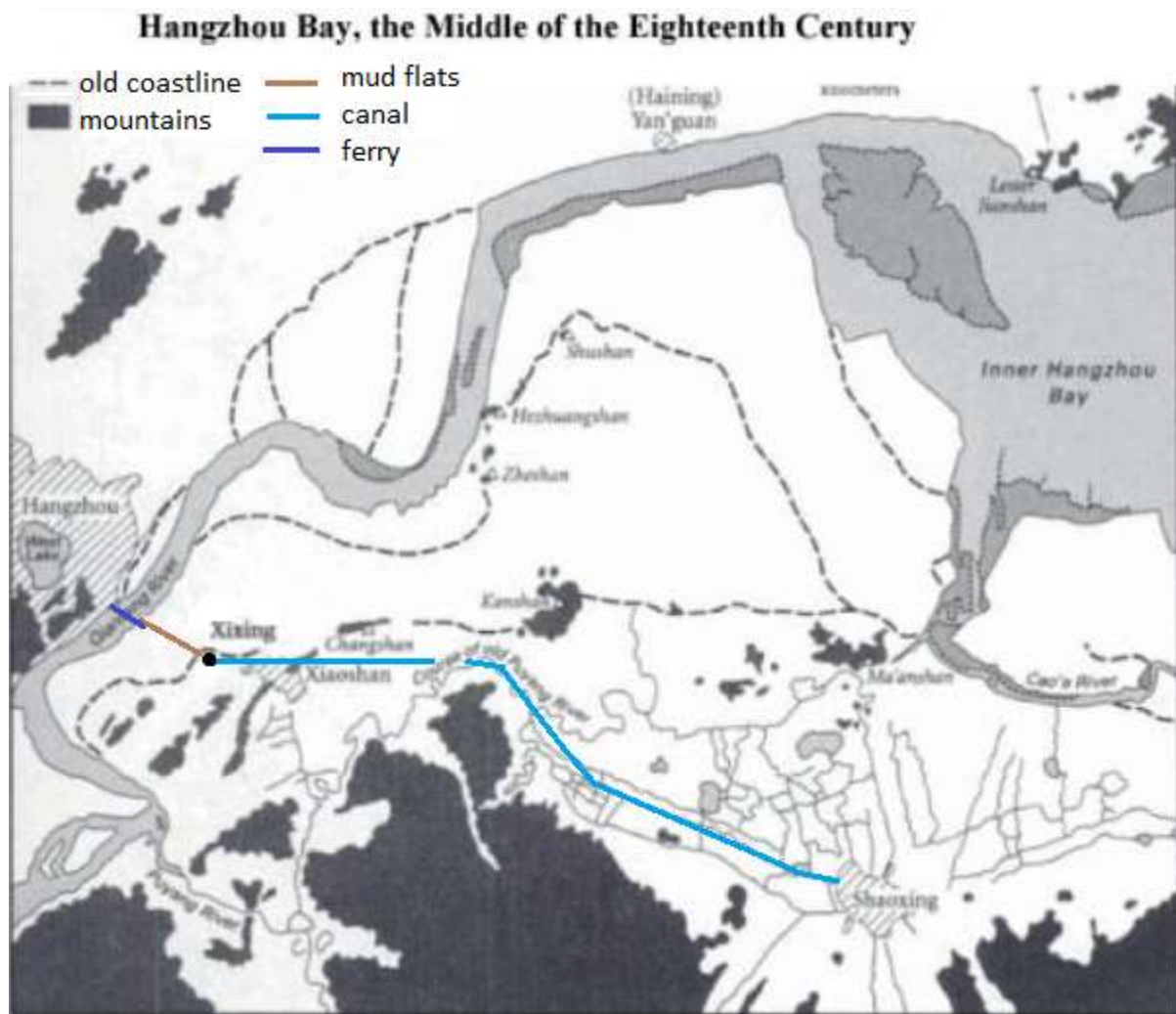
Birthday: Thursday 14th November *My birthday. Arthur gave me (in bed) a book published by Capell, Poems by favourite bards.*

Catholic competition: (Annual Letter 19) *we had an enquirer who seemed much more interested in the truth. He attended the service regularly for some weeks. Suddenly he left off attending the service, he soon called to say he had now found the true religion and wanted to join it. It seems he went to the Roman Catholics for some medicine and they persuaded him to join them. This man would have been baptized, if he had consented to give up keeping his shop open on Sunday. The Roman Catholics only require their natives to attend one service on Sunday, the rest of the day they may buy, sell and get gain, indeed they strive in many ways to make the narrow way as easy as they can for their pilgrims.*

4.3. VISIT TO ZAO-HYING (SHAOXING)

Packing: Saturday 16th November We were very busy putting things away and getting other things ready for packing to start on Monday for Zao-hying. (There was a missionary “out station” at ‘Zao Hying’ (i.e. Shaoxing), which is situated on the vast Ningpo plain, full of villages, intersected by canals in every direction).

Large boat: Monday 18th November Arthur sent off Ahfong early with two mattresses to Si-hying (XiXing) to engage a boat (or two if small) for us. He found we could have a large one. (XiXing is now quite far inland. It had originally been right on the river bank, but in the 1870s there were mudflats between it and the river).



About 2½ we started from our house. We were some time crossing in the ferry and at last started in our own boat from Si-hying at about 5½. The boat was better than usual.

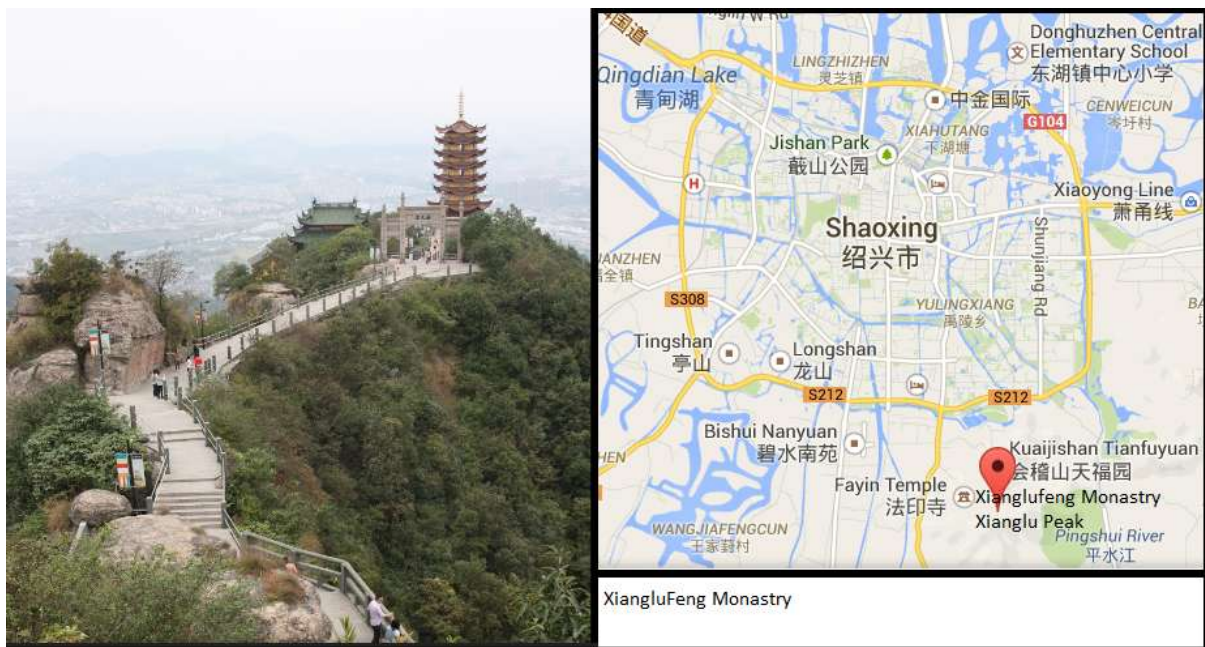
We took Ahm and Jingpao our washerman with us. The cook had asked to leave to go to Ningpo during our absence to see his wife who was ill. Ahfong was to take care of the house, and the Ahbu, who has been detained with us so long on account of want of water in the canals, was to go to the Moules and stay till the 1st prox., when she is to become their Ahm.

House with large grounds: Tuesday 19th November We passed a pretty good night, but on account of having to take a long way round for the sake of more water we did not reach Zao-hying (Shaoxing) till past 9 instead of about 7 the usual time.

We found Mr and Mrs Palmer and baby well and a warm welcome and good breakfast.

They have a nice house and large grounds well laid out in a beautiful situation. To the N.E. is a fine pagoda built on a hill and surrounded by trees, in front and nearly all round may be seen high hills bounding and studding a fruitful plain through which run many wide canals bordered by fine trees.

Ky'iah-wa boats: Thursday 21 November We went out for the day (the children and Ahm accompanying us) in two ky'iah-wa boats as far as a high hill crowned by a monastery called Hyang-to-fong (Xianglufeng) and tried to mount it, but we ladies could not get all the way and stopped nearly halfway up for our dinner, after which the gentlemen went on alone, and we waited for them. We did not get home till after dark and Mrs Palmer was so much wearied that she went to bed before tea.



Anniversary: Saturday 23rd November The 3rd anniversary of our wedding. After dinner we visited the Confucian temple close by.

Bad fall: Sunday 24th November In the afternoon I took charge of baby, while the Ahm went to church. Baby had a bad fall which stunned her for a while and we had to pour water on her to bring her round.

Pagoda: Monday 25th November We went up the pretty pagoda near here and had a lovely view all round. I got only half way up, but the gentlemen got to the top.

Cold day: Tuesday 26th November Very cold. We walked to the Valentines for dinner.

Ladies Opinions: Wednesday 27th November *Gentlemen in China cannot bear their opinions opposed, especially by a lady. How audacious of woman to have opinions of their own, and how depraved is one who dares oppose hers to those of a man! Women ought not to think!*

Small boat: Thursday 28th November *Aunt Fanny's birthday (i.e. Frances Mitchell, nee Coats, Mary's mothers sister).*

We four went in a very small boat in the afternoon to a hill outside the city. We met the Valentine's coming to bid us goodbye as they thought we were going home next day, but we had changed our minds and decided to stay until Monday.

Hu-san Hill: Friday 29th November *We went to what is called Hu-san, a very pretty hill within the city crowned by a porch or "liang din". We had dinner at 12 and meant to go in a boat somewhere, but all the boatmen refused to take us unless they had more pay, the chair bearers also, so we went to the Hu-san. It was a lovely afternoon.*

Chairs: Sunday 1st

December *As we could get no chair outside and I did not feel equal to walking all the way to church, I went part of the way first in Mrs Palmer's chair, Arthur accompanying me, and then sent it back for Mrs Palmer. We had dinner with the Valentines and then Mrs Palmer sent the chair for me to come*



back in. The church in Zao hying is very small with only 3 native communicants.

Small boat: Monday 2nd December *We left Zao hying in the evening. The boat was rather small and we had some difficulty in stowing ourselves away for the night, but at last we succeeded. We had 3 boatmen and got along pretty fast.*

Homeward: Tuesday 3rd December *We reached Si-hying about 8 am. We had breakfast and then landed at the hong, but found no chairs or coolies could be had, as some mandarins had arrived and engaged all. Arthur fortunately had written to Mr Moule to ask for my chair to be sent, and soon it arrived, so we arranged that the Ahm was to take turns with me to ride and Jingpao was to stay with our luggage which the hongman promised should arrive about noon. On our way to the ferry Arthur met an empty chair going back so engaged it for the Ahm.*

4.4. CHRISTMAS IN CHINA

Learning Chinese and mix of people in Hangchow: (Annual Letter 19) *I am making steady progress and I cannot but be thankful when I compare in my mind what I know last year with what I know now, but still I am some ways yet from making a long discourse. A time that when Mr Moule and the Catechist went to the Ningpo conference in October, one Sunday I took two full services, sermons included. The question is how will the sermon be prepared? My teacher is a Hangchow heathen Chinaman who cannot understand one word of English. When I wish to write my sermon he sits beside me. When I have thought of what I wish to say in English, I put it sentence by sentence into the best Chinese I can, asking him each time if he understands. Sometimes he cannot understand my meaning at all, or perhaps he understands but then alters the idioms; sometimes in altering the idiom he entirely alters my meaning and makes me teach most heretical doctrine. With all this labour it of course takes some time to write a sermon. There are peculiar difficulties in Hangchow in learning the dialect. When peace was restored twelve years ago and the Taiping rebels had been driven out of the city, a great many strangers settled here from Ningpo and other places. These people speak their own dialects. The Hangchow people are so proud, that even Hangchow families try to get Ningpo servants. The quickest way of learning to speak a language is from the servant, with whom it is absolutely necessary to hold daily intercourse, it has always been the wish of the missionaries to get Hangchow servants, but with the exception of one who was a Hangchow nurse, all have failed. All our servants are Ningpo people, and I have found it absolutely necessary to speak a certain amount of Ningpo in order to make myself understood to them. Some missionaries who have come from Ningpo hold all their services in the Ningpo dialect, we hold ours in the Hangchow.*

Housework and Servants: Wednesday 4th December (Mary) *I had a good deal to do seeing about different things, making the bread etc, as cook had not yet come back. Owing to some misunderstanding Mrs Moule had not engaged Ah-bu as her servant. She asked if she might come back and I said she might do my work till some other arrangement was made. I had neuralgia.*

Teachers: Thursday 5th December *Arthur walked with Mr Palmer to a garden to buy some plants. The new teacher came yesterday, sien-sen – he is young and a scholar. We liked the other old man but he was not a scholar and could not tell the tones, which was very inconvenient, so Arthur gave him his Conge (payoff).*

Shooting costume: Friday 6th December *In the afternoon who should turn up but George Barton in full shooting costume. He had come up from Shanghai with two companions for a months tour. He slept here for the night. Fortunately the room Mr Palmer had was not dismantled, so he had it just as it was. He left the next day.*

Neuralgia: Saturday 7th December *A dreadful neuralgia came on owing to all of the over-exertion I had this week. I am such a poor creature. On Sunday it rained all day and I was too weak to go downstairs. On Monday I was still weak, but better. Baby walked alone several steps.*

Pet dog: Wednesday 11th December *Still upstairs. In the morning Arthur sent our pet dog, Toby to the doctor and he administered poison, which killed her instantly. She had such a swelling in her nose, which latterly got very bad. Poor old Toby, she came to us soon after our arrival in Hangchow and she has been a good dog.*

Plastic belt: Thursday 12th December Arthur called on the doctor and asked him to send to Shanghai for a plastic belt for me.

Fatted Calf: Friday 13th December I am much better. We killed the calf. Cook returned.

Mandarin Runners: Saturday 14th December The weather is colder. I went down for dinner for the first time in a week. Mr Russell is being appointed Bishop of N. China. We heard that the mandarin runners are after the man who sold us our land ground but he is away somewhere.

Servants and religion: Sunday 15th December I had rather an interesting conversation with Ah-bu, which I will write down while I remember. We came on her reading to the word for the Buddhist rosary – “what is that?” I said. “Oh it is what they say Omi-to Veh to” she answered. “Have you ever used that?” I said. “Oh no, I never used and children to attend to; I couldn’t do that”. “Did you ever worship Buddha?” “No never”. “What did you worship then?”. “Nothing”. “Not the tablet (ancestors), did you not worship that?” “Oh yes, I have sometimes, but since my son believed (the gospel) I have not done it”. “Your son believing is not you believing”. “No but after he learned the doctrine, he said it was not good and it was not right to worship the tablets, so I gave it up”. “Now you have heard the gospel do you believe?” “I think what I have heard is good”. “But do you believe it?” “I have not made up my mind yet, I want to hear more, what I have heard is good”. This last was said in a very low voice, she evidently did not like my pressing her on that point, so I said no more.

Boxes from home: Monday 16th December Boxes arrived from home: 3 cases for us, one of siphons, one of tent wine, and a large one containing linoleum, hearthrugs etc, and a tin case (small) from Mother with several things I had sent for.

Teeth: Tuesday 17th December Teacher came and said he was kept at home with bad toothache the day before. He went with Arthur to make some purchases of porcelain, oil, etc. He came again in the afternoon and Arthur put some chloroform and alum in his tooth; he asked if that will kill the worm in his tooth! We had read the Chinese think when a tooth aches it is caused by a worm gnawing the root.

Ahm: Thursday 19th December I gave notice to the Ahm that as soon as there was water in the canals she might leave, as she has often given me trouble by her disobedience and carelessness for some time, and I have lately had to speak to her on the subject and warn her twice. Today it was such a flagrant act of disobedience that called forth my anger, that I thought it best to give notice.

Ah-bu: Saturday 21st December After dinner we went for a ride outside the city, baby too, Arthur walked.

I noticed that Ah-bu was looking sad and before tea she told me she had had a letter saying her little girl at Ningpo was at the point of death and she wished to go the next morning. We paid her at the rate of 3000 a month, and gave her nearly a dollar for boat money and chair money, as there being little water, she would have to walk a good way. Afterwards I talked some more with her and finding she was nearly destitute we decided to give her more money. The next day we gave Ah-bu (out of reserve) \$4 for which she seemed grateful.

Puddings: Monday 23^d December *I was very busy making 3 plum puddings, for which Mrs Dodd very kindly sent us suet, as well as beef and bones. Arthur went with the teacher to buy fruit etc for dessert on Wednesday. On Tuesday I made cheesecakes. Ah-fong went to get some holly, and Arthur made a pretty festoon for the archway in the hall. I had a gum boil for two days and today my cheek swelled to my eye.*

Christmas Day: Wednesday 25th December *It is hard to realise Christmas out here. My face is a good deal swollen, so I stayed in bed to breakfast. The weather has turned quire warm. Mr and Mrs Moule and children and Dr and Mrs Galt came to dinner.*

Against missionaries: Friday 27th December *After dinner Arthur had to go to the quarterly financial meeting at Mr Moules. Arthur said Mr Moule read a dispatch from Mr Wade – a dyspeptic effusion, saying that we have no right whatever here and that missionaries do no good etc etc. I was betrayed into saying certain things about certain people which I have often resolved not to do.*

Wedding presents: Saturday 28th December *I sent our presents to Phil for his wedding, a fan for Lucy and 8 satin embroidered doyleys. Philip Jacob married Lucy Montgomery on 10 December 1872.*

Mother: Monday 31st December *Mother's birthday (53 years old). In the afternoon we went to the lake, I in a chair with baby. Arthur walking Juno of course also.*



How fast the year has flown. Each year seems shorter than the former.

Chapter 5. 1873 BABIES, BURGLARS, BANDITS and BIRTHS

Bad year: Wednesday 1st January *Mr Moule was very unwell, but read nearly all the prayers and preached. He commented sadly on there having been no applicants for baptism during the last year. I felt muddled all day and could not collect my thoughts as I wished.*

Good year: Thursday 2nd January *This morning I was thinking over how many benefits we have received during the past year. We have been kept safe in this inland city in spite of the efforts of our enemies, my health so much restored, little Rosa kept so well, and such a good wetnurse provided just when needed.*

Mr Moule invited baby to a little Christmas tree in the afternoon, so she went and was very good. Baby had quite a number of presents.

Washerman: Friday 3rd January *It was very warm in the morning, but in the afternoon one of those sudden changes so common in China took place, and it came on to rain and a cold north wind sprang up.*

In the evening Jingpao our washerman gave us notice to go as his uncle is ill and wants him to go and take charge of his shop at Hai-ning. He wished to go next day, but I told him he must first find someone to take his place. It is provoking to lose such a servant so soon.

On Sunday we heard of a man called Ts-fah belonging to Mr Dodd's congregation to take Jingpao's place. The next day Ts-fah came and Jingpao left.

However we then heard from Mr Dodd that he had heard that Jingpao's story was all a hoax in order to get away quickly so as to be engaged by Mr Lyon as cook, and on enquiry we found this to be the case. He told a heap of lies, but these Chinese think nothing of lying.

A month later Jingpao went to the Dodd's for a character reference to go to Mr Lyon's, but Mr Dodd would not give him one so he went there without one, but found he was too late, they had a cook, so now he is selling opium somewhere near the hill.

Baby: Saturday 4th January *Baby was suffering much from constipation and retention. At last after a dose of castor oil, she was better. Arthur bought 1 cock, 6 hens and a capon to keep. Baby was awake very late during the night, so I was a good deal tired the next day.*

Girls school: Tuesday 7th January *Tang S Mo, Mrs Moule's former Ahm had set up a Christian school for girls. She has 5 pupils and as she has so few she goes visiting the neighbourhood in the afternoon making known the gospel. She experiences a good deal of ridicule and the people are very suspicious about the school and cannot understand what the foreigners want with little girls. I asked if I could go with her to visit sometimes, but she said she would rather go alone at present, the people being so prejudiced against us.*

Hospital: Wednesday 8th January *There was snow on the ground this morning, but it soon melted, and we then had rain nearly all day. Baby was very merry.*

Mr Moule and the Doctor called to speak to Arthur about the moving of the hospital (our old house that is) as it is to cost more than at first estimated. They decided to go on.

New and old teeth: Thursday 9th January The weather was damp and raining all day. Baby had 2 more upper teeth. I had tooth ache so went to bed early.

Letters and bells: Saturday 11th January We received our mail, but after our letters were sent off. I got two envelopes one from Mother and one from Aunt Fanny, and quite a number of letters, some written on my birthday. Annie (my sister) says there is a bell coming out from the Missionary Society for the chapel. Mr Moule was not please about the bell, though he has often expressed a wish for one, and was nearly asking Arthur what right he had to get one without his leave, but did not.

Snow: Saturday 18th January After a brief lull in the snow-fall it has snowed almost incessantly for the past week, and has been very cold. I finished a red flannel frock for baby. We had our first fresh egg.

Thaw: Sunday 19th January Arthur preached in both English and Chinese. The sun came out in the afternoon and there was the first thaw. I walked to and from Mr Lyon's but found the streets dreadfully muddy.

Burglars: Tuesday 21st January

The sun came out and there was more blue sky than we have had for a long time.

Arthur found a large hole dug through the wall into the cow yard, but nothing gone. He sent for the Di-pao (Ti-pao = neighbourhood tipstaff or constable), who did nothing.

Ahm: Wednesday 22nd January It was a lovely day – frost, though thawing in the sun.

I spoke to the Ahm about staying and she said she was willing if she did not have to do night work, as she did not like attending to baby at night. I said I was not strong enough to do it, but on second thoughts I am going to try for a while again. I visited Mrs Houston and asked her to look for another Ahm – baby enjoyed the chair ride.

Headache: Thursday 24th – Sunday 26th January We visited the Dodds, but I got a headache from their hot stove and then going out into the cold air. Baby slept in our room. The next day my head was bad, but I got up for breakfast, but went early to bed. I made the Ahm sleep upstairs again, as I was too poorly to attend to baby at night. The post offices were all closed for Chinese new year. On Saturday I stayed in bed late, being tired and weak, and read or rather skimmed "Little Women", but am disappointed in it rather.

Phillip and Stephen's weddings: Monday 27th January Phil's birthday. Our mail arrived and I got long letters from Phil and Step (Philip & Stephen Jacob, Mary's brothers), telling of their weddings which took place together at Surat on December 10th. We showed the servants the Zoetrope.

Zoetrope: Tuesday 28th January We sent the Houston's the Zoetrope for a feast they were preparing for the Christians on their Chinese New Year's day.

Communion money: Wednesday 29th January *The Chinese New Year's day. Mr Moule gave an account of the communion money, some of it is to be spent on completing the communion rails and making seats for the church.*

Lumbago: Thursday 30th January *Arthur had a sudden attack of Lumbago, so that he can hardly get about.*

Ahm allowed out: Friday 31st January *It was clear and frosty and a bright morning. Arthur was better, but stiff. I let the Ahm go out this afternoon for a little pleasure and took charge of baby with Arthur's help. This week I have put her to bed myself after being undressed and she has gone off to sleep sucking her thumb quite contentedly.*

Miscarriage: Sunday 2nd February *Mrs McCarthy has been prematurely confined (given birth), the baby dead, so in the afternoon I sent a note to ask the children to spend the day here and sent her a bottle of wine, a small pudding and two fresh eggs.*

Children: Monday 3rd February *The 4 little McCarthy children came and Arthur devoted himself to them. I was not strong enough to do much towards amusing them. In the afternoon just as we were sitting down to tea soon after 5, Miss Lawrence suddenly appeared on the scene; we had heard on Saturday of her being at Shao-hying. She came for only 3 days. The spare room was rather in disorder as Arthur uses it as his workroom, but he and one of the men soon cleared it pretty well and the Ahm got it ready.*

Women's opinions: Wednesday 5th February *I had a talk with Miss Lawrence in the morning. How much unmarried women have to bear out here, especially if they have strong wills and cannot control their tongues. We went to the lake.*

Hurtful letters: Thursday 6th February *Matilda Lawrence left early, carrying off our kitten with her.*

Our mail arrived but the letters from Mother and Annie were not satisfactory, for they had taken offence at something I said, of course having as usual forgotten what they said, which gave rise to my remarks. N.B. It would be well for people writing distant kinsfolk to consider their words a little and not scribble off whatever comes into their heads without thinking; they would thus not only avoid giving needless pain, but also not be liable to aggravate their friends by telling them, when they answer, that they cannot imagine what calls forth such remarks, and they have forgotten altogether what was said.

Teacher: Friday 7th February *Dull morning. Yesterday a note came from Loh sien-sen, the teacher, saying he could not come back for a month, as he had work at Shanghai and so he was sending a substitute, which probably means he is not coming back at all. The new teacher called Swen came for the first time. He is our neighbour at the back, who used to have a boys' school and once abused Arthur dreadfully.*

Aconite: Tuesday 11th February *Baby and I got an increased cold from the damp weather yesterday, but I dosed her and myself with aconite. (Aconite is a poisonous plant which was also believed to have beneficial side effects. With mild aconite poisoning tingling and numbness of the tongue and mouth and a sensation of ants crawling over the body is experienced, and the pulse rate and body temperature begins to drop and the individual starts to feel cold and clammy. Hence it was this*

believed to be capable of reducing a fever. Old medical texts give instructions to give the remedy one drop at a time every quarter of an hour for one hour, then repeating the dose once an hour for a further six hours until the fever was reduced. Clearly, it was a very risky medication to use).

Ahm: Wednesday 12th

February *Lovely day. In the afternoon Mrs Houston called & told me she had at last heard of an Ahm who speaks Hangchow of which I am glad. Sent baby in the chair with Ahm to the lake.*



PAVILION ON THE WEST LAKE, HANGCHOW

Mr. J. Walter

Eunice: Thursday 13th

February *Eunice called to say she was going to Shao-hing to bring her old mother. She looked very poorly, & cried as she left. I have not command enough of the language to say much to her. Poor thing, I trust her various troubles will be the means of humbling her before God. Masons came to finish the chimney pieces.*

Baby: Monday 17th February

This morning Baby had not been long in bed when one of the masons went out of her little room window to get on the roof & left the window open so that the cold north wind blew right in upon her & woke her up. I was in the sitting room lying down & Ahm washing downstairs. We could not get baby off to sleep again & she became very fretful & rather feverish & would not eat any dinner, however towards evening she improved; but I got little work done, indeed for more than a week owing to her being fidgety & fretful from teething I have done little but attend to her.

I went to see Mrs McCarthy & took her 6 fresh eggs & asked for the children to come & play in the garden next day.

Children: Tuesday 18th February *Very cold. Baby better. In the afternoon the 4 McCarthy children came & they played about in the garden till 5 o' clock when we had an early tea.*

Washermen: Friday 28th February *Our washerman also left today to take the Ahm's son to Zongpah to get him work. Ts-fah is to return on Tuesday. Arthur went with Mr Houston & bought several things to send home as we think of sending a box home. The Houstons now have our old washerman Jingpao.*

Workload: Sunday 2nd March *Arthur told Mr Moule that he did not think it would be right for him & the doctor to be away together next month. The next day a note came from Dr Galt saying Mr Moule had told him what Arthur said the day before, & that in consequence he had arranged to start off at*

once for Shanghai with Mr Houston & return direct instead of via Ningpo. This is very kind of him & will relieve Arthur's mind.

Ahm: Monday 3rd March The Ahm I engaged through Mrs Houston arrived. A tall, nice-looking woman, speaks Hangchow. I told her I should give her 4000 a month; she was disappointed & said she got 4000 & her rice at the place she was at before where she was kept to do hair, as lady's maid, I suppose.

Busy: Tuesday 4th March The weather was warmer, but raining: the thermometer in the morning showed 50½° in the bedroom. I was busy all day preparing a parcel of work to send to Miss Lawrence by Mr & Mrs Dodd who leave tomorrow for Ningpo. Also preparing work for the new Ahm: Baby is shy with her. Mail arrived. Arthur put a hen to sit on 12 eggs.

Ahm: Wednesday 5th March Dull chilly weather. The new Ahm wanted to arrange about wages; she said she could not stay under 5000 & her rice. She seems strong & likes the place. After some bargaining we offered her 5500, & she consented to stay. She said Chinese people gave food & coverlet &c.

Ride with baby: Thursday 6th March Very cold. After dinner the new Ahm went home to bring her minbi; she is to return tomorrow. I was going to read with the teacher when he came in the afternoon, when Mrs Galt called & stayed some time. After that I went for a ride with baby outside the city; saw numbers of coolies clearing the lake of all the mud, which has lately accumulated in it; they are making quite an embankment along the outside wall of the city.

Summer house: Friday 7th March Fine in the morning but dull in the afternoon. The Ahm (Yang-ko) was taken very poorly & was obliged to go to bed about 10 am so I had to take charge of baby most of the day. The new Ahm (Ma) returned about 1 o' clock & baby was a little better with her. The Summer-house on a mound was put up.

Chimney: Saturday 8th March Dull weather. Sent off mail letters. Ahm better. Chimney pieces coloured grey.

Lake: Monday 11th March Yesterday was very wet all day, and today it was wet in the morning, but became beautifully fine in the afternoon. Arthur and I went to the lake.

Faint: Wednesday 12th March Beautiful weather. After tea I became very faint & was obliged to recline on the chair which the doctor had that day brought from Shanghai. On **Thursday** I felt faint and stayed in bed till after breakfast, but continued to feel weak all day.

Teacher: Friday 14th March Lovely day. The new Ahm asked leave to go out for medicine on account of her sore throat. Arthur's teacher could not come, as his wife was ill. Arthur was in a fix, as he wanted to finish his sermon for Sunday, so we went to ask Mr Moule to lend him his teacher, as he felt sure Mr Moule would not be studying today. He was right in his surmise for Mr Moule was going for a walk to the lake. He said Arthur might have his teacher, but added that Arthur must go over there, as Yuong-wo was reading with his teacher & must not be interrupted. When Arthur came home & told me this, I fear I felt more angry than I ought, but I advised Arthur to write a note & ask if Yuong-wo could not come over here & read as it was not at all convenient for Arthur to carry over a heap of books &c. This Arthur did, & over came Mr Moule in a huff, however he sent the teacher,

without Yuong-wo, "as it was not worthwhile for him to come here for only an hour, it being then 11 o'clock" (it was 10½).

Weak: Saturday 15th March *Not feeling strong.* This was the start of a long period of weakness: on **Sunday 30th March** she wrote: *I have been too unwell to write my diary. I had to stay upstairs for more than a week.*

A.E.Moule: Friday 28th March *Mr & Mrs Dodd & family arrived together with Mr & Mrs Arthur Moule on a visit to their brother.* (Arthur E. Moule joined George Moule in China in 1861. When George moved to Hangchow A.E. stayed at Ningpo - till 1876 (with a furlough 1869-71). In 1876 he was in charge at Hangchow during George's furlough. A.E. went on furlough in 1879. He was offered the bishopric of Mid-China on Bishop Russell's death, but refused because he felt it should have been offered to his brother George - who eventually became Bishop, with A.E. as his Archdeacon. A.E. returned to China in 1882, had another furlough in 1890, then returned to China, but had a nervous breakdown in 1894 and was invalided home. Aged 66 he returned to China, to Ningpo, from 1902-08, and again in 1909-10).

Unkind words: Saturday 29th March *The weather the last few days was fine & warm. Our mail arrived. Some unkind remarks from Mother. In thinking over these repeated strokes I came to the conclusion that this is God's rod on account of my transgressions last September from want of love to my neighbours. These trying letters began to come not long after that & have continued almost constantly.*

Birth of William Hedger Elwin: (writing on **Tuesday 19th August**) *It is a very long time since I wrote my diary more than 4 months & much has happened since then but I can only note it in a general way. My strength grew less & less & I was obliged almost constantly to lie down, indeed for some time I was lame, at last on the 8th May at 8½ after 8½ hours suffering our first-born son made his appearance (William Hedger Elwin). I had a doctor with me for the first time, though my third confinement.*

I had been obliged to part with the Ahm mentioned above, but had succeeded in getting another very good one surnamed Wang.

I was very weak after baby's birth & was a long while recovering strength, indeed it was only at the beginning of this month I was able to begin & look after housekeeping again & I am still troubled with my old complaint & obliged to use internal support.

*Mrs Moule had a baby 10 days after mine & our two were baptized together (**June 22nd**) as well as a very old woman a new convert, who with her daughter wished to become a Christian.*

Gambling: *About the beginning of July Arthur discovered to be a fact, what he had long suspected that our gardener & the two women were in the habit of gambling in the evenings & afterwards other things came out about him & the younger woman, so Arthur almost decided to dismiss him. He however first paid a visit of a few days to Mr & Mrs Palmer at Zao-hying (Shaoxing) & while he was absent the man got an inkling of what had taken place & gave notice to leave at once. We were rather in a fix & as there was no one else to milk the cow, but the Moules kindly lent their man to milk until we got settled, which was only about 10 days ago when we got a man called Dzao-sen, who seems likely to do well.*

Mr & Mrs Houston & baby & Mr & Mrs Dodd & children are all gone to Chefoo this summer.

We have had a very dry summer & rain is much wanted in this province, but today, the rain is coming down in a good pour. We had invited Mr Helm to come & spend the day, as he is very unwell, & we thought it might do him good, but I suppose the rain will prevent him.

I forgot to mention that our friends the Palmers left China the beginning of this month for England on account of his health. Arthur bought several things from them.

Needlework: Wednesday 20th August *Fine but cloudy. In the morning I was busy cutting out a nightgown for Rosie. I suppose I was over-tired with the cutting out, for I had neuralgia a great part of the night & did not get to sleep till about 2 am.*

Bandits: Thursday 21st August *Just a week ago when Arthur and I went to the meeting, only one man servant being at home Arthur fastened the gate. Soon after our departure 10 men & 3 women came & demanded an entrance. This the cook refused, but told them to come next day, & upon the gate being shut, they sent showers of stones over, & the cook went in a fright to the church porter; just then Mr Moule came by on his way to the meeting, which he is attending this summer, & the people dispersed. The Di-pao (Constable) was sent to about this matter, but as he did not come. Arthur sent the cook to fetch him yesterday. He is a very ill-looking old man, & the interview was not very satisfactory, but perhaps enough has been done to frighten the offenders.*

Land problems again: *Mrs Randolph told me news, which has somewhat alarmed us. Dr Lord, the American consul at Ningpo has written to them on the hill to say that several of the gentry of Hangchow have had communication with him to the effect that the house on the hill disturbs their "fong-swe" & consequently they wish these foreigners to remove & offer to build them a house elsewhere. They also mentioned the examination to take place next month & said the students would object to that house! (Annual Letter 20) the Shanghai papers explain the circumstances under which the Americans sold their property to the Chinese. I think that the transaction will have the effect of strengthening our position in this city.*

Baby: Friday 22nd August *I had diarrhoea & felt weak. Baby is getting to notice things a great deal, & knows me well. He is tall – he measures about 27 inches. He takes cow's milk twice a day.*

Idiot son: *Old Nyi lost his idiot son on Sunday going home from church, & found him on Tuesday. He was led astray by a coolie & wandered outside the city until he found refuge in a temple, where the monks treated him kindly.*

Invitation: Saturday 23rd August *Weather hot & sultry. Arthur had a long letter from Mr Dodd: their baby was well again & they were at Jangchow, & he proffered an invitation from Mr & Mrs Mills to us to go & visit them this autumn, but that is not possible, much as we should like it.*

Lost cows: Tuesday 26th August *A good deal of rain. At dinner we were informed by Tso-fah that our cow & those of the Galts were lost - the little boys who tend them had left them during a heavy shower, & they could not be found! Two of our men & some of Dr Galt's went in search &, it was not long ere they were found in the keeping of a man outside one of the city gates.*

Letters: Thursday 28th August *Some rain in the afternoon & cooler. Mail arrived & ours left.*

Fever: Monday 25th August Rosie was feverish & restless all night, so I got little rest. The fever lasted until **Wednesday**: Rosie is better, but her appetite has been bad for some time & now it is worse. On **Sunday 31st August** I had neuralgia so bad all night I could not sleep & had to stay in bed nearly all day. I began feeding baby with cows' milk 3 times a day. On **Monday 1st September** Rosie was poorly all night & my rest much disturbed. By **Tuesday 2nd September** Rosie a little better & I also, but on **Wednesday 10th September** Rosie got so poorly that at last I wrote to ask the doctor for some tonic for her; her appetite having totally failed, & since then she has been better, & I find she is cutting her last double teeth. All yesterday & the night before dear baby was very unwell with fever; today he is a little better - it seems to be his teeth coming.

Gifts: Wednesday 10th September This afternoon we went to buy a set of dessert dishes as a present for Mrs Gough.

Visit to Ningpo and Shanghai: (Annual Letter 20) **October** Mrs Elwin our little one and myself went to Shanghai and Ningpo for change, at the latter place we stayed with the Bishop. We enjoyed it much and I think it did us all good, both bodily, mentally and spiritually.

Ningpo outstations: San-poh: (Annual Letter 20) **October** Mr A.E.Moule asked me if I would like to accompany him to San-poh. I went because I wished to see the San-poh plain and the work carried out there and also because I thought I should gain experience which would be useful in case I attempted similar work in the neighbourhood of Hangchow. We were away from Ningpo three nights. On the second day Mr Moule took me to the top of a very precipitous hill from which a view could be obtained of the whole plain called San-poh. i.e. North of the Hill. From our elevated position 1950 feet above the plain we stood and gazed on the wonderful scene at our feet. The view was extremely grand, rather to be felt at this time than be described afterwards. To the South hills seemed piled on hill in grand confusion, while here and there glimpses could be obtained of the San-nan, i.e. south of the Hill and distant Ningpo plains. To the North we looked over the district now for some time occupied by the Church Missionary Society. This plain is about 15 miles long and about 8 miles in breadth, bounded on the South and East by the range of hills upon which we were standing, North by the sea which on the day in question looked particularly lovely glistening in the bright autumn sunshine, and on the west the plain is bounded by a low hill, which marks the spot where the labours of our Presbyterian brethren begin. From our elevated position we could see towns and villages are scattered in all directions across the plain. It is very thickly populated containing one town of 30000 inhabitants, two of 12000, three of 8000 to 10000 and a very large number of smaller towns and villages. The whole district is intersected by canals, enabling easy means of communication, so that a boat being hired, provisions and bedding being put on board, there is no trouble about lodging or food. By day the missionary preaches along by the banks of the canal either in town or village, retiring to the boat from which he is never distant for meals. In the evening he chooses some quiet place where his boat being moored to the bank he sleeps undisturbed until the morning. The third night we slept at a little mission room at Koun-hee-we, a town near the sea, where Sunday morning a Church Bell summons the worshipers to service in a neat little Church built by the liberality of friends in England and China. The town is surrounded by a wall at the present time in rather a ruinous condition. I was told that on the first day of the week the Sabbath Bell can be heard in every part of the city, summoning the people from the worship of dumb idols to serve the living and true God. Alas how few obey the summons.

Preaching in Chinese: (Annual Letter 20) *The year has passed so quietly with so much sense of day after day, that it is really difficult to know what to put in an annual letter. My own time has been chiefly taken up in the preparation of sermons which I preach in Chinese every fortnight. The daily preaching alternates with Mr Moule, and I study the language both written character and the local dialect. I have made steady progress during the year. The gospel has been preached regularly in our little preaching room, but attendance varies considerably. It is very very seldom that anyone shows any real interest in the message we have to deliver.*

Chapter 6. 1874 ATTACK BY DRUNK AND LEAVE GRANTED

William, the Ahmah and Rosa Mary:



Much has happened since last I wrote but I have no time to record by-gones, but wish to try & put down principal events.

Weather: Saturday 13th June *The heat was unusually early this year, and rain is wanted. The thermometer reached a 95° maximum. Arthur has had fever this week & is poorly & weak in consequence. The next day there was a thunderstorm, which cooled the air. On the 15th it was cooler, and on the 16th and 17th the Thermometer reached 92 maximum. By 27th June Mary records the Thermometer at 90°. On 29th June it was back up at 92.5°, but fell again on 30th June with a good deal of rain to 90.5°.*

William Hedger Elwin: Saturday 13th June *Willy is just beginning to walk some distance alone - he has 9 teeth. Monday 15th June Baby very feverish & fretful cutting teeth. Tuesday 16th June I had a better night than we have had for a long while.*

Illness: Saturday 13th June *Arthur has had fever this week & is poorly & weak in consequence. Thursday 18th June We moved back into our old bedroom. Arthur tired himself with nailing down matting in our sitting room & was very unwell all the afternoon. Saturday 27th June Since I last wrote we have both been ill, Arthur with fever & I with rheumatism, but thankfully we are both better.*

School: Sunday 28th June *Arthur went to the school at 3½ (Boys' day school begun in March, with Mr Moule's old teacher, the master. At present there are 11 scholars, & religious instruction is given only on Sundays).*

Opium smoker: *There are just now some interesting inquirers applicants for baptism: Mr Moule's washerman, Jih-ih, a man named Tsong, an opium smoker cured in Dr Galt's hospital & who has since attended worship, named Tso, & a painter or artist who heard the gospel many years ago from Mr Cobbold at Ningpo, & who says he has prayed to God ever since. This is encouraging. I am now teaching two of our men servants to read one in Romanized Ningpo, the other the character, (Chinese, though I know little myself) & teaching the Ningpo Ahm to write. I have the two Ahms & the two men for instruction on Sundays.*

Illness: Monday 29th June *Arthur did not go to the preaching not feeling very strong. Tuesday 30th June I rose before breakfast & felt particularly well all day. Arthur went to the hospital alone, & sold several books.*

Attack by drunk: Wednesday 1st July *Mrs Moule called & brought the children to play & about 6 o' clock we started for the Houstons' having just got two new chair-poles, we had some men from the same place to try them. Returning from the Houston's about 9 we had a serious adventure, but God mercifully preserved us from harm. A drunken man sitting outside a temple in a certain street rose & followed us after we had passed, shouting out abusive language & at last coming up to the chair laid his hand on the pole & tried to detain it; then Arthur, who was in front, turned back & confronted him when the fellow shook his fist at him, Arthur returned the compliment by shaking his stick at him, upon which some people in a tea-shop ran out calling out, & coming up to Arthur entreated him to go on; Arthur was quite willing to do so, if they would hold the man back, which they did, with some difficulty detaching his hand from the chair & we at length got away. The man was tall, strong & fierce-looking, & this adventure, which would have seemed comparatively slight by day, was made*

more serious happening by night when many were probably inflamed by wine & the weather being hot, the street crowded with people lolling & sitting idly about & the men almost unclothed as is their wont. The next day Enquiries were made by Mr Moule's teacher concerning the row last night with the view of notifying the mandarin.

Charity: I sent old Li nai-nai some broth & rice, she being in great distress.

Illness: request for leave: Saturday 11th July Arthur had another attack of ague on Friday the 3rd, again on Sunday & again on Tuesday, & has been consequently very weak ever since. The doctor called on Sunday & I told him we must go north. He went to Mr Moule's & after consulting with him wrote Arthur a letter advising our going home strongly, especially as unless we went soon we must wait so long on account of the Moules going the year after next I wrote a letter next morning acquiescing, then Mr Moule wrote to the Bishop for his opinion & we have as yet no answer. Much rain this week. No meeting, the doctor having left for Shanghai on Wednesday and & Arthur was too weak to attend.

Illness: Leave granted: (writing on 10th September onboard the homeward bound ship) The Bishop consented to our going home early in the autumn & we immediately began to make preparations for the voyage. I had some attacks of ague after last writing which weakened me terribly & I was after that obliged to stay upstairs constantly almost. Friends were very kind in offers to help - Mrs Moule let her Ahms work for me, Mrs Randolph & Mrs Galt also helped & lastly Mrs Baschlein came & spent a whole day packing for me. Arthur had to work hard, but finding that study & preaching invariably brought on his illness he engaged no more in either of those. The children were both very unwell before we left.

The "Hector": We started from Hangchow on 25th August & being favoured by a fair wind reached Shanghai the morning of the 28th August. This appeared to us a special answer to prayer, for the very morning we were leaving we received a letter from Mrs Russell, saying that the "Hector" commanded by Captain Bewley was advertised to sail on the 29th. Now Captain Bewley was 2nd mate on the Agamemnon, the vessel we came out in & Arthur liked him much & had often expressed a wish to go home with him, so on hearing this news, of course we prayed we might arrive in time.

This is the last entry in the Big Diary, except for two further entries in 1877 and 1897 – see below.

The Rev Moule writes in his book Sixty Years: Mr Elwin, who with his wife came to us soon after our arrival, having been among the earliest navigators of the Suez Canal, had from the first proved so susceptible to dysentery and ague that he had more than once to resort to Shanghai for advice, and after comparatively a very short time was compelled to go home on sick leave.

Chapter 7. 1874 THE JOURNEY BACK TO ENGLAND

In loose pages torn from an 1870 Letts diary are Notes on Voyage to England 1874 in Arthur's handwriting.

Their ship, the S.S.Hector, 1956 tons, was launched by the Blue Funnel Line in 1871. She was a cargo ship, but also had capacity for a few passengers.

August

Departure: Saturday 29th *We left Shanghai in S.S.Hector, starting about 12.30 noon. There were no other passengers. We trusted to the stewardess to help look after the children. The stewardess is very kind but the children would not look at her.*

Storm: Sunday 30th - Monday 31st *The sea was rather rough – and we had two miserable days. I feel very ill & weak, and Dear Mary is also ill. The Elwin's were very lucky as a year later the Hector hit a reef and sank off Amoy in 1875.*

September

Amoy: Tuesday 1st *We arrived at Amoy, and called on the Sadlers. Mr Sadler asked us to stay, so we all landed. In the afternoon we called on all the Missionaries. In the evening I spoke at the united prayer meeting.*

Nurse: Wednesday 2nd *Dear Mary is not well. We engaged a nurse to go to England with us. \$20 down & \$12 a month afterwards. We started about 4.30 pm.*

Hong Kong: Friday 4th *We arrived at Hong Kong about 6 am. The Rev A.B.Hutchinson arrived at 7 am and took us all off to stay with him. In the morning I bought curios to take home. In the afternoon we played croquet. I received a Letter of Credit from Krauss.*

Hong Kong to Singapore: Saturday 5th to 11th *We left Hong Kong about 5. For the first two days the sea was rough and I was unwell. On the 8th it was calmer, and then from 9th it was like glass until our arrival in Singapore.*

Singapore: Saturday 12th *We arrived at Singapore in the morning. In the afternoon we all removed to the Hotel D' Europe (Now demolished, replaced by the Supreme Court). Dear Mary was not well.*



Singapore to Aden: *We left Singapore on **Monday 14th** at 4 p.m. and arrived in Penang on **Wednesday 16th** at 12 noon. We left Penang at 6pm **17th** at 6 p.m.*

October

Aden and the Red Sea: Wednesday 7th – Tuesday 13th *We arrived at Aden at Aden at daylight on the 7th, and then left again at about 7 pm, then sailing up the Red sea.*

Suez: Wednesday 14th - Friday 16th *We arrived at the Suez canal at about 6 p.m., which we entered at 8am the next day, and arrived at Port Said about 3.30 on **16th**.*

Storm: Saturday 17th – Tuesday 20th *We left Port Said about 1.30 in the morning, but for the next two days the sea was rough. I was too unwell to hold services. Monday 19th was the roughest day during the voyage.*

Malta-Gibraltar: Wednesday 21st – Tuesday 27th *We passed Malta about 4.30 p.m. on **21st** in beautiful moon light. I held services, including for the sailors. On the **27th** we passed Gibraltar at 2.30 in the morning saw it by moonlight. The sea was quite calm.*

November

Atlantic to Channel: Wednesday 28th October – Wednesday 4th November *We saw St Catherine's Point on the Isle of Wight, our first sight of England about 8.a.m. on Monday **2nd**.*

Home: Wednesday 4th November *We were delayed by fog, and reached Gravesend at 10 p.m. on **Tuesday 3rd**, too late to go further. We entered Victoria Docks the next day. Father, Annie and Auntie came to meet us. I heard of Philip's death (Mary's brother, who died at Poona, 5th September 1874). How wonderful. Those we expect to live longest are taken first. We went to Mrs Jacobs to stay. I met Mother & Fan at Georges. (Arthur's sister Frances had married George Outhwaite Spencer, M.E., on 10th October 1867).*

The whole voyage had taken only 67 days.

Chapter 8. 1874 FURLOUGH IN ENGLAND: ARTHUR

November

The loose pages torn from the 1870 Letts diary continue for the remainder of 1874 in Arthur's handwriting. On most days he visited people for tea and preached at various churches and gave lectures on China. Some of the places listed include Christ Church Hampstead, St. Dunstons in the West, St. Mary's Bryanston Square, Kilburn (St Mary's), Battersea, East Croydon, Christ Church Isle of Dogs, St. Katherine Coleman, Fenchurch Street, Islington Union School.

December

Lodgings: Wednesday 9th We moved into our lodgings at Russell House, South End Road, Hampstead. N.W. By the south corner of Hampstead Heath. **Monday 14th** I saw Mother at Holloway and dined with Fan. Then home. Our lodgings are not comfortable, and I think of taking a house.

Dover: Wednesday 16th - Monday 21st There was deep snow. I started for Dover, and preached in the evening at St. James. The church was cold, with few people – a most miserable evening. The next day the snow was thawing and it was a wretched day. I had a meeting at Vestry Hall, but few people attended. There was a similar low attendance at the Wellington Hall on Sunday. I returned to Hampstead early on Monday. There was a hard frost.

Magic Lantern: Tuesday 22nd I took the Lantern to Holloway, for a lecture on China. All passed off satisfactorily, but I find great difficulty lecturing & showing views at same time. I think in future it will be best to lecture first and show views afterwards. There was a very hard frost.

Relatives: Wednesday 23rd I had tea with the Spencers (his sister and brother in law). There was a very hard frost.

Thursday 24th There was a slight thaw. Agnes (Mary's sister) arrived to stay with us until Saturday. **Friday 25th** Had dinner & tea at Aunties. All the Jacobs were there. I came home early with Mary & Agnes. Decided (if possible) not to go out again on Christmas day for dinner parties. **Saturday 26th** Agnes left about 10.30 a.m.



Arthur's loose pages of 1874 end here.

(above pictures: Frances nee Elwin and Dr George Spencer – in 'Volunteers' uniform).

Chapter 9. 1875-1877 FURLOUGH IN ENGLAND: MARY

Photo of the Family c.1875: Mary, William, Arthur and Rose Mary:



1874-1878 (Annual Letter 21) *In the year 1874 ill health obliged me to return to England, where I was detained by various causes so that I did not reach any place of work again until Dec 1878.*

1875

Wish to return to China: (Letter 4) *I feel very strongly the need of getting back to China if possible. I hope to return the beginning of next year. Mr George Moule will return to England next year either spring or autumn and I shall be left alone. I shall have to carry on the work on the hospital, the Sunday service, the daily preaching to the heathen, the visits to the back stations and at school. We have our catechist but he has very bad health. The important work of instruction in the towns and villages around Hangchow will I am afraid be given up to heaven.*

The next entry in Mary's Big Diary is:

February 12th 1877

I wish to note down here for my future encouragement some of the experiences I have lately passed through.

Edith Lucy Elwin: *Since I last wrote in this book how much has happened. We have been in England more than two years & are now at Richmond & with 3 children, the youngest (Edith Lucy, born 2nd April 1875) nearly two years old.*

Voyage home: *We had a very trying voyage home & God knows how I have suffered in body & mind since I left China.*

Depression: *Some of my trials have been much like those described in a book called Step Heavenward, & there have been others & my spiritual state has been low, whilst my heart has too often yielded to pride & resentment & a feeling of bitterness, because it seemed as if no one understood me or wished to do so. Satan has often buffeted me. Last week matters seemed to come to a climax I was brought very low. I could do nothing but weep & entreat God to pity me.*

January 1897

Redemption: *I never finished writing above, but nearly 20 years after I write that my experience was according to Ps.XXXI.3-5, for though sinned against, I had also harboured a secret sin in my heart. I confessed this & besought the Lord to forgive me, & He heard me & lifted His hand, & my health gradually improved.*

Arthur Crawford Jacob Elwin: *On July 15th 1877 God gave us a second son, Arthur Crawford Jacob, (who is now a fine young man at Corpus Christi College, Cambridge).*

Magnetic belt: *I did not gain much strength after that, till I began to wear one of Darlow's magnetic belts, which I believe was instrumental in improving my tone of health, & certainly made me feel better.*

Presentation: *On 31st August 1877 Arthur senior was presented with a small travelling Communion set, the miniature paten inscribed: Presented to the Rev Arthur Elwin by Servants connected with Holy Trinity Church, Richmond.*

Chapter 10. 2nd TRIP TO CHINA 1878-84

These years are covered by a very short entry on the final pages of Mary's Big Diary:

Second trip to China: *We were allowed to return to China again in the autumn of 1878, & remained in China till 1884, when we again returned to England.*

They travelled out to China with their 4 children: Rosa (6), William (5), Edith (3) and Arthur Crawford (1):



Bertha Annie Elwin: *On May 14th 1879 a sweet little girl was given to us, who however was taken away again on February 17th 1881, to our great grief. Her name - Bertha Annie.*

Ernest Philip Elwin: *In that same year on November 9th 1881 our third son, Ernest Philip, was born. (He is now at Dover College).*

Troublesome Governesses: *Those 6 years were years of much trial in several ways, especially on account of the two governesses we had, first Ellen Jennings, who went out with us to China & in 1881 married Rev. J.H.Sedgwick; & secondly Jane Marsh, who went home with us in 1884, having come out to us in 1882.*

Suffering: *'We must, through much tribulation, enter into the kingdom of God.'*

Chapter 11. 1879: Chuki

Voyage From England: (Letter 5) *We had, a very pleasant voyage from England, the Captain was a very pleasant man and the vessel was very comfortable. We stopped at Celon on the way and had the pleasure of seeing Mr and Mrs Rowlands and some other friends. At Singapore we saw Miss Cooks work and were much interested.*

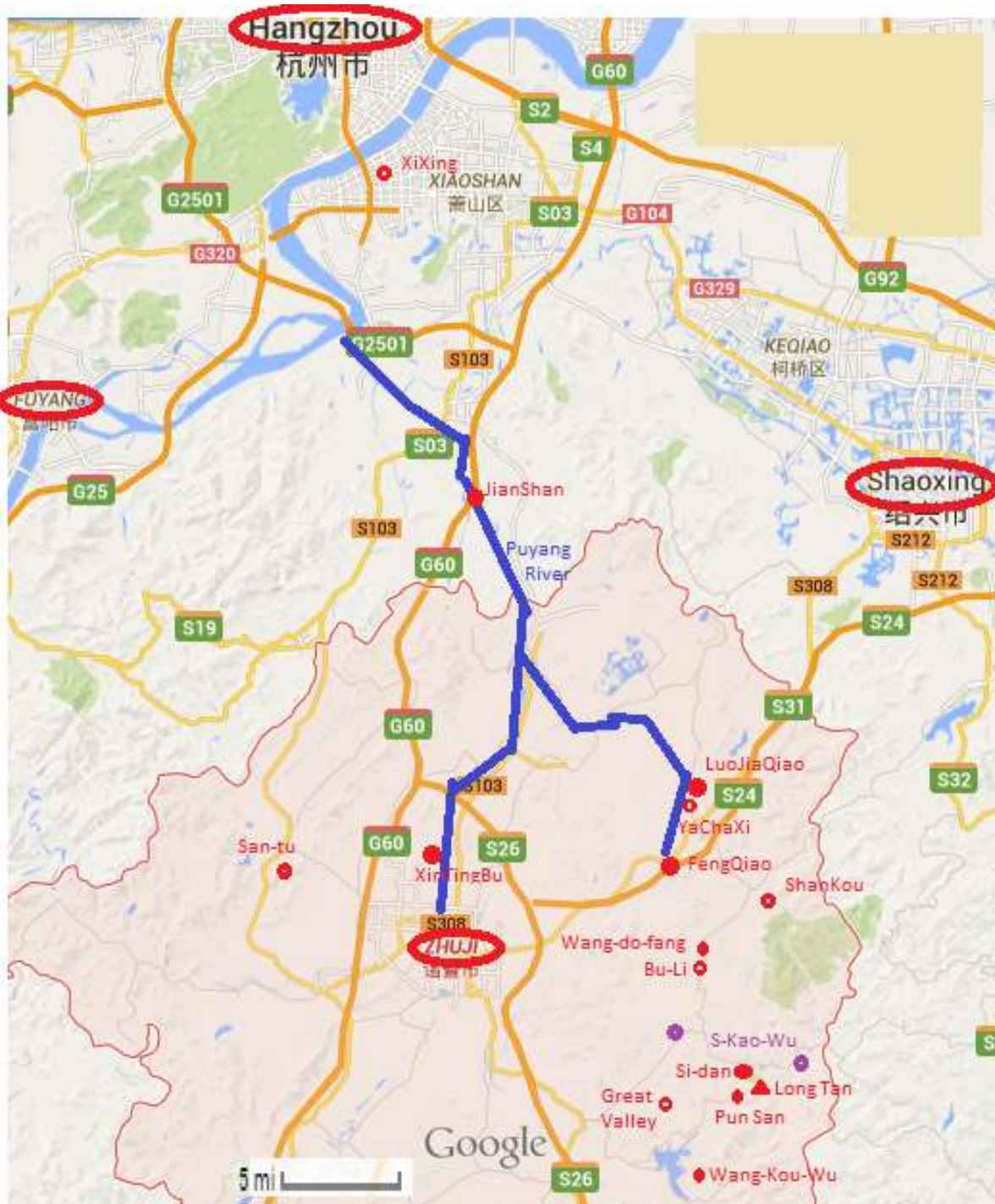
Return to China: (Letter 5) **Jan 9th** *We are pretty well settled in our Chinese home. We found most things in a wonderful state of preservation considering our long absence. We have received a hearty welcome from the Christians and from many heathen friends. We were rather worried about the language but find that we can speak almost as well as when we left.*

Cost of Living and Famine in North: (Letter 5) *The last 5 years have made a great difference in the living here. Everything is much dearer, probably caused by the famine in the North. When we left the exchange was \$1=1190 cash. Now \$1=1060 and as we owe payment in cash this is a very serious thing, our income being reduced. Thankfully there is no actual famine in the Hangchow district.*

Winter (Letter 6) **1878/9** *We have been favoured with a most lovely winter. Very cold, very often freezing hard but at the same time we have had such beautiful sunny days.*

Teaching: (Letter 5) *Mrs Elwin is helping Mrs Moule with the classes for the women.*

Visit to Chuki: (Letter 17) February 1879



Dan-de: Feb 10th Monday. We left home midday with the Rev A.G. Moule to visit the Great Valley and the other mission stations in the Chuki district. We walked about three miles to the great river, where we found a boat awaiting us and we were soon being swiftly carried to our destination by a fresh breeze. At four o'clock we stopped at Dan-De (Pond head) to visit our mission station there.

San-tu: Feb 11th Tuesday Unfortunately the nature of the Chuki country was such that after twenty four hours travelling we were obliged to leave the boat to take to our feet at a place called Sin-ding-bu (XinTingBu), and start at once across the country for San-tu (third division), our first resting place. San-tu was about 5 miles from Sin-ding-bu, there being one of the usual narrow paths all the way. We arrived Tuesday afternoon. San-tu has never been visited by an Englishman before, our arrival therefore caused no small stir among the inhabitants, who came from all directions to look at us. There are about one thousand families living in the place. The work at San-tu, although in the Chuki district is quite independent of that at the Great Valley. The Christians have set apart a room for public worship, which has been very nicely done up. We have a room, a kind of prophet's chamber, in which we can sleep when visiting the place. After preaching to the crowds of heathen who came to inspect us, we walked to a neighbouring hill, from whence we looked over the plain on many villages, all without Christ. After this the cold evening air and setting sun it was time to return. After tea the people once more assembled for evening prayer, after which we were glad to retire to bed.

How Christianity came to San-tu: buying a wife: A native of San-tu, a Buddhist devotee, thought it right to leave her husband. She brought him another wife, a girl partly blind for thirty dollars, and then started on her travels. She encountered Mathew Tai preaching outside the gates at Hangchow. When the woman decided to become a Christian a difficult issue presented itself. Bishop Russell decided that the first wife should return to her husband and that wife number two should leave the house, and receive a sum every month from her former husband for her maintenance. The first wife persuaded the husband and second wife were also enquirers. The second wife left the home according to the arrangement and a short time after died, with the name of Jesus on her lips. The first wife and husband have since been baptized.

Zhuji city: Feb 12th Wednesday: We left San-tu at 8.50am to walk to Chuki about seven miles distant, whence we arrived about a quarter past eleven. It is impossible to overestimate the importance of Chuki as a missionary centre. We have (with great difficulty) been able, with the consent of the mandarin and resident gentry, to rent a house and open a chapel for preaching. There is no other missionary society working within many miles. Our house could not be in a better situation. It is built on the top of the high embankment which is intended to preserve the country from the overflow of the river in times of flood. The view from our windows is very lovely. At the back we look out on the swiftly flowing river, beyond which rises the lofty hill, on which stands an old pagoda, which is supposed to bring good luck upon the city. Surrounded by its picturesque old wall, which at the point nearest to us elevates a short distance up the hill, rising almost perpendicularly some hundreds of feet behind the city. A better situation for a city could hardly have been chosen, but of the same window a little to the right we catch sight of a bend in the river and of another old pagoda built for the same purpose as that already mentioned.

After a short rest we proceeded to the chapel to hold our opening service and found a good company gathered together both Christians and heathens, some of the former had come twenty miles in order to be present. Many had suffered much for the Lord Jesus Christ's sake. After this service we dined, then more preaching, followed by a walk to the city bridge to sell books. The people crowded round in numbers and seemed friendly. After a time we were glad to escape from the crowd and stroll quietly up the Pagoda hill, the view from the top of which well repaid the trouble of the climb.

Great Valley: Feb 18th Tuesday *As we had a long journey before us we were early up and at 7.30am we were on our way to the Great Valley. As we had about seventeen miles to travel, we hired sedan chairs, these being the only carriage available in these regions. About 1.30pm we stopped to rest opposite the village called the Little Valley. We waited under the rest shed in which Andrew had knelt before the Mandarin and confessed his faith in the saviour. This made Andrew a marked man, his enemies searched the house in which he lived and entered every room but the one in which he was asleep on the bed, so no harm happened to him. About 1.45pm we entered the village, about which I had often spoken at different meetings in dear old England. From a crystal mountain stream the hills rise on each side to a great height and the village called the Great Valley is built on terraces artificially formed on the sides of the hills, a more romantic situation it would be difficult to find. And how secluded! Well might Luke Chow's enemies say if you had not brought the foreigners here could they have found this place?*

At Luke Chow's house we received a warm welcome from him and his brothers. We dined in the upper room. It has been enlarged by removing a partition, and now is a nice sized room. It is entered by a trap door in the middle of the floor. In the afternoon we administered the Lord's supper to about sixteen Chinese. At night we slept soundly in the same upper room in which we had dined and held the service.

Story of How Christianity started in the Great Valley: *Mr Chow, a Chinese heathen gentleman, when passing one of our small preaching services, caught sight of the four Chinese characters, which are put up all over our preaching rooms, and which mean the Holy Religion of Jesus. Mr Chow became at last a devout Christian. The way in which the work spread and the persecution which came there is fully described in the Recorder (Vol III, p205) – not included in this manuscript.*

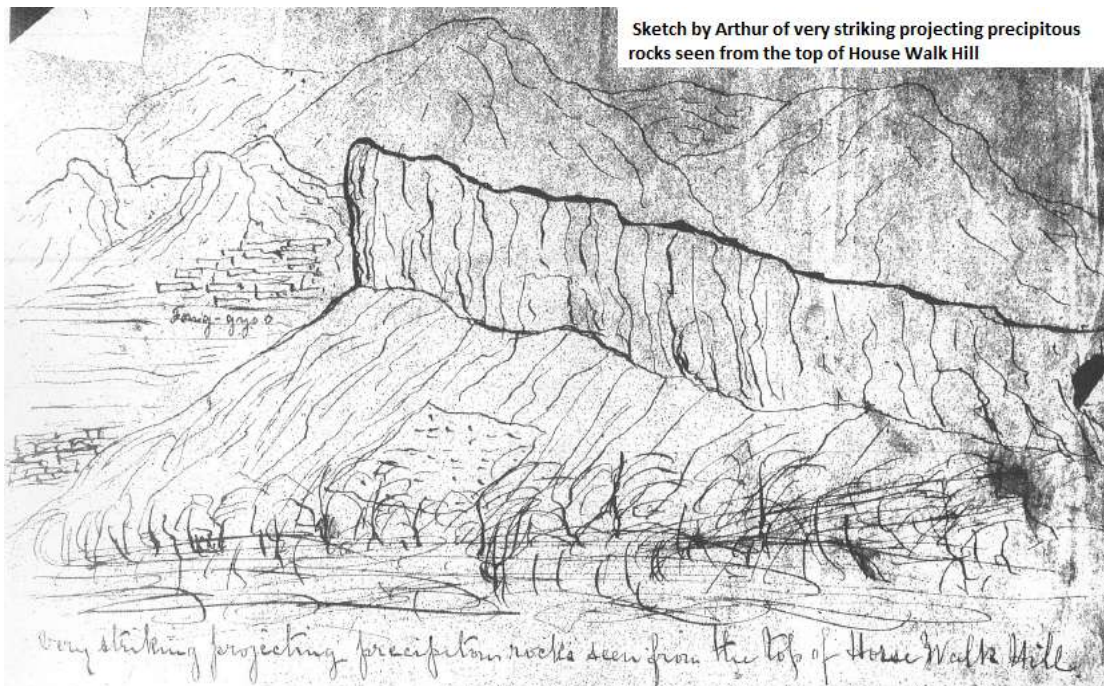
Wang-kou-wu (WangGaoWu): Feb 19th Wednesday *We awoke early and feasted with our eyes upon the lovely view from our little window. We looked over the roofs of the houses below us onto the opposite hill, and the various kinds of evergreens which clothed the sides, glistening in the early morning sunshine, while below us we heard but could not see the mountain stream rushing down its rocky bed.*

As we had far to go, it was necessary to start early. Before nine therefore we were on our way. We entered the Great Valley at the lower end and we left it at the upper end. Upper end it may well be called for we went up and up the mountain path until we reached the top, where the aneroid measured 1300 feet above the place. I will not attempt to describe that which is indescribable, suffice it to say that, although we were elevated so high, we could not see any level ground, we looked across the country from one hill top to another, until many miles off, as a background to the picture our eyes rested upon a mountain, the top of which was covered with snow, called by the Chinese the East Snow Mountain.

Before eleven we reached our final stopping place of Wang-Kou-wu, having travelled about five miles. There the examination candidates for baptism at once commenced. We were particularly interested in a girl aged fourteen. She repeated without mistake the creed, Lord's prayer, ten commandments, catechism, the confession, grace before meal and a prayer for daily use, and she also prepared to repeat part of the gospel. After the examination the public service was held, when four adults were baptized. Wang-kou-wu is completely shut in by the lofty hills on every side, a foreign foot had never trod its mountain paths before.

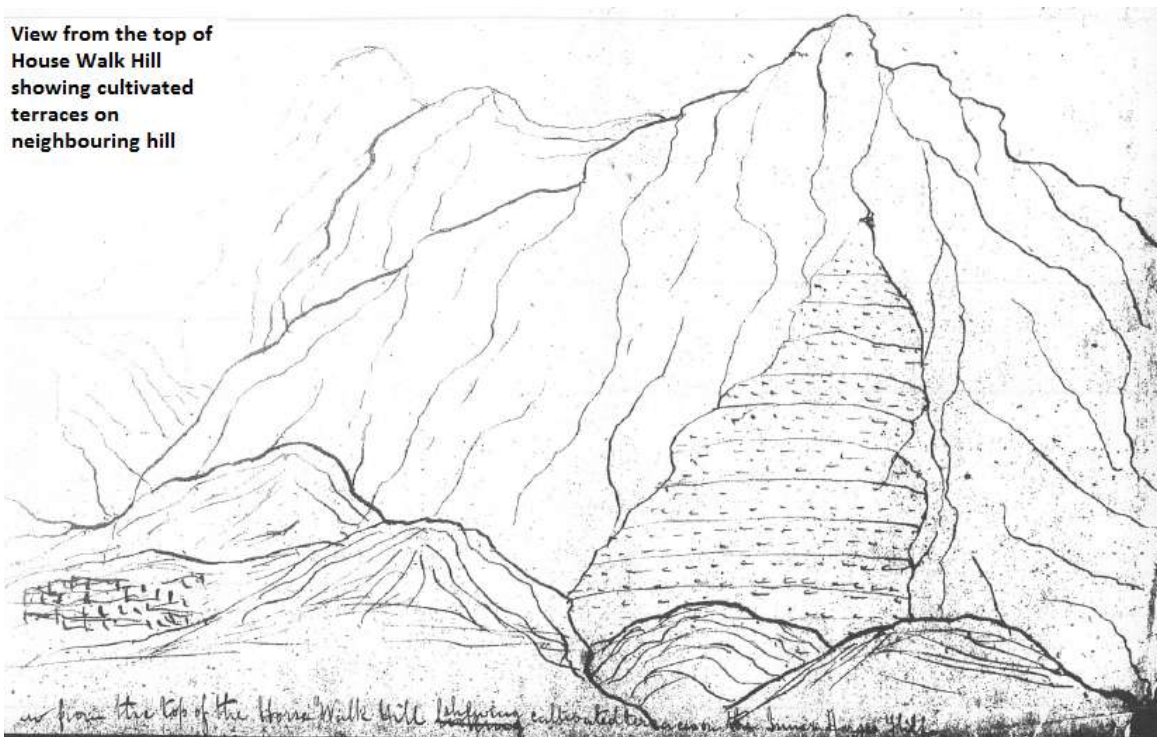
At three we were once more on our way, having still about fourteen miles to travel before reaching our resting place for the night. Marvellously beautiful was that afternoon walk, whether it led us by the mountain stream, on over the high mountain pass. Very many villages were passed. The sun set long before we reached our destination and gradually darkness overshadowed us until we could not see one step before us. It being dangerous to proceed along the narrow path in the dark we were obliged to come to a standstill, while Luke Chow went on to try and find some houses where we could beg a light. After waiting some time we saw him approaching light in hand formed of bamboo splints. With this light we got on very well for about half a mile, when we saw lights approaching in the distance and soon we were heartily greeted by the two elders of the Sway-kow-oo church, who had come out with torches and lanterns to meet us. A little further on we met some more of the Christians, after which we advanced in grand style. Very striking was the effect produced by the ornamental lanterns each flashing torches, while we hastened on our way, helped favourably by cheerful conversation and many a hearty laugh. I may here say that the hill Christians are anything but dull, if managed in the right way they are ever ready with a cheerful smile. We reached our destination at 7.30pm and were as usual overwhelmed with hospitality. Already during the day we had sixty hard boiled eggs given us, some of them quite black, having been boiled in some mysterious fluid, which gave the eggs, which were out of the shell, to say the least a peculiar musk. In vain we protested that we had brought everything necessary with us, they would take no refusal. Two unfortunate fowls were also presented, these with their heads and tails cut off, and their legs straight up in the air presenting a most remarkable appearance. Very glad we were when we could shut our door and go quietly to bed.

Feb 16th Saturday. The morning light revealed to us our situation. I had thought the Great Valley and Wang-kow-oo pretty but both these had to give way before Sway-kow-oo. The view from the window of the upper room, which has been turned into a church, was very lovely, the most striking feature in it being the lofty House Walk Hill, about which I shall have more to say presently. After breakfast the one candidate for baptism was privately examined. About 10am the Christians assembled in the upper room for service, when the woman was baptized.



House Walk Hill: After the service Rev Moule proposed a walk to the top of **House Walk Hill**, and some of the Christians volunteered to accompany us, none of whom had been to the top before. Why is it that a high hill has such an attraction for an Englishman. Anyone would have thought that we had climbing enough, but no, there was the hill and to the top we must go. I have seldom had such a climb. At first by mountain paths, afterwards a scramble through brushwood and over rocks, until the top was reached, the aneroid measuring more than 2500 feet above the plain. The top we found consisted of a pretty bare rock, upon which we stood and gazed upon the valley and hills beneath. How it caused one's heart to rejoice to stand at the top of that hill which the Chinese with us pointed out the portion of villages, some many miles away, with the remark 'there are Christians there', 'there are Christians there'. Let it be remembered that two years ago there was not one Christian in the whole district. Already in eighteen places may Christians be found. Before descending, the four Christians joined us in prayer. Long could we have lingered on the top but there was no time, as we had another five miles walk before us before night.

View from the top of House Walk Hill showing cultivated terraces on neighbouring hill



We reached Sway-kow-oo about half past three. After dining we were told that a company of enquirers had assembled in the upper room from neighbouring villages, would Mr Moule come and speak to them.

Bu-lee-oo (PuLiWu): After a short address we left for Bu-lee-oo. The walk from Sway-kow-oo to Bu-li-oo had a beauty of its own. After crossing a pass we entered a ravine, which wound about among the hills for some distance. The path was cut in the side of the ravine about halfway up, so narrow in many parts that two persons could pass with difficulty. From below ascended the noise of rushing water, while above us the steep side of the hill was covered with trees of various kinds to the summit. By the hill opposite the light green of the bamboo mingled with the dark hues of the fir tree and many other trees the names of which were unknown to me. We found it was a long five miles, not many yards of it being on level ground, and glad we were when in the twilight we reached our destination. At the entrance to the village we encountered the Christians just setting out with torches to meet us. We arrived at 6.10pm.

After tea and prayers, the examination of the candidates for baptism commenced, and lasted till past eleven. Among those examined were an old man, seventy two years of age, and his wife, who was sixty nine; also a young man who had been a play actor. The old man is a well known character in the whole district. Months ago, long before the Gospel reached Bu-li-oo, the magistrate at Chuki mentioned this old man as one who was quarrelling with his neighbours. For many years he had always had several lawsuits on hand. This man shared his faith by his works, by having his name struck off the list of those writing to have cases settled by the Mandarin, and by bringing us the papers relating to the lawsuits then pleading that they might be destroyed. His wife brought her Buddhist books and charms that they might be destroyed also.

Wang-do-fang (HuangDaFan): Feb 16th Sunday *At 11 we had morning service and before the sermon nine adults were baptized. The old man mentioned above received the name Allo-en (Grace at Eventide), his wife that of Vaw-Kwang (Light at Eventide). After the service we had dinner and about three started for Wang-do-fang, less than a mile distant. Most of our morning congregation accompanied us. The people are very rough at Wang-do-fang, and we had some difficulty keeping them quiet during the afternoon service. The leading Christian has fitted up the lower part of the central division of his house as a church and we rent the upper part for eight shillings a year. After the service, which concluded with the Lord's supper we walked to the top of the hill on which the village is built. We stood on the top, 1500 feet above the plain and prayed for a blessing on the village at our feet and for the work of the past week, also for dear ones at Hangchow and in England. Very lovely was the sunset that evening, but as there was a steep and difficult descent before us we could not enjoy it as we wished, being obliged to hasten down before dark. After tea we had evening prayers and then gladly retired for rest. Those who have read the accounts of persecution at the Great Valley will remember Wang-do-fang, it being the place where the Christians were beaten when at prayer. The leading Christian of the place is the one who begged off the man who committed this outrage, when he was about to be punished.*

Feb 17th Monday. Left Wang-do-fang at 8am to walk to the boat. Stopped about twenty minutes at Fong-gyao (FengQiao), a very large place, to sell books. Twenty four years ago this place was visited by Bishop Russell, but being discovered by the authorities he was sent back to Ningpo under an escort. We reached our boat about 1.30pm, having walked about thirteen miles from Wang-do-fang. I must mention that we kept on sedan chair, which followed us in our wanderings and in which we could sit if tired. Our boat started at two and reached home in time for dinner on Tuesday.

Chuki people: *The Chuki district is notorious on account of the rough character of the people inhabiting it. The eldest son of the old man, who was baptized, was killed in a quarrel. The magistrate thinks it was an evil day when he was set over such lawless people. When we find such people completely changed, law keepers instead of law breakers, forgiving their enemies, instead of seeking to retaliate on account of injuries received and putting up with all kinds of insult and wrong from those who hate them, when we find them endeavouring by gentleness and kindness to win over their heathen neighbours to a knowledge of the truth, we may well ask, what has wrought this change? Anyone becoming a Christian in the Chuki district is certain to suffer. The fact that the gospel has spread so rapidly shows that the Christians have not been idle; they seem determined to publish the good news everywhere. There is an independence among them that is most noticeable. It is indeed a privilege to meet with such people.*

Churches in the Chuki district: *With regard to churches, I may say that at every place that we stopped at we found a room practically or wholly set apart for public worship. In only one case viz at the Great Valley is anything paid for the room. There half the room belongs to a heathen and for that half rent is paid by the Chinese themselves. When the Church members increase it will become a serious question what is to be done as already some of the rooms are overcrowded. The Christians are too poor to build and yet buildings we must have.*

Places to Stay: *how important it is that at certain centres the missionaries should have a room that he may call his own, to which after a long fatiguing walk perhaps he may retire and be able to lock the door and be quiet. I wish I could describe some of the places where we slept. Perhaps Wang-do-fang, the last was the worst. Imagine a hay loft over an old cowhouse in some country village in England with rakes, hoes, sieves, dirty poles and dust everywhere, almost enough dirt on the floor to sow mustard or cress in and you have our room. At Wang-do-fang we slept over the church; on one side, separated by a partition eight feet high was a man, some women and many children, on the other separated only by some farming implements, slept a man and his wife and children, while through a hole at the side of the room we looked down on some lively pigs that were confined in a sty beneath. In this room after some matting had been put up to conceal the pigs and the man and his wife we slept. Mr Moule on a long bed, I on a very portable bed, that I found a great comfort during our tour. Having rented this room for eight shillings a year we gave orders that it should be properly partitioned off from the other rooms, that it should be cleaned, and that a door should be made, there being no pretence even of a door, the night we slept in it. At San-tu we pay about one pound a year for a room. I think perhaps a friend in England might help us with these rooms.*

The best means of carrying on: *The language spoken by the Chuki people is so different from either the Ningpo or Hangchow languages, that it almost wants a Missionary specially appointed to the district in order to master the especially difficulty dialect, and superintend the work efficiently (I can hardly understand a word there (Letter 5)). From what has been said it may be gathered that the people are quite willing to do their part. They have all on account of giving up Sunday work at once relinquished one seventh of their income and yet their contribution to the Native Church Fund are very liberal. At present they have two paid agents and five voluntary helpers. We have decided that all we can do at present is to visit the district three or four times a year to administer baptisms and the Lord's supper, and to keep a certain number of voluntary helpers in Hangchow for instruction giving them their food only. It ought to be mentioned that Chuki is divided into eighty three districts, each district containing six or seven larger villages besides hamlets.*

Chuki (Letter 6) **March 10th 1879** *The work at the Great Valley from necessity must be carried on by the Chinese themselves. The question is the best method of fitting the Chinese for this work. The enemy is very active and the Christians are subject to all kinds of annoyances but I am thankful to say they seem to stand firm.*

Help needed: (Letter 5) *Mr G. Moule talks of leaving in the spring. (Letter 6) Arthur Moule will be leaving. I really do not know what we shall do without him. My knowledge of the language is so imperfect and I have been absent so long that the difficulties will be very great. I sincerely hope that George Moule will come soon. Sedgwick would be a valuable help if he were married but until that even takes place I can place no dependence on him. He is not engaged yet and after the way he has acted, I do not know what young lady in China would have him. I am thankful to say we are all very*

well. Miss Jennings is a very great comfort, she is getting on wonderfully with the language, as you may suppose when I tell you that she understood most of Mr Moule's sermon yesterday. It is rather trying being without a Dr. The Hospital has such a name now that everyone is enquiring when it will be opened again.

Dissolving views: (Letter 6) *During the past 12 years I have managed to collect a very fair collection of views, scriptures and others to show with the dissolving view apparatus. The Chinese are particularly taken with anything of the kind. Our catechist thinks it would be a capital plan to take it to the Chuki district and show it out doors in the evening (as done in India). They think we should be certain to get hold of many of our enemies who at present will not come near us. The lanterns I have are not very suitable for this work. I propose to buy a new set therefore which are very portable fitting into a case 18in x 12 x 12. The apparatus is rather expensive but in these things the best is really the cheapest. I wish to ask if the society will give any help towards it. It will cost probably about £8.8. I may say the old lanterns did good service for the society when I was in England in many a schoolroom and hall.*

A new birth on the way: (Letter 6) *Mrs Elwin is expecting her confinement in May so she will have to leave Hangchow for a time. I have decided to remain here alone.*

Request to Ningbo for House Enlargement: April 12th 1879 (Letter 7) *I ask if you can kindly make me a grant of not less than \$750 towards the enlargement of my house in Hangchow. That an addition is absolutely necessary is not doubted by anyone who has seen the house. I think Bishop Russell's letter will be sufficient proof that he approves of it. At our last committee meeting in Hangchow it was that the sum mentioned should be applied for in order that the work might be begun at once. It is very important that the work should be finished before the winter. I may say the estimate is the lowest that can be obtained, building in Hangchow being expensive. **Reply to Request for House Extension from Ningpo: April 8th 1879** (Letter 7a) I quite agree with you and the Hangchow brethren, as to the need there is for the enlargement of your house, and also think the sum of \$750 which you propose to spend upon it is by no means an exorbitant amount. I regret however to tell you that I have no authority to sanction the expenditure of this money on behalf of the CMS and further that I fear the so called finance committee at Shanghai will not consider itself competent to deal with the matter. Unless you can get it from surplus of your quarterly estimate you will I apprehend have to refer it to the home committee. **Request to CMS for House Extension: September 13th 1879** (Letter 8a) It is not pleasant to have to write home for money at a time when the Soc is in difficulties for want of funds. Necessity is my excuse. I wrote some weeks ago asking for \$750 to enlarge the mission house in Hangchow. During the past summer Mrs Elwin was obliged to go to Shanghai for her confinement. As the house was empty and it was absolutely necessary to enlarge it I decided upon the strength of Bishop Russell's recommendation that the opportunity ought not to be missed. I therefore called the carpenter and mason. I soon found the estimates they had given before would not be nearly enough. In my original plan I had decided to have the new rooms three feet lower than the old ones. The inconvenience of this was so strongly informed upon me that I determined to make the floors level. This course added considerably to the expense, also after the alterations were made it was found necessary to take the kitchen down and rebuild it as it adjoined the new rooms. These were the chief causes of the estimate having risen to \$1056 the amount actually expended. Considering the state of the society's funds we have decided to give a donation of \$90 ourselves, this is as much as we can manage. This will leave \$966 to be paid by the society. It*

has been most fortunate circumstance for us that we have been able to avail ourselves of Mr Moule's empty house. As the society is in difficulties perhaps it will be best way for me to receive so much a quarter until \$966 is paid off. The \$1056 is accounted as follows: carpenter \$422, Mason \$475, Stonemason \$36, rainshoots \$20, wood for floors \$75, painter \$20, locks and fittings \$8.

Review of progress 1874-1879: (Letter 5) When we left there were no outstations. Now we have four. Dan-de, Fu-yang, Si-tswen and Chuki. In the Chuki district alone there are now 14 villages where there are Christians. (Annual Letter 21) However Hangchow itself has not made the progress that could be wished. The number of Christians in Hangchow in 1874 was 36 - in the first ten years of its existence as a mission three persons were baptized each year. Now the number is 206 – an average thirty four persons baptized each year. A Native Church Committee has been elected with representatives from Hangchow and the outstations. Nearly all the work in the Chuki district is paid for out of the Native Church Fund assisted by a grant in aid from the CMS. Self support has been constantly impressed upon the Chinese Christians, not without some success. In the Chuki district want of rain has caused almost a famine or the contributions would have been larger.

Hangchow Church, Schools and Opium Hospital: (Annual Letter 21) the Native Church in Hangchow devolved upon me when Mr Moule left. The services have been regularly conducted. In the morning I have preached alternatively with Mr Sedgwick. In the afternoon the two Catechists Matthias S and Mathew Tai have taken it in turns to address the congregations. The attendance varies considerably. The morning congregation being always better than the afternoon. We now have Sunday school twice every Sunday conducted by myself assisted by Mrs Elwin and the theological pupils. We have two day schools connected with our mission, one supported entirely by private funds. In both schools the bible is daily read and explained: Mrs Elwin and Miss Jennings take classes in one school. In the other the theological pupils give daily biblical instruction. Both schools have nominally heathen teachers. We also have two schools at outstations. We have kept the Opium Hospital open during the past year, admitting opium patients only. Mr Sedgwick lives in and superintends the hospital.

Dan-De (or Pond Head) Outstation: (Annual Letter 21) the first outstation to open, about 10 miles from Hangchow. During the past year we have opened a school at Dan-de thinking it might help forward the more directly evangelistic work, but up to the present time it has not prospered much. The station at Dan-de has up to the present time been a failure and I am afraid will continue so until we can get some evangelistic catechist to take the place of the present incompetent one and his wife. We have always suffered in Hangchow from the want of qualified agents and having no school I fear we shall continue to suffer. The college at Ningpo is already beginning to supply the wants of the Ningpo mission, we much want a similar institution in Hangchow.

Fu-yang Outstation: The mission station at Fu-yang has been under the charge of Mr Sedgwick.

Si-tswen outstation: We have a mission station as a place called Si-tswen but there have been no baptisms there during the year.

Chuki district: (Annual Letter 21) In October 1877 there were Christians in only four or five villages, increasing to 92 Christians in fourteen or fifteen village in October 1878, and now in November 1879 I can speak of 182 Christians in twenty four or twenty five villages.

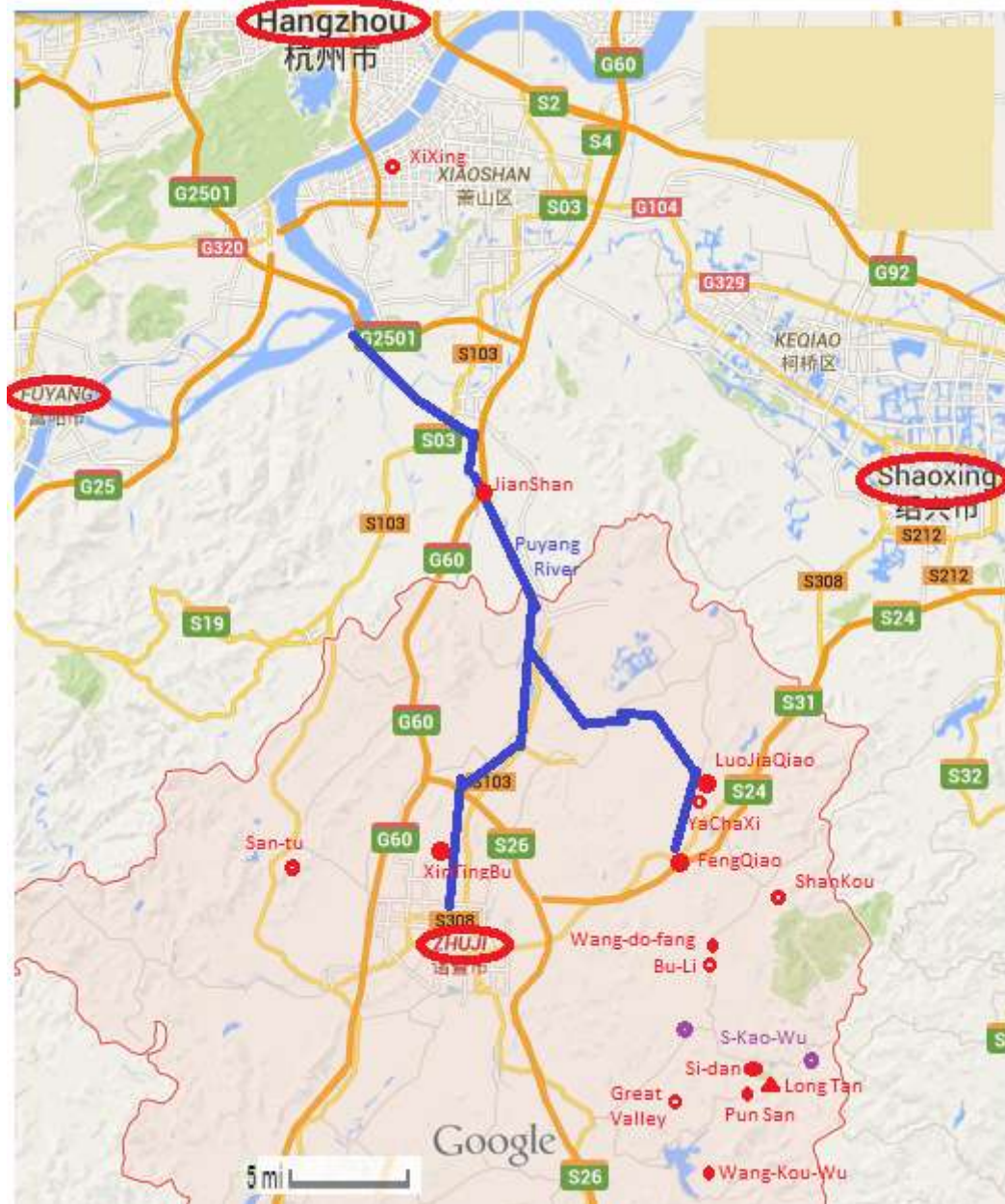
Persecution: (Annual Letter 21) *the Christians have had to suffer much this year, especially during the last six months. The heathen have sought out new methods to annoy the Christians. Open persecution had been tried and failed. It was therefore decided to try what more secret measures could effect. It would be impossible to mention in details all the various methods employed. I can only say that the Christians suddenly found their things stolen, their crops destroyed, the pathways leading to their fields dug up, their trees cut down, these operations were generally carried out at night and in some cases on Sunday when the heathen knew the Christians would be at service. The last time I went to the Great Valley the first night two fields were robbed, the next night three fields were robbed, the last night more than 100 mulberry and other trees were wantonly cut down and destroyed. It made our hearts ache to walk round and see this destruction that had been caused. The heathen had said to the Christians "if foreigners come we will rob, if they stay away we will not interfere with you". I said to Luke Chow "would you like me to stay away?" he answered at once in his usual energetic manner "what and make the people think we are afraid of the devil!!"*

(Letter 12a) Arthur contacted the Consul, Mr Cooper in 1879 about the persecution, but the Consul replied privately "no consul can take up a case of persecution of an individual native Christian however sure it may be, but at risk of a severe reprimand".

Visit to Chuki with Mary and Children: (Annual Letter 21) *I visited the Chuki district with my wife and three of our children. We stayed six nights at our mission house at Chuki city and two nights we slept in our church at the Great Valley. Mrs Elwin stood the long ride of 17 miles in a sedan chair from Chuki city to the great valley remarkably well. The excitement by the way was something extraordinary. An English Lady had never been seen anywhere near those parts before. Once or twice I must say I felt rather nervous. When surrounded by a large crowd pushing and struggling to get a good view of the foreign lady, calling us names anything but complimentary. It required some presence of mind to keep outwardly quiet and collected and to speak to the people as if we had been in Hangchow. We were willing to bear the reproach and to face the danger knowing that our Father was with us. The great Valley was reached in a little over six hours – a quick ride. At the Great Valley we found the Christians assembled from all parts to greet us. Some of the women had walked seven miles over high mountain passes in order to see us. How they managed it with their small feet I do not know. In the evening some of the poor things said their feet ached – no wonder. Some friends in England think the Chinese bind the feet of the women to keep them at home. Binding the feet of these women did not prevent them walking those seven long miles over a most difficult path to see the foreign ministers wife and to partake the Lord's supper. I think few English women with their natural feet could walk so far through such a country. We arrived Tuesday evening and at once took up our quarters in the Church. The Church at the Great Valley is upstairs, it is entered by a trapdoor in the middle of the floor. We slept comfortably in our strange quarters. Mrs Elwin in one hammock, our little boy in another, a bamboo framework made a bed for the rest. In the morning at 10am the Christians assembled to partake of the Lord's supper. There were 43 altogether most of whom for the first time partook of that feast.*

Chapter 12. 1880

Chuki visit: (Letter 11) Myself, the Rev Moule and Mr Sedgwick left Hangchow on **Wednesday 25th February** and reached the city of Chuki the following day.



Everything stolen: Friday 27th Feb It have been our intention to visit San-tu on the Wednesday but rain prevented us, as it was we managed to walk there and back on **Friday**, about 15 miles altogether. On Friday evening when we returned from San-tu we found a Christian called Du-z-stong from a lovely spot named Heap Strong Ridge waiting to see us at Chuki city. He came with a sad tale of persecution because he would not engage in idolatrous practices at the Chinese New Year. The heathen had entered his house at night and forcibly stolen everything he possessed even the bedding upon which he was lying. His cups and cooking utensils they had smashed to pieces. The man

himself escaped and stayed the night with his friends. They went to the great valley first. Luke Chow sent the two of them back at once. The other two he permitted to come on to meet me.

Rain: Saturday 28th Feb *It was our intention to start for the great valley but again we were disappointed. The rain was falling steadily and we felt it would be most unwise to travel so far with the certainty of getting wet through and no possibility of getting anything dried. We therefore decided to remain in the city of Chuki until Monday.*

Go home perhaps you won't be killed: Sunday 29th Feb *We held services at Chuki. In the afternoon we walked to Song-gyao (the two bridges) and held a service or tried to hold one with the Christians living there. I say tried to hold one because the heathen were so violent it was difficult to do much. One man said "do you think I will believe in a saviour who came into the world 1800 years ago ... why have I not heard of this saviour before".*

In the evening we told Dz-on-tsong that he must return home the next day. He said it was impossible. The heathen would beat him and perhaps kill him. We told him that perhaps the heathen would do nothing of the kind and that he had a friend above who was far stronger than the heathen. Many of the Christians have the impression that if there is any persecution they are at once to run away to the foreign missionaries in Hangchow. In some instances they have been known to leave their wife and little ones. We thought it very important therefore that this man should return to his own home. We promised to visit him if possible on Wednesday and see how he was getting on.

Desolation wrought in the Great Valley: Monday 1st March: *in the morning we started for the Great Valley walking about 12 miles of the way and riding 5 more in chairs. At one place on the way the people readily brought about 80 tracts and papers. At the Great Valley we were met by Roh-dayong who came to tell us that only the preceding Saturday because he could not join in idolatrous ceremonies he was attacked by the heathen, pulled by his pigtail to the heathen temple where they tried to make him worship the idol. His testament and some money were stolen. After dinner we went out to see the desolation wrought by the heathen. Sad indeed was the sight. In some places the trees scattered all over the ground, wantonly destroyed. They were nearly all mulberry trees therefore specially valuable because of the leaves for the silkworms. Nothing had been done in the way of restoration although the mandarin had promised so much.*

Si-dan and Wang-kow-wu (WangGaoWu): Tuesday 2nd March: *we held a communion after which we started at once for Si-dan. After two hours walk we reached our destination, had dinner, and started at once for Wang-Kow-wu. At Wang-Kou-wu we were welcomed by the few Christians who live there. We held a short service and then returned at once to Si-dan to administer the lords supper. (It is not exactly clear where Si-dan is located – it must be in the vicinity of XiYan lake).*

Destruction, not killed: Wednesday 3rd March: *The next morning we intended to have started for s-kow-wu but were prevented. A message arrived early from the Great Valley with news that the night before a party of the heathen had gone out and cut down 400 or 500 trees belonging to Luke Chow's brother, the man under whose roof we had lodged. We could do nothing then but we determined to lay the matter again before the mandarin. We left Si Dan at 11 and walked first of all to the Healp Strong Ridge (QianJiaZhuang) to see O-z-strong. We found him in peace and much happier. The heathen having neither killed him nor beaten him as he seemed to expect. His room was in a sad*

state. His things broken to pieces all about the floor. His cooking utensils holding his food all gone. We could not help giving him something, after which we went on our way to S-kow-wu.

During this walk we passed a lovely place called Long-dan (Long Tan in the Xiyan scenic area). I will simply state that its beauty consists in bold rocks some of great size, fine trees, very high hills, and last but not least a beautiful waterfall, the fall being about 100 feet high (Long Tan Fei Pu). After rain a very large body of water must fall into the abyss beneath. By universal consent we were the first foreigners who had gazed on the combined beauties of this secluded spot. It was dark before we reached S-kow-wu. Having been on our feet nearly all day we were very glad to have dinner, after which we gathered the Christians together for evening service. It was not long before we were both sound asleep in the S-kow-wu chapel.

Wang-do-fang: Thursday 4th March: In the morning we partook of the lords supper after which we started for Wang do fang. By the way we stopped at Zang-ke-wu* and saw the temple to which Da-yong had been dragged to worship the idols. We hoped to have stopped at Bu-Li-Wu but we were very tired, our guides having led us astray so we hastened on to our destination. At Wang-do-fang we had dinner and discussed church matters with the Christians after which we administered the Lord's supper. (*Unidentified).

San-ke to Hangchow: Friday 5th March: we were up early after a good night. Owing to the kindness of friends our sojourn at Wang-do-fang is in a much better state than when I wrote a description of it last March. We left Wang-do-fang for our last days march about 9am. In one hour and a half we reached San-ke (Hill Mouth ShanKouCun). Here where foreigners had never been before we found eleven applicants for baptism, some of them having been enquirers for three years. We began at once to examine them, taking five hours. We have now a list of about 30 places where God's people are to be found. We left San-ke immediately after the baptism but it was quite dark, some time before we reached the boat that was waiting for us. We started at once for Hangchow, where we arrived the next day after a very quick passage about noon.

A new Bishop: rotten house: March 16th (Letter 10) Word has reached this distant land that the Rev G.E. Moule is to be the Bishop of China and the Rev A.E. Moule the Bishop of Japan. We want someone to help so much and I am afraid Arthur Moule will live at Ningpo. Persecution is increasing on every side. **May** (Letter 12a) How pleased we are that the Rev G.E. Moule is to be our future Bishop and will reside in Hangchow. I have written to Rev Moule about his house, I would strongly suggest it should be rebuilt. It is so full of ants and many of the beams are so rotten that it will take a large sum to repair it.

Hospital without a Doctor: March 16th (Letter 10) If Dr Galt does not return may we have a Dr. We have a hospital and appliances but no one to work them.

Chuki Persecution and crop failure: March 22th (Letter 11) There is much to discourage: the continued persecution depresses the people very much. Another cause why they are depressed is an account of the loss of their crops last year. For some months not a drop of rain fell. Some of the Christians have been on the verge of starvation. This makes the persecution all the more trying. I have understood something of the persecution.

Appeals: May (Letter 12a) *We have appealed to the magistrate again and again about the persecution in the Chuki district. While fully acknowledging our right to preach and teach, of the right of the people to believe and while promising much he has actually been able to do nothing.*

Appeal by Arthur to H.B.M. Consul: (Letter 12a) *When I visited Chuki last March things became so serious that we felt the consul must be appealed to. I have therefore laid the chief claim on the violation of passport. (Letter 12b) Dear Sir, In consequence of certain events which have taken place in this neighbourhood, it becomes my duty to write to you to inform you of the same, and to ask your help. There are now Christians in about 30 different places in the Chuki district. There has been almost incessant persecution and the Christians have suffered most particularly. The heathen, if they could do so safely would only be too glad to injure the foreign teachers, but know it would be dangerous to attempt a direct attack, so they have invented a method by which they attack us indirectly, a mode of attack which I may say we feel more than the direct attack which they fear to make.*

In May 1879 I visited our mission stations in the Chuki district. Because we stopped two nights in Dai-Kyn-ki (Great Valley) the heathen attacked some trees belonging to some of the Christians and while we held our evening service they entered one man's house and stole everything he possessed. Sept 16th I visited the Great Valley again. In consequence of this visit the heathen cut down 18 mulberry trees belonging to one of the Christians and stopped up a long established pathway thereby preventing another from tilling his ground. The heathen say if the foreigners come here we will destroy your property. In becoming a Christian you become a foreigner, if we destroy your crops we really destroy foreign crops etc. Last November when I spent two nights at the Great Valley with Mrs Elwin a large body of heathen went out in the night and destroyed more than 165 mulberry and other trees, they also destroyed crops of Indian corn, turnips, potatoes, beans, etc. I had proposed to the Christians that I should stay away but they would not hear of this. In the beginning of March this year I paid with Mr Sedgwick the usual quarterly visit to the mission station in the Chuki district. While we slept at the Great Valley a body of the heathen went out and cut down more than 400 trees belonging to the Christians under whose roof we lodged. What are we to do under these circumstances? The heathen openly defy the law and my passport is rendered useless. Is the treaty respected or not? The people from small beginnings have got bolder and bolder. Against a few dollars would have covered the damage before but now it would take a large sum to replace the many trees destroyed. The 165 trees destroyed in November and the 400 trees destroyed in March. Having profited with impunity who can tell what they will do when next we visit the district? In this communication I have purposely refrained from mentioning the serious areas which the Christians have suffered in other ways. The heathen finding they can set the Treaty at defiance are not slow to take advantage of it. I doubt whether there is a Christian in the district who has not had to suffer more or less from his heathen neighbours. I have only this week received a letter from San-ke entering into particulars of persecutions there. One man in that district has had no less than 270 trees cut down and destroyed simply because he would not go to the idolatrous lantern festival. With regard to ourselves it may be said "why do you visit these places when you know by doing so you will be sure to bring the Christians into trouble" and to this we can answer: "we visit these places because it is our duty to do so, we visit these places because the Christians constantly urge us to do so that they may receive instruction, we visit these places because the treaty gives us a right to travel and teach anywhere in the Chinese Empire.

A petition has been presented to the local magistrate who fully acknowledges our treaty right to visit and preach anywhere in the Chuki district. He said the people had full liberty to believe in the doctrine and join the Christian religion. He said also it was his duty to see that the treaty was carried out and that he was determined to see that the Christians suffered no loss. But months have passed, nothing has been done and the heathen get bolder and bolder. We have therefore now but one recourse left and that is to appeal to you Sir as the H.M.B. Consul in charge of this district and ask you to take such measures as may seem the most advisable to give us relief.

We do not bring before you individual cases of persecution. We do not ask you to interfere in cases which might bring to you notice of those who have been beaten, or have had everything stolen or whose houses have been entered at night and everything forcibly taken away, we do not speak of those whose lives have been threatened or who have been dragged to temples to worship the idols, or whose money has been taken to support idolatrous ceremonies or whose children have been taken out of schools and deprived of educational advantages. We have always told applicants for baptism that they will be sure to suffer loss in this world. The very fact that they join the religion of the foreigners will be sure to bring upon them scorn. What we ask for is that our right to visit those suffering may not be interfered with, that we may be able to travel without carrying misery and desolation into the places through which we pass. Apologizing for writing at such length and praying you to give this communication kind attention. I remain dear Sir your obedient servant, Arthur Elwin

Private reply from Consul: (Letter 12a) *In a private letter the Consul says “much as I am a Christian and a Gentleman, sympathise with your difficulties on mission to the heathen, I cannot as Consul on my own offer you much assistance. Not only is the wording of articles Yiii.ix-xyiii very plain, but the instructions of the foreign office and of the Minister at Peking is more distinct. The best I can do is to persuade the Factor here, with whom I happen to be on very friendly terms to develop a private remonstrance to the magistrate at Chuki, who by your account of him seems to be an old man, to understand his duty”.*

Work goes on despite the persecution: (Letter 12a) *The matter seems determined to put a stop to the spread of Christianity, but in spite of every obstacle the work goes on, though almost entirely in new places. Last week I saw an enquirer from a place called Fro-wu-to wang*, 13 miles from our mission station at San-tu. How are we to superintend this wonderful work. This man lives no less than 128 Li or 43 English miles from Wang-Kao-wu another station in the same district. The only means of communication being the sedan chair or on foot. (*Unidentified).*

Official reply from Consul to Arthur: **c.May 1880** (Letter 13) *Sir, I reply to your letter of 28th, complaining of certain annoyances practiced and their relation and neighbours in the lately converted Chinese in the district of Chuki. I have to inform you that the Tao-Kai at this Port has promised me not only to use his influence over this magistrate of Chuki, which was all that I judged the circumstances as detailed by you justified me in asking him, but also to instruct the Prefect of Shao-hying to take steps for the discovery of the originators of the acts complained of and to adopt such measures as are under the treaty for the protection of Native Chinese.*

Arthur's views on Consuls Letter: **May 12th 1880** (Letter 13) *I think the Consul's letter remarkable. If you will look at my letter to the Consul you will see what the consul calls certain annoyances practiced on their neighbours and friends. A “private remonstrance” being all that was necessary. So much for the Christian consul. The heathen magistrate on the contrary talks of treaty rights of Native*

Christians and is willing of his own accord to write to the Perfect of Shao-hying to look into matters and to protect the Christians. Surely we ought to thank God for this. We must remember that the consul is not altogether a free agent, he must obey the orders of his superiors at Peking and in England, so we must not be too hard upon him. I must say I rather anxious of news from the Great Valley. The forces arrayed against the Christians are formidable. What an unspeakable comfort it is to have the matters in our heavenly father's hands. Therefore I will not fear the effect of these proceedings must be to encourage the heathen against the foreigners, but we have been protected hither to and why should we doubt for the future.

Mugged: May 12th 1880 (Letter 13) Mr Wiles of the C.J.Mission is now beneath this roof. He was fell upon by four men armed with knives and stones and nearly killed. They knocked him down and jumped on him, and having torn open his clothes held a knife on his bare breast and another on his throat while they took everything he had with him. He was carried covered with blood into the Mandarin's presence in the middle of the night. He was attacked at two O'clock in the day in the hills a long way from here. I have written to the Consul at Ningpo and to the Chinese authorities both here and where the crime happened. The Mandarin who saw Mr Wiles has backed out of the affair because Mr Wiles was attacked about 5 minutes after leaving his district, some other Mandarin must therefore look after the matter. As we have no Dr here we intend to put Mr Wiles on a boat this afternoon and send him at once to Shanghai. The Shanghai boats are very comfortable.

Indifference to Persecution: Chuki: June 4th 1880 (Letter 14) I am staying a night in our Interior station in this city. I am with Mr Sedgwick on my way to visit our Mission Stations in the Chuki district. I am sorry to say although I was able to write to you a more hopeful letter now I find nothing has been done up to date here. I hear from the Great Valley the Mandarin does not seem to have attempted anything. All know that the Consul is indifferent and that they do not feel inclined to do anything.

No Meat: June 4th 1880 (Letter 14) In the Foochow district extra expenses are allowed by the CMS to Missionaries. I write expectantly now to ask headquarters the same privilege here. Of course the application refers to food only. A journey to the district causes no little damage to clothes and generally destroys a pair of boots. This must be expected if the missionary serves the Soc, with expenses of sedan chairs and we do not complain. What I ask is that the extra expenses of tinned meat etc may be allowed. This weather meat will not keep two days and no meat can be bought in the Chuki district. The Chinese here live on food of the poorest kind and I suppose never see meat. I would suggest that tinned meat might be sent from England or that it should be left each mission or missionary to purchase what is necessary as the circumstances as the case requires. Of course a giver might be put to such expense.

Differences between Ningpo and Hangchow: Oct 20, 1880 (Letter 16) We have very little to do with our friends at Ningpo: the missions are really quite separate. We speak a different language, use different books, and use a different term for God. While using Shin for the general name God or Gods we always use Shang for the Imperial being. Also it takes four days to get to Ningpo, a hindrance to intercourse. With regard to language we have four defined dialects: Ningpo, Shao-shying, Hangchow and Chuki. A Chinese man from Hangchow cannot be understood at Chuki. We try to speak a few Chuki words but it is very difficult. The Chuki dialect is acknowledged to be the hardest in the Chuki province. How are we to meet in a Provincial Council when we cannot understand one another's dialects.

Democracy: (Letter 16) *I issued two months before our last meeting most minute directions about the elections of the representatives. At the time appointed they came to Hangchow duly elected. However there had been no elections but the eldest leaders had come to the council as a matter of course. It seems altogether opposed to their Chinese ideas to elect people to a conference. An old man is sure to be the one sent.*

Chinese and Money: (Letter 16) *I handed over the collection of our church money to our elders and catechist, the senior catechist to act as treasurer and pay the money over to me once a month. Before that the money had been paid me direct causing me endless trouble. The contribution soon began to fall off. The most educated man in our church said to me one day "how is the church fund going on". I answered not very well. He said of course not and never will as it is in the hands of the Chinese. You must receive the money yourself if you want the fund to prosper ... do you think when I paid my contribution the other day I would have paid it to a Native. No I paid it to Mr Sedgwick to give to you". I ask you is this not disturbing and when can the native church prosper. Our catechist is a sensible man for a Chinaman and I believe generally respected, but I believe what the gentleman said has a good deal of truth in it.*

Whats in it for us? (Letter 16) *At the beginning of the Chuki work some of the people got into their heads that they would be paid for their service rendered. It will take a long time to get this idea out of their heads again. Some of them also think or rather thought that if there was any persecution they could at once run off to the foreign missionaries in Hangchow and live on him (or this society) for an indefinite time. No wonder the heathen say it is a foreign church. We often have to harden our hearts when dealing with these people, but we know a little firmness now will save endless trouble hereafter. It is extraordinary what a universal impression there is that we pay all those who become Christians. There are few enquirers at present, persecution seems to have checked the work for a time. The heathen do what they like and there is no redress.*

Chapter 13. 1881: DEATH OF BERTHA

There is only one entry in Mary's small red-covered notebook for this period:

Hangchow: January 20th *We went to Mr Sedgwick's to the prayer-meeting. It was a fine day, with hot sun. I & children have coughs, & Arthur a bad head-ache. I am busy writing mail letters.*

Bertha's death: There is a black-bordered letter from Mary Elwin to her mother, Elizabeth Jacob:

Hangchow, 3rd March 1881

My darling Mother

When last I wrote our little love had just been taken from us & we were going to have the funeral on the very day on which the letters left. As several of the Chinese had expressed a wish for it, we had a preliminary service in our chapel here at 2 o'clock, & the little coffin was closed just before. It is just the season when hardly any flowers are to be got, but we had a few double narcissus & Mr Sedgwick brought some & Mrs Stewart kindly sent me two white japonicas, so we laid these & one or two cornelia buds on the coffin & it was carried into the chapel. Mr Sedgwick read a chapter (at least got Sz the catechist to do so) & preached extempore & we sang a hymn & he gave an address, after which we started for the grave. The coffin was carried in my sedan chair & then I followed in another then came Rosy & Willy, Ellen, Mr & Mrs Wills & Mr & Mrs Leaman; Arthur & Mr Sedgwick walked in front; as it was

raining fast I was afraid to take the little children, but Rosy. It was a long ride, but at last we reached the place. It is a very quiet spot, with very few cottages near. Mr Sedgwick read the service. As we got near the grave, Mr & Mrs Stuart, Miss Kirkland, & Mr & Mrs Sydenstricker joined us, so all the foreigners then

present in Hangchow were at the funeral: we stayed to see the clods of the valley heaped over that white little coffin & then returned.



As you may imagine I miss that specially sweet pet all the day long & wake at night with a sigh thinking she can no more sleep in her little cot at the foot of our bed as she always did. But I cannot write more about her now. Perhaps some time hence I shall be able to write more about her with fewer tears.

A day or two after the funeral Rosy began with bad sore throat & high fever; a panic struck me lest it should be scarlet fever, but it turned out to be quinsy. She had high fever for two days, & then her throat has been very bad, but, she is almost well now.

The last letter I received from you is dated 30th December & I received it on February 13th & acknowledged it in my last. I hope no letter of yours has been lost, for several mail letters have arrived lately, but none from you. I was glad however to get a note from Aunt Fanny enclosing a letter from Mrs Moller, in which she mentions you as being quite well.

We are having very wet weather now, but rain is very acceptable & we are thankful for it. We hear that no wheat had been sown in the Chu-chi district on account of the long drought.

You will, I am sure, be grieved to hear that poor Mrs Williams at Chinkiang has lost her only child, William Henry, aged 3 years. He died on the 19th February, 3 days after our little weenie. The notice appears just below ours in the Temperance Union. What a loss is hers! Ten times worse than ours!

4th March

The letters must go today so I must bring this to a close.

The Tuesday before last was to have been the Association meeting & it was my turn to read the translation; & all the time of sweet baby's illness I had to work at that between whiles & much wished I had not engaged to do it.

However, a week after Baby's death of course I could not read, so the meeting has been put off till next Tuesday week the 15th.

The meeting was to have been at the Leaman's, a sort of farewell, meeting as they are going away next week to Nan-king: since they could not have the Association, they invited all the missionaries to an evening party at their house last Tuesday: but only Ellen went from this house.

The next Association meeting is to be held here.

Mr Wills has been very unwell lately, having constant fits; he gets red & blue in the face, sometimes nearly black, when the fits come on, his frame becomes rigid & his fist clenched; I am sure his heart is affected, & I cannot think how Mrs Wills can think so lightly of them. They are in a great way now because Mr Hudson Taylor has ordered them to pack up all their things & go to Shanghai to meet him. I believe he has taken this step owing to a letter Arthur wrote to him about Mr Wills, as he thought Mr H.T. ought to know what a serious state Mr Wills was in.

We have good accounts of Mrs Randle & her babe. Perhaps they may stay with us again on their way back. We had very kind letters of sympathy from Bishop & Mrs Moule. As their children have been some time convalescent, I suppose they will soon be up here now.

We sent home an order last week for things, though our last order has not yet arrived. I have not thought of anything special for you to get for me. I asked you before to get me some diaper, but since then I have bought two pieces from Mrs Wills. However perhaps you had better send me one piece. You need not trouble to send me any more vases, for lately I have had the opportunity of buying some.

By the bye did I acknowledge the stays which arrived while dear Baby was ill? They fit me well, but are not exactly what I expected them to be from the advertisement. Perhaps I can alter them to suit.

Not long ago I measured the children & will send you their heights; Arty has grown most during the year: Rosa: 4ft 3 ½, William: 3ft 11 ¾, Ernest: 3ft 6 ¾, Arthur: 3ft 2 ¾.

Our sweet weenie Bertha was measured only in her coffin this year & was just 3 ft then. I enclose a letter for you from Edie: she has written it all herself, though of course with some superintendence. She was very much pleased with your letter to her. Arty can read a good many little words now, & has learnt 'The little fish' & 'Let dogs delight'. He looks very well and rosy. I wonder how Annie has done at the examination.

With much love to your dear self Annie, Frank, Ellie, Lucy, Aunts & all the chicks, believe me ever your loving daughter Mary Elwin.

P.S. A mail just arrived and a letter from you for which many thanks. I congratulate Annie on having passed. Did I tell you those night flannels you sent for Arty fit him exactly & he looks so bonny in them. Thank, you much for them & the vests.

Chapter 14. 1882 A YEAR IN CHINA: 2nd TRIP

Arthur's complete Letts diary for 1882 survives. On the first page is a list of their birthdays - Arthur, Mary, and 8 children (including the two who died young), and Rowena Ruth added in very shaky writing.

January

By Canal from Hangchow from Shanghai: January 1 Sunday *I slept late last night at Deanery, guest of Mr Groves. I started for Hangchow at 9.p.m. on a boat heading up the Huangpu River. My head was very bad. 2*

Monday The river has strong tidal currents so we stopped at 3 a.m., and started again at 7.45 a.m. with a fair wind. We passed Chukin (Zhujiangzhen) at 2.30 p.m., and arrived at Kya-zun (Jiashan) at 7.30 p.m., stopping for the night at 7.45 p.m. It was raining fast. 3

Tuesday We started again at 3.30 a.m., passing Kya-hyin (Jiaying) at 9 a.m., in

drizzling rain, and passing Zeh-men at 9.30 p.m. We crossed the Pa (a portage: the boat was hauled over an earth embankment by windlass and bamboo cables) at 12 midnight, and stopped at 12.30. I promised the men 50 if home by tomorrow night. 4 **Wednesday** We started again at 5.50 a.m., and reached the landing for Hangchow at 5 p.m. In total we were travelling 50.15 hours moving, 68 hours altogether – just under 3 days.

Prayer week: 6 Friday *A week of prayers was held this week at Bishop Moule's (George E, Moule, who wrote the Notes on Chinese language tucked into the big diary).*

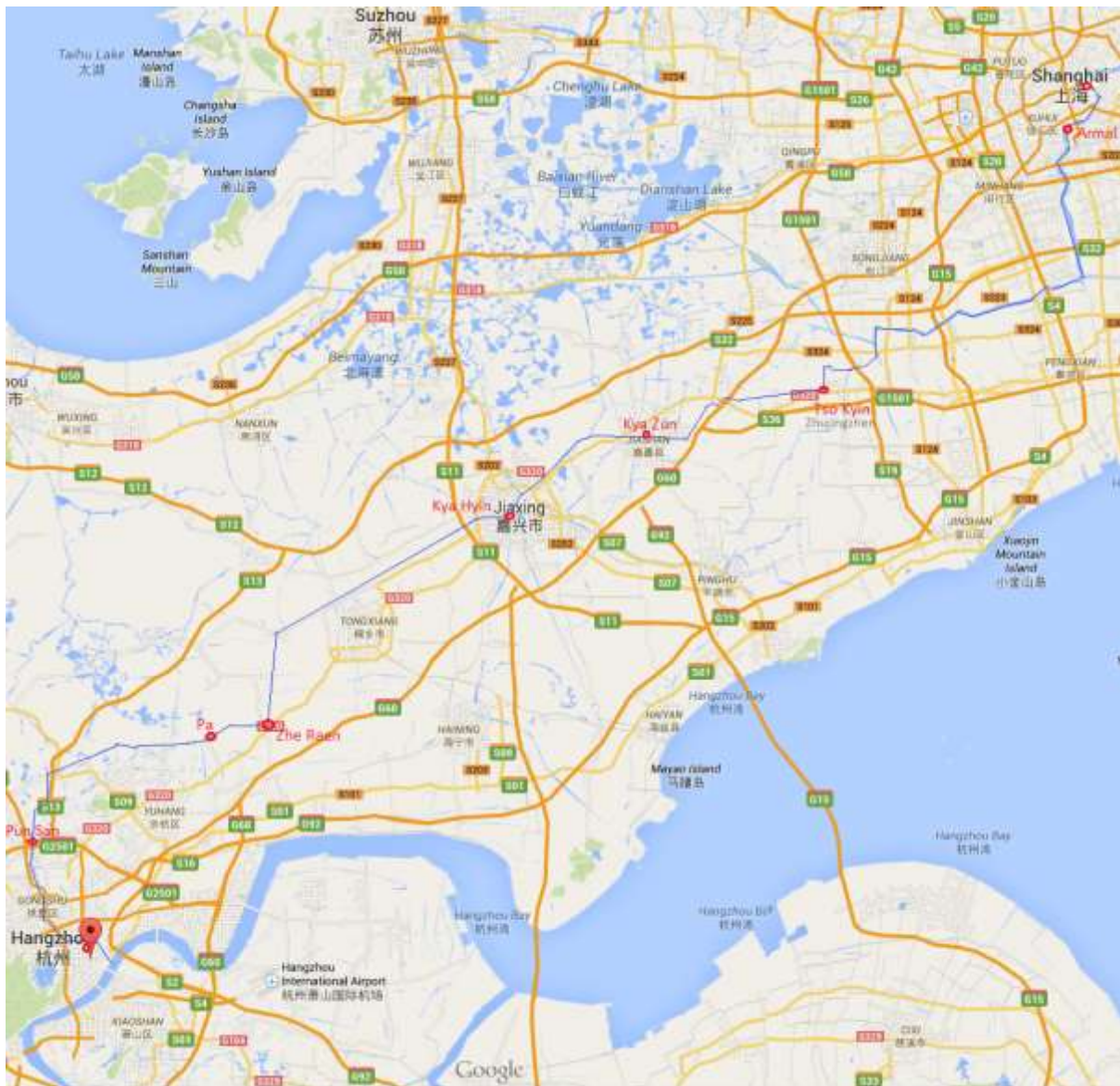
Chicken Pox: 10 Tuesday *Willie and Artie were both ill with chicken pox.*



CANAL SCENE NEAR SOOCHOW

W. A. Walker

Arthur travelled up the tidal Huangpu River from Shanghai, and then along smaller canals to Jiaxing, where he joined the Grand Canal. The Grand Canal runs from Beijing via Suzhou and Jiaxing to Hangzhou. The Huangpu River is tidal so the boat could only travel for 6 hours and then had to wait 6 hours before proceeding again for another 6 hours.



CHUKI or Tso-Kyi: Zhuji in modern Chinese

Arthur took on the responsibility for the Zhuji county to the SW of Hangchow. It is a rural area of lakes and mountains with an area slightly over 2000m² - in 2010 it has a population of over 1 million.

Countryside: George Moule describes the Chuki countryside in his book *a Half Century in China*:

The Chuki Countryside

HANGCHOW AND CHUKI 147

The hill-sides in spring-time, colourless in the gloom of night, are by day lit up with azaleas. Some of the hills are three thousand feet high, and covered to the top with the flowers of this shrub—scarlet, crimson, purple, pink, with occasional white blossoms, or great spikes of yellow—a sight so beautiful as to make it worth the while to run round the world to behold it. The cuckoo is singing, our own English bird; but its note to the Chuki people is both more promising and at the same time more deceptive than the song, without such words, which in sweet English fields makes the roving schoolboy stop and listen. *Tsoh-k'u, tsoh-k'u*, the Chinese interpret the call, 'Make my nest, make my nest'; a boast or promise addressed to the bunting or hedge-sparrow, 'Next year I will make my own nest.' Or perhaps the boast is addressed to the more credulous public, and refers to the present season, 'I made the nest; I made the nest.'

Again there resounds through the hills the incessant cry of a hill-bird, one of the cuckoo species, and this cry also to Chinese ears has two interpretations. *K'ong-k'ong-mah-ko*, 'Hide, hide the wheat-cakes!' cries one. *H'yiao-ts-t'ong-t'ong*, 'Dutiful son

148 HALF A CENTURY IN CHINA

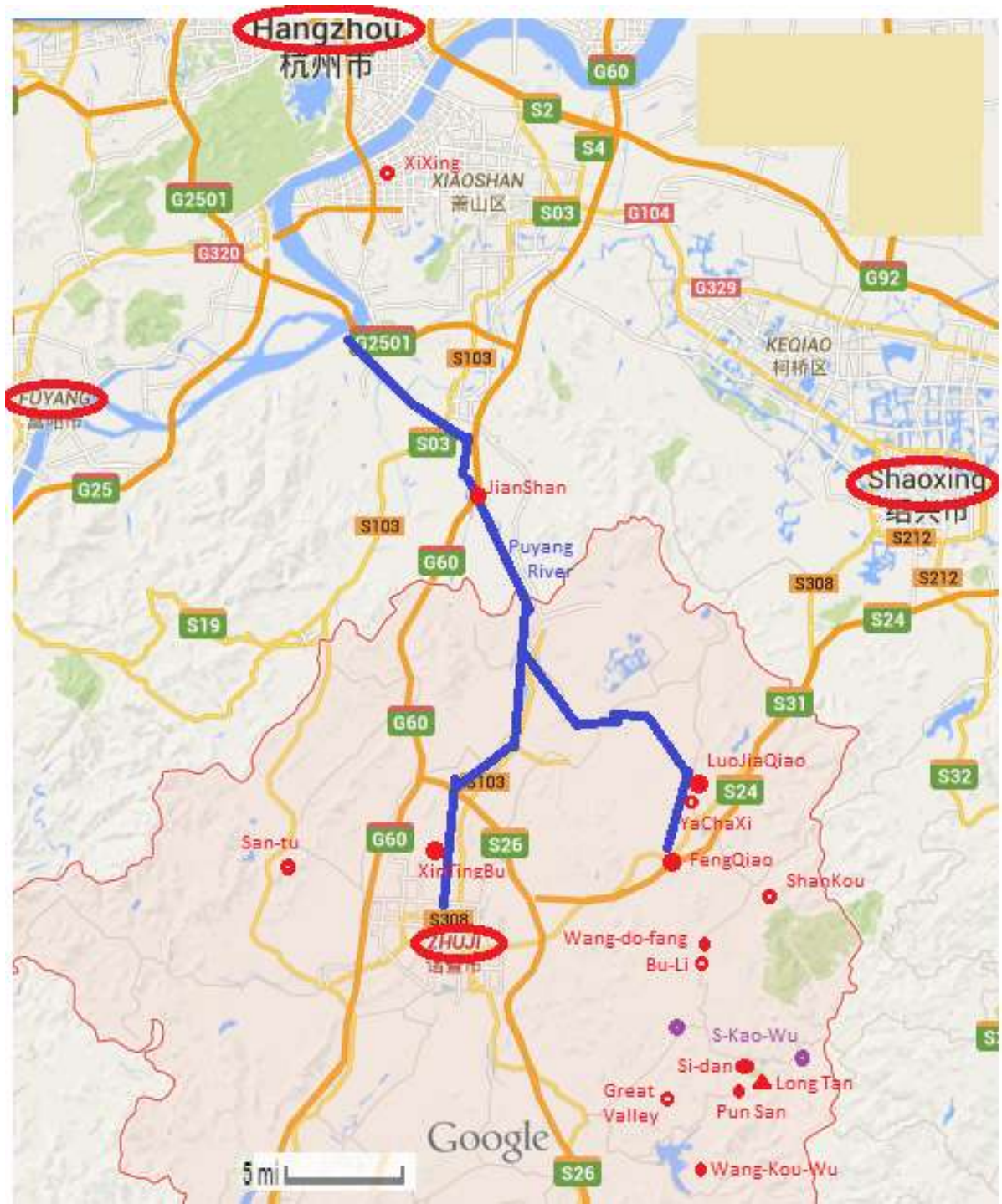
will hold you up,' cries another. Thus two pathetic and tragic stories of ancient days are blown about the hills. Both seem to make old China's vanishing life live on in these remote hills, though new China comes bustling through her cities and plains.

Once upon a time a poor down-trodden girl lived with her cruel mother-in-law, working hard and being half-starved. One day she was desperately hungry, and ventured to take two small newly-baked wheat cakes from the oven. She heard her mother-in-law's step approaching, and in terror stuffed them both into her mouth, hoping to hide her theft. But she was suffocated and died, and ever cries now with returning spring, 'Hide, hide the wheat-cakes!'

Long, long ago a dutiful son was mourning bitterly his mother's death, his father having died some years before. His mother was carried out for burial on the distant hill-side, and as the procession wound along the pathways, they had to cross a narrow stream. The bearers carrying the coffin stumbled; and the weeping son ran forward, and received the weight of the falling coffin on his own shoulder. He was crushed to death, and he cries now everywhere on the spring winds, 'Your loving, dutiful son will bear you up.' The musical calls of the hill-birds, which should sound notes of praise and gladness, seem to turn, as so often with us, to the wailing of the fifes and the roll of the muffled drum as the dead pass on to the grave.

Chuki development: Bishop Moule writes: *a native of Chuki named Chow converted to Christianity, and started to propagate this through his native district. His home was at Ta Chien-ch'i (Dajianxi in modern Chinese) or "Great Watersmeet," or, as we at first erroneously rendered it, "Great Valley," a mountain village some twenty miles beyond the city of Chuki, which is sixty miles from Hangchow on a branch of the Chientang River (Qiantang River). Chow's almost immediately invited my Brother and his assistants to visit his remote mountain home and before the year ended some twenty men and women were baptized either in Hangchow or at "Watersmeet." Persecution soon broke out and, especially by some of the younger Christians, were met with courage and patience. My Brother made repeated visits extending over many miles of the rough but beautiful country, preaching and holding services in several towns and villages, and renting, at last, a small mission house at the District City Chuki itself. When he, in his turn, left for his furlough in 1878, Chow, baptized by the name of Luke, was a paid catechist, and the register showed a hundred natives of Chuki as baptized Christians, a number greater than that gathered in Hangchow itself after twenty odd years. My Brother's place was taken by the Rev. Arthur Elwin, who entered zealously into his work, finding an especial interest in that part of it which lay in Chuki. My first episcopal visitation, under Mr Elwin's guidance in 1881, took me from villages north-west of the District City, by way of Chien-ch'i, to villages and market towns in the East and South).*

Travel to Chuki: to reach Chuki Arthur had to sail up the Chientang river and then up one of its 3 main tributaries, the Puyang River, which joins it at Linpu. The Puyang River is 150 kilometres long. The Puyang River tends to flood easily because its catchment area is quite large, the course of the river is winding, the river bed descends in narrow channels, and the flow runs up against the incoming tide of the Chiantang Estuary. The river has its headwaters in Pujiang County, a mountainous, scenic area in central Zhejiang, and runs through Zhuji. Among the scenic sites located along or near the river are Matoushan, which has the shape of a horse's head, Nanshan with many strange rock formations, Changshan, and Guanyenshan, where legend says Yu the Great (Yu (Xia dynasty ruler)) ordered the opening of a channel for the Puyang River.



1st Trip to Chuki (Chuki): 12 Thursday *The Bishop started for Chuki. 16 Monday* Arthur now sets out on a boat/walking tour, conducting baptism and confirmation services and preaching. I don't list the many services. *I started for Chuki at 11.30.* I took a boat up the Qiantang river, and then south along the Puyang river, and then south-east along the Fengqiao river. *A fine day. 17 Tuesday* *The water was very low but I got to Lo-ko-gyao (Luojiacuiocun), 2 li from Ya-tsa-kyi (Yachaxi). I walked south into mountainous country to Wang do-fang (Huangdafancun) in 4 hours. I met the Bishop who baptised a baby in the evening. 18 Wednesday* *I left Wang-do-fang at 10.30, and travelling for three hours, arriving at S-kao-wu nu at 1.30. 19 Thursday* *After holding a baptism and confirmation service, I started at 12.00 for Si-dan, arriving at 4 pm: I walked all the way. A very lovely day. 20 Friday* *It poured with rain in the morning. In the afternoon I went to Gysh-long (possibly Long Tan mountain) with the Bishop. In the evening I went for a walk with Tai & S-ko. 21 Saturday* *I left Si-dang about 10 a.m., and called at Pun-san (probably BanSan). It was a lovely walk, and I arrived at the Great Valley (Dajianxi) at 2. 23 Monday* *I left the Great Valley at 8.15, and arrived at Swangyao (Shuangqiao, just west of Zhuji) at 12.15. Then started again at 1.40, arriving at 4.30 at Sinding-bu (Xintingbucun, on the Puyang river, just north of Zhuji). The coolies went by the city (Zhuji) & arrived about 5. It had been a very lovely day. I started at 5 for home. 24 Tuesday* *I reached home at 1.15.*

Fire: 27 Friday *This morning at 2 a.m. there was a serious fire not far from our house. Sparks fell in showers on our premises. Mercifully we were preserved from harm.*

February

Money: 14 Tuesday *I went to the Bank to get money - \$810. 16 Thursday* *I paid Wu-sien sen \$70 towards the site for the Sanatorium. On 10 Friday March* *I paid Wu \$117, the remainder of the money for the Sanatorium.*

Trouble with Miss Marsh (their Governess): 18 Saturday Chinese New Year's Day *Miss Marsh went out riding with the Dr and they were late for the meeting. 20 Monday* *At the meeting of Hangchow Local Committee we decided to have a Girl's School at Hangchow. 21 Tuesday* *I went to Ts-yun dsz Miao & the site of the Sanatorium - a most lovely day. Mr Fryer & Mr Sawney from Shanghai went with us, and Mr & Mrs Sedgwick, Mr & Mrs Main & Miss Smith went in addition to our own party. A very lovely day. 22 Wednesday* *Mary spoke to Mrs Main about Miss Marsh riding, but Miss Marsh still went riding with the Dr in the Avenue. 24 Friday* *I went to city to buy cloth etc with Mary & Miss Marsh. 25 Saturday* *The Dr asked Miss Marsh to ride but she refused. He took her out after the prayer meeting in the street.*

(Southern Song Dynasty's Imperial Avenue, Heaven Street or Grand Street, and now known as Zhongshan Road, runs from North to South, and served as the main axis of ancient Hangchow).

March

1 Wednesday *Miss Marsh went out riding with the Dr in the pouring rain. 3 Friday* *The Bishop advised Dr Main not to ride out with Miss Marsh unless accompanied by another lady. 6 Monday* *I called on Dr Main to speak about the riding, but he would not listen. 7 Tuesday* *Miss Marsh wrote to the Bishop 8 Wednesday* *Miss Marsh went to the Houston's to dinner & Dr's to tea. The Dr is still of the same mind. 9 Thursday* *Mary called on Mrs Main but had no better success than I had with the Dr on the Monday.*

This photo may show Miss Marsh sitting far left next to Mary. Dr Main is sitting at front right, Arthur and Rev Moule are in the back row:



Dr David Duncan Main and his wife Nightingale Smith arrived in Hangchow in 1881, to take over the small CMS hospital founded by Dr Meadows in 1869. During their 45 years in Hangzhou they establishment thirty medical and welfare institutions and trained many Chinese medical staff. In 1901 the Chinese Emperor conferred upon him the rank of a Mandarin of the Fifth Class.

Walks: 10 Friday We went for a walk on the wall in afternoon with Mrs Moule. ***13 Monday*** Mary, myself & children, Miss Marsh, the 2 Miss Moules, & Chrys went to the top of the city hill & bank.



2nd Trip to Chuki: 14 Tuesday I started for Chuki with Nash at 2, heading west up the Qiantang river and then south up the Puyang river. There was a strong head wind. **15 Wednesday** I changed boats at Man-pu (Wanpucun) and reached Sin ding bu (Xintingbucun) at 1.30 pm, then (walked to) San-tu in 1 hour 40 minutes, and rested by the way for 30 minutes. **16 Thursday** I had a very hot tiring walk to Chuki. **17 Friday** I started for the Great Valley 10 a.m., stopping for 50 min at Song-gyao (Shuangqiao). I stopped by the way for 50 minutes, and arrived at the Great Valley at 6 p.m. **18 Saturday** I asked the old man to lower the rent (for the church). I started for Si-dan after dinner. I called at Pun San and saw a poor woman still in bed suffering from blows received when her daughter was carried off (was this because she was a Christian?). I saw the trees that the heathen had cut down on Da-foh's ground. I arrived at Si-dan at 6, very tired. **20 Monday** It was raining hard so I did not start for S-Kao w u until 1.15, reaching it at 5.15. There was heavy rain at the end, but it was fairly fine altogether. **21 Tuesday** I did not get to bed until 5 a.m. I saw an old man put in his coffin. I started for Wang-do-fang at 12. **22 Wednesday** I started for Shao-hying (Shaoxing) at 9.45 a.m., arriving at the Valentines at 9 p.m. I stopped about 1 hour 30 minutes at Fong-gyao, (Fengquio) and then it took 2 hours to Gong-gyao (Unidentified). I stopped 1.30 minutes. 5.45 to Se-kong (Unidentified), and then 2 hours to Shao-hying (Shaoxing). A lovely day. **23 Thursday** I went for a walk with Valentine alone in morning, and called on the Meadows. At about 10 p.m. I got into a fast (express) boat to return home. **24 Friday** I arrived at XiXing at 8 am, and was at our House at 10.30.

Walks: 27 Monday I went to the Bank and to the city Hill. **29 Wednesday** Dr & Mrs Main came to dinner. After dinner we went round the inner lakes. Miss Marsh rode Mr Houston's horse.

JOURNEYS BY LAND AND BY WATER

Express Boats

The smaller market-boats for passenger-traffic, and the larger black-tilt boats both for passengers and for cargo, crowd up the river with every tide, and come down, sometimes a fleet of them, with the ebb. Each boat is provided with protuberant red eyes and white eyeballs,

The express-boats of this part of China, called by foreigners 'snake-boats' on account of their wriggling motion, and by the Chinese 'foot-propelled boats,' draw very little water, and can run up the rivers against the tide by creeping inshore, or can penetrate into the narrower creeks and canals where larger craft would be stranded. The one long scull is seized and worked by the boatman's two bare feet. He sits on a narrow plank at the stern, with an upright board for him to lean against, and a small paddle under his arm by which he can steer and steady the boat. Then gathering up his legs he drives the oar through the water with a strong stroke and feather, the boat travelling at nearly double the pace of ordinary boats. The passenger must be content day and night to lie down flat, or to sit on the boat's floor with his back propped against his roll of bedding. The tilt drawn over him as a protection against rain or the blazing sun is too low to allow of his sitting up in a chair, and if he stands up the boat will capsize.



April

Party: 10 Monday *We invited the Foreigners in Hangchow, and gave away presents on the hill. We gave over 80 presents to the 32 foreigners present, and sent off a fire balloon, which descended in Roman Catholic compound. It was a very hot and very pleasant day.*

Poems: 11 Tuesday *At the Association meeting Mary read a translation of Poems of the Han Dynasty.*

Ts-yuin dong & Black

Rock Peak: 12

Wednesday *The whole family went to Ts-yuin dong (Ziyundong or Rosy Cloud Cave) & Black Rock Peak. Miss Marsh rode on Mr Houston's horse.*

North of the West Lake, on a hill called Qixia Shan or Rosy Cloud Hill are three caves. To the North is Jinjudong or Water Music Cave, 60 meters deep, with a meandering stream making a musical gurgling sound as it passes by the cave entrance. Further south is Ziyundong or Rosy Cloud Cave named after the reddish colour of the rocks. At the

entrance stand the most exquisite stone carvings of the Goddess of Mercy and Mahasthamaprapta, and inside the cave walls are carved with expressive sculptures dating back into the Five Dynasties Period. The third cave, Xixiadong or Stone House Cave is a huge cave with a single chamber, big enough for about 100 people. To the south west of the caves is the Black Rock Peak, a 125 meters high hill, located just north of the Quyuan Fenghe gardens, on the north bank of the West Lake. It is made up of huge black rocks, from which there is a panoramic view of West Lake.



Trip to Shanghai: 17

Monday I went to the bank in the morning to fetch \$823, half for Bishop. **18 Tuesday** We left Hangchow at 5.15 p.m. heading for Shanghai on the canals, and stopped for the night at Pun-san at 9.15 p.m. We hired two small boats to Shanghai for \$14, for Mary, myself, Miss Marsh, 5 children & three servants. **19**

Wednesday We started at 3.30 a.m., in the rain. We left the Pa at 12

noon, and passed Zeh-men at 2 p.m. We stopped for the night at 7.30 p.m. It had rained all day. **20**

Thursday We started at 2.15 a.m., on a fine morning. We arrived at Kya-hyin (Jiaying) at 8.45 a.m., and left at 9.45 a.m., arriving at Kya-zun (Jiashun) at 1.30 p.m. We passed Chukin (Zhujingzhen) at 8.45 p.m., and had fair winds. **21 Friday** We stopped at 1 a.m. to wait for the falling tide. When we started again at 6.15 a.m. there was a strong head wind. We stopped below Armal (Unidentified, near Shanghai) around midday, and then started at 4.00. We finally arrived at the Bund (in Shanghai) at 5.30. In total the travelling time was approximately 49 hours taking 3 days.

Shanghai: Entertainments: 22 Saturday We went to Public Gardens, and saw the band playing.



THE BUND, SHANGHAI



24 Monday We went to see the athletic sports in the afternoon. **25 Tuesday** Had tea at the Wills. Lunch at the Buchanan's at 12.30. **27 Thursday** We spent the day at the arsenal.

Shanghai: Transport and Tennis: 28 Friday I went for ride on horse to see the Furnham's. Mary & the children went in a Brougham & Miss Marsh came also on horseback.



29 Saturday We played Lawn Tennis in afternoon with the Buchanan's.

May

1 Monday We played Lawn Tennis in afternoon.

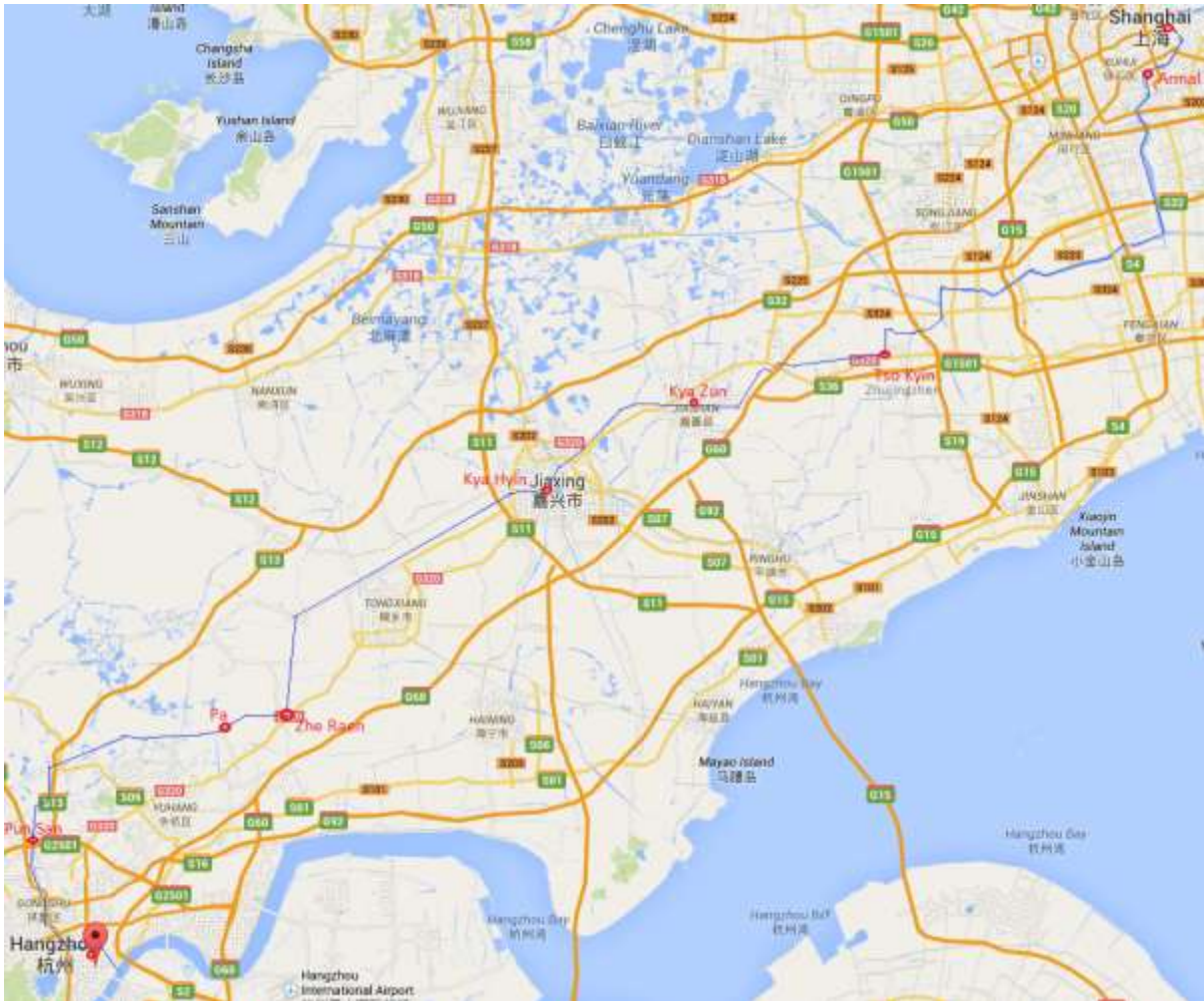
2 Tuesday I rode to Jesfield, with Mary & Miss Marsh riding also. The children came in a Brougham.

3 Wednesday We played Lawn Tennis in afternoon among ourselves.

6 Saturday Played Lawn Tennis in the afternoon.

Buying a horse: 8 Monday We prepared to leave. I bought a horse for \$25, a Ladies saddle for \$25, and a Gentleman's saddle with bits etc for \$25. I had to pay \$12 for taking the horse to Hangchow.

Canal from Shanghai to Hangchow: 9 Tuesday We left the bund at 6 p.m., travelling up the Huangpu River, and stopped for the night at 8 p.m. We had to wait 6 hours for the tide to change. **10 Wednesday** We started at 3 a.m., with the rising tide and stopped for the tide again, after 7.15 hours at 10.15 a.m. We started again (after a 6 hour wait for the tide) at 4.15 p.m., and stopped for the night at 10.15 p.m. **11 Thursday** We started at 4.30 a.m., and left Kya-zun (Jiashun) at 11 a.m. We arrived at Kya-hyin (Jiaying) at 3.30 p.m., where the canal joins the Grand Canal, and stopped at 9.45 p.m. for the night. **12 Friday** We started at 2 a.m., were at Zeh-men at 8.30 a.m., crossed the Pa at 11 a.m., and stopped for the night at 8.45 p.m. **13 Saturday** We started at 3 a.m., and arrived at Hangchow at 8.30 a.m. A total travelling time of 56.45 hours, taking 3 ½ days.



Walking: 16 Tuesday I walked to the Sanatorium with Bishop Moule. **17 Wednesday** I went with Mary and the children to Lakes.

The horse: 21 Sunday The horse arrived in afternoon from Shanghai in good condition. **24 Wednesday** Went to the Sands, and Mary & Miss Marsh rode on the horse.

Mrs Main gives birth: 31 Wednesday Mary assisted at the birth of Dr Main's son, born at 7 a.m. We went to Lake in afternoon. Miss Marsh rode.

June

2 Friday I went with Mary & Miss Marsh to buy Fans. **5 Monday** I went to the Sanatorium to fix the position of the house. **7 Wednesday** Mrs Main was not so well. Mary went to her till 12, and then I took Miss Marsh to finish the night there.

3rd trip to Chuki: 8 Thursday I started at 3 for Chuki with Sedgwick. There were fine winds We left the bank at 4.30, and reached Dande at 6.30, in pouring rain. **9 Friday** We arrived at Sing-ding-bu (Xintingbucun) at 10 a.m., and then arrived at Chuki by boat, much delay, at 4 p.m. It was raining hard, and was too wet to go to San-tu. **10 Saturday** It was raining all day and we could not go out. The water was very high. **12 Monday** A most lovely day. We had a beautiful walk to the Great valley. We had difficulty in getting chairs so took from 9 a.m. till 7.p.m. on the way. **13 Tuesday** It was pouring with rain, so we decided not to go to Si-Dan. **14 Wednesday** We started at 9.30 for S-Kao-u. It was very hot. We reached S-Kao-u at 5. **15 Thursday** Left at 10 for Buli-u (Puliwucun). I walked slowly as it was very hot. I arrived at Wang-do fang (Huangdafancun) at 4, and dined. **16 Friday** I started for Ya-tsa-kyi (Yachaxi) at 10.30, and arrived at 3. I left in a boat at 4, heading down the Fengquio river, with a strong headwind & pouring rain. **17 Saturday** There were only 4 boatmen instead of 14, so I did not reach home until 1 p.m. **19 Monday** I went to the meeting of Local Committee to consult about Chuki matters. We decided to write to the Mandarin.

Bank: 20 Tuesday I went to the Bank and got \$675.

House pulled down: 22 Thursday I went to the Benlilin house, which was half pulled down.

New School: 23 Friday I spent much time in laying out the site for the school. It poured with rain in the afternoon. **31 Monday July** The framework of the New school was erected.

July

Illness and trips to lakes: 4 Tuesday I went for a ride with Mary in the Avenue, borrowing the Dr's horse. **8 Saturday** Miss Marsh went to stay with the Main's for a week, returning on **18 Tuesday**. **9 Sunday** I had a severe attack of diarrhoea in the morning, and did not get up until 1. **10 Monday** I was better, in afternoon and went with Mary & children to the Lakes. **19 Wednesday** Miss Murray arrived from Shanghai to spend time with us. **20 Thursday** I went with Miss Marsh to Sihying (XiXing) to see her into her boat for Shao-hying (Shaoxing). It poured with rain. I started at 5.30, and got back about one. **27 Thursday** I went on the Lake for an hour Mary, the children and Miss Murray. **30 Sunday** I was very unwell, (boils etc).

August

Trip to Si-hying (XiXing): 1 Tuesday I started for Si-hying with Miss Murray. It was raining hard, and windy, and so there was no boat, and we had to return. **2 Wednesday** We started for Si-hying, but were stopped by the bore*. We did not get across the river until past 4. There were no large boats so engaged 2 foot boats to Shaohy (probably Shaoxing). **3 Thursday** We reached Shaohy at 2 a.m., and waited outside, arriving at 6 a.m. I found all well. It rained all day. **4 Friday** I went to the Quarries. The boat left at 6. We walked to the Gate. We had a pleasant trip but the boat rocked too much. **5 Saturday** Owing to a head wind & the tide we did not reach Si-hying until 1, and did not reach home until nearly five. (*The **Hangchow Bore** "is sucked from the outer sea beyond Chusan and joined and strengthened by the wash of the Yang-tse. It is then forced through the funnel-shaped, narrow mouth of the Ts'ien-tang at Haining, thirty miles below Hangchow" and may be a wall of water 12 feet high. (A.E.Moule "New China & Old")).

Sanatorium: 11 Friday I went to the Sanatorium, and then again on **12th, 14th and 15th**, and **4th and 6th** September.

September

Emperor's palace: 4 Monday Mary & the rest met me at the back of the Emperor's palace.

Books: 26 Tuesday - 27 Wednesday The distribution of 10000 books commenced (on Tuesday), and was finished at daylight this morning (Wednesday). There were very few refusals.

Bore: 29 Friday I went with a party of Missionaries to see the bore. It passed at 2.10 p.m.



Tidal bore at the Qiantang River in Hangzhou

October

Beatings: 4th trip to Chuki: 3 Tuesday *In the afternoon I started with Sedgwick for Chuki, leaving Kyang-de* at 4.30 (*Unidentified). There were fair winds. 4 Wednesday* I travelled up the Puyang River and arrived at Sin-din-bu (Xintingbucun) at 11.30, and then walked to San-tu. I talked in the afternoon with the father of the enemy (anti-christians). **5 Thursday** I started for the city at 9.30. Sedgwick left for Hangchow at 2 p.m. At 5 Ah-iao arrived saying that his brother had been beaten & could not leave his bed. At 7 Van-ioh arrived having been beaten by the enemy (anti-christians). At 8 I started for Sin-ding bu arriving 9.20 (very fast). I hired a boat after a good deal of trouble for \$4.500 & started at 10.30 for Hangchow. **6 Friday** There was a headwind so I did not arrive until 5. I walked in from Soh-ho tah to the gate in 55 minutes, and then from the gate to home in 30 minutes. I consulted with Bishop Moule etc and decided to return tomorrow. This was a great surprise to the home folks. **7 Saturday** After a consultation in the morning, we wrote a Petition. Sedgwick refused to go with me, so I started alone about 5 from river. There was a very strong fair wind. **8 Sunday** I arrived at Sin-ding-bu at 11, and walked to Chuki city, arriving very tired. Gyi-kun & Gyi-yun handed in the petition to the Mandarin, and were promised an answer. **9 Monday** In the afternoon I walked to Swang-gyao (Shuangqiao) in 1 hour & 15 minutes, and back in 1 our & 10 minutes, the fastest time on record. Gyi-kun & Gyi-yun went again to the Mandarin & and found all was prepared for the runners to go to San-tu tomorrow. **10 Tuesday** The runners came & showed me their papers. All would be settled in 3 days. At 6 news came that the runners had returned. Gyi-yun, Gyi-kun, Gyui-moh and Van-ioh at once went to the Ya-men (i.e. the Mandarin's house). Van-ioh sao also arrived. The Mandarin showed his hatred of christianity & questioned Van-ioh. Afterwards Ao-kwe & their friends came and talked peace & settled matters. I left at 10.10 & left Sin-din-bu at 12.15 for home. **11 Wednesday** I passed Kyien-san (Jianshancun), the bridge of boats at 9.30 a.m., and was in Sin-p'u (Shangbucun) at one. I arrived about 8 p.m. The Gates were shut so I went in at water gate near Lo-a-men. I found all well.



Fengshan Water Gate (凤山水城门遗址) straddles the Zhonghe River. It is over 600 years old. It serves as a watch tower and flood-adjust water gate.

Death: 14 Saturday Mrs Houston died at one this morning. I spend all day until 3:30 preparing her coffin. **15 Sunday** Funeral service at Tien sur gyao. Poor Mr Houston.

Trip to Ningbo: The journey 110 mile from Hangchow to Ningbo took 2 ½ - 3 days. It involved crossing the Qiantang river and then travelling along the canals past Shaoxing, crossing the Cao'e river, and then joining the Yuyao river which flows through Yuyao to Ningbo.

16 Monday I started from Hangchow for Ningpo for a conference with Mary at 10.30 a.m. We crossed the Qiantang river, and then left Si-hying (XiXing) at 2 p.m. The Bishop was with us in another boat. Mrs Houston was buried in the morning but we could not wait. **17 Tuesday** After travelling approximately 50 miles in 20 hours by canal we reached the Ts'aungo (Cao'e) river at 10 a.m. We crossed several Pa at 1.30 p.m., travelling slowly. The Cao'e river has high banks to prevent flooding, and the canal boats have to be dragged from the Xiaocao canal from Shaoxing over the banks or Pa by ropes into the Cao'e river. They travel one mile along the river and then are dragged over a second PA into the Yuyao river which then runs another 60 miles to Ningbo, taking approximately another 30 hours. **18 Wednesday** We stopped for the tide at Yu-nao (Yuyao) at 4 a.m., and started again at 7 a.m. We stopped for 10 minutes at Dziang-ding (Zhangting) at 12 noon. We went by the Li kong (possibly a canal alongside the Yuyao) and crossed the pa into the river at 7 p.m. We arrived at Ningpo at 11 p.m.



23 Monday We started for Hangchow at 6.30 p.m., and 3 ½ hours later crossed the Pa at 10 p.m. **24 Tuesday** We arrived at Dziang-ding (Zhangting) 8 hours later at 6, and left at 7.30 a.m. After 4 ½ hours we passed Yu-nao (Yuyao) at 12 noon, and passed the first Pa at 2.30 p.m., arriving at the great Pa about 2.a.m. **25 Wednesday** We crossed the Pa at 6 p.m., and left the Cao'e river at 9.30 a.m. After 6 hours we arrived at Shao-hying (Shaoxing) at 3.30 p.m., and left Shao-hying at 7.45 p.m. **26 Thursday** The 50 miles to XiXing took approximately 13 ½ hours and we arrived at Sihying (XiXing) at 11.15 a.m. After crossing back over the Qiantang river we arrived home at 1.30 p.m.

November

Terms arranged: 6 Monday Ao-kwe came to arrange terms. We are to go next Wednesday week.

Visits: 6 Monday We visited the Sanatorium with 4 children & 2 Moules, and crossed the lake in a small boat. **8 Wednesday** I went out in the afternoon with Mary to the examination grounds. Miss Marsh came back from Main's.

5th trip to Chuki: 15 Wednesday I started with Sedgwick for Chuki. It was a good passage, with fair wind.

Tien-sur gyao: 20 Monday All went to Tien-sur gyao to call on the Sedgwicks.

December

Diphtheria: 4 Monday Dr declared Willie had diphtheria. Rosie & Willie went to Dr. Mains. **5 Tuesday** Artie went to the Judson's. I rode to Tien-sur-gyao to pay Mr Houston \$ 15.00 for his horse. **6 Wednesday** Willie was a little better. The Dr. comes 3 times every day. **7 Thursday** I went for ride with Miss Marsh to the Sanatorium. **8 Friday** I went to the bank to give in cheque for Tls 60. **9 Saturday** None of us could go to the meeting for fear of infection. **11 Monday** I went through all the Sanatorium accounts with Wu-sien-sen. **12 Tuesday** Rosie & Willie came back in the evening. **13 Wednesday** Artie came home in the morning. In the afternoon we went for a ride outside the city.

6th trip to Chuki: 15 Friday I started for Chuki at 3.30, and left Kyangde about 5. The Boat cost \$7.50 everything included. **16 Saturday** It was raining hard all night. With a fair wind I arrived at Sin-ding-bu (Xintingbucun) at 7 – the fastest passage on record. It cleared a little so I walked to Santu, arriving about 12. It was very cold all the afternoon. At 4 I went with Gyi-moh to call on Ah-ke at Tsin-san-de. Early to bed. **17 Sunday** The ground was covered with snow, and it snowed all day. **18 Monday** A most lovely day. Bright sunshine. I started for the city at 11.30 and arrived at 1.30. **19 Tuesday** I left the city at 10, and arrived at the Wang-do fan (Huangdafancun) at 5. **20 Wednesday** I started at 3, and passed Buliu (Puliwucun), arriving at Skao-u (Shangzhouwucun) at 5.30. **21 Thursday** I started at 10.30 direct from Fang gyao (Fengquio). I passed Li-le-ke, and called on Tsang to-pao. I arrived at the boat near Ya-tsa kyi (Yachaxi) at 4.30, and started at 5. **22 Friday** At one a.m. we were stopped by wind, but the wind settled. I arrived home at 3, riding from Dzah Ke.

Relaxing: 27 Wednesday I went out with the children to Lake.

Chapter 15. 1885-6 FURLOUGH IN ENGLAND

Mary's small red-covered diary continues:

Kew by train: Monday June 1st 1885 Rosy, Edie, & Charley Moule came, & Arty came home from Mrs Tombs' at 12, when we had dinner & started by the 1.15 train to Kew. Annie met us at the station. It was a lovely day & we greatly enjoyed the trip. Arthur was away in Dorset at Milton as part of a deputation.

A normal day: Tuesday 2nd June I had a letter from Arthur. I went to the Dentist's. I had dinner at 2. Mrs Wigram & Mrs Head called. Nurse had her evening out. Mother went away at 10 to attend H. Crawford's wedding & go to the Aunts'.

The Elwins stayed in England until 19th October 1886.



The family in Aug 1885: William, Edith, Rowena, Rev Arthur, Mary, RosaMary, Ernest, Arthur.

RosaMary, William, Edith and Arthur we left behind in England when Rev Arthur, Mary, and the two youngest children returned to China. This picture shows Artie, RosaMary, Edith and William.



Chapter 16. 3rd TRIP TO CHINA 1886-93: HANGCHOW 1887

February 1887

*(writing on **February 14th**) I am anxious to keep a diary if possible, tho' I have made attempts from time to time & failed. But I hope to be more successful this time. This is our third time of sojourn in China, & we reached Shanghai on the **10th December** of last year having left England on the **19th October** in the Glenavon.*

The nurse we brought out with us is still here, but hopes soon to return to England.

Ernie & Baby are with us.

Ernest Philip and Rowena c. 1886:



The missionaries now at Hangchow are: Mr & Mrs Horsburgh, Dr. & Mrs Main, & Mr & Mrs Coultas of our mission, Mr & Mrs Judson & Mr & Mrs Mills of the U.S.N.P.M. & Mr & Mrs Smart, Mrs Randolph, Miss Kirkland, Mr Painter & Mr Johnson of the U.S.S.P.M. & Mr & Mrs Mason of the U.S.B.M. The Stuarts intend going home this spring: Mr Stuart has been very ill ever since we returned.

The date of this group of missionaries is unclear. Arthur is 2nd from right on the back row and Mary is sitting in the wicker chair, next to Bishop Moule, centre.



Chu ki and illness: Arthur left me on **Wednesday 9th** to visit some villages in the Chu ki district, this being his second visit since we arrived at Hangchow on the **19th December** last. **15th Tuesday** Arthur returned home about 1 p.m. He was not at all well or strong & had had a bad attack of fever while away. Fine weather. **16th Wednesday** Arthur went to see Mr Main about his nose & tooth, a bad discharge from nose & tooth aching. **17th Thurs** I was not very well. I was very tired & had rheumatism all night.

Bed hanging: 19th Sat It was a dull day, but rather warmer than it has been. I bought cloth & stuff for bed-hanging.

Robbery: 20th Sun At night the Hospital was robbed of all Dr. Main's medical instruments worth \$1000.

Monkey show: 21st Mon *The children & nurse went to the Mains' about 2 p.m. to see the monkey and sheep perform and seemed to greatly enjoy it.*

A proposal: 22nd Tues *After breakfast Mr Mollman asked me whether I thought Nurse would make a good wife for a missionary. I laughed at the idea, but afterwards Arthur thought I ought to try & secure a good opportunity for Nurse, so had more conversation about her afterwards: but his mind is in a very see-saw state. It was raining fast, so I could not go outside city. 23rd Wed* *It was pouring rain nearly constant all day. Mr Mollman sleeps at Hospital but comes here to breakfast & wanders about for the other meals. 24th Thurs* *M. Mollman did not come to breakfast & we thought he was going to leave Hangchow, but to our surprise we met him at meeting, & he came here to tea. He talked a good deal about Nurse. 25th.* *Mr Mollman did not come to breakfast. In the afternoon as I was going to my girls' school, he met me on horseback & said he had come to say good-bye: he went on to our house to get some shoes he had left, & went up to nursery to see Nurse. Nurse & children came to school for me & we went for a walk & visited an idol temple, new & grand, Buddhist. When we got back I found Dr. & Mrs Main here, & just as I brought Mrs Main into the drawing room, Arthur came & called out to speak to Mr Mollman, who had returned to ask Nurse the important question. I was annoyed at his not having made up his mind before. He was in a great hurry, so I had to go up to the nursery, where Nurse was taking off the children's things, & send her to Mr Mollman, or rather take her to him to the drawingroom, after telling her very hurriedly what he wanted her for; then I had to go to the children, while Arthur entertained the Mains in dining room. After about 20 minutes or ½ an hour I went & interrupted the tete-a-tete, as I knew Nurse would not wish it prolonged, & then we had tea, the Mains having left meanwhile. After tea Mr Mollman wanted to speak to Nurse (Anna Stuttaford) again, but she refused to go again to him saying her mind was quite made up. He had to stay the night at our house. 26th* *Mr Mollman went away after breakfast & said good-bye; he asked to see Nurse & she came down shook hands with him on the stairs & went up again. To our surprise the man appeared again about 3 p.m.! He wanted to know whether Nurse had changed her mind! At last he actually & really started on his journey.*

Teaching: 28th Mon *I forgot to say Arthur has a number of Chu-ki young men come to read with him for a few weeks while field-work is slack. They arrived last week & I began to teach them Roman Characters. I taught Ernie as usual. In the afternoon I had a children's party, altogether with ours there were 11 children, only little Robby Stuart was absent. They played games, had tea at 4.45 & then Arthur showed the magic lantern, to which several adults came.*

March

1st Tues I gave Ernie lessons. **3rd Thurs** Ernie's lessons, & students as usual. **4th Fri** From 9 ¼ to 10 with Ernie: then students till 11, then to my boys school. After dinner & rest I went to The girls' school & then with Mrs Tai to visit.

Photographs: I sent Nurse & chicks to see Sydney Mills, but Mr & Mrs Mills & child were all out, so Ah-ming took them to some shops. I forgot to say yesterday Baby was looking at my photographs, which I keep in a leathern case, & she caught sight of a likeness of little Ivy, like the one she had at Hampstead on the nursery mantel-piece; so she exclaimed "Oh vere's (there's) my Ivy: I oosed to know vat Ivy in England. May I take it upstairs, Mama, & put it on my mantelpiece?"

Visit to Yah-ven: 5th Sat It was raining fast all day. I got nice letters from R. & E. **7th Mon** At last a fine day, tho' cloudy. In the afternoon we all went to Yah-ven & enjoyed the experience. **9th Wed** I taught Ernie & had students as usual, but could not get to my boys' school.

Shopping: 14th Lovely day. In the afternoon I went to great street with Nurse, children, & Ahming to buy silk embroidery, and also bought 4 silver bangles: Arthur did up a parcel of a few things with my mackintosh for Nurse to take to England with her for Freda & chicks. I also settled our account with Nurse. Such crowds of people stopped to see us buy! The children were the attraction.

Trip to Fuyang 15th Tues Arthur & Mr Coultas were going to Fuyang today together, (Fuyang is c.40km SW of Hangzhou up the Qiantang/Fuchun River) but almost at the last moment Mr Coultas wrote & said his wife had a sudden attack of pain in the night & he was afraid to leave her, so dear Arthur had to go alone except for Yu-tse. He left about 3.40: Mr Stuart called before he left. The chicks & Nurse went to Mrs Main's for tea, a farewell party to the Stuart children.

September

Sanatorium Sept 1st Thurs *For a long time I have not been able to keep any diary; my letter-writing absorbs all my leisure for writing, but I feel moved to make an entry tonight. We have been at the sanatorium for a month, having come here on the 3rd Aug. We are to return to the city, God willing, tomorrow. Mr & Mrs Horsburgh & their little girl, 2 years old, were here when we came & stayed on a fortnight, boarding with us; but the noise of the children was too much for Mrs Horsburgh who is a great invalid & expecting her confinement (birth) & they then moved into the city chiefly because Mrs Horsburgh had some severe attacks of fever. They have occupied our house ever since, but are moving back to the Bishop's today. We have had hot weather & very little rain indeed since we came, but yesterday came a sudden change in the weather. The sky became overcast, the wind rose & the thermometer went down nearly 20° degrees: we seem suddenly transported from summer into autumn, & are sitting with doors & windows tightly shut up, at least as tightly as very roughly made doors & windows, the latter with some panes broken out, will allow. Wang Sien-sen, our teacher has come up sometimes & I have been reading some of Luke Chou's diary with him. (Luke Chow was the first convert at the Chuki mission "who received the Gospel with such marvellous intuition, suffered for it so severely, and at one time preached it so eagerly in his native district", and died at the same age (82)).*

Lord Shaftesbury *Mrs Moule has lent me 2 volumes of Lord Shaftesbury's life & I have nearly got through both. I have also managed to make one sketch of part of the lake, including the Lwe-fong tah. Lord Shaftesbury's life is a good to read! He was a true nobleman & a great hero! One of whom England should be very proud: but I do not hear of any statue being erected to his honour, or any memorial to his praise. Will the ungrateful nation forget all his toils & wrestlings for its good? (He had died in 1885. Lord Shaftesbury was an MP who worked for lunacy reforms and improvements to factory working conditions as well as supporting Jewish resettlement in Palestine).*

A death *On Sunday we received the sad news of dear Mrs Russell's death: she was ill only two days, a kind of stroke. She died on August 24th, I think. She will be much missed at Ningpo.*

We are all well.

Sickness and stress Sept 6th *The Bishop was still very unwell: he wrote a note on Saturday to Arthur to ask him to take the services on Sunday: this upset Arthur whose nerves are in a very weak state, & he has been quite poorly ever since. There is much sickness about, especially, cholera. Our servant from Chuki is quite ill. As I passed today up the street to my little school at Tai's, I saw many people looking pale & ill with boils & blains on head & face. We have mercifully kept well during the summer.*



Baby organ Yesterday a small baby organ arrived from Ama.; it seems to be a good one & has a nice strong case to travel in. Last week a box from Dickeson arrived, & the week before Morton's stores. Things all in good order.

Trip to Chuki 13th Today Arthur has gone to Chuki with Dr. Main, & two assistants, Nyi Sien-sen &c. He has been very weak & poorly for a long time, not a bit fit for doing much; diarrhoea as well as languor troubling him. We received letters from R. & E. at Hampstead, and also Mother & Nan, & Edward to Arthur.

Charity 16th I have been poorly, but better today. One of our Christians (Tsong or Samuel Bell) has a wretched little sick wife, very helpless at best of times, & he can do little; they have been living in a most miserable den & it seemed to me she could never get well there, so proposed she & child should come here. Now they are come. I had no idea, however, that the woman was so dreadfully ill as she is, & though before I said the man was not to be here, now I have been obliged to make him stay & tend her during the night. I have to thank Mrs Main for kind help given especially in sending Wu ho ahm to help in getting woman here &c. **18th Sun** The poor thing, Tsong da-sas died early this morning of cholera, & her little boy 3 hours after. Sad case! My help came too late.

October

(Writing on Nov 5th Sat) *Much has happened since my last entry.*

Sanatorium *After that poor woman's death, Arthur continued so poorly, that we decided to go again to sanatorium, & went on the 24th Sept.: Mrs Randolph also went & stayed a week with us. We remained until the 7th Oct.*

Ningpo conference: a steam launch *A week after (the Sanatorium) Arthur started for Shanghai to spend a few days & see the Dentist before attending the Conference at Ningpo. The Conference had been put off until Oct 24th, owing to prevalence of cholera at Ningpo. Dr. & Mrs Lord have both died of it. Arthur succeeded for the first time in getting to Shanghai from Hangchow in a steam launch. He started early on the morning of 15th Oct & reached Shanghai next day soon after noon. He got back from Ningpo via Shaoshing on the 30th (Sun).*

Horse riding: *A letter from their youngest son Ernie has survived, dated 21st October 1887, written for him but with him printing his name at the end: it is addressed to his brother: My Dear Arty, Thank you for your letter and the picture you and Willy sent me. I do like riding the horse a little. Two days ago Mama let us ride in the garden: Wena rides behind me. Mr Neale gives me the best rides on his back and shoulders; he doesn't give me so many rides on his back but on his shoulders. I like Mr Neale very much: he is very kind to me. He stayed with us once a little while and when he spread bread and treacle for me he spread it very thick! We have not got any tortoises yet. I like digging in the garden and I like mixing water with earth and making mud and then puttying stones together. Ahming is gone away to buy cows; he will come back soon. I do lessons every day with Mama, and then at the end of the week Mama counts up my marks and gives me cash every week. I buy little Chinese cakes with them. I don't remember my bamboo stick at Hampstead. I have some bamboos here and I have an old walking stick Papa gave me which he broke. I send my love to you and Willy, I am your loving brother Ernest Philip Elwin.*

November

(Mary continues:)

Trip to Chuki: trouble with cats *On Nov 3rd we started for Chuki, Arthur & L: Miss Kirkland kindly offered to take the chicks which offer we thankfully accepted. We left Hangchow in a boat about 4.30 & reached Sin din-bu (Xintingbucun) next day about ¼ to 1. We stopped at Dan-de on the way. Owing to the scarcity of water from drought we could not come up to Chuki in a large boat, so landed at Sin-din-bu & had sedan chairs & one coolie to carry, & the luggage came in a smaller boat on to city. We reached Zeh-teh-de about ¼ to 3, but had a tedious time waiting for our things, which did not arrive till after 6 p.m. I was tired, the place was dirty & there was no cosy chair to sit on! We were a good deal disturbed by cats at night: about 3 a.m. I was woken by a loud noise as if someone were violently breaking a pane of glass, & opened my eyes to see a cat walking along the top of the partition dividing our bedroom from centre compartment! It thence sprang on to the table in that room & then on to the floor & out of window, which was open. The cat must have sprung down from roof, but how it got there mystified us!*

At Chuki, cleaning *5th Sat I have been very busy today superintending cleaning of these dirty floors & windows. Ahming has done the former well. Little Tsiu-kyuih, who was in Mrs Moule's school for 4 years, but taken away on account of her mother's health, has done the latter. She is a nice little girl, pleased to read to me & learn verses for me: I find her parents have not given her any book nor tried to keep up her reading at all. I caught a little cold in my tooth last night, & my cheek is swollen.*

Sedan to Swang-gyao *6th Sun A busy day for us. Early in the morning a thick mist hung over the hills & plains. Soon after an early dinner we started for Swang-gyao (Shuangqiao) I was in a sedan. A pretty walk, as indeed all walks are here, brought us as last to our destination about ¼ to 4. We had to hasten back to Chuki, which we reached about 6.30, & were much gratified to find Ahnyi, our servant from Hangchow, arrived with our mail letters & a few other things we had forgotten to bring: this was according to previous arrangement with Mr Coultas. We enjoyed our tea & our mail letters, & then Arthur had evening prayers & the Communion with the Christians here, while I sat quietly resting in bedroom.*

Magistrates *7th Mon Today has been a beautiful day. Arthur in the morning went to call on the magistrate, as he did on Saturday about some business affairs of some of the Christians. The magistrate pleaded illness each time as an excuse not to see him!*

Scenery *In the afternoon we went to a place called Tsui-tswen to see an old Christian woman & on our way home visited a picturesque spot where there is a waterfall at times - now the weather is so dry, there is only a bare perpendicular rock to be seen with a white mark over its surface to show where the water flows, when there is any. Of course there is a grand temple there. The scenery all about here is very lovely. There is so much foliage about, & the tall trees are so gorgeous, robed in all the different shades of red that one can imagine, & there are other trees with various autumnal tints, which blending with the brighter colours of the tall trees, make a wonderful landscape of shades & colours for the eye to rest on & gloat over!*

To Wang-do-fang: filthy conditions 9th Wed (dear little Ernie's birthday) we started about 10.45 for a village called Wang-do-fang (Huangdafancun). On the way we stopped for a few minutes at Swang-gyao (Shuangqiao). Wang-do-fang is a very lovely place, high hills all around, covered with fine trees, fir & pine, tallow &c. but the house, to which we went belonging to the family Wang is in a filthy neglected state & the room we occupied black with dirt, roof festooned with black cobwebs & floors thick with, dust! I kept thinking of the poor girl in the boarding school at Hangchow, whose fate it will be according to present arrangements to occupy that room next year. We visited the school, & next morning again before leaving & heard the children repeat some of what they had learned. Kyi en-dang, the master, has lately lost his only child a boy, 10 months old. The poor mother was in great trouble. I tried to comfort her.

Printing with moveable type: While there we visited the Ancestral Hall & saw printing with movable type: all the family registers are done in this way: it appears that this is the only place where printing with movable type & not cut blocks is performed & it has been transmitted from father to son for over 600 years. It has been constantly stated by writers about China that printing in this fashion is not known to the Chinese. The method is very simple: the type are cut out of wood, but the wood is not always the same depth. The type are arranged with little pincers in a frame, which has divisions made in it by thin pieces of wood: between these lines of wood there is clay placed into which are sunk the type so as to be even with each other on the surface: then, when well arranged, they are brushed all over with a brush made of cocoa nut palm tree fibre, which has been well moistened with Chinese ink; the paper is laid on & pressed on to the type frame by means of a pad also made from the palm fibre & the printing is accomplished!

(Unesco has listed the movable-type printing in Rui'an County, Zhejiang Province as an Intangible Cultural Heritage in Need of Urgent Safeguarding. It is used in compiling and printing clan genealogies. Men draw and engrave Chinese characters and women cut and bind the paper. At present, only eleven people over 50 years of age remain who have mastered the whole set of techniques).

S-kao school closed After dinner on Thursday we started for S-kao-u, stopping at Buli wu (Puliwucun) on the way & seeing Ah-long, Luke's eldest daughter & her children. We got to S-kao-u about 5 p.m. There was lovely scenery all the way. After tea, I sat still in a room downstairs, while Arthur had service with communion upstairs; then the same room where the service had been held was prepared for us to sleep in & we retired weary, to bed. The Christians are not in a satisfactory state at this place. One girl, the second wife to Dziang-fah, had been in our school at Hangchow: she was cleaner-looking than the others, & seemed much pleased to see me. The Christians here requested to be assisted in the payment of their schoolmaster to the same extent as the Christians at Wan-do-fang are helped & when Arthur refused, they decided to give up having a school!

Paper from bamboo I was interested in seeing how paper is made there from bamboo pulp.

Chestnuts 11th Fri Early after breakfast we left S-kao-u & made our way to Da-kyien-kyi (Dajianxi): all the way was among the hills & the scenery was very lovely. We stopped for a few minutes at the house of a woman who has lately been left a widow. She pressed me to take a quantity of chestnuts &c, & when I refused for we had already had a great many given us, she followed me to my sedan & when I was seated, poured the basketful into my lap!

Staring crowds Crowds of people here, as elsewhere, ran up to look at me, but the people are everywhere very well behaved as a rule, & no rudeness was shown me. We got to the Great Valley about 3 p.m. & soon after had dinner. We were put up at the same house & in the same room as we did 8 years ago, but then the large straggling building had many indwellers: now the place was quite deserted, except for our spending the night there. Our servant Ahnyi met us at the Great Valley with our mail letters &c, which we were greatly pleased to get.

Opium smoking bearers 12th Sat Soon after breakfast we left Da-kyien-kyi for Chuki: we stopped a few minutes at Gyi-kive's house to bid farewell to the Christians there & left it at ¼ to 10 for Chuki. Arthur took me with the chairs one way, while the coolies, Nyi Sien-sen & Ahming went the other way. Unfortunately 3 of our bearers (out of 4) were opium smokers; they had not been able to get any opium at the Great Valley, so they seemed quite out of spirits & went very slowly. About 12 O' clock we reached a village, where they could get opium, so two of them kept us waiting an hour, while they smoked, the other two took care of the chairs: we walked on & took our lunch in a quiet place & waited for them. Some way further on the 3rd smoker kept us waiting ½ an hour, while he took his pipe, & so with sundry other stoppages, we did not reach Chuki until past 5 p.m.! The house there seemed quite a paradise after the filthy & cold hovels I had been in the 3 previous nights.

Birthday 14th Mon My birthday! 42 years old today! I can indeed say 'goodness & mercy have followed me all the days of my life'.

Chapter 17. 1888 VISIT TO JAPAN

October

While fresh in my mind I will try & note down some incidents in & observations about our visit to Japan.

Arthur's & my health having been very failing this year, it was decided we should visit Kobe in Japan for a change.

Steamer to Japan: *We left Hangchow on September 3rd & reached Shanghai on Friday morning on the 7th. Mr & Mrs Hodges at the Deanery kindly took us in & the next day we started in the Japanese mail steamer Yokohama for Japan. Our party consisted of Arthur & myself, two children & Ahm. We started at noon & while remained in the rivers we were very comfortable, but when we got out to sea it began to be rough. About 6 p.m. Arthur went to bed & the chicks too.*

The next day we were tossing & rolling about in a dreadful way with the N.E. monsoon blowing a gale in our faces. I got up though feeling very sick, & after breakfast got Ernie up on deck with me & we two lay on long chairs there all day. Arthur, Wena & Ahm remained below in the stuffy cabins, all very sick, which, I think, accounts for their being far more exhausted next day than Ernie was; in fact poor little Wena was so weak & ill that I inwardly vowed I would never leave her below again however ill she might be.

Nagasaki: *We were thankful indeed to reach Nagasaki next afternoon, & after we had cast anchor some time Archdeacon Maundrell arrived & urged us so much to remain a week at his house there, that tho' we had taken through tickets to Kobe, we consented to stay a week & go on by next steamer. So we hurriedly got our luggage together & went on shore. It was dark when we landed & then we had to go some distance up a hill to Archdeacon Maundrell's abode.*

We enjoyed our week at Nagasaki very much, & were particularly glad we had remained when we heard afterwards that the 'Yokohama' encountered very bad weather again on her way to Kobe & did not reach it till Friday instead of Wednesday.

Nagasaki is a pretty & very hilly place; the harbour is dotted about with pretty little islands, one of which, called Pappenberg, is pointed out as that from which the early Christian (Romish) converts were massacred for their faith. Archdeacon Maundrell's house, situated high up & surrounded by a very pretty garden is a pleasant dwelling & seems to have only one drawback, i.e. its proximity to the manured fields. The view of the harbour from their veranda is very beautiful. Near their house is Mrs Goodall's: she keeps a small boarding school for daughters of native Christians & trains them all under her own eye: they learn English & seem very proficient in that language. I was pleased with what I saw of the girls. Mrs Goodall is the widow of an Indian chaplain, & I found she & I had many old Indian friends in common. We also met there an old acquaintance: Mr Hutchinson who used to be at Hong Kong, & his second wife whom I had not met before, also Mr & Miss Brandram of our mission from Kumamoto.

Archdeacon Maundrell lost his wife last year, but he has a charming daughter of 19 to keep house for him: 8 of his children are with him & 2 in England.

On to Kobe: *The Archdeacon wanted us to stay on at Nagasaki but as we had taken tickets to Kobe & a telegram came from Dr McFarlane there to say they would take us in, we decided to go on Monday the 17th to Kobe by the 'Tokio Mario', which we did reaching Kobe on Wednesday, about 11.30, & here Dr & Mrs McFarlane met us very kindly & took us to their house on the hill.*

Kobe: *Kobe is a very pretty place. The town or rather settlement, lies at the base of a high range of wooded hills, & seems to be very healthy: the native town of Hyogo lies to the left as one faces the land.*

Train to Osaka: *On the Saturday following our arrival Arthur went to Osaka to see our friends Mr & Mrs Dunn, & returned with an invitation for us all to go & spend the day there on Tuesday, which we accordingly did. A railway connects Osaka with Kobe, & it takes an hour to get from one place to the other, so we left by the 8 a.m. train on Tuesday & reached the Dunns' house in time for breakfast at 9.30. Mr & Mrs Dunn & their two daughters live in Mr Warren's house, but they have no spare room, so cannot ask friends to go & stay with them. Mr & Mrs Dunn & their eldest daughter came out with us from England: the second joined them last year. It was pleasant to travel again by railway train, & the children were much excited & pleased to do so. The Japanese manage the trains entirely themselves; they are constructed after English fashion, but the way arrangements made for passengers & luggage are more like those on the continent than in England: all is done very methodically & orderly, & they are very punctual. It was curious to see English notices up everywhere beside those in Japanese.*



Trip to a bazaar: *We spent a pleasant day at the Dunns'. In the morning they took us in Rickshaws to a large bazaar, where all sorts of things are displayed for sale & where also some animals are kept to be looked at, bears, deer, monkeys &c.*

Opinions and appearances: *After dinner, Mrs Dunn having invited all the members of the C.M.S., C.E.Z.M, & F.E.S. to afternoon tea to meet us, they began to arrive about 4.p.m. & the drawing room was soon quite full. Among them came a Japanese pastor & his wife who both spoke English well. He was dressed in English clothes but she retained her native garb. I had some conversation with her. I have observed a good number of men have adopted the European costume, but the women still cling to their national dress, which is certainly graceful, though not always as decent as it should be - the women are better looking than the men: but neither sex has much to boast of in appearance. I have never seen a good-looking Japanese man. At this assembly there were present Messrs Dunn, Weston, & Chapman, Mrs Dunn, & Caspari of our mission, & Misses Bolton, Hamilton & Julius of the other missions. Afterwards we met Mr Evington, Mr Pole, Mr & Mrs Edmonds & Mr & Mrs Bunkum all of C.M.S., so it musters strong there!*

Mrs Evington kindly pressed us to go & stay with them for a week & this we consented to do. We went on the evening of the 28th Sept. & remained until the 5th of this month. The family consists of Mr & Mrs Evington & 3 children, a girl about 6 years old & 2 boys younger.

An undignified race: *On Saturday the 29th the C.M.S, college chapel at Osaka was opened. The college is for young Japanese Christians & is superintended by Mr Pole, a very talented man, who is assisted by Mr Chapman. Mr Pole himself designed the chapel, which is built in foreign style, as many Japanese public buildings are now. In the afternoon there were athletic sports held in the recreation ground for the Japanese students principally, but foreigners joined in some. There was a ladies' race, in which Mrs Bunkum & Miss Caspari joined, the latter, a gray-haired lady, won! It did not strike me as either dignified or wise to have such a race!*

Chapter 18. 1889 ROSY RETURNS

(Writing Oct 29th) *It is about a year since I wrote anything in this book: I should call it my year-book, I think! In some respects this has been an eventful year to us.*

March/April

Ernie ill *Early in March little Ernie was taken suddenly ill with a bad knee & fever, & did not recover for some weeks. He was not able to resume his lessons till the 22nd of April.*

May-August

Illness *On the 24th of May I began to be ill with a bad headache: my head got worse & worse & it was not till I had had blisters applied in various places that I was relieved of the pain. I had other complications & became dreadfully weak after 3 weeks' severe illness, when I took a turn for the better. When I was able to be moved on the 4th of July we went to the sanatorium on the hill & stayed there two months & this change benefited us all, but I think the children most of all. Before we went up they had been looking pale & thin & their appetites were poor, but they soon began to improve up there & ate twice as much. I must here record my gratitude to the kind friends who helped in nursing me during my illness, especially Miss Vaughan & Janey Moule: the latter sat up with me six consecutive nights: poor Arthur found this a great help, for he cannot stand much disturbance of his night's rest, & is not strong. He was very good & patient too in nursing me.*

September

Rain *This has been a great year for rain, & we have had a sad time of rain ever since the 20th September until yesterday: the rain has kept pouring steadily down almost unceasingly, with the exception of two odd days.*

October

Fine weather and falling walls 28th Mon *In the evening the rain ceased & a cold strong wind blew, & it has been quite fine today & the sun has shone out brightly. **30th Wed** The weather is still fine. During the long rain many earthen walls have fallen, causing occasionally the death of some. Last Sunday part of our wall behind the mound fell.*

Sad conference *Dr Main & Arthur went off to Shanghai last Wednesday morning to attend a Conference, & are expected back the end of this week. This is a sad Conference for our mission owing to the loss from our midst of one who has worked for many years in the connection, for dear Mr Valentine of Shao-hying went to his rest on the 10th of August this year, after being ill one month of fever.*

November-December

Happy news Dec. 3rd Arthur has visited the Chuki district twice since going to the Conference. The last time he started on the 13th Nov intending to remain away till today; the Bishop also accompanied him for a few days. On the 18th Nov however, a mail arrived from England bringing us the startling, though welcome news, that dear Rosy (their daughter) was to leave England on the 26th Oct with a party of missionaries to join us once more. We had been arranging for her coming, but did not expect her to leave until after Christmas. We shall be thankful to have her with us again. This news has brought Arthur home rather sooner than he at first intended, & he got back last Thursday the 28th. Today news has come that Rosy did not start till the 3rd Nov. I also got a letter from my brother George telling us of his engagement to a young lady of the I.F.N.S. Society at Bombay, Miss Myers.

Rosy arrives (writing 9th April) Dear Rosy reached Shanghai on Dec 19th & Arthur had an offer of a trip down to Shanghai on Monday the 16th in a steam launch, & reaching Shanghai the next day, he was thus in good time to meet Rosy. They started for Hangchow next day & having the use of a steam tug back, arrived here on Sunday evening (22nd) much to my surprise & delight. So we were all able to dine at the Bishop's on Christmas Day as usual. It was a very happy Christmas Day for us all, & we thanked the Lord for His great mercy in bringing our child back to us so well & strong.

Chapter 19. 1890 SHANGHAI AND CHUKI

Steamboat to Shanghai 1st May Arthur, I, Rosy, Ernie & Wena are on our way to Shanghai in a native boat we are in company with two other boats occupied respectively by the Main family, & Miss Vaughan & Mrs Wheatley. Our 3 boats are being towed by a steam launch which periodically slacks speed & comes to a dead stop. As our boat is first, the noise of the puffing is very unpleasant, but we are expecting to get down in 24 hours! We are all going to Shanghai to attend the General Missionary Conference, & on the 17th the Mains are to start for Scotland. They will be greatly missed. Janey Moule has been looking very ill for a long time & now it has been decided for her to go to Australia & she too is to start about the same time as the Mains, tho' in a different direction, as they are taking the Canadian route. We have learnt all this from other quarters; the Moules have said nothing, but what they were obliged in answer to questions.



Retrospect for 1890

In some respects a very eventful year.

The Great Shanghai Conference *We enjoyed the Great Shanghai Conference mentioned on previous leaf very much, but a sad accident happened on the 16th of May which cast some gloom over what had seemed otherwise very bright. The conference was attended by more than 400 missionaries & as many were to leave the next & following days, it was decided that a photo should be taken of them on Friday afternoon, the 16th May, but though all were not on it, the framework erected to receive the subjects to be photographed gave way & collapsed, carrying the multitudes of people on it to the ground & many were grievously hurt, through, however, none were killed & most escaped quite unhurt. Arthur & I were not on it, though we saw the catastrophe. A photo, was taken next day in front of Union Church very successfully, but I did not go to be taken.*

Deaths *Since that Conference many missionaries or their children have died.*

Sanatorium *spent a month at the sanatorium but for a-fortnight - 20 days were nursing Mr Wells there, as he was very ill with dysentery. Mr Wells is an Australian & was in the employ of the Am.B.S. He had passed through Hangchow in July & we entertained him for a few days, after which he went on up the river. However early in August he was brought back to the hospital by Mr Thompson, very ill. Thinking the sanatorium air might do him good we asked Dr. H. to bring him up, which he did on the 9th Aug. At first it seemed as if he would not rally, but his health was at last restored.*

Visits to Chuki *Arthur has visited Chuki 7 times this year & on Monday 1st Dec held Church Council here at Hangchow, & on the 3rd began classes of instruction with 22 Chuki men & boys (afterwards increased to 12) which classes & instruction continued till Jan 7th 1891.*

On 30th & 31st Dec Miss Vaughan & we gave our Christmas Tree entertainments to the school children & Chuki men on first day, & to my Bible class women & their children the next day. Arthur showed the magic lantern tho' it tired him much.

Illness *In November all of us, but Ernie, had influenza rather badly, & as Arthur, Rosy & I were all ill together, Miss Vaughan had the kindness to come & nurse us.*

Chapter 20. 1891 FIRE AND VISITS TO SHAOXING

The chief events of this year have been:

Drum Tower: On the **26th February** the drum-tower here, highly thought of by the Chinese was burnt. This, according to their ideas, indicates calamity.

Shanghai: On the **31st March** & next day **April 1st**, we all started for Shanghai safely, in spite of gale. We left Shanghai again on **April 20th** & reached home on the **23rd**.

William Hedger Elwin: On the **28th** we heard of dear Willy having gained a scholarship at Corpus Christi College Cambridge.

So ends the little Red Covered Diary.



The Drum Tower

Shaoxing One letter from Ernie survives: **June 2nd** My Dear Artie, We went to Shaoshing last Wednesday, I mean papa and mama and I. We played lawn tennis; and I liked it very much. Every morning Mr Walshe and Mr Wheatley, papa and I went outside the city to bathe in the canal, it was great fun. **June 3rd** Last Saturday we went to see Mr Valentine's grave; we started at 9:30; and we had dinner in the boat; we went in a boat as it was a long way off. When we went to bathe we had to climb over the wall of the city it is not as high as the Hangchow wall. We came back yesterday. **June 5th** Thank you for the letters you have written to me at different times, we like to hear from you all, I wish you many happy returns of your birthday which is coming soon. Please give our love to Edie and Willie and with the same to yourself. I am your loving brother Ernest P Elwin.

Chapter 21. 1893-5 FURLOUGH & 1895-1900 4th TRIP TO CHINA

The Elwins returned to England in 1893 for a two year Furlough, living near Mary's mother at Hampstead. This was the last time they were together as a family.



Above: Family photo taken in Hampstead: from top left: Arthur, William, RosaMary; second row: Mary, Rev Arthur; front row: Ernest, Edith, Rowena.

In October 1895 Arthur and Mary travelled back to China for their 4th and final trip, staying until 1900. Ernie was left to attend school in Dover and it is probable they also left their daughter, Wena in England as well.

There are no diary entries for this time, except for a final entry in the Big Brown Diary, dated 1897, with Mary's conclusion: *We must, through much tribulation, enter into the kingdom of God.*

The Elwin's final two years in China must have been a period of great uncertainty. Resentment against foreigners reached a peak culminating in the Boxer rebellion of 1900 with many foreigners and Christians being massacred.

The "Boxers United in Righteousness" was a secret society which arose around 1898 in the inland sections of northern coastal province of Shandong. The Boxers believed that through training, diet, martial arts and prayer they could perform extraordinary feats, such as flight, that millions of spirit soldiers would descend from the heavens and assist them in purifying China of foreign influences, and that they were invulnerability towards blows of cannon, rifle shots, and knife attacks.

In October 1898, a group of Boxers attacked the Christian community of Liyuantun Village in Shandong.

In January 1900, the Empress Dowager changed her long policy of suppressing Boxers, and issued edicts in their defence. In Spring 1900, the Boxer movement spread rapidly north from Shandong into the countryside near Beijing. Boxers burned Christian churches, killed Chinese Christians, and intimidated Chinese officials who stood in their way. On 30 May the diplomats, led by British Minister Claude Maxwell MacDonald, requested that foreign soldiers come to Beijing to defend the legations. The Chinese government reluctantly acquiesced, and the next day an international force of 435 navy troops from eight countries travelled to Beijing. They set up defensive perimeters around their respective missions.

In June 1900 Boxer fighters converged on Beijing with the slogan "Support Qing government and exterminate the foreigners." On 5 June, the railroad line to Tianjin was cut by Boxers in the countryside and Beijing was isolated. Foreigners and Chinese Christians sought refuge in the Legation Quarter.

The Empress Dowager Cixi supported the Boxers and on June 21 authorized war on foreign powers. The Legation Quarter were placed under siege by the Imperial Army of China and the Boxers for 55 days. Chinese officialdom was split between those supporting the Boxers and those favouring conciliation.

Protestant and Catholic missionaries and their Chinese parishioners were massacred throughout northern China. In June 1900, the governor of Shanxi implemented a brutal anti-foreign and anti-Christian policy. In the Taiyaun massacre forty-four foreigners (including women and children) from missionary families are reported to have been executed. By the summer's end, more foreigners and as many as 2,000 Chinese Christians had been put to death in the province.

The Eight-Nation Alliance brought 20,000 armed troops to China, defeated the Imperial Army, and captured Beijing on August 14, lifting the siege of the Legations. Uncontrolled plunder of the capital and the surrounding countryside ensued, along with the summary execution of those suspected of being Boxers.

During the Boxer Rebellion as a whole, a total of 136 Protestant missionaries and 53 children were killed, and it is estimated that over thirty thousand Chinese Christians were killed.

C.M.S. records report that many more missionaries would have shared the same fate had it not been for the courageous conduct of certain on the Viceroys, who braved the wrath of the Empress, and indeed risked their own heads, by disobeying her orders, which as it afterwards turned out, were to kill all the missionaries. (One of the Viceroys was actually put to death. It was said he had altered the word "kill" for "protect"). At Hangchow the day and the hour had actually been fixed for the attack on the Foreign Missions, but the officials were on the alert, and it never came off. At other places there was great alarm, and apparently real danger, and most of the C.M.S missionaries were ordered by the Consuls to leave. Very solemn services and prayer meetings were held by the Christians. In the Chuki district, churches, mission houses, and houses of Christians were burnt down but no lives were lost.

The Elwins left China on 3rd May 1900, just before the siege of the Legation and the worst massacres. It must have both worrying and very sad to see people they must have known well being mistreated in this way.

As well as resentment of missionaries from many, there was also friendship from others. Arthur was presented with a silk embroidery which still survives from 1893.



The Embroidery says:

Reverential Ode

To Your Excellency Protestant Missionary Arthur

Using the heaven sent Gospel as your means for our interchange on the true doctrine you are a person who untiringly spread the word far and wide, and in order that you might transform not only the Western regions, you have furthermore travelled to the south to extend the benefits there and bring (God's) law to them.

Arthur, you are fair minded, good natured and benevolent. You believe in righteousness and are personally self-restrained. You are tolerant and generous towards others.

Even when you first arrived in Hangzhou you already had the courtesy of a distinguished gentleman. Your love of doing good continued to the end, in particular when you were solely preoccupied with your writings.

Your earnest sincerity and confidence in serving the terms of your contract/agreement of mutual association with us was greatly admired as was the appearance of a returning flock (multitude of the converted).

Our meeting as religious comrades is one of the benefits grasped in these times of peace. A great many paths have joined into one heart/mind.

Our gratitude for everything will flow infinitely through the years to the end of time. Over the course of many years you have come to us and returned to your hometown again 3 times. Thus in the time to come we may hope that you will again return to this beautiful place. Therefore, with these strung together phrases we wish you a bon voyage giving you this silk pennant as a record of your time here.

When the body ascends to heaven the heart has a clear path to the heart of Hangzhou. In death may our hearts once again be reunited. We are forever grateful for your oft made travels east and west and for the frequent contact with your kindness. We hope you have a good and prosperous journey in life henceforth.

From the Hangzhou Chapter of Deacons: Ji Huachun, Dai Yuzhou, Mu Zhipan, Zhou Baoyong, Zhou Qigui together with other congregation leaders.

Presented in the middle 10 day period (between 10th-20th) of the first lunar month of the 19th year of the Guangxu reign (between 27 Feb and 7 March 1893.)

(Translation by Alexandra Elwin).



Chapter 22. 1900-1928 Epilogue

The Elwin's may initially have intended to return to China, but in January 1902 Arthur resigned from the C.M.S. on medical grounds, aged 57. They settled at 1 Anerley Park, Anerley, South London, and spent the next two decades in retirement.

Arthur died aged 76 in 1922, and Mary died aged 83 in 1928.



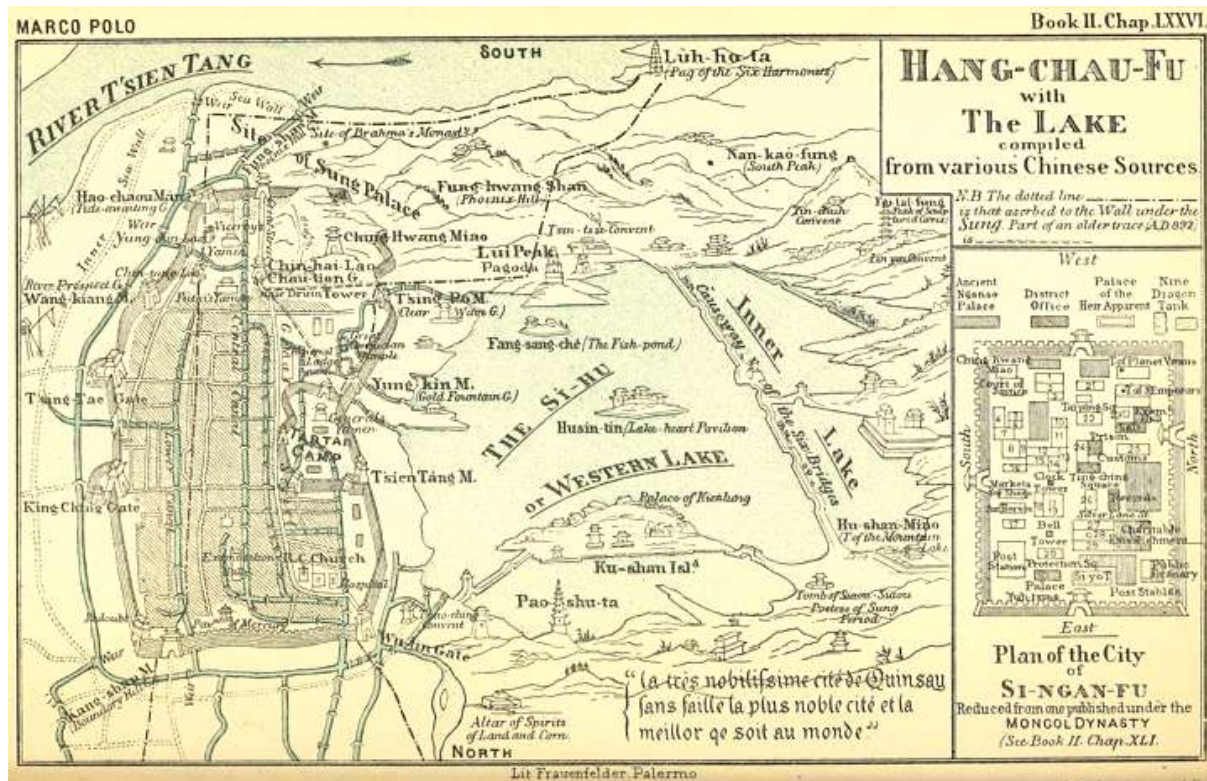
The family in 1894/5: Rev Arthur, Arthur, Rowena, William, Mary, Edith, RosaMary, Ernest.

APPENDIX: Marco Polo The Glories Of Kinsay (i.e. Hangchow) (c. 1300)



Marco Polo returned to Venice, his hometown, in 1295 after an absence of twenty-five years in the East. Here is the account in the book of Hangchow, called "Kinsay". Although Kublai Khan's capital was in the north, at the city later called Beijing, Hanchow had served as the capital of the Southern Song dynasty until 1279 and was a major cultural and political center.

Description of the Great City of Kinsay, which is the Capital of the Whole Country of Manzi (i.e. Song China south of the Yellow River).



When you have left the city of Changan and have travelled for three days through a splendid country, passing a number of towns and villages, you arrive at the most noble city of Kinsay, a name which is as much as to say in our tongue "The City of Heaven," as I told you before.

And since we have got thither I will enter into particulars about its magnificence; and these are well worth the telling, for the city is beyond dispute the finest and the noblest in the world. In this we shall speak according to the written statement which the Queen of this Realm sent to Bayan the conqueror of the country for transmission to the Great Kaan, in order that he might be aware of the surpassing grandeur of the city and might be moved to save it from destruction or injury. I will tell you all the truth as it was set down in that document. For truth it was, as the said Messer Marco Polo at a later date was able to witness with his own eyes. And now we shall rehearse those particulars.

First and foremost, then, the document stated the city of Kinsay to be so great that it hath an hundred miles of compass. (note: probably a hundred Chinese li, about 4/10ths of a mile) And there are in it twelve thousand bridges of stone, for the most part so lofty that a great fleet could pass beneath them. And let no man marvel that there are so many bridges, for you see the whole city stands as it were in the water and surrounded by water, so that a great many bridges are required to give free passage about it. And though the bridges be so high the approaches are so well contrived that carts and horses do cross them.

There were in this city twelve guilds of the different crafts, and that each guild had 12,000 houses in the occupation of its workmen. Each of these houses contains at least 12 men, whilst some contain 20 and some 40, - not that these are all masters, but inclusive of the journeymen who work under

the masters. And yet all these craftsmen had full occupation, for many other cities of the kingdom are supplied from this city with what they require.

The number and wealth of the merchants, and the amount of goods that passed through their hands, were so enormous that no man could form a just estimate thereof. With regard to those masters of the different crafts who are at the head of such houses, neither they nor their wives ever touch a piece of work with their own hands, but live as nicely and delicately as if they were kings and queens. The wives indeed are most dainty and angelical creatures! Moreover it was an ordinance laid down by the King that every man should follow his father's business and no other, no matter if he possessed 100,000 bezants (note: a Byzantine coin, often used as a standard coinage).

Inside the city there is a Lake which has a compass of some 30 miles (note: probably 30 li) and all round it are erected beautiful palaces and mansions, of the richest and most exquisite structure that you can imagine, belonging to the nobles of the city. There are also on its shores many abbeys and churches of the Idolaters. In the middle of the Lake are two Islands, on each of which stands a rich, beautiful and spacious edifice, furnished in such style as to seem fit for the palace of an Emperor. And when any one of the citizens desired to hold a marriage feast, or to give any other entertainment, it used to be done at one of these palaces. And everything would be found there ready to order, such as silver plate, trenchers, and dishes, napkins and table-cloths, and whatever else was needful. The King made this provision for the gratification of his people, and the place was open to everyone who desired to give an entertainment. Sometimes there would be at these palaces an hundred different parties; some holding a banquet, others celebrating a wedding; and yet all would find good accommodation in the different apartments and pavilions, and that in so well ordered a manner that one party was never in the way of another.

The houses of the city are provided with lofty towers of stone in which articles of value are stored for fear of fire; for most of the houses themselves are of timber, and fires are very frequent in the city.

The people are Idolaters; and since they were conquered by the Great Kaan they use paper-money. Both men and women are fair and comely, and for the most part clothe themselves in silk, so vast is the supply of that material, both from the whole district of Kinsay, and from the imports by traders from other provinces. And you must know they eat every kind of flesh, even that of dogs and other unclean beasts, which nothing would induce a Christian to eat.

Since the Great Kaan occupied the city he has ordained that each of the 12,000 bridges should be provided with a guard of ten men, in case of any disturbance, or of any being so rash as to plot treason or insurrection against him. Each guard is provided with a hollow instrument of wood and with a metal basin, and with a time-keeper to enable them to know the hour of the day or night. And so when one hour of the night is past the sentry strikes one on the wooden instrument and on the basin, so that the whole quarter of the city is made aware that one hour of the night is gone. At the second hour he gives two strokes, and so on, keeping always wide awake and on the lookout. In the morning again, from the sunrise, they begin to count anew, and strike one hour as they did in the night, and so on hour after hour.

Part of the watch patrols the quarter, to see if any light or fire is burning after the lawful hours; if they find any they mark the door, and in the morning the owner is summoned before the

magistrates, and unless he can plead a good excuse he is punished. Also if they find any one going about the streets at unlawful hours they arrest him, and in the morning they bring him before the magistrates. Likewise if in the daytime they find any poor cripple unable to work for his livelihood, they take him to one of the hospitals, of which there are many, founded by the ancient kings, and endowed with great revenues. Or if he be capable of work they oblige him to take up some trade. If they see that any house has caught fire they immediately beat upon that wooden instrument to give the alarm, and this brings together the watchmen from the other bridges to help to extinguish it, and to save the goods of the merchants or others, either by removing them to the towers above mentioned, or by putting them in boats and transporting them to the islands in the lake. For no citizen dares leave his house at night, or to come near the fire; only those who own the property, and those watchmen who flock to help, of whom there shall come one or two thousand at the least.

Moreover, within the city there is an eminence on which stands a Tower, and at the top of the tower is hung a slab of wood. Whenever fire or any other alarm breaks out in the city a man who stands there with a mallet in his hand beats upon the slab, making a noise that is heard to a great distance. So when the blows upon this slab are heard, everybody is aware that fire has broken out, or that there is some other cause of alarm.

The Kaan watches this city with especial diligence because it forms the head of all Manzi (South China), and because he has an immense revenue from the duties levied on the transactions of trade therein, the amount of which is such that no one would credit it on mere hearsay.

All the streets of the city are paved with stone or brick, as indeed are all the highways throughout Manzi, so that you ride and travel in every direction without inconvenience. Were it not for this pavement you could not do so, for the country is very low and flat, and after rain 'tis deep in mire and water. But as the Great Kaan's couriers could not gallop their horses over the pavement, the side of the road is left unpaved for their convenience. The pavement of the main street of the city also is laid out in two parallel ways of ten paces in width on either side, leaving a space in the middle laid with fine gravel, under which are vaulted drains which convey the rain water into the canals; and thus the road is kept ever dry.

You must know also that the city of Kinsay has some 3000 baths, the water of which is supplied by springs. They are hot baths, and the people take great delight in them, frequenting them several times a month, for they are very cleanly in their persons. They are the finest and largest baths in the world; large enough for 100 persons to bathe together.

And the Ocean Sea comes within 25 miles of the city at a place called Ganfu, where there is a town (note: since covered by the sea, which is much closer) and an excellent haven, with a vast amount of shipping which is engaged in the traffic to and from India and other foreign parts, exporting and importing many kinds of wares, by which the city benefits. And a great river (the Ts'ien T'ang) flows from the city of Kinsay to that sea-haven, by which vessels can come up to the city itself. This river extends also to other places further inland.

Know also that the Great Kaan hath distributed the territory of Manzi into nine parts, which he hath constituted into nine kingdoms. To each of these kingdoms a king is appointed who is subordinate to the Great Kaan, and every year renders the accounts of his kingdom to the fiscal office at the capital. This city of Kinsay is the seat of one of these kings, who rules over 140 great and wealthy cities. For

in the whole of this vast country of Manzi there are more than 1200 great and wealthy cities, without counting the towns and villages, which are in great numbers. And you may receive it for certain that in each of those 1200 cities the Great Kaan has a garrison, and that the smallest of such garrisons musters 1000 men; whilst there are some of 10,000, 20,000, and 30,000; so that the total number of troops is something scarcely calculable. The troops forming these garrisons are not all Tartars. Many are from the province of Cathay, (note: Cathay means China north of the Hwang-ho) and good soldiers too. But you must not suppose they are by any means all of them cavalry; a very large proportion of them are foot-soldiers, according to the special requirements of each city. And all of them belong to the army of the Great Kaan.

I repeat that everything appertaining to this city is on so vast a scale, and the Great Kaan's yearly revenues therefrom are so immense, that it is not easy even to put it in writing, and it seems past belief to one who merely hears it told.

Furthermore there exists in this city the palace of the king who fled, him who was Emperor of Manzi (the Emperor Tu-Tsong), and that is the greatest palace in the world. Its demesne hath a compass of ten miles, all enclosed with lofty battlemented walls; and inside the walls are the finest and most delectable gardens upon earth, and filled too with the finest fruits. There are numerous fountains in it also, and lakes full of fish. In the middle is the palace itself, a great and splendid building. It contains 20 great and handsome halls, one of which is more spacious than the rest, and affords room for a vast multitude to dine. It is all painted in gold, with many histories and representations of beasts and birds, of knights and dames, and many marvellous things. It forms a really magnificent spectacle, for over all the walls and all the ceiling you see nothing but paintings in gold. And besides these halls the palace contains 1000 large and handsome chambers, all painted in gold and divers colours.

In this city there are 160 toman of fires, or in other words 160 toman of houses. The toman is 10,000, so that you can reckon the total as altogether 1,600,000 houses, among which are a great number of rich palaces. There is one church only, belonging to the Nestorian Christians.

It is the custom for every burgess of this city, and in fact for every description of person in it, to write over his door his own name, the name of his wife, and those of his children, his slaves, and all the inmates of his house, and also the number of animals that he keeps. And if any one dies in the house then the name of that person is erased, and if any child is born its name is added. So in this way the sovereign is able to know exactly the population of the city. And this is the practice also throughout all Manzi and Cathay.

Every hosteler who keeps an hostel for travellers is bound to register their names and surnames, as well as the day and month of their arrival and departure. And thus the sovereign hath the means of knowing, whenever it pleases him, who come and go throughout his dominions. And certes this is a wise order and a provident.

The position of the city is such that it has on one side a lake of fresh and exquisitely clear water (already spoken of), and on the other a very large river. The waters of the latter fill a number of canals of all sizes which run through the different quarters of the city, carry away all impurities, and then enter the Lake; whence they issue again and flow to the Ocean, thus producing a most excellent atmosphere. By means of these channels, as well as by the streets, you can go all about the

city. Both streets and canals are so wide and spacious that carts on the one and boats on the other can readily pass to and fro, conveying necessary supplies to the inhabitants.

At the opposite side the city is shut in by a channel, perhaps 40 miles in length, very wide, and full of water derived from the river aforesaid, which was made by the ancient kings of the country in order to relieve the river when flooding its banks. This serves also as a defence to the city, and the earth dug from it has been thrown inwards, forming a kind of mound enclosing the city.

In this part are the ten principal markets, though besides these there are a vast number of others in the different parts of the town. The former are all squares of half a mile to the side, and along their front passes the main street, which is 40 paces in width, and runs straight from end to end of the city, crossing many bridges of easy and commodious approach. At every four miles of its length comes one of those great squares of 2 Miles (as we have mentioned) in compass. So also parallel to this great street, but at the back of the market places, there runs a very large canal, on the bank of which towards the squares are built great houses of stone, in which the merchants from India and other foreign parts store their wares, to be handy for the markets. In each of the squares is held a market three days in the week, frequented by 40,000 or 50,000 persons, who bring thither for sale every possible necessary of life, so that there is always an ample supply of every kind of meat and game, as of roebuck, red-deer, fallow-deer, hares, rabbits, partridges, pheasants, francolins, quails, fowls, capons, and of duck and geese an infinite quantity; for so many are bred on the Lake that for a Venice groat of silver you can have a couple of geese and two couple of ducks. Then there are the shambles where the larger animals are slaughtered, such as calves, beeves, kids, and lambs, the flesh of which is eaten by the rich and the great dignitaries.

Those markets make a daily display of every kind of vegetables and fruits; and among the latter there are in particular certain pears of enormous size, weighing as much as ten pounds apiece, and the pulp of which is white and fragrant like a confection; besides peaches in their season both yellow and white, of every delicate flavour.

Neither grapes nor wine are produced there, but very good raisins are brought from abroad, and wine likewise. The natives, however, do not much care about wine, being used to that kind of their own made from rice and spices. From the Ocean Sea also come daily supplies of fish in great quantity, brought 25 miles up the river, and there is also great store of fish from the lake, which is the constant resort of fishermen, who have no other business. Their fish is of sundry kinds, changing with the season; and, owing to the impurities of the city which pass into the lake, it is remarkably fat and savoury. Any one who should see the supply of fish in the market would suppose it impossible that such a quantity could ever be sold; and yet in a few hours the whole shall be cleared away; so great is the number of inhabitants who are accustomed to delicate living. Indeed they eat fish and flesh at the same meal.

All the ten market places are encompassed by lofty houses, and below these are shops where all sorts of crafts are carried on, and all sorts of wares are on sale, including spices and jewels and pearls. Some of these shops are entirely devoted to the sale of wine made from rice and spices, which is constantly made fresh, and is sold very cheap.

Certain of the streets are occupied by the women of the town, who are in such a number that I dare not say what it is. They are found not only in the vicinity of the market places, where usually a

quarter is assigned to them, but all over the city. They exhibit themselves splendidly attired and abundantly perfumed, in finely garnished houses, with trains of waiting-women. These women are extremely accomplished in all the arts of allurements, and readily adapt their conversation to all sorts of persons, insomuch that strangers who have once tasted their attractions seem to get bewitched, and are so taken with their blandishments and their fascinating ways that they never can get these out of their heads. Hence it comes to pass that when they return home they say they have been to Kinsay or the City of Heaven, and their only desire is to get back thither as soon as possible.

Other streets are occupied by the Physicians, and by the Astrologers, who are also teachers of reading and writing; and an infinity of other professions have their places round about those squares. In each of the squares there are two great palaces facing one another, in which are established the officers appointed by the King to decide differences arising between merchants, or other inhabitants of the quarter. It is the daily duty of these officers to see that the guards are at their posts on the neighbouring bridges, and to punish them at their discretion if they are absent.

All along the main street that we have spoken of, as running from end to end of the city, both sides are lined with houses and great palaces and the gardens pertaining to them, whilst in the intervals are the houses of tradesmen engaged in their different crafts. The crowd of people that you meet here at all hours, passing this way and that on their different errands, is so vast that no one would believe it possible that victuals enough could be provided for their consumption, unless they should see how, on every market-day, all those squares are thronged and crammed with purchasers, and with the traders who have brought in stores of provisions by land or water; and everything they bring in is disposed of.

To give you an example of the vast consumption in this city let us take the article of pepper; and that will enable you in some measure to estimate what must be the quantity of victual, such as meat, wine, groceries, which have to be provided for the general consumption. Now Messer Marco heard it stated by one of the Great Kaan's officers of customs that the quantity of pepper introduced daily for consumption into the city of Kinsay amounted to 43 loads, each load being equal to 2-23 lbs.

The houses of the citizens are well built and elaborately finished; and the delight they take in decoration, in painting and in architecture, leads them to spend in this way sums of money that would astonish you.

The natives of the city are men of peaceful character, both from education and from the example of their kings, whose disposition was the same. They know nothing of handling arms, and keep none in their houses. You hear of no feuds or noisy quarrels or dissensions of any kind among them. Both in their commercial dealings and in their manufactures they are thoroughly honest and truthful, and there is such a degree of good will and neighbourly attachment among both men and women that you would take the people who live in the same street to be all one family.

And this familiar intimacy is free from all jealousy or suspicion of the conduct of their women. These they treat with the greatest respect, and a man who should presume to make loose proposals to a married woman would be regarded as an infamous rascal. They also treat the foreigners who visit them for the sake of trade with great cordiality, and entertain them in the most winning manner, affording them every help and advice on their business. But on the other hand they bate to see

soldiers, and not least those of the Great Kaan's garrisons, regarding them as the cause of their having lost their native kings and lords.

On the Lake of which we have spoken there are numbers of boats and barges of all sizes for parties of pleasure. These will hold 10, 15, 20, or more persons, and are from 15 to 20 paces in length, with flat bottoms and ample breadth of beam, so that they always keep their trim. Anyone who desires to go a-pleasuring with the women, or with a party of his own sex, hires one of these barges, which are always to be found completely furnished with tables and chairs and all the other apparatus for a feast. The roof forms a level deck, on which the crew stand, and pole the boat along whithersoever may be desired, for the Lake is not more than 2 paces in depth. The inside of this roof and the rest of the interior is covered with ornamental painting in gay colours, with windows all round that can be shut or opened, so that the party at table can enjoy all the beauty and variety of the prospects on both sides as they pass along. And truly a trip on this Lake is a much more charming recreation than can be enjoyed on land. For on the one side lies the city in its entire length, so that the spectators in the barges, from the distance at which they stand, take in the whole prospect in its full beauty and grandeur, with its numberless palaces, temples, monasteries, and gardens, full of lofty trees, sloping to the shore. And the Lake is never without a number of other such boats, laden with pleasure parties; for it is the great delight of the citizens here, after they have disposed of the day's business, to pass the afternoon in enjoyment with the ladies of their families, or perhaps with others less reputable, either in these barges or in driving about the city in carriages.

APPENDIX: Consuls Letters:

No. 46.

Mr. Low to Mr. Fish.

No. 202.]

LEGATION OF THE UNITED STATES,
Peking, October 23, 1872. (Received December 26.)

SIR: About two months ago a covert hostility on the part of the officials to missionary operations appeared at Hangehow, the capital of the province of Chekiang. That city being nearer to Ningpo than any other port, the missionaries reported their troubles to Mr. Consul Lord, and asked his assistance. The consul, in company with the interpreter of the British consulate, proceeded to Hangchow without delay to look into the matter.

The letters of the missionaries to the consul and the dispatches of the latter to me, copies of which are inclosed, will put you in possession of all the information in my possession as to the cause of the trouble, the action taken by the consuls, and the results so far as known.

It is to be hoped that the local officials, finding that notice was promptly taken of their action by the consular representatives of England and the United States, will cease their opposition and refrain from further acts of indirect hostility. Of this, however, I am by no means certain.

This case affords a striking illustration of the difficulty, if not practical impossibility, of affording "protection" to missionaries when residing inland; it also shows the unusual and cruel devices to which Chinese officials will resort to accomplish their purposes, and at the same time avoid transgressing the letter of treaty obligations.

A perusal of the inclosed correspondence can hardly fail to impress you with the utter lack of good faith on the part of Chinese officials,

which renders the settlement of questions such as this, which are constantly cropping up, a matter of extreme difficulty.

I have approved and commended all that Mr. Consul Lord has done, and have instructed him to use all reasonable and proper efforts to save from harm the missionaries at Hangchow, and obviate if possible the necessity of their removal.

It should be stated in this connection that the city where this trouble arose is about one hundred and forty miles from Ningpo, the nearest port.

In responding to Mr. Lord's request for instructions as to the rights of the missionaries and his duty in the premises, I have sent him a copy of my No. 40 to the Department, and the reply approving of my views.

But while my opinion is clear and decided that missionaries have no right to reside permanently away from the open ports, it should, on the other hand, be stated that for some years after the treaties of 1860 were ratified a contrary opinion generally prevailed; nor do the Chinese openly question the right of residence in the interior now, as will be seen from the consul's letters to me.

A retrograde movement on the part of the missionaries would be impolitic now, hence I shall do what I can to keep them where they are in safety. But while doing this I shall not fail to impress upon them that neither treaty right nor good policy will sanction the extension of old or the establishment of new missions in the interior.

The slender compensation which the fees afford the consul at Ningpo hardly warrants him in undertaking long and expensive journeys into the interior on public business. Mr. Lord's trip to Hangchow may properly be considered an extraordinary duty, which was promptly and ably performed. I would therefore suggest that a suitable allowance be made him to cover extraordinary expenditures of the kind alluded to. It is proper that I should say in this connection that this suggestion is made on my own motion, and does not come from any request of Mr. Lord.

I have, &c.,

FREDERICK F. LOW.

[Inclosure 1.]

Mr. Lord to Mr. Low.

UNITED STATES CONSULATE,
Ningpo, September 7, 1872.

SIR: Intelligence of disturbance at Hangchow, the capital of this province, has just reached us. It seems that the magistrates there have arrested, or are arresting, many or all the persons who have sold or leased property to foreigners; and the state of things in consequence seems to be very unquiet. All the natives connected with foreigners, and even foreigners themselves, seem quite alarmed. The British consul has consulted with me on the subject. His health not permitting him to go himself, he has proposed to send his interpreter up, and I have concluded to go with him to look into the matter, and see what, if anything, needs to be done.

I write this on Saturday night. We shall probably start by the earliest tide tomorrow.

I do not apprehend that any violence will be used toward our countrymen, yet one can never tell at such times of excitement how far the rabble will be carried away by it. I suppose I shall necessarily be absent a week or ten days. I shall write you further on my return.

I have, &c.,

EDWARD C. LORD.

[Inclosure 2.]

:77

Mr. Lord to Mr. Low.

UNITED STATES CONSULATE,
Ningpo, September 21, 1872.

SIR: I wrote you hurriedly on the evening of the 7th instant, just before starting for Hangchow, stating that I, in company with Mr. Lolbe, representing the British consul here, was going up to look into, and, if possible, allay, the excitement there, growing out of the arrest and punishment of natives connected with the transfer of lands on which the dwellings, school-houses, and chapels of the English and American missionaries are erected. I beg now to report to you the result of our expedition.

We left Ningpo on the 8th, and arrived in Hangchow on the forenoon of the 11th. Immediately on our arrival, and meeting with a couple of the missionaries, we requested them to call a meeting of all the English and American missionaries in the city at as early an hour as convenient, as we desired to learn in the briefest and most reliable way all we could relating to the present difficulty. These gentlemen readily complied with our request. At 3 o'clock p. m. we met at the house of the Rev. Mr. Lyon all the English and American missionaries residing in Hangchow, excepting one who was ill, and two who were in the country. We asked them to give us all the information they had relating to the origin and history of the present movement. They did so. But I need not repeat their statements here, as they were much the same as those contained in the accompanying letters, which they had written to us before our arrival, but which had not all reached us at that time.

The statements that had reached us before leaving home, supplemented by those made to us now, left no doubt in our minds that the present movement, though not officially so announced, was deliberately directed against foreigners; and that the object aimed at was to get rid of them sooner or later, by making it difficult for them to retain their present places, and impossible to obtain others. We were of course aware that the question has been raised as to whether missionaries have any treaty right to secure dwellings and reside in places other than the open ports. But missionaries were here, and they had been here for many years. No objection had been made to their coming or remaining, either by native or foreign officials. Moreover, they came with the impression that they had this right; for at first such was the popular, if not the official, interpretation of the treaties; and such has always been, and still is, the interpretation of them here by the Chinese officials. Under these circumstances it seemed proper to use our official influence to protect our countrymen, as far as possible, from danger and annoyance while inoffensively pursuing their benevolent work.

Before leaving home I had thought of applying (if application were needed) directly to the footai. But on reaching Hangchow and becoming more fully acquainted with the matter before us, it appeared to me, and Mr. Lolbe likewise, that it would be better for us to put ourselves in connection with the district magistrates—there are two, each presiding over a different portion of the city. They had direct jurisdiction in the matter; and our access to them would perhaps be less guarded and less difficult. Moreover, with the principal of the two district magistrates I was personally acquainted, as he had formerly filled that office for a year or two at Ningpo.

It is true he had been regarded there as an officer of bad temper and bad conduct, yet nothing had occurred to bring him and myself into unfriendly relations. So I might hope to meet him on better terms than if we were entire strangers.

Having decided on the course to pursue, we sent in our cards toward evening on the day of our arrival, asking permission to call the next day at 10 o'clock. They replied that they would receive us at 11 o'clock—they had engagements until that time, it being one of the days set for calling on the footai, (governor.) It occurred to us that they suspected our business, and desired to consult with the footai as to the course to be pursued toward us. This at first was only a suspicion; it subsequently became a conviction.

At the hour appointed we repaired to the district magistrates. Their yamens were located in the same compound. We called first on Tiao Kwang yen, (Chinese characters,) the magistrate of the Jin-ho (Chinese characters) district. After a little waiting in the reception-room he met us courteously and invited us to our seats. After the usual compliments and small talk, Mr. Lolbe, whom I had requested to act as interpreter, said that we had called on him on a matter of business; and he then proceeded to state that we had been informed that all the persons known to have rented or sold, or aided in renting or selling, places to foreigners in Hangchow had been ordered to be arrested; that a number of them had been arrested, and that two or three had been severely punished. Before Mr. Lolbe had finished his remarks the magistrate interrupted him with the reply that the arrest and punishment of the persons referred to had no connection with foreigners. This remark was made in such a way as to indicate that our attack had been anticipated, and this had been determined on as their method of defense.

The magistrate went on to remark that the missionaries had long lived in Hangchow, and that it was well understood that they lived there by treaty right, and there was no objection to their securing lots and building houses and chapels. We replied, that if the arrest and punishment of these persons had really no connection with our countrymen, we, of course, had no wish to interfere; but the circumstances were such as to make it very difficult for us to see how the matter did not really and seriously concern them, since proceedings of this kind were calculated to disquiet and alarm them, and, if persisted in, must sooner or later end in driving them away. The magistrate repeated the statement that the arrest and punishment of these men had no connection with foreigners. We replied that it was commonly reported and commonly believed that their arrest and punishment were for having sold, or aided in selling, lots to foreigners. If this report was incorrect it might serve to relieve our misapprehension and quiet the minds of our countrymen, if he would kindly inform us what was really their crime. He replied, "*Pich yau pun fun*," (Chinese characters,) an expression which means not quietly performing their duty, or a want of good conduct. As we did not seem satisfied with this vague answer, he said something about their having made irregular transfers of land. When pressed to state wherein these transfers were irregular he seemed embarrassed, and said that they had demanded exorbitant prices, which was contrary to the treaties. We replied, that so long as the buyer was satisfied, and there was no complaint made of unreasonable demands, it would seem extra-judicial to institute proceedings against them. The ground was then taken that these transfers of the land spoken of as irregular had been made to natives and not to the foreigners; hence they concerned natives and not foreign officials.

It is necessary to remark here that it has been a common custom of the missionaries at Hangchow in securing places to have the deed of conveyance made out, not in their own name, but in the name of some friendly native. And this course, I believe, has been recommended to the English missionaries by Mr. Wade, through the British consul at Ningpo. No official advice, I believe, has been given to our missionaries on the subject, but it has been always my opinion that the lease or deed of conveyance should be made to the person who really owns the property. This is a straightforward way of doing things, and one less liable to objection in many ways; and I have given this advice in a friendly way when my advice has been asked. Had the transfers of property in Hangchow been made direct to foreigners, it is my opinion that the present difficulty would not have occurred, and if it had occurred it could have been more easily met.

We tried to explain as well as we could that these transfers had been made in this way for purposes of convenience; but it was known to all parties, and to the native officials, that foreigners were the real owners of the property which they occupied, though held in the name of natives; and that it was the common opinion that the arrest and punishment of the persons referred to was for conveying property to foreigners, or for conveying it to natives to be used by foreigners, which amounted to the same thing. We thought, therefore, that as they acknowledged the right of the missionaries to reside in Hangchow, and to rent, purchase, or build houses, these men should be released; and that a proclamation, already asked for by the missionaries and promised by the magistrates, should be issued, calculated to quiet the present excitement. After a long and tedious discussion, the magistrate, seeing that we fully understood the matter, and that we were not satisfied with his explanations, leaned over the table, (for we were now at tiffin,) and, speaking in a whisper, apparently so as not to be heard by his attendants, said, that though the matter did not really concern foreigners, yet as we had made a friendly request, as a matter of friendship he would grant it so far as to issue a proclamation, and in a day or two (literally, to-morrow or next day) he would find some excuse to release the men. The proclamation he said he had already prepared, and an attendant brought and showed it to us. There was nothing objectionable in the proclamation, yet it seemed to us too vague to answer the purpose. We suggested this to the magistrate. He said he had at first prepared a fuller form, but he had finally chosen this. He showed us his first draught. We liked the form of that better, but still asked permission to suggest two or three alterations. He readily gave permission, and adopted our alterations.

It was now late, and we left to make our call on the other magistrate, who has jurisdiction over the Tseen T'hang (Chinese characters) district. This magistrate took the same position that had been taken by the other. But it was not necessary to go into the matter so fully with him, as he said he would do whatever his colleague did, as in all such matters they acted together. We had now obtained *in promise* all that we could expect reasonably. The want of sincerity which these officials had manifested did not, of course, afford us the strongest guarantee for their fidelity. However, in their promise they seemed to be sincere, and we left them in the hope that their promise would be fulfilled. Still we chose to remain in the place a few days longer and see.

Our interview with the magistrates occurred on Thursday the 12th. On Saturday, the 14th, we sent our Chinese writers with our cards to request an interview with the magistrates, and ascertain what, if anything, had been done in the matter. They had an interview with the principal magistrate, who told them that nothing could be done

until the consuls had returned home. This was a new issue, and one not at all calculated to assure us. Our writers also reported that the magistrate had told them that the cause of the present movement was the foreign houses built on the hill over against the fantais (Chinese characters) yamên. The fantai had recently lost a son and a wife, and on consulting with the geomancers they told him that the *fung shuey* had been disturbed by said houses. The fantai complained of the matter to the footai, (governor,) who gave orders to the district magistrates to arrest and punish all who had been engaged in the transfer of lands to foreigners. He said they had replied that they could not arrest those who had acted as agents for foreigners, as they were Christians, but they could arrest the sellers and the middle-men employed by the sellers. And this was what had been undertaken. The magistrate, however, requested our writers not to mention this circumstance to the consuls. Our writers replied that the consuls were fully aware of all this before they left Ningpo.

After this report, made to us by our writers, we determined to have another interview ourselves with the magistrates. So we sent in our cards, saying we would be glad to see them either at their place or ours on the next day. They returned us word that they had engagements for the next day, but they would call on us at our place the day after at 9 o'clock in the morning. So we were obliged to remain and await their convenience.

At the hour appointed we were in attendance. They came an hour late, and, as we soon discovered, in no mood to facilitate our work. They said they had promised us to release the men; they would do so in five days after we left for home; they could not release them so long as we remained. We reminded them of their promise, made to us five days before. They said that at that time they supposed we were going to leave, and what they said then was the language of friendly parting. We tried to impress upon them the idea that promises among officials ought to be held sacred.

There was now much talk on both sides, but with very little progress toward any agreement. They maintained, as they had on the former occasion, that the matter had no connection with foreigners, flatly denying what they had stated to our writers. We maintained that it had a very important and very serious connection with them, as was evident from the present excitement. At any rate, the excitement existed, and we saw no way to allay it and prevent future disturbance but to release the men, as they had at first promised, who, according to the confession made to our writers, were suffering for having done only what was admitted they had a right to do. At last, Yaou, the principal of the two magistrates, lost his temper, and declared that they would not release the men while we remained, if we remained a month or a year, at the same time rudely starting up to leave the hall. He was reminded that we were officers discussing serious matters, and it was important that we should preserve calmness and decorum. He at once became more calm and courteous. He then said, speaking in a whisper, to avoid being overheard by attendants and others crowding about, that they could not release the men while we remained, as it would injure their influence with the people, but if we would leave the men should be released in three days. We did not feel quite satisfied with this arrangement. They had not fulfilled their first promise; what guarantee had we that they would fulfill this? However, there seemed nothing else to do, unless we brought the matter before the footai; and that, under the circumstances, seemed to us more likely to hinder than facilitate our object. We concluded, therefore, to leave for home, hoping that what was promised would, though perhaps somewhat tardily, be fulfilled.

We left immediately for Ningpo and reached here on the 19th.

I inclose herewith copies of the letters above referred to, calling our attention to the state of things at Hangchow previous to our leaving for that place.

I have, &c.,

EDWARD C. LORD.

[Inclosure 3.]

Messrs. Houston and Helm to Mr. Lord.

HANGCHOW, September 3, 1872.

SIR: We, the undersigned, missionaries of the Presbyterian Church (South) in the United States, would respectfully beg leave to ask your attention to some facts which have just occurred in this city, which we deem of interest to ourselves as to other foreign residents here.

The main substance of the facts of which we speak is that proceedings have been instituted by the Chinese officials in this city against natives who have been concerned in disposing of landed property to foreigners. On Sunday, the 1st instant, according to native accounts, a warrant was issued, at the instigation of the fantai, for the

arrest of eight persons who had at one time been engaged in transactions of this kind with foreigners. Of these eight four are known to have been apprehended, viz, three men who were engaged about six months since in conveying a piece of land to the mission with which we are connected, and one man who sold land about three years since to the American Baptist Mission. The remaining men, whose names are said to have been on the warrant, were concerned at different times in disposing of property to the other missions, American and English, which are represented in this city. Of the three men who were engaged in conveying land to this mission we have had some personal acquaintance with two. One of these is a master stone-mason, named Onq, doing a good business here, and the other a physician named Be. Both of them are regarded by natives as very respectable men. They are not Christians. They are now confined in the prisons attached to the yamén of the hsien, (district magistrate.) The warrant ordering their arrest is said to have contained the statement that they were to be examined in regard to their being engaged in practices injurious to the people. The man Onq was decoyed from his house on a false pretext, and arrested in a neighboring tea-shop. He is said to be suffering at present from a severe attack of sickness, and his family have sent to us a request to do all in our power to procure his release.

The immediate cause of the present action of the officials is represented by the natives to be as follows: The property held by the mission of which we are members is situated on the side of a hill facing the yamén of the fantai, (treasurer.) About a month since this official lost one of his children by death, and soon after his wife also died. On inquiring of the soothsayers as to the cause of his misfortunes, he was told that the *fung shui* had been disturbed by the foreign buildings opposite. Upon this he issued orders for the arrest of all persons engaged in selling property on which foreign houses had been erected. We speak of this only as the immediate cause, for we suppose that none here doubt that the general cause is to be found in the old-seated aversion of the upper classes of the Chinese to the presence of foreigners, an aversion which found expression here in the month of May last in the posting of a great number of hand-bills calling on the people to rise and punish any one found engaged in selling property to foreigners. A specimen of those was, we believe, furnished you at the time of their appearance. As to the demeanor of the people in general toward us, it has been everything we could have hoped for. Indeed, it has been a matter of comment among us within the past year how much the bearing of the people here toward foreigners has improved. Thus far there has not been the least sign of any disturbance coming from them.

We have deemed it proper to advise you of the facts above stated, both because they seem to be the beginning of a course of action against the foreign residents here, which may be extended further, and because we have hoped that you might feel at liberty either now, or after further developments, to take some action looking to the relief of the unfortunate men, whose only crime seems to be that they gave help and comfort to the foreigner. These men have not yet been examined by the magistrate and it is not known, of course, what judgment will be taken against them.

As regards the property which is said to have given offense to the present fantai, it may be proper to say that the larger portion of it was acquired by the mission about three years ago, and that a foreign residence was built on it just a year since.

Neither at the time the land was acquired, nor at the time the house was built, was any objection raised against our course in the matter from any quarter.

In September of last year the hsien, in whose jurisdiction we reside, (Ch'untang-hsien,) sent a request that he might see the title-deed by which we held the property. His request was complied with at once, and a copy of the deed was taken in the yamén in the presence of a member of the mission. Since then we have heard nothing in regard to the matter. On another occasion, just before this, when our place was disturbed by some soldiers, who climbed over the wall of the compound in the absence of the foreigners, the hsien sent a man from his yamén, without any request or representation from us, to assure us that we would be protected from annoyance on our property here. We mention these facts as showing the recognition by the officials here both directly and indirectly of our claim to this property. Indeed, no one here, as far as we know, has ever questioned our right in the matter, nor are we aware of any intention to raise such a question now. We deem it prudent, however, to inform you at present of these facts, as it is not certain that they may not have some bearing on our case here in the future. We will endeavor to keep you advised as anything of further interest may be developed.

Begging leave to offer you assurances of our very high esteem, we remain,

Very, &c.,

M. H. HOUSTON.
BEN. HELM.

P. S.—Since writing the above we have received from Rev. G. E. Moule a copy of the order of arrest which is herewith inclosed. It will be seen that there are ten names included instead of eight. Those marked 0 have already been arrested; the others

are said to be absent from the city or in concealment. Mr. Moule states that the list includes the former owners of all the property now held by foreigners in the hsien (district) in which he lives, embracing the property held by the American Baptist Mission, American Presbyterian Mission, (North,) and the English Church Mission.

We beg leave to inclose with this a note from Mr. Moule, which he has requested might be forwarded with this.

NOTE.—The copy of the order of arrest, being little more than the names of the accused, is not sent to the Department.

F. F. L.

[Inclosure 4.]

Mr. Moule to Mr. Lord.

HANGCHOW, September 3, 1873.

MY DEAR SIR: Last evening I met, informally, all the American missionaries at present in Hangchow to confer on the recent action of the mandarins, of which you will, no doubt, receive detailed accounts from Mr. Houston and others, in suddenly arresting certain Chinese who have been engaged in selling or mortgaging* land to foreign missionaries.

We are unanimous in thinking the case a most serious one; and, although it is possible that one single mission has, inadvertently, specially excited the hostility of the mandarins, the arrests, which have either been made or threatened, include persons who have sold property to all or nearly all of the others.

For our own (the C. M. S.) mission I propose to make a representation to the British consul as soon as I have explicit information of the actual arrest of persons who have sold property to us.

Meantime, as it is thought desirable that you should be assured of our unanimity in viewing the present emergency as critical for us all, I have asked Mr. Houston to be good enough to inclose these few lines with his communication to you.

I am, &c.,

GEORGE E. MOULE,
C. M. S.

P. S.—The only mission in connection with which I hear of proscriptions is Mr. McCarthy's. I believe he has purchased no property.

[Inclosure 5.]

Mr. Lyon to Mr. Lord.

HANGCHOW, September 4, 1872.

SIR: I suppose you have already received letters from the Southern Presbyterian missionaries in regard to the arrest of certain natives concerned in selling property to foreigners. I write you to-day to add my testimony and to beg you to take such measures as the case may, in your judgment, require.

There seems to be no doubt but that it is another attempt to at least hinder all further selling of property to foreigners, and may be the entering wedge to the persecution of all natives who have any connection with us, and thus to make it so bitter that we shall be compelled to leave.

The natives are a good deal excited, and the rumors are said to be bad outside. It seems a threatening matter. I ask you to do what you can.

I remain, &c.,

D. N. LYON.

[Inclosure 6.]

Mr. Lyon to Mr. Lord.

HANGCHOW, September 7, 1872.

SIR: I write to inform you further in regard to the difficulties mentioned in my former. Fearing lest longer delay might increase the troubles, after consulting with

* Mr. Lord thinks "leasing" would be a better word to convey the idea intended to be conveyed.—
F. F. L.

the other foreigners, we went together to the yaméns of the Tsien-tang and Jin-hoyne's, and though denied admittance, succeeded in presenting a memorial, a copy of which I herewith forward for your inspection. An answer is due to-day at 3 p. m., which we hope will be favorable, though we cannot tell.

Two of the middle-men of the Kwun-Mis-san property * are now wearing the cangue at the yamén gate. Three friends report that they were beaten with one thousand stripes. On the cangue are written the four characters (Chinese characters). They say they were asked three questions: "What is your name?" "Did you act as middle-men in selling property to foreigners?" Reply: "Yes." "Didn't you know it was against imperial law?" Answer: "No." "Then we will make you know it."

The landlord of the old Bi's property, whose name is (Chinese characters), is still in prison. His friends have been to us for help.

It is a very great misfortune, as we all think, that the affair has gone so far, as it not only affects Hangchow, but all the inland cities of the province.

I speak the mind and desire of all American citizens here when I again earnestly beg you to make the strongest possible representation of the matter to the proper authorities. Meanwhile we wait the reply of the local magistrates with no little anxiety, of which I will inform you.

I remain, &c.,

D. N. LYON.

NOTE.—The copy of the missionaries' petition or memorial to the magistrates is in Chinese, and I have not time to have a translation made.

F. F. L.

[Inclosure 7.]

Mr. Helm to Mr. Lord.

HANGCHOW, September 9, 1872.

SIR: Doubtless you have been fully informed respecting the troubles in which the natives, who were instrumental in securing property for the foreign residents at Hangchow, have been involved by the tyrannical action of the native officials. If it may not be too late to express my view, I would briefly state what seems to me to be the true issue.

As we generally hear and believe, the officials have, since last winter, desired to have some action taken, because of the foreign houses built here. But, until the 1st of September, nothing of importance transpired, and we only knew of the state of feeling among them by rumors from natives. Of the anonymous placard posted all over Hangchow in one night last spring, you have also been informed, I believe. We did not much believe it was done by any official, and hence took no notice of it. But the present action appears in a different aspect. You know of the arrest and beating of the two middle-men concerned in the securing of our two places. One of these places was secured for sixty years, using in the transfer the character (Chinese character), (I think this is the character,) which Mr. Inslee told us you had suggested to him as the most appropriate. We have held undisturbed possession now over two years, and no objection was made to our securing it, or since as to our possessing, as far as any public or official act is concerned. The other piece we secured last winter, and no open opposition was made. We only heard that other parties were trying to purchase it to secure the erection of a temple. I do not mean by these statements to say that the treaty gives us an explicit right to buy and to build, but while there is nothing, as far as I know, prohibiting it, neither we nor the natives violated any law of the land, or even acted in the face of any official proclamation.

I observe the treaty guarantees us liberty to be in the interior for twelve months and to preach the gospel. And to stay here with comfort and safety, other than native houses are necessary; hence we have built. The piece of property acquired last winter was bought in the name of a native Christian woman, and hence the middle-man did not act for foreigners in the strict and literal sense. But he was the middle-man in securing the other piece, and was beaten for this as well. Their sufferings are very great. One of the men is over sixty years of age; is an opium-smoker, (although a well-to-do stone-mason,) and his constitution is feeble. He swooned away under the beating. The cangue was put on for three months, and the natives say he cannot survive the treatment, for he is farthermore sick.

Since we last wrote you all the parties in the securing of Mr. Lyon's property have, as far as possible, been arrested.

* This is the property of the Presbyterian Mission (South) situated on the side of the hill.—E. C. LORD.

We heard this morning that while the officials promised on last Saturday to issue the proclamation we asked, (and I do not think it at all covered the grounds of the case,) they proceeded to yet further extremities and put the cangue on Be-sien-sang, who sold the land I am now on, to the native Christian woman. His head is all swollen up from the treatment. When the cangue was put on, the official said he would "do it to the death," and sealed it himself. This we learned by one brick-mason, Li, who has acted for us also in securing the above-mentioned land. He learned it from Be-sien-sang's family. He is shut up in the yamên, and cannot be seen; but a relation of his, who is in the official quarters, told his family. Be-sien-sang is a scholar, and our teachers think it cannot be true, as he would have first to be degraded. But the news comes from his own family, and I give it as probably true. The whole course of action is outside of the law, and the people, we learn, sympathize with the oppressed. I am no alarmist, and I do not expect any immediate overt act against our persons or property, but it seems to me that unless stopped, we cannot expect either to again find any one willing to assist us in securing any property, or to remain long in undisturbed possession of what we have. The object seems to be, eventually, to get us out, and if out of Hangchow, why not every other inland city?

Besides, humanity calls on us to do all we can to secure the release and redress the wrongs of the poor innocent men who are suffering for us, in so far as it is possible. Therefore, the case seems to me of general importance and of some urgency.

Hoping you will pardon me for trespassing so much upon your time, I beg to subscribe myself,

Respectfully, &c.,

BEN. HELM.

P. S.—The reason we have not written oftener is because we heard that Mr. Lyon wrote daily.

B. H.

[Inclosure 8.]

Mr. Lyon to Mr. Lord.

HANGCHOW, September 9, 1872.

SIR: I write to inform you of the arrest of the landlord of the Fong-loh-Gyao property,* and the son of one of the middle-men.

In answer to our petition, the magistrates both promised to issue proclamations to be posted in our several chapels, schools, and hospitals. But while on the one hand, with all due politeness, they grant what we ask, on the other hand they continue to persecute the landlords and middle-men. I know if we press them to the point they will say, "We are not punishing these men because of their connection with you, but for other offenses." But how could it happen that just the persons who were concerned in renting or leasing us property should all become transgressors at once? Then there is the testimony of the men who have been punished, that they were tried for assisting foreigners in getting property, no other charge being made. Then there is public opinion, which is unanimous in ascribing it to their connection with us.

It is the most complete piece of underhanded management that I have known in China. 1st. The people are arrested on an anonymous charge. 2d. They arrest only either the landlords or the middle-men on the landlords' side; the middle-men on our side, who are either native Christians or personal teachers, have thus far all escaped. 3d. The heavy punishments all fall on those connected with the "hill" property.

Mr. Houston has just been in to say that a man by the name of (Chinese character,) landlord of the property on which their school stands, a physician and sun-dzai, was yesterday put under a very heavy cangue, sealed by the magistrate, who said he should wear it till he died.

We are thinking of going before the footai (governor) and stating that it is known all over the city that these people are suffering on account of the connection with disposing of property to us; that if they did wrong, we are also identified with them in the wrong, and ask their immediate release.

Could you come up and help us through this difficulty?

Meanwhile, we must do what we can for ourselves.

The whole affair seems to have two ends in view: first, if possible, to arouse such a hatred for foreigners as will make it impossible for us to remain here; or, if that cannot be done, secondly, frighten people from having anything to do with us.

Yours, &c.,

D. N. LYON.

* This is the property occupied as the residence of Mr. Lyon.—E. C. L.

[Inclosure 9.]

*Mr. Lord to Mr. Low.*UNITED STATES CONSULATE,
Ningpo, September 30, 1872.

SIR: My last letter to you, dated the 21st instant, with its several inclosures, gave you an account of the matters at Hangchow so far as known to me at that date. Since then several letters have come to hand from our friends there, and I have written one or two in reply. I now forward you copies of these, from which you will learn what has been done, and what is the present state of things there so far as is known to me at the present time.

I have only to express my regret that the Chinese officials there have done so little of what they promised to do, and that that little has been done in such bad faith. They are evidently personally hostile to foreigners, and are willing to do all they dare to incommode and embarrass them. They regard missionaries as living there by treaty-right; otherwise I am sure it would not be possible for the missionaries to live there. With their understanding of the treaties they are unquestionably treaty-breakers. It is not for me to say whether missionaries are to be protected away from the treaty-ports. But, if they are, it seems to me that the recent and present conduct of the officials at Hangchow should be made the subject of very serious consideration at Peking; while, if they are not to be protected, they should be so informed.

But whatever view may be taken of this matter, there can be no question but that the officials with whom we had intercourse in this matter were singularly wanting in that fairness which we showed them and which we had a right to expect from them.

I beg to inclose herewith copies of six letters received from friends in Hangchow and two copies of letters written to them in reply.

I have, &c.,

EDWARD C. LORD.

[Inclosure 10.]

*Mr. Houston to Mr. Lord.*HANGCHOW, *September 17, 1872.*

MY DEAR SIR: I have just received a note from Mr. Moule, in which he states, that as you were about to leave for Ningpo, you used an expression which seemed to show that you had not fully understood the position which the mission of which I am a member holds here on the Chinghwang Hill. Your remark was, that you supposed the hill was a kind of sacred place reserved for temples, &c. Mr. Moule tells me he assured you that it was not exclusively so, and that, in particular, he believed that the house of this mission stood on the site of an old family house, which had been surrounded formerly on every side by residences. Mr. Moule thought, however, that it would be well for me to write to you and give you an explicit statement on this point. I would beg leave, therefore, to say to you that Mr. Moule was correct in his opinion. The property which we hold on the hill is what is known here as the "people's land," and, as far as we know, no temple or other public building ever stood on it.

At the time the city was sacked by the Taipings, the whole face of the hill on which our mission-buildings now stand was occupied by private residences.

Our foreign residence now stands on the site of the former residence of a family named Wang, and our ground, as well as the ground on every side of us, was never supposed by the natives at any time to have a sacred character. As far, then, as the mere effect of a private residence on the "fêng shui" is concerned, those mysterious influences have been liable to disturbance from this cause as far back as the history of the city extends, and we violated no precedent in erecting dwellings here.

Renewing my thanks for the patience and resolution with which you attended to our interests while you were here, I am, &c.,

M. H. HOUSTON.

[Inclosure 11.]

*Mr. Lyon to Mr. Lord.*HANGCHOW, *September 19, 1872.*

DEAR SIR: I herewith inclose a copy of the proclamation which came to our several chapels and schools to-day a. m. Up to 11 o'clock this forenoon none of the prisoners had been released, and the two men still wore the "caugue" at the yamen gate.

Whether the proclamation is what you agreed should be issued or not, of course you are the proper one to decide, as we had not the opportunity of knowing of that matter. I may say, however, that the natives connected with us all regard it as very good, and if only the poor men who are suffering were set at liberty, we should all rejoice that a fair settlement of the difficulty had been made; and until that is done we must still feel anxious.

We have had our chapels open for preaching both yesterday and to-day, and experienced no disturbance. I hope I may be able to add a postscript to-morrow forenoon stating that the men are released, but for the present have no more facts to communicate than what I have already mentioned.

I am, &c.,

D. N. LYON.

SEPTEMBER 20.

P. S.—I have no more encouraging news to communicate. One of the prisoners, U-zeo-peh, has sent a note to our native pastor, asking him to come and visit him at the prison. I believe he and another native expect to go this forenoon.

[Inclosure 12.]

Mr. Helm to Mr. Lord.

HANGCHOW, September 20, 1872.

SIR: According to the request you made when leaving, I write to say that yesterday the proclamations were issued. Copies were stuck up at the door of our street chapel and at Mr. Houston's. None were posted at my place; I suppose it was because the property on the hill was all one. There may be other reasons. We knew nothing about it till we saw it on the wall. At all the other missions they were taken in and given to the missionaries. I know of no cause for the difference, and it may be of no consequence.

Up to yesterday noon, I know certainly that the men had not been released. If they had since been released, I should almost certainly have known it. Be-sien-sen, who sold us the lot I occupy, was up this morning to say that the officials still demanded that he should redeem this place. He said he did not wish to do it, and admitted that he could not do it, as we had expended over \$1,400 on it.

Mr. Houston proposed to him on our part that if he were willing we would make out new papers. Instead of buying in the native's name, we would "tien" in our own name, say for sixty or eighty years, destroying the deed of purchase and send in this paper for the official seal. If he agrees to this we may do it.

Should you reply please let me have your advice.

Since these troubles we hear the "Yiang Kwets" more than ever; but otherwise there is little change in the people.

Respectfully, &c.,

BEN. HELM.

[Inclosure 13.]

Mr. Lyon to Mr. Lord.

HANGCHOW, September 21, 1872.

DEAR SIR: I write to inform you of the result of Tsiang and Yi's (the natives referred to in his previous letter) visit to the prisoner.

They saw but one of the prisoners, U-zeo-peh, who was confined in the "pau vong" with five other prisoners. U-zeo-peh told them that the official sent word to him yesterday forenoon that if he could produce bail he might now be set at liberty. The same offer was said to have been made to Kwang-zuy-seng, the landlord of my property. It is evidently the policy of the officials to come off with "flying colors," and to avoid every possible appearance of having in the least yielded to the pressure from the consuls.

I think that if the men have still to give bail for their good conduct, then we have gained nothing by negotiation.

I suppose Mr. Houston has already informed you of the way the proclamations were posted on the wall outside his gate, and the important parts mutilated the same night.

In the Jin-ho district the proclamations were all brought to us and left with us to

post in our chapel. In this way the issuing of the proclamations is a mere nominal compliance of the officials with your request, while in the eye of the people the consuls have been sent home in disgrace.

Then there seems to be a general understanding between officials and people, so that I am quite sure, should any disturbance occur, the disturbers would be rewarded instead of punished.

It is apparent to the people that the officials are displeased with our presence here, and this emboldens them to do what they would not dare to do under other circumstances.

I have nothing further at present to suggest, but trust you may have the blessing and guidance of God in your action in regard to the affair.

Yours, &c.,

D. N. LYON.

[Inclosure 14.]

Mr. Helm to Mr. Lord.

HANGCHOW, *September 23, 1872.*

DEAR SIR: I understand that the dzen ho jien, yesterday, set free all the men he had under arrest. Those in the dzien dang jien have not yet been set free. It was rumored that Oug-s wu was to be let out on bail, but as yet he is still in "durance vile."

Mr. Houston and I sent a note to the yamèn to inquire why no proclamation had been sent us. (None was brought in, and none even posted at my place, which they dislike.) They replied they had none; they had been already sent to Kwin mi san. I suppose it is of no importance, but all think the not posting a proclamation at my place is intentional.

Respectfully, &c.,

BEN. HELM.

[Inclosure 15.]

Mr. Lyon to Mr. Lord.

HANGCHOW, *September 24, 1872.*

DEAR SIR: I herewith notify you that the Yin-ho magistrate has released the prisoners on their having procured bail, but under very humiliating conditions. As prerequisite to release they were all required to sign a promissory note, a copy of which I send you, the price of freedom varying in different cases. The same note was required of the men who went security for them. The copy I send you was given in from memory by the landlord of Dr. Galt's property. He says the official said to him, in substance, as follows: "On these conditions I let you off for the present offense; but if ever you have anything more to do with foreigners I will cut your head off."

To-day, U-zeo-peh comes to us and reports that he was required to sign a promise to pay in 400,000 cash by the end of the tenth month. He reports that Kwan Zuy sêng, landlord of my property, is also released, and required to pay the round sum of \$500. They were all subjected to the same terms and the same threat, differing only in the amount to be paid.

The Kwin Mi San men are still, I understand, wearing the cangue. According to the promise made to you they should have been unconditionally released on last Thursday, five days ago, while, in fact, those of the Jin-ho district were released only yesterday, and that after being compelled to make the above most humiliating promise and receiving the threat of decapitation if ever found engaged in dealings with foreigners. Words cannot express the monstrosity of such measures.

As to the treatment of the poor men in the Dzien Dang district, and the contempt shown to the foreigners on the hill, I suppose Mr. Helm or Houston will keep you posted.

I hope you may be able to bring some influence from Peking, or from some other source, to bear upon these Hangchow mandarins, which will teach them that consuls representing two great nationalities may not be snubbed with impunity, and that the underhanded violation of acknowledged treaty-rights, especially by such brutish treatment of innocent men, cannot go unpunished.

I remain, &c.,

D. N. LYON.

[Inclosure 16.]

*Mr. Lord to Mr. Helm.*UNITED STATES CONSULATE,
Ningpo, September 27, 1872.

SIR: I have to acknowledge the receipt of your communications, dated the 20th and 23d instant; also of Mr. Houston's note of the 17th.

The matter you mention about the proclamation, I should not be inclined to think of much importance. It may have happened from your proclamations being sent from one office, and the others from the other, or it may have been a mere difference in the way of doing things by the different runners. I am sorry not to hear of the release of the men in your district. I think they will be released, though tardily, and perhaps not without much apparent injustice. I much regret that I am not able to prevent this.

The matter of changing the title-deed of your lot you must decide for yourselves. It has always been my opinion that property owned by foreigners should be held in their own name. But the British minister seems to have a different opinion, and possibly our minister may have, also. So, at present, I should not like to give you any positive advice.

Hoping soon to hear of the release of all the men suffering on account of their connection with the sale of lands to foreigners,

I remain, &c.,

EDWARD C. LORD.

[Inclosure 17.]

*Mr. Lord to Mr. Lyon.*UNITED STATES CONSULATE,
Ningpo, September 27, 1872.

SIR: I beg to acknowledge the receipt of your several communications dated the 19th, 21st, and 24th instant. I am glad to hear that the proclamation has been issued, and that any of the men have been released, though sorry that their release should be coupled with extortionate demands for money. This, however, you must know, is no new thing in China. It always, or nearly always, happens when, for any cause, just or unjust, persons who have money or friends fall into the hands of mandarins.

I shall, of course, lay the matter you mention, with all others of the case, before our minister at Peking; but I have little hope that anything will or can be done to remedy the evil of which you complain. It might be difficult to set wrongs of this kind right, even at the open ports; to do it in the interior—where the right of foreigners to reside at all will at present not be insisted, I presume, by the English and American governments—would be doubly difficult. You must not lose sight of the fact that your residence in Hangchow is at present but a precarious one. While you are there I shall do what I can to protect you from violence and wrong. But you must know that consuls are not armed with power to do always what they think ought to be done; and they always find it especially difficult to protect natives, even when suffering on our account. It is easy enough to quote the treaty on this point, but then we are always met with the plea that the matter has no connection with foreigners.

This, of course, would be the plea in the present case.

I am, &c.,

EDWARD C. LORD.

No. 47.

Mr. Low to Mr. Fish.

No. 203.]

LEGATION OF THE UNITED STATES,
Peking, October 26, 1872. (Received December 26.)

SIR: I have the honor to inclose translation of a dispatch from Prince Kung announcing officially that the Emperor was married on the 16th

Sources and References

The majority of the material in this manuscript comes from the diaries, photographs and letters of Arthur and Mary Elwin, in my possession. Additional material comes from:

- The Rev A.Moule and G.Moule have left autobiographies:
 - A Retrospect of Sixty Years – 1907 – Rev George E. Moule
 - Half a Century in China – 1911 - Rev Arthur E. Moule
- The Web, including Wikipedia
- Arthur's Letters and Reports from the archive of the Church Missionary Society held in the Cadbury Research Library: Special Collections, University of Birmingham: the archive repository holding the papers: reference: CMS/B/OMS/C CH O31
 - (Letter 1) Ningpo May 31st 1870 to Mr Fenn, CMS (reference CH031 1)
 - (Letter 2) Hangchow May 15th 1871 to Mr Hutchinson, CMS (reference CH031 2)
 - (Annual Letter 18) Hangchow December 1871 Annual Letter (reference CH031 18)
 - (Annual Letter 19) Hangchow November 16th 1872 Annual Letter (reference CH031 19)
 - (Annual Letter 20) Hangchow 1873 Annual Letter (reference CH031 20)
 - (Letter 3) Hangchow March 1872 (reference CH031 3)
 - (Letter 4) England June 5th 1875 to Mr Wright, CMS (reference CH031 4)
 - (Letter 5) Hangchow Jan 9th 1879 to Mr Wright, CMS (reference CH031 5)
 - (Letter 6) Hangchow March 10th 1879 to Mr Wright, CMS (reference CH031 6)
 - (Letter 7) Hangchow April 12th 1879 to Mr Hutchinson, CMS (reference CH031 7)
 - (Letter 7a) Ningpo April 8th 1879 from H.B.M. Consul to Elwin (reference CH031 7)
 - (Letter 17) May 2 1879 (reference CH031 17)
 - (Letter 8a) Hangchow September 13th 1879 to Mr Hutchinson, CMS (reference CH031 8A)
 - (Annual Letter 21) Hangchow November 29th 1879 Annual Letter (reference CH031 21)
 - (Letter 9) Feb 17th 1880 to Mr Wright, CMS (reference CH031 9)
 - (Letter 10) March 16th 1880 to Mr Wright, CMS (reference CH031 10)
 - (Letter 11) March 22 1880 to Mr Stock, CMS (reference CH031 11)
 - (Letter 12b) Ningpo April 24th 1880 to H.B.M. Consul (reference CH031 12B)
 - (Letter 12a) Hangchow May 1880 to Mr Wright, CMS (reference CH031 12A)
 - (Letter 13) Hangchow May 12th 1880 to Mr Wright, CMS (reference CH031 13)
 - (Letter 14) Chuki June 4th 1880 to Mr Wright, CMS (reference CH031 14)
 - (Letter 15) Hangchow July 14th 1880 to Mr Wright, CMS (reference CH031 15)
 - (Letter 16) Hangchow Oct 20th 1880 to Mr Fenn, CMS (reference CH031 16)

Where letters and diaries are quoted the text is shown in *Italics* – editors comments and other information is in normal text.