立教学院百二十五年史

資料編
第4巻

立教学院百二十五年史

資料編第４巻

ウィリアムズ主教書簡集Ⅰ

立教学院百二十五年史編纂委員会編

立教学院

A HISTORY OF RIKKYO (ST. PAUL'S) UNIVERSITY AND SCHOOLS

Historical Documents

Volume IV

The Bishop Williams Letters Collection I

edited by
Professor Gene S. Lehman
and
The Rev. Dr. Beverley D. Tucker

RIKKYO GAKUIN
2000

序

今度『立教学院百二十五年史』第4巻、第5巻として、『ウィリアムズ主教書簡集』Ⅰ,Ⅱを刊行することになり、誠にご同慶の至りに存じます。

『ウィリアムズ主教書簡集』は、かつて1974年発刊の『立教学院百年史』とともに刊行すべく百年史編纂委員長であられた故海老沢有道教授のもと準備が進められました。1967年、委員の一人であられた故矢崎健一教授はアメリカに赴き『立教学院百年史』と『書簡集』の基礎となる史料、殊にウィリアムズ主教の書簡を探索し、写真に収められました。その後、この撮影されたウィリアムズ主教書簡の写真をもとに、書簡を和訳し注を付して、訳注本として刊行すべく作業が進められました。しかし、その刊行を見ることなく「百年史編纂委員会」は解散され、その後不幸なことに矢崎教授も急逝され、その後の作業は学院史資料室委員会に引き継がれましたが、その刊行は実現しませんでした。

再び刊行計画が浮上したのは、立教学院125年史の刊行が計画された1988年のことでした。時を同じくしてアメリカ聖公会から日本聖公会へ寄贈された「米国聖公会文書館」[The Archives of the Episcopal Church] 所蔵の「日本関係記録」[Japan Records]のマイクロ·フィルムが立教大学図書館に寄託されることになり、ウィリアムズ主教の書簡の全容が明らかになりました。この機に書簡集の編集方針を変更いたしました。大江満氏の解説にもあるように、ウィリアムズ主教は生前に身辺の整理をされたので、往復書簡集として刊行することは不可能であり、ウィリアムズ主教が米国聖公会本部に発信された書簡、報告書、即ち「日本関係記録」に収められた主教書簡を中軸に、かつ訳文ではなくその原文のまま収録するところの書簡集として刊行することになりました。そこで「日本関係記録」と区別するために、かつて『ウィリアムズ主教書簡集』編纂のために収集・作成された大量の資料、即ち「ウィリアムズ主教書簡」の写真、海老沢教授のもとで作成された書簡の草稿 [タイプ印字]、さらにはその訳文等を一括して「矢崎コレクション」と命名し、学院資料室の業務を継承した大学史資料室が所蔵することになりました。その後の編集作業の過程で、とりわけ矢崎教授の収集されたウィリアムズ主教の書簡がアリアドネの糸として、絶えず参照されました。

その後の刊行準備作業の過程において、「矢崎コレクション」には目録もなく、その所蔵先は明確ではありませんでしたので、大学史資料室、続いて125年史編纂室は、「矢崎コレクション」についての調査に多くの時間を費やしました。

「矢崎コレクション」と「日本関係記録」との照合の結果、そのほとんどが「米

国聖公会文書館」の「日本関係記録」の主教書簡と一致すること、そして「米国聖公会文書館」の館長ダッフィ氏のご尽力により、同館所蔵の「中国関係記録」[China Records] 及び「聖職者人事ファイル」[Clergy Biographical Files] の文書・記録の一部とも一致することが判明いたしました。さらに、同志社大学の杉井六郎教授作成の『日本聖公会京都教区所蔵文書目録』とそのマイクロ・フィルムとの照合の結果、これらとも一致するものも含まれていることが判明しました。京都教区資料室には、主教直筆の文書・記録も多数おさめられていますが、そのすべてが「矢崎コレクション」に収録されているわけではありません。また、「矢崎コレクション」には、雑誌『スピリット・オヴ・ミッションズ』に掲載された主教書簡のコピィもあり、所蔵先不明の資料も数点残されています。

また元立教大学教授のジーン・S・レーマン教授と昨年ウィリアムズ主教に関する著書を公刊されたB・D・タッカー師御二人も校訂作業に多くの時間を費やされました。書簡原文を転記するに当たって、「矢崎コレクション」の写真、京都教区所蔵文書のマイクロ・フィルムをも参照し、原文に忠実にかつ読者の理解を助けるための注を挿入する作業に約五年の歳月を費やしました。このご苦労には感謝の言葉もありません。また校訂作業の準備、清書にあたられた、安東美代子、大橋里見、佐藤敦子、山室いちげの方々の細心の御努力に敬意を表したいと存じます。

また、永年にわたって、ウィリアムズ主教の研究に従事されている大江満氏に解説の執筆をお願いいたしました処、御快諾下さり感謝の他ありません。この懇切な解説はこの書簡集を通してウィリアムズ主教についての理解を一層深めるためのよき手引きとなるものと確信いたします。

本『書簡集』に収録されたウィリアムズ主教の書簡は、米国聖公会文書館、日本聖公会京都教区資料室、立教大学図書館大学史資料室の所蔵する主教直筆の書簡・報告書に限定いたしました。

米国聖公会文書館の「中国関係記録」「聖職者人事ファイル」に関しては、主教の筆になる多数の書簡が存在しますが、本書簡集では、「矢崎コレクション」に収録されたものに限定いたしました。

京都は主教が宣教師として最後の活動をされた地でありますので、主教の蔵書、ノート、書簡などの他、京都教区の歴代宣教師が残した書籍、雑誌など、多くの資料が保管されていますが、これも主教直筆の書簡に限定いたしました。

立教大学図書館大学史資料室所蔵の菅寅吉宛書簡は、ここに収録した11通と主教のメモ1点とともに、1970年に寅吉氏の長男にあたられる故菅円吉教授より

「百年史編纂委員会」に寄贈されたのですが、現在「矢崎コレクション」として保存されております。

最後に本書簡集刊行にあたりご協力くださった下記の機関、個人に対して御厚意とご協力に対し深甚の感謝を表したいと存じます。

Mr. Mark J. Duffy, Ms. Jennifer Peters, (The Archives of the Episcopal Church in Austin, U. S. A.)
日本聖公会管区事務所、日本聖公会京都教区教務所、加納重朗司祭、
立教大学図書館大学史資料室

2000年1月25日 聖パウロ回心日

立教学院百二十五年史編纂委員会
委員長　鵜川　馨

Preface

On this occasion of the 125th Anniversary Year of the founding of Rikkyo Gakuin (i.e., St. Paul's University and Affiliated Schools), the 4th and 5th volumes of the History of Rikkyo Gakuin are herewith published. These two volumes comprise the letters written by Rikkyo's founder, Bishop Channing Moore Williams, from 1859 to 1908.

These volumes had originally been planned to be published in 1974, the 100th Anniversary Year of Rikkyo Gakuin. Moreover, some 30 years ago, Rikkyo's eminent historian, the late Professor A. Ebisawa, who headed the Editorial Committee for Rikkyo's Centenary Observance had begun preparation. In 1967, a member of that committee, the late Professor K. Yazaki, went to America to do research and gather information on Bishop Williams and the history of Rikkyo. One of the places he visited was the Seminary in Austin Texas, where he found on the 2nd floor the Archives of the Episcopal Church. He gained permission to take photographs of letters, and bring them back to Japan. The Committee began to translate these letters into Japanese, but this task was extremely difficult. Unfortunately, this work was never completed.

Later on, in 1988, a plan was made to publish the Bishop Williams Letters as material for the 125th anniversary of the founding. Also, beginning that year (1988), the American Episcopal Church undertook to send NSKK microfilms of the Japan Records; and these were kept in Rikkyo University's Library for the time being. In view of this new development, the plan was changed to one by which we would publish the Bishop's letters in the English which appeared in Japan Records. Some of the photographs of letters which Prof. Yazaki brought back were the same as the Japan Records by comparison with these microfilms. Moreover, with the kind cooperation of Mr. Mark J. Duffy (Church Archives' Director), it was found that portions of the China Records and Clergy Biographical Files showed correspondence with the photographs of Prof. Yazaki. We are very grateful to Mr. Mark J. Duffy and Ms. Jennifer Peters for their helpful assistance and cooperation.

To publish the Bishop's letters in these volumes, we chose his handwritten letters or reports from the Japan Records, China Records, Clergy Biographical Files in the Archives, and also from the letters in the possession of Rikkyo University and the Diocese of Kyoto.

The work of faithfully transcribing the Bishop's letters and editing some of his sentence constructions and word choices of 150 years ago has been done by retired Rikkyo University Professor G. S. Lehman and The Rev. Dr. B. D. Tucker, author of a recently published book of Bishop Williams' life. They managed to keep all of the original text while adding alternatives in modern English for easy reading.

January 25th, 2000

Kaoru Ugawa Ph. D.
Chairman of the Committee for Historical Documents

Editors' Forewords

In editing these letters (all of which were handwritten), the primary condition which had been set for us was that the Bishop's original words, phrases, spellings, etc., should be preserved, just as he had written them —while at the same time rendered understandable to all who would be reading them. We have attempted to accomplish this —mainly by arrow-bracketing <.....> the original words or phrase to be edited, followed immediately by our edited words or phrase in brackets [.....]. Because of the rather numerous places where editing seemed to be needed, this method may indeed become intrusive to those readers who are knowledgeable in Church history, and whose native language is English; but we hope it will be helpful to many other readers in clarifying the Bishop's not infrequent use of English which is sometimes quite unfamiliar —or, occasionally, even incorrect.

The great majority of the Bishop's letters were addressed to one or another of the Church leaders in the New York offices of the Church —whose letters to the Bishop, we of course were not privy to. And so it was quite often a source of difficulty for us in cases in which the Bishop was writing in reply to a particular letter, for in responding to such, he usually began simply and only with, "In reply to yours of 'such-and-such' a date". Thus it often remained for us to determine what the particular problem was that he was writing about, so that we could deduce whether or not any portion of that letter needed any editing.

In addition to the method described above, we have used also several other marks or symbols to indicate what has been edited (misspellings, unnecessary repetitions, probable omissions, etc.). We would ask the reader kindly to read the key and keep it available for ready reference.

Gene Lehman
Co-editor
PECUSA Lay Missionary to Japan
(1954 to the present)
(Professor, Ret'd, Rikkyo Univ. College of Science, Dep't of Chemistry)

It is an honor to have been allowed to help in the editing of Bishop Channing Moore Williams' letters. Some time ago it was suggested to me that I should try to write a biography of Bishop Williams. Although I had no qualifications for doing so, I was very interested in his life and all that he had accomplished. I also realized that I had followed in Bishop Williams' footsteps, however unworthily, in several ways. Like him I graduated from Virginia Theological Seminary. Bishop Williams served for three years in Shanghai, and that is the city in which I was born and lived until I was eleven, and also in 1945-46. He was then sent as a missionary to Japan where he served almost fifty years. I myself was sent to Japan and served thirty-nine years. Bishop Williams ended his life as a missionary in Kyoto, and that is where I served the last twenty-three years of my work in Japan.

When I started to write my biography of Bishop Williams I did not know that Rikkyo Gakuin was editing his letters. When I discovered this, I realized that I could not write the biography without having read all these letters myself, and so I asked if I could be allowed to help in editing them. Fortunately I was permitted to do so and am very grateful. For this reason I would like to thank Professors Kaoru Ugawa and Gene Lehman, and Ms. Ichige Yamamuro, who helped me tremendously, and all the others who did the work which made this publication possible.

Through these letters we can come to know something of the character of Bishop Williams, his faith in God, and his love and total dedication to the service of the people of Japan; his humility, courage, patience, and wisdom; his capacity to lead and plan for the success of the mission in the face of enormous difficulties and with limited resources. His life is an inspiration to all who come to know it. It is my prayer that many may read these letters, and through them, learn of the life of this great man, the founder of the Nippon Seikokai, Rikkyo Gakuin, and of many other institutions and churches.

B. D. Tucker
Co-editor
Missionary to Japan 1953-1992
York, Maine, USA

凡　例

1．本書簡集は、立教学院の創設者チャニング・ムーア・ウィリアムズの書簡・報告書類を収録する。収録の対象は、
（1）米国聖公会文書館所蔵の「日本関係記録」(Japan Records)、「中国関係記録」(China Records)、「聖職者人事ファイル」(Clergy Biographical Files)、(それぞれ470点、38点、3点)、
（2）立教大学図書館大学史資料室所蔵の菅寅吉宛て書簡（11点)、
（3）日本聖公会京都教区所蔵文書の中のウィリアムズ直筆の書簡（3点)、
に限定した。但、「中国関係記録」と「聖職者人事ファイル」は、立教大学大学史資料室所蔵矢崎コレクションに含まれるもののみとした。上記以外のものは、収録の対象外とした。

2．資料は年代順に掲載し、年月日不明のものは5巻の巻末に掲載した。米国聖公会文書館所蔵の資料で年月日が全く不明のものは、文書館の分類する年の末尾に掲載した。統計書類は5巻の巻末にまとめて写真で掲載した。

3．資料には、通し番号と書簡の宛先、年月日を付して標題とした。編者の推定による部分は［　］で示した。

4．各書簡の所蔵先は、第5巻の巻末にまとめて掲げた。

5．編纂にあたっては、ウィリアムズ自身の文章を忠実に復刻することに努めたが、以下の点について考慮した。
（1）句読点は校訂者の判断で正しい用法に改めた、あるいは補った。
（2）段落の取り方も校訂者の判断で読みやすいように改めた。
（3）ウィリアムズ自身が文字を消して書き直したと校訂者が判断した部分は、特にその旨は注記せず、書き直した部分のみを復刻した。
（4）アンダーライン、図、絵記号はすべて省略した。
（5）速記体は正しい綴りに直した（&の速記体＋はすべてandに直した。但、固有名詞[会社名]で&の使用が妥当と判断した場合は&とした)。
（6）原文に頁番号が記されている場合、または裏へ続くという意味で“over”と記されている場合、それらは省略した。
（7）レターヘッド付きの便箋に書かれている書簡は、ウィリアムズの字と区別しやすいようにレターヘッドの部分を太字にした。また、使用頻度の多いレターヘッドは、本文中には標題の末尾に記号（☆または★）を付すのみとし、その内容は凡例末尾の『使用記号一覧』に示したが、年に

限って、本文中に太字で入れた。

（8）ウィリアムズ以外による書き込みは、省略した。但、内容を理解する上で必要と判断した場合は省略せず、印字は太字にし、他者の文章はイタリック体にした。

（9）校訂者による注は本文中に[　]を使って挿入した。その他数種類のカッコや記号を使用した。詳しくは『使用記号一覧』を参照されたい。

（10）省略語はそのまま復刻した。但、右肩付きの文字は下に降ろした（例えば、1st は1st、2nd は2nd のように）。また、省略語の元の形を示すために、『省略語一覧表』を設けた。

（11）大文字・小文字の用法は原文のままとした。

6．書簡の内容によって人名や文章を伏せることはしなかった。

使用記号一覧

[ ]	すぐ前の一語に対する補足語、言い換え。
< >[ ]	< >の部分に対する補足・説明。
{ }	文法上不要な単語、部分。
〔 〕	すぐ前の一語の訂正。
[sic]	前後の内容から判断しておかしいと思われる部分の後ろに入れた。
>...>	読み取れない部分。
[?]	読み取りが不正確。
★	以下の2種類のレターヘッドが使われているもの。

1. *This paper is always to be use for letters and Reports to the Mission Rooms in New York, and for all official business within the jurisdiction, and for nothing else. Write only on this side of the paper.

Japan Mission Protestant Episcopal Church
Station 188

2. 1の最初の3行のみ。

☆ 1 の “Japan Mission...188 ” を省いたレターヘッドになっているもの。

Key to Symbols and Other Marks Inserted in the Text by the Editor

No.	Mark	Purpose	Example
1.	[ ]	As an alternative expression for the one word preceding the brackets, if that word lacks clarity	"Our work is trying [so difficult], but we must do our best...
2.	< >[ ]	As an alternate expression for the two or more words enclosed by < >, if those words lack clarity	"It is very doubtful <if this can be gotten into workingorder> [that this project can be operated successfully], but...
3.	〔 〕	As the correction of a misspelled word	"With referrence 〔reference〕 to your letter of May 25th...
4.	{ }	As an indication of a word (or words), repeated evidently by mistake	"The Missionaries who are working in Tokio and Osaka, and {and} their wives, will attend the Conference...
5.	[+]	As an indication of the addition of a word which has been quite evidently omitted by mistake	"Spending at least three hours every day studying Japanese is [+ the] best way for a missionary to become useful in his work...
6.	>...>	To indicate place in the copy manuscript where a word or words were illegible and undecipherable	"I am sending to you, enclosed herewith, my report on >...> for the month of March, and also >...>. Kindly let me know...
7.	[?]	To indicate a word, or group of words, which may have been wrongly deciphered; or which, even if correctly deciphered, still is not clear in its meaning	"The value of Mexican dollars can be compared favourably with Chinese Taels [?] in Japan...
8.	[sic]	Used here in the same way as it is ordinarily used: that is, to indicate a word which seems to	"If additional funds could be appropriated next year to build another Church then, how

the reader to be certainly a mistake and whose given usage is highly improbable if judgment is based on the surrounding context and previous knowledge of the subject that it refers to —a word which an editor or a reader may, of course, question, but must not change

unhappy [sic] we would be!

9. ★ Placed after the letter's title indicates that the letter has two kind of letterheads as follows:

Type 1:

"*This paper is always to be used for letters and Reports to the Mission Rooms in New York, and for all official business within the jurisdiction, and for nothing else. Write only on this side of the paper.

Japan Mission Protestant Episcopal Church
Station 188 "

Type 2: Composed of the first three lines of the Type 1.

10. ☆ Placed after the letter's title indicates that the first page and all following pages have the same letterhead as the Type 2.

11. **Bold letters** Printed sentences or words.

12. *Italic* Sentences or words not written by Bishop Williams.

省略語一覧表
Abbreviations List

元の形 Correct Full Spelling of the probably intended word or words	省略語 Abbreviations (as taken from the original text)
about	abt, ab't
account	acct, acc't
account current	a/c
accounting	a/c
account(s)	acct(s), Acct(s), acc't(s), Acc't(s)
additional	addl, addl., Addl.
affectionate	aff
after	af
against	ag'st, aga't
Agent	Ag't
Alabama	Ala.
Alexandria	Alexa
America	Am, Am:
American	Amn, Am:, Amern
American Board of Commissioners for Foreign Mission	A.B.C.F.M.
American Church Mission	A. C. Mission
amount	am, amt, am't, amont, amon't
annum	an, an:
appointment	appt, appt.
appropriation	appn, Appn, appn., apprn
April	Apl, Apl., Ap'l
article	art, Art, art:, Art:
Association	Ason, Aso, Associan, Assn
August	Aug, Aug:, Aug.
Auxiliary	Auxy
Avenue	Av, Ave
balance	Bal
Baptist	Bapt
been	bn
between	bet.
Bible Society	B.S., B. Socy, B.Sy
Bible Woman	B.Woman
Bill of Lading	B/L

Bishop	Bp, Bp.
building	build'g
California	Ca:, Cala, Cal
Canon	Can, can, Can:, Can.
care of	c/o
Chapter	Ch
Chinese	Ch, Ch:
Christ	Xst
Christian	Xn
Christians	Xns
Christianity	Xnity, Xty
Christmas	Xstmas
Church	Ch, Ch:, Ch.
Church Missionary Society	CMS, C. M. S., Church Missy Society
colored	cold
Colossians	Col
Commentary	Comy
committee	Come, Come.
Common	Comn
communion	Comn, Comn.
Company	Copy, Co, Co., Cy, Coy
concession	Conn, conn
Connecticut	Connt
Convention	Conn, Convn
could	cd
county	Co
currency	Cy, Ccy
Daily News	D News
December	Dec, Dec., Decr, Decr.
Deo Volente	D.V.
Department	Dept, Dept.
different	dift, difft., dif't
Dispensary	Dispy
dollar	doll, doll's
Domestic	Domes, Domes., Domes:, Dom, Domc
each	ea.
England	Engld
English	Engl, Eng
Ephesians	Eph
Episcopal	Episl, Epis

equivalent	equiv
et cetera	and C, and c
expenses	exps
favor	favr, favr.
February	Feby, Feb.
feet	ft
foot	ft
Foreign	Forn, Forn., Forn:
freight	frgt, fgt
general	Genl, Genl., Gen'l
gold	g, G.
good	gd
Government	Govent, Gov'nt, Gov'n't, Govern't, Govnt
governor	gov'r, Govr.
Greek	Gk
Hackney	Hack
had	hd.
have	hv, hv.
History	Histy
Hong Kong	Hg Kg, H.Kg, Hg Kong, HK
hours	hrs
Illinois	Ill.
inch	in, in:
instant	Inst, inst, Inst., Ins't
January	Jany, Jan'y
judgement	judgt
Letter of Credit	L/C, L/Credit
Lexington	Lex.
Los Angeles	L.A.
Lot	L
Maison and Hamlin	M and H.
March	Mar, Mar:, Mar.
Maryland	Md
Master of Arts	M.A.
maximum	max
medical	medl, Medl
messieurs	Messrs.
Methodist	Meth
Mexican	Mex, mex, Mex:, Mex., mex.
Mexicans	Mexs, mexs, Mexs., mexs.

missionary	Missy, Missiy, Missy.
missionaries	Misss, Misss.
month(s)	mo(s)
New Jersey	NJ
New Testament	N:Tes't, New Test, N.T., N Test
New York	N. Y., N. York
November	Nov, Nov., Nov:, Novr, Novr.
number	No, no
October	Octr, Oct:
Old Testament	O.Test, O Test., Old Test:, O:Test:
page	pg
per annum	pr an
per month	pr: mo:, pr mo, pr:mo, pr month
percent	prct, pr c't, pr:ct
Philadelphia	Phila, Phil:, Phila.
Phillippians	Phil
post office	P.Office
Postal Order	P.O.
pounds	lbs
prayer book	Pr Book, Pr. Book, Pr Bk
preparatory	Prepy
Presbyterian	Presbyn, Presbn, Pres.
Presbyterians	Presbyns
pro tempore	pro tem:
Protestant	Prott, Prot:, Prots
Protestant Episcopal	Prot. Episl, Prot. Episl., P.E., Prot: Episl
proximo	prox
psalms	ps
Railroad	R Road, R.R., RR
received	recd, recd.
returned	retd, retd.
Reverend	Revd, Rev:, Rev, Rev.
Rhode Island	R.I.
Roman Catholic	R.C., R. Cathc, R. Catholic
salary	Saly, saly
saralies	sals, Sals, sals., Sals.,
San Francisco	S. F., S. Francisco
scholarship	Schp, schp
secretary	secy, Secy, Secrey, Sec
section(s)	sec, Sec, Secs

seminary	Semy
September	Sept, Sept:, Septr, Septr., Sep, Sep:
should	shd, shd.
society	Socy
societies	Socs
southern	So:, So, So.
Society for the Propagation of the Gospel	SPG, S.P.G.
Spirit of Mission	Sp. of Miss., Sp. of Missions, Sprit of Misss
square	sq
St. Margaret's	St. M's
St. Paul's	St. P's
St. Timothy's	St. T's, St.Timy
Standing Committee	Stand'g Come, Stand'g Come., Standg Come, Standg. Come.
steamer	Str
steamship	S.S.
sterling	st'g
street	st
subscription	subs, Subs
subsection	Subsec
Sunday School	S.S., SS., S.School,
Taels	Tls, Ts, Ts:
Testament	Test, Test:
theological	Thel, Thel., The'l, Theol, Theol., Theo'l
theology	theoly
traveling	travg, travelg
Treasurer	Tr
Trinity	Trin
Tsukiji	Ts'kiji, Tskiji
U.S. Currency	U.S. Cy
ultimo	ult, ult.
United States	U.S., U. States, U States
Virginia	Va, Va.
volume	vol, Vol
volumes	vols
west	w
which	wh, wh:
would	wd, wd.
years	yrs
Yen	Yn

Yokohama	Yokoa, Yokoha, Yokoma
your	yr
yours	yrs

第4巻　目　次

序文 …… 立教学院百二十五年史編纂委員会委員長　鵜川 馨 …… i
英文序文 …… 鵜川 馨 …… iv
校訂者の言葉 …… G. S. レーマン …… v
…… B. D. タッカー …… vi
凡例 …… vii
Key to Symbols and Other Marks Inserted in the Text by the Editor …… ix
省略語一覧表 …… xi
目次 …… xvii
解説 …… 大江 満 …… xix
書簡 (Letter 1~ Letter 233) …… 1

Contents VOLUME IV

Preface in Japanese ..... K. Ugawa i

Preface ..... K. Ugawa iv

Editors' Forewords ..... G. S. Lehman v

..... B. D. Tucker vi

Editorial Principles vii

Key to Symbols and Other Marks Inserted in the Text by the Editor ix

Abbreviations List xi

Contents xvii

Introduction ..... M. Oe xix

The Letters (Letter 1~ Letter 233) 1

解　説

立教学院125年史資料集の最終巻となる本書は、開学者チャニング・ムーア・ウイリアムズ（CHANNING MOORE WILLIAMS）の書簡集である。ウイリアムズは米国聖公会遣日宣教師として来日し、幕末の安政6（1859）年から明治41（1908）年に離日するまでの約半世紀間滞日した。ウイリアムズは立教学院の創立者であるとともに、米国聖公会の初代日本伝道主教として活動した日本聖公会の開祖でもある。

彼は日本本土に上陸した最初のプロテスタント宣教師の一人であった。ところが、米国長老教会のJ・C・ヘボン、米国オランダ改革教会のG・H・F・フルベッキ、S・R・ブラウンが同年に後続し、それぞれ老練な宣教師として高い評価を受けていったのに対して、同様の評価を受けながらもウイリアムズの知名度は比較的低い次元にとどまっている印象がある。それは、ヘボンがローマ字の発明や辞書編集者としてまた医師として、フルベッキは明治政府の顧問として教育・法制・外交面において、当時から世俗界でも高名であったのに対し、ウイリアムズは宗教界でも地味な存在であったことが、その後の注目度に影響したからであろう。日本語の書簡集もヘボン、フルベッキ、ブラウンの三者に関してはすでに刊行されているが、ウイリアムズに関しては今日まで実現していない。

その三者の伝記も『ミカドズ・エンパイヤ』の著者W・E・グリフィスによって知られている。しかし、グリフィスはウイリアムズを過少評価していたわけではない。「四人の苦労の結晶こそアメリカが日本に送った最大の贈物」として、グリフィスは三者とウイリアムズを同等に評価し、ウイリアムズに対してもその伝記の著述意欲を持っていたのである。しかし、ウイリアムズはグリフィスに対して伝記執筆の許可を決して与えなかった。つまり、一般にウイリアムズの知名度が低いのは彼自身が望んだことだったのである。

ウイリアムズは死去30年以上前の最初の遺言で、自らの伝記の告知がなく、書簡、説教、説教のメモはみな焼却することを望んでいる。そして実際、半世紀におよぶ滞日後の最後の離日に際しては、彼は周辺にある関連書類をみな焼却させて帰米し、彼の死後わずか1年後には、彼の墓の所在が分からなくなるほど、彼はこの世に自分の存在を謙虚に示すことを希求した。こうしたいわば彼の厭世感情こそが、彼の知名度を抑え、伝記、書簡集、研究論著の出現をこれまで阻んできた根源的要因であった。

その意味で、この書簡集の刊行は待望の顕現であると同時に彼の願いに反する

ものになりかねないとの危惧も浮上してこよう。しかしながら、彼の死後から3年後に日本聖公会聖職信徒が、ウイリアムズの墓の行方がしれないことは「先師」にとっては「会心」のことかもしれないが「霊の子孫たる我等の情として、不幸」と述べて、彼の故郷で終焉の地であるヴァージニア州リッチモンドのハリウッド墓地と、最後の日本赴任地である京都の若王子墓地に、御影石の追慕碑を建立したように、彼の死後90年が経過した今日、彼の薫陶を後継する関係者にとって、彼の書簡集を世に示すことは当然の義務であろう。カトリック教会の日本開教者フランシスコ・ザビエルの書簡集や、ロシア正教会の日本開教者ニコライ大主教の日記、日本組合基督教会の総帥で同志社大学創始者の新島襄書簡集がすでに刊行されているなか、聖公会の日本開教者で立教学院創始者であるウイリアムズの書簡集の刊行は、望まれてしかるべきものに違いない。1999年は立教学院125周年に当たるだけでなく、プロテスタントと聖公会の日本開教140周年、ウイリアムズ生誕170周年でもあり、これを機に刊行された本書は、立教学院と日本聖公会関係者にとって待ち焦がれた記念碑に等しいものである。

掲載方針上、印刷物、コピー、メモ、ウイリアムズ宛書簡などは収録せず、直筆で現存するウイリアムズ発信書簡に限定したこの書簡集は、ザビエルの書簡集やニコライの日記のように、原語（英語）による編集である。用語上や文化的差異に基づく誤訳の心配がなく、書簡集からウイリアムズの正確な意図が読み取れることは、精度の高い緻密な研究を可能にし、宣教師文書の研究者にとっては願ってもない第一級史料としての価値をもつことであろう。しかも、原文保持の原則を尊重した同国（米国）人学者による編集校訂が注や記号を駆使してさまざまに施されていることは、書簡の内容理解を容易にするうえで読者への貴重な助けとなるに違いない。

書簡集の基礎史料は、米国聖公会が日本聖公会組織成立百周年を記念して1987年に日本聖公会に寄贈した米国聖公会遣日宣教師書簡〈JAPAN RECORDS〉のマイクロフィルムを、立教学院が1999年までの12年間委託されて新座書庫に保管していたなかのウイリアムズ書簡、および故矢崎健一立教大学教授が収集した立教大学所蔵のウイリアムズ書簡、さらに日本聖公会京都教区資料室所蔵のウイリアムズ書簡（資料目録作成は1973年10月、同志社大学人文科学研究所第一研究・杉井六郎教授）、そして立教大学史資料室所蔵の菅寅吉（故菅円吉立教大学教授の父）宛ウイリアムズ書簡の4種類から構成されている。その中核は〈JAPAN RECORDS〉のウイリアムズ書簡であるが、この膨大な書簡群はそれのみで彼の滞日半世紀の生涯を雄弁に物語ることであろう。

書簡集未収録のおもなウイリアムズ書簡には次のものがある。米国聖公会公文書館寄贈の〈JAPAN RECORDS〉は日本伝道関連に限られており、ウイリアムズのヴァージニア神学校時代とその卒業直後から遣清宣教師として任命されるまでの1854―55年の数通の書簡、および1859年6月にウイリアムズが来日する以前の遣清宣教師時代の財務報告を含む数通の書簡、またウイリアムズが最初の帰米をした1866・67年の米国内発信の2通は入らなかった。これらの書簡はテキサス州オースチンの米国聖公会公文書館の〈CHINA RECORDS〉で閲覧と条件付複写が可能である。しかし、米国聖公会第二代中国・日本伝道主教時代およびその後の期間に当たる1870―76年までの中国関連の書簡に関しては、そのほとんどが矢崎コレクションに含まれていたため書簡集に収録された。また、書簡集未収録の1854―99年までのウイリアムズの家族・親族宛書簡は、ウイリアムズの故郷ヴァージニア州リッチモンドのヴァージニア歴史協会に保存されている。ここではウイリアムズが故郷で在籍したモニュメンタル教会と聖ヤコブ教会の2教会の教会簿も保管されている。

ヘボン、フルベッキ、ブラウンの邦訳書簡集と比べると、ウイリアムズ書簡集は膨大な頁数におよぶ。ただ、他の来日外国人と比較しても在日年数が長いことだけが、ウイリアムズの書簡数がかなりの数量にのぼる理由ではないことを認識する必要があろう。海外宣教師としての任命から最後の帰米まで通算すると彼の宣教師生涯は52年を数え（来日前の3年間は在清）、そのうち他界までの44年間は主教職位としての身分であった。特に一度の国内休暇と帰国休養も取らなかった在任主教時代の23年間、ウイリアムズは数名の人間の仕事を一人で抱えるような多忙ぶりを見せている。例えば、主教在任時代の1970年代から80年代にかけて、毎日の聖職活動（日曜および平日の東京市内数か所の礼拝司式と説教）と教職活動（東京三一神学校と立教学校）、英国ミッションとの共同の日本語祈祷書への基礎となる単独祈祷書邦訳、フルベッキと共同で詩篇を担当した超教派の聖書翻訳事業、伝道・教育・医療事業における在日宣教師間のトラブルの仲裁調停などの監督業務、在日米国ミッション財務管理（東京・大阪）および母教会との予算上の折衝、堅信礼など主教任務のための国内訪問、清日兼任主教からの解任後も課せられた巡回訪清、在日米英主教管轄権問題に関する米英母教会権威間の折衝、日本聖公会法憲法規草案作成など、これら同時進行する諸問題をウイリアムズは一人で担っていたのである。主教退任後の京都赴任時代もウイリアムズは、後継主教ジョン・マキムから二人分の仕事をしていると報告されている。ウイリアムズ書簡を精密に解析する読者は、こうした多忙な身でありながら、さまざまな難

題を解決に導いていく彼の英知を必ずや看破することであろう。膨大な書簡数はウイリアムズの滞日年数ばかりでなく、彼の賢明な知恵と判断を母国と任地の教会が求めた証しでもあるのである。

ウイリアムズ書簡は、そのほとんどがニューヨークを本部とする米国聖公会内外伝道協会（DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE USA）の外国委員会主事総代（SECRETARY AND GENERAL AGENT OF THE FOREIGN COMMITTEE）宛のものである。米国聖公会総会は1821年に内外伝道協会を設立し、外国委員会は1835年―85年までの半世紀間、国内委員会と併存しながら、平均毎月開催されていた海外伝道を担う実務機関であった。この半世紀間、伝道局年会が毎年開催され、教会権威機関の総会が3年ごとに開催されて、この3層によって教派の伝道事業は統括されていた。書簡集に登場する外国委員会主事総代を歴代順に列挙すると、S・D・デニスン、W・H・ヘア、R・B・デュエイン、デニスン（主事代理）、ジョシュア・キンバーである。1877年から85年までは監督局（BOARD OF MANAGERS）が3か月ごとに開催され、内外伝道協会は一時4層構造となるが、1885年にその監督局が国内委員会と外国委員会を統廃合したため（監督局は1904年に伝道局と改称）、1885年以降のウイリアムズ書簡は監督局総幹事（GENERAL SECREATARY）宛のものとなる。書簡集に登場する総幹事を歴代順に列記すると、G・F・フリヒトナー、キンバー（幹事補）、W・S・ラングフォード、A・S・ロイドである。

宣教師を派遣する伝道母体と海外赴任の宣教師との認識の相違や確執に留意し、母国と任地の交信上の諸問題の経緯を追跡しようとするのであれば、ウイリアムズ書簡と外国委員会側の史資料との照合作業が必要となるであろう。そうした試みを企てる意欲をもつ研究者は、日本では京都教区資料室のウイリアムズ宛外国委員会主事発信書簡群を、また、米国聖公会公文書館では外国委員会議事録、伝道局年会議事録、米国聖公会総会誌という、実務機関から教会最高権威機関までの3種類におよぶ史資料を活用するのがよいであろう。拙著『宣教師ウイリアムズの伝道と生涯―幕末明治アメリカ聖公会の活動』（刀水書房、2000年出版予定）はそれらを多用したものであり、便宜上なんらかの参考になるであろう。

フィリップ・フランツ・フォン・シーボルトが幕府から国外強制退去を命じられて離日するという、いわゆるシーボルト事件が日本で起きた文政12年、チャニング・ムーア・ウイリアムズは米国南部のヴァージニア州の州都リッチモンドで

生まれた。西暦1829年7月29日である。

弁護士のジョン・G・ウイリアムズと医師の娘であったメアリー・アン・クリンガンは四男二女の六子をもうけたが、チャニング・ムーア（以下、ウイリアムズと略記）はその第五子三男であった。この名は第二代ヴァージニア教区主教リチャード・チャニング・ムーアから貰ったものである。父の家系は、英国最高位法廷弁護士（現王室弁護士）にまで遡り、代々弁護士でまた篤信の聖公会信徒でもあった。ウイリアムズは優れた法的思考力と揺るぎない教派性をこの家系から受け継いでいる。

父はウイリアムズが4歳足らずの幼少時に病死、以後は母が六子を養育した。リッチモンドの公立高校卒業後、ウイリアムズは従兄が経営する雑貨店のあるケンタッキー州ヘンダースンに学費を得るために出稼ぎし、21歳でヴァージニア州のウイリアム・メリー大学に入学。2年間でウイリアムズは最優秀の修士号を取得し、1852年秋、23歳で米国聖公会ヴァージニア神学校に入学した。3年後の55年6月28日に卒業したウイリアムズは、その翌日にアレキサンドリア聖パウロ教会で執事に按手されている。

神学生初年度末も近い1853年4月、米国聖公会初代海外伝道主教ウイリアム・ジョーンズ・ブーンが母校のヴァージニア神学校を訪問、この時、ウイリアムズは「異教地」中国への伝道を決心する。日本では黒船が江戸湾に進入、ペリーが日本を開国させようとしていた。その後、最終年度末の55年4月を待って、ウイリアムズは米国聖公会伝道協会の外国委員会主事総代Ｓ・Ｄ・デニスンに遣清宣教師の任命願書を送付、同年10月23日の正式任命後の11月30日、シドニー経由上海行きのオナイダ号に同僚ジョン・リギンスとともに乗船し、南半球航路で東洋を目指してニューヨークを出港した。26歳独身であった。

7か月の航海後の56年6月末、米国聖公会中国伝道拠点地の上海に到着したウイリアムズは、中国語を習得後、上海郊外を中心に布教未踏地への開拓伝道旅行をリギンスと敢行、当時外国人の地図に載っていない常熟という地に約1年間定住伝道する。ところが、リギンスは暴徒襲撃により負傷し、ウイリアムズも人員不足による上海キリスト教会管理のために召喚され、常熟伝道は断念された。独身者しか従事できないこうした勇壮で冒険的な開拓伝道旅行は、家族連れの同僚宣教師からは伝道事業の花形と羨み讃えられたが、58年の天津条約、60年の北京条約締結以前、これは中国地方当局や欧米の在清外交官にとっては条約上の遊歩・旅行規定から逸脱した違法行為で、敗戦条約を強いられた中国に対する欧米列強の国力の優位が背景にあるからこそ可能な行動であった。結局、ウイリアムズの在

清時代は、秘密結社小刀会の17か月間の上海占拠から解放された直後の56年から、60年の太平天国軍の上海攻撃直前の59年までの3年間で、東洋が清国と日本で外圧と内乱による政治的動乱の兆候を見せ始めていたなかでの、比較的平穏で安定した時期であった。

日米修好通商条約が施行される2か月前の1859（安政6）年5月2日、日本本土への最初のプロテスタント宣教師として療養目的のリギンスが例外的に来日できたのは、税関業務の通詞（通訳）の英語講師としての身分が認められたからである。彼が遣日宣教師としての任命書を受理したのは来日後のことである。他方、上海で遣日宣教師の任命書を受け取ったウイリアムズは、上海ミッションの人員不足とその財務管理のためすぐには渡日できなかった。彼は59年6月末に来日したが、国際条約上合法となる7月を待って長崎に上陸したと思われる。

幕府はこうして開国に続き国際貿易に関する列強諸国との条約を施行した。これは、中国と同じく不平等条約ではあったが、中国のように敗戦条約ではなく、あくまでも交渉条約であった。日本人のキリスト教改宗者が死罪となる法律（禁教令）は依然高札に掲げられ、外国人は内地へ自由に往来することもできなかった。しかも、もし国威を保つ幕府を刺激すれば、日本が条約破棄や鎖国に逆戻りする可能性があり、幕府当局からだけでなく同国人の在日欧米外交官や貿易商からも、この時宣教師は敬遠された存在であった。このため彼らには慎重にかつ辛抱強く時機を待つ忍耐が求められた。しかし、ウイリアムズの同僚宣教師リギンスは清日間の国情の差を見極める冷静な状況判断力に乏しく、中国開拓伝道時代のような情熱先行の積極果敢な布教方針を幕末日本で行ったため、ウイリアムズは、学術書販売、神奈川への伝道地移転、日本伝道主教待望論、日本ミッション財務管理といった長崎時代の日本伝道草創期の諸問題でリギンスと見解を異にする示唆や提言をすることになる。日本伝道地を管理する初代中国伝道主教ブーンは、そうしたウイリアムズの見識に信頼を置き、彼を即座に日本伝道主教に聖別することを本国に推奨し、外国委員会もこれに留意した。これが、ブーン他界1年後の65年、ウイリアムズが米国聖公会総会によって第二代中国・日本伝道主教に選出される伏線となったのである。

同僚宣教師リギンスは病身のため9か月あまりで離日、その後来日した宣教医H・E・シュミッドも健康を害し約1年3か月の滞日後に帰米、ウイリアムズは密偵の眼をかいくぐり訪れる日本人から、日本の宗教、文化、生活習慣を吸収し、来日1年3か月あまりで日本語を自由に話し、来日2年半で主祷文、使徒信経、十戒の三要文を翻訳するが、彼の長崎時代は幕末政争の渦中での孤独な日々となっ

た。ウイリアムズは来崎から最初の3年間は黄檗宗聖寿崇福寺の後山にある広徳院に居住し、その後4年間は東山手居留地五番館の宣教師館で生活している。

生麦事件や英国領事館の東禅寺襲撃事件に対する英国側からの賠償金要求に激昂する攘夷派浪人や藩士が大挙して横浜の外国人を襲撃するという風説が広まった63年春、大量の英国軍艦が集結した横浜は、戦争勃発の危機から5月初旬にはパニック状態に陥った。このとき、もし外国軍隊が横浜の保土ヶ谷を襲撃すれば、その報復として長崎の外国人が直ちに虐殺されるとして、長崎では外国人は拳銃を携帯し武装して警戒していたが、ウイリアムズは非武装で他の外国居留民の世話に従事した。ウイリアムズはのちに大坂諜者伊沢道一に、たとえ日本で殺されてもかまわないとの殉教覚悟の精神を披露するが、それがまさにこのとき不穏な長崎では現実になりかねない状態であった。このような長崎時代、母国では南北戦争による外国委員会財政難のため日本を管轄する中国ミッションへの送金不履行が続き、日本ミッションは開設2年後から早くも閉鎖の危機を迎えていた。極貧の暮らしのなか、ウイリアムズは東山手居留地英国教会のチャプレンとして生計を維持しながら、来たるべきキリスト教解禁の日を待望した。

直接幕府を刺激しないように静観する動向とは対照的に、1865年3月の大浦天主堂でのカトリック信徒発見の直前から、ウイリアムズは長崎から本国に禁教令撤廃努力を促し、東洋から最初の帰米となる66年秋にはワシントンで合衆国大統領と国務長官に面会して幕府への外交圧力を要請するなど、73年の高札撤去まで積極的な外交活動を展開する。療養目的で帰国したウイリアムズが逡巡していた主教聖別に同意したのは、禁教令撤廃運動を働きかける者が、一般の宣教師よりも中国・日本伝道主教であるほうが効果的であり、ウイリアムズが主教職位を受諾しなければ、1人の遣日宣教師も存在しない日本ミッションの閉鎖の危険性を感じていたからであろう。事実、68年に中国に帰任したウイリアムズは、後者の理由で翌69年には主教在住地を、帰任後に開拓した中国の武昌から大阪に移転させ、単独で日本ミッションの生命線を担っている。

ところが、本国の伝道母体実務機関である外国委員会は、その後も主事総代と財務委員によるアフリカ偏重の海外伝道を続けていた。1865年に外国委員会が第二代中国・日本伝道主教を廃止し、アフリカ以外のギリシア、中国、日本、南米、その他を統括する巡回方式の包括的伝道主教案を提示したことは、東洋伝道主教管轄権の放棄を意味していた。この案は伝道局と総会がともに否決したことで、第二代中国・日本伝道主教位は維持されたが、南北戦争終結5年後の70年になっても、外国委員会の中国ミッションに対する債務解消努力の怠慢、年度始めの基

金送金の慣行的な不実施、計上決議額の全額送金の不履行は変わらず、中国ミッションの通常資金を貸与していた債権商社からは再三の警告と最後通告が、外国委員会から現地負債者として放置され病身に陥ったウイリアムズからは正式抗議文が、71年2月10日と11日付で外国委員会と各個人委員宛に届けられた。この時、デニスンから交代していた外国委員会新主事総代ヘアは、この事態に驚愕、新たな打開策を稼働させたことで、これを契機に東洋ミッションはアフリカ・ミッションを凌駕する海外主要伝道地となっていくのである。

1866―73年まで中国・日本の兼任主教として広範囲の管轄責任をもったウイリアムズは、中国語・日本語の異なる二言語を維持する語学力と、汽船による日清往復で経験したような海難事故にも耐える体力を要求された。69年の大坂への移転後もウイリアムズは1年の大半を中国で過ごし、74年には正式に日本専任伝道主教（江戸伝道主教）とされ中国伝道管轄任務を解かれるが、後継する被選主教が聖別を辞退したため、その後も中国巡回訪問を求められるなど、彼の肩にのしかかった重責を容易に降ろすことは許されなかった。

1874年に東京に移転するまで、ウイリアムズは大阪で日本人との頻繁な接触や交流を求めて居留地外居住を模索し、川口居留地境界外側の内外人雑居地である与力町のチャペル・オオサカ（ミッション・チャペルに改称）と古川町のストリート・チャペル（日本語の呼称は聖救主教会）の2か所を、自給宣教師A・R・モリス、女性教育宣教師E・G・エディー、宣教医ヘンリー・ラニングを中心とした初期大阪ミッションの拠点とした。しかし、米国聖公会の初期大阪伝道は「和漢ノ語ニ通シ。其智力。根機力。抜群ノ教師也」とウイリアムズを絶賛する大坂諜者伊沢がいぶかるほど、横浜や神戸のキリスト教伝道黙認の情勢と比較して不毛であった。それは、ウイリアムズが礼拝堂建設地購入問題を外務省や駐日米国公使らを巻き込んだ国内外交問題に発展させながら、日本政府や外圧の干渉をはね返した強力な大阪府当局が、男女教育事業に対しても狡猾に妨害していたうえに、大阪府知事不在の当時、権知事として府政の実権を握っていたのが、長崎で浦上キリシタンの第一回弾圧から検挙と配流の実務を指揮していた元弾正台大忠の渡辺昇だったからである。さらに、内外人雑居地のミッション拠点の借家が過去に自殺者を出していたという不吉な噂が近隣に広まり日本人に敬遠されていた不運が重なっていた。

1879年以降は、大阪ミッション拠点を川口居留地内に移転し、文明開化の香り漂う洋風建築の外観を誇示しながら伝道、男女教育、医療の各事業を展開、83には居留地拡大要求を再び国内の外交問題に発展させて奏功させている。ウイリア

ムズが主教を辞任した89年、川口居留地内の7区画には、聖提摩太（テモテ）教会と大阪英和学舎（21番）、照暗女学校と寄宿舎（6番）、聖バルナバ病院（8番）、宣教師館（5、7、14、27番）などが立ち並んでいた。伝道事業も居留地外市内伝道から紀州、大和へと教線を延ばし、89年には、越前、京滋、伊賀にまで関西の波状伝道網は拡大されている。

ウイリアムズは72年2月21日、大阪に最初の私塾を開校している。この男子塾は4か月あまりのち、府当局の干渉から退学者が続出して閉鎖。73年2月4日に男子校が再興され、寄宿生を擁して一時隆盛するが、官立校の攻勢と同志社英学校創立の影響を受けて76年夏に閉校した。79年設立の大阪英和学舎（聖テモテ学校）も学生の東京流出が激しく、87年に東京の立教学校に吸収されて大阪男子教育事業は姿を消している。しかし、こうした経緯に留意すれば、立教学院の創立は1872年の大阪の私塾にまで遡ることになるであろう。

清・大阪間の往来に多忙な1872年春、ウイリアムズは東京拠点開設を構想し、同年9月外国委員会にこれを提起、翌73年9月新任宣教師C・H・ニューマンを東京に赴任させる。ニューマンは同船で来日した同系教派の英国教会福音宣教協会（SPG）宣教師A・C・ショーとW・B・ライトとともに外国様式のホテルに同宿後、霊南坂の陽泉寺（74年6月23日付ライト書簡）に移るが、73年11月に米国聖公会宣教師C・T・ブランシェーとW・B・クーパーが後続して5名の同居となったため、ウイリアムズは3名の米国人宣教師を一時ホテルに移転させ、米国ミッション本部の拠点探しに奔走する。しかし、ニューマン来日前から駐日米国全権公使ジョン・A・ビンガムに斡旋を依頼していたにもかかわらず、外国人名義の契約が可能で、安価で、日本人との頻繁な接触や交流ができる居留地外という、ウイリアムズが求めていた諸条件を満たす住宅（借用か購入）探しは困難をきわめた。未整備で高額の築地居留地区画と内外人が随意に契約する相対借地域（雑居地）を含む開市場内は低地で、保険の効かない頻発する火事への危険が大きく、望んでいた開市場外の外国人居住は日本政府がかたくなに拒絶し、たとえ邦人雇用主を名義人とする私雇教師として有期限の特例の開市場外居住をしても、邦人名義主が事業上の破産者や債務者となれば、債権者に資産を没収され、ウイリアムズ側には償還請求権はなかった。

ウイリアムズはやむなく74年1月、相対借地域の借家に暫定移住をするが、契約署名前の移住を逆手に家主が家賃値上げを要求したため、再度移転を決意、幸運にも詩人ロングフェローの子息に建てられた住宅の借用に成功し、男子寄宿舎の使用は無理であったが、スタッフの住宅、礼拝堂、教室、日本語教師の部屋を

供給できるミッション拠点が実現した。ウイリアムズはそこで74年2月3日に私塾を発足したと報告している。これが東京での立教学校創立日と発祥地である（築地居留地研究会員の川崎晴郎氏は、史料による確定でなく消去法による論証としてではあるが、この立教学校発祥地を築地居留地19番と推測している）。74年6月にもウイリアムズは、公使館員の開市場外居住を認める特例により市内移転予定の米国公使館通訳官に、彼の名義を残したままの又貸しを依頼し、市内ではないが広大で安価な住宅獲得に成功したと伝えるが、8月には多数の寄宿生収容可能な大宿舎が必要であると述べ、満足な移住は実現していない。74年12月26日になると、ウイリアムズはもはや成果のない狭小の借家変転で時間を浪費するより、危険を承知で邦人名義での家屋購入を選択したと言及するが、それが75年1月14日の『あけぼの新聞』に「米人築地に立教学校設立」と報道された、相対借地域の入船町5丁目1番地の50畳の長屋3軒である。

ところが、76年11月29日の大火事で入船町のミッション本部が灰塵と帰したため、77年に礼拝堂だけを邦人名義で独立させて、市内深川大橋に三一教会を、神田台所町に神田基督教会を建築し、ブランシェーも湯島の「九鬼屋敷」に立教女学校を創立していくが、立教学校は中断を止むなくされた。その再興は火災から2年後、78年11月に大阪から転任したＪ・Ｈ・クインビーの私塾である。その半年後の79年、京橋区築地1丁目の日本家屋（邦人名義）で再開した立教学校は83年1月になると閉業届けを提出し、82年の年末、ウイリアムズが私財で購入した築地居留地37番（学長兼任の教師として80年10月12日に来日した信徒宣教師Ｊ・Ｍ・ガーディナーとの共同名義）の「立教大学校」（三一神学校と共有の煉瓦建築校舎）に移転した。ウイリアムズがそれまで「ボーイズ・スクール」としていた立教学校を、初めて「セント・ポールズ・スクール」と命名したのは、この移転直前の82年6月末の年報である。

キリスト教諸派の居留地進出に対応し、78年ごろには居留地区画獲得を考慮し始めたウイリアムズは、80年に築地居留地26、38、37番（私財）を、82年には25、40、39番（米国人信徒の寄付と私財）を購入し、宣教師館、立教学校、三一神学校、立教女学校、立教教会（築地三一教会の前身）の壮麗な洋風建造群が築地居留地内に出現する。そこへは文明開化の憧憬から「一種エキゾチックの気分に陶酔する」（内田魯庵）邦人が頻繁に出入りすることになり、ウイリアムズが望んだ日本人との交流は、外国人居留地という国内の別世界で実現していく。89年になると、53、54、55、56番を購入、ウイリアムズの後継主教ジョン・マキムも、93年に57、58、59、60番を購入し、最終的な60区画の約75％に相当する46区画を

キリスト教系ミッションが占める築地居留地のなかでも、米国聖公会は全体の4分の1に近い14区画を占めていった。

キリスト教主義私立学校の設置願いをも届出制とする79年の自由「教育令」への反動から、80年の「教育令改正」、81年通達の「綱領」（小学校を初等・中等・高等科として各3・3・2年）と「大綱」（中学校を初等・高等科として各4・2年）により、学制上の諸規則は認可制となる。お雇い外国人教師は官立学校から解雇されて国家求心的な学制が敷かれるが、当時基準を満たすような中学校はほとんどなく、日本の高等教育が一時低下を招くなか、ミッション・スクールが各種学校として6年の中学制度の教育を担っていた。立教学校はこの当時、無神論の潮流に傾倒する私立学校や帝国大学への対抗意識、ミッション・スクールの教派競合とともに、高等教育の自負が根底にはあった。81年になると、在日米国聖公会宣教師会議は、聖職宣教師に加えて4名の外国人教授を配置し、設備を整えたキリスト教主義大学設立構想を決議している。

86年の諸勅令により、学校体系は、小学校、尋常中学校、高等中学校、帝国大学の四段階となり、文部省直轄の高等中学校は官立、尋常中学校は公（各府県1校）・私立とされる。しかし、その学科や教科書は文部大臣の検閲があり、キリスト教教育を維持する限り、ミッション・スクールは高等中学校（大学予備校）受験資格のない各種学校とならざるを得なかった（98年に立教は尋常中学校として認可）。

しかし、制度的に不遇となっても、立教での宗教教育は私塾創立当初から維持されていた。84年6月のウイリアムズの年度末報告は、日曜午前の定期礼拝・説教、金曜晩祷・説教、毎日の短い講義か聖書解釈、定期課程の一部である週3度の聖書の授業への出席義務に言及し、86年2月に学長ガーディナーは、ウイリアムズが聖書の授業を担当していると報告、道徳哲学・キリスト教証拠論・聖書の教科を担う外国人教師の任命を本国に主張している。立教に神学校への準備クラスを設けるという将来構想を示すウイリアムズと同じく、ガーディナーも、ミッション・スクールとしての立教の教育は、日本人学生を入信へと導くだけでなく、日本人聖職者を輩出する伝道機関としても機能するというように、建学当時から立教はキリスト教伝道の一手段として位置づけられてきた。81年6月の年報で、ウイリアムズは「教育」と題して立教の建学精神に触れている。

若者がキリスト教の影響下にもたらされるかもしれない高等の男子校の必要は、もし彼らが信徒となるなら、伝道師や福音聖職者へ彼らを導く神学の勉強の課程に入るための準備となり、その必要はミッションの最初から感じられていて、諸

学校の創設はいつもそれを第一の問題として維持されてきました。

ところで、居留地移転後の「立教大学校」の校勢推移をみると、84年5月に59名、85年度は53名で終了、86年度始業時は91名の登録とあるが、最初の3か月間は退校者が頻出する傾向にあり、将来は100名の在学生と担任教師のいる6クラス編成を一時構想するものの、88年6月の年度末に前年度平均57名から82名に増加したのを頂点として、ウイリアムズが現任主教を辞任した90年度末は前年度の半数に生徒数が落ち込んでいる。ウイリアムズ在任時に在学生が100名を超えることはなかった。

87年1月の書簡でウイリアムズは、本国伝道母体が立教の設備充実のための運営資金や人材派遣に応じないことから、学長ガーディナーが立教を断念して、600名の在籍生徒をもつ私立校（東京専門学校＝現早稲田大学）や、現在彼が英語講師として通勤し、宗教的指導を積極的に認めている300名以上の在籍生徒の私立校（慶應義塾＝現慶應義塾大学）での授業に力を注ぐことを考慮し始めている、と報告した。これはある意味で立教存続の危機であった。ウイリアムズは立教が望んだようには成長していないものの、長い試練なしに廃校することへのためらいを表明し、ガーディナーの立教断念案に消極的な見解を示して、本国へ立教への資金援助をうながした。おりしも87年2月には、校勢不振の大阪英和学舎を閉鎖して東京の「立教大学校」に集中化させる意向であった。このとき、もし開学者ウイリアムズが立教維持の方針をとらなければ、米国聖公会在日ミッションの男子教育事業は途絶え、現在の立教学院はなかったことであろう。

ウイリアムズは立教の創立者だけではなく日本聖公会の開祖でもあった。彼が管轄する米国聖公会在日ミッションと、後続した英国教会福音宣教協会（ＳＰＧ）と英国教会伝道協会（ＣＭＳ）の在日2ミッションという、計3つの同系外国（米英）宣教団が協働することなしに、1887年2月の日本聖公会組織成立はなかった。そのためにウイリアムズは、10余年来、英国側との日本語同一祈祷書問題、米英主教管轄権問題という難題に取り組んでいた。

統一邦語祈祷書の問題が取り組まれたのは、東京にＳＰＧとＣＭＳの英国教会系宣教師がそろった直後の75年である。この時すでに来日16年を数えるウイリアムズは祈祷書邦訳の大部分が完了していると本国には報告するが、彼は在日英国人宣教師たちが彼の邦訳を基礎にした祈祷書の共同使用に合意する希望をもって、米国版祈祷書の邦語訳の単独刊行を遅らせていた。ところが、聖別祷の部分が米英版では異なることから米英間の交渉は決裂する。ウイリアムズは将来、米英聖公会間の合同で一つになる日本人の教会（日本聖公会）が不必要な急造の米英系2

種類の祈祷書邦訳を持たされることを憂慮し、米国伝道母体や在日米国人宣教師らが主張する米国版の単独刊行を遅らせ、英国人宣教師らと折衝を重ね続けた。そして、ウイリアムズが現地責任者の裁量として本国の認可を待たずに動いた最初で最後の事例となる英国版の聖別祷を受け入れるという勇気ある譲歩に踏み切ることで、78年、公祷部分ではあるが、最初の米英統一邦訳祈祷書である『朝晩祷付リタニー』が実現したのである。ウイリアムズの英断なしには日本聖公会に同一邦語祈祷書はなかった。

78年の第二回ランベス会議（10年ごとの全聖公会主教会議）は、新伝道主教の派遣が意図される場合は、英米教会権威と赴任予定地の近隣大主教にそのような意図が事前に告知されるべきであると決議した。これにもとづき、ＳＰＧ主事ヘンリー・Ｗ・タッカーが在日米国人主教ウイリアムズに在日英国人主教派遣の是非を打診してきた79年、日本の米英主教管轄権問題が始まった。

当初、米英の伝道母体は、中国伝道の前例にしたがい日本でも排他的地域分割による決着を試みる。しかし、東京、大阪に米英宣教師が混在して事業を展開していた当時、東京―米国ミッション、大阪―英国ミッションという地域分割を敢行すれば、施設・人員の交換とそのための公正な換算基準が必要で、好まない動・不動産の後継もせざるを得ず、在日宣教師間でも不評であった。ウイリアムズは厳格な独占地域分割案が日本では機能しないことを早々に看破、問題発生当初からそれを本国に勧告していたが、米国聖公会伝道協会外国委員会側がそれを悟るのは約3年ほど経過してからであった。他方、英国側はＳＰＧとＣＭＳの間で、遣日英国人主教の所属問題（ＳＰＧかＣＭＳか）と俸給提供問題（単独か折半か）で合意をみないまま、米国側と交渉を開始しており、ＣＭＳ・ＳＰＧ所属の在日宣教師からの排他的地域分割への批判に傾聴できない状態が続いていた。問題が再稼働したのは、米英3宣教団の主事代表が会合をもった82年春である。そこで、ウイリアムズは、(1) 主教所在地を重複しない、(2) 管轄地を排他的に地域分割しない、(3) 共通地（大阪、京都）を設定するという私案を、問題の解決案を求めた米国の伝道母体に提示、英国側も原則的にこれを受諾したことにより、米国人主教は東京、英国人主教は神戸に在住することとして、在日米英主教管轄権問題は決着した。この原則は当時、海外の聖公会主教管轄権問題の基本原則ともなる。米英母教会もこれを批准したことで、初代英国人主教アーサー・Ｗ・プールは83年12月に神戸に着任した（87年の第二代英国人主教エドワード・ビカステスの東京移住は協定違反で、その後長く米英間の教会争議の火種として残る）。英国人主教はこのウイリアムズ私案に基づく米英間の合意がなければ来日できなかっ

たのである。

日本聖公会の法憲法規草案を作成したのもウイリアムズである。草案は米国聖公会の法規から最小限必要なものだけが抜粋された。そして、西欧の教会的伝統のなかで英米聖公会に必要とされていた39箇条は、新しい日本人の教会には不要なものとして、それを削除した草案が提示され、在日米英宣教師の代表者らもそれに合意していた。ところが、創立総会直前になり、法憲法規草案は39箇条（聖公会大綱）を挿入したものに修正され、総会に提出されたのである。これが日本人代議員の反発を招き、創立総会は混乱、最終日まで議場を紛糾させた大問題となる。しかも、総会直前に39箇条挿入を主張したのは英国人主教ビカステスであった。実は、創立総会直前、本国からカンタベリー大主教とＣＭＳ主事らが、そして一部のＣＭＳ系在日英国人宣教師が、39箇条を削除した法憲法規草案に反対してきたのである。とくに本国の要請を無視すれば、創立総会開催も危ぶまれた。ビカステスの39箇条挿入措置はそのためであった。

けれども、ビカステスが法憲法規草案の詳しい内容を事前に本国に送信して認可を得ていれば、総会混乱の事態は避けられたはずである。だが、ビカステスは本国に対して事後承認を得る方針を採っていた。このためビカステスは、創立総会直後の87年3月11日付本国宛書簡で、自らは39箇条省略の法憲法規を発案せず考えもしなかったと釈明、同日付の在日ＣＭＳ宣教師エヴィントン書簡もビカステスがそう語ったと証言している。対照的にウイリアムズは、39箇条削除の法憲法規草案と創立総会開催に対する本国の教会権威（86年の米国聖公会シカゴ総会）からの承認を辛抱強く待ち続けた。交信上の遅延で認可の報がなかなか日本に届かないため、ビカステスはウイリアムズに何度も87年2月の日本聖公会創立総会開催予告の通知に署名するようにと、自分と同じ見切り発車をうながしていたが、ウイリアムズは本国の認可を得てから行動を起こした。

その前年の86年、米国のシカゴ総会は教会一致のセッションで四綱領を採択していた。これが2年後の第三回ランベス会議で追認採択され、のちに39箇条に替わる全聖公会の教理的指標となるいわゆる「シカゴ＝ランベス四綱領」である。ところが、驚くことに、ウイリアムズ草案の日本聖公会法憲の最初の2条はこの四綱領と同じものであった。しかも、彼は事前にシカゴ総会の四綱領をまったく知らなかったのである。ウイリアムズの草案作成期はシカゴ総会開催前であり、日本聖公会創立総会直後の87年3月の書簡でウイリアムズは初めて知ったシカゴ四綱領の内容に関して質問している。おそらく彼は、四綱領の基礎である70年刊行のウイリアム・Ｒ・ハンティントンの『教会の理念』を先取りしていたのであろ

う。こうしてウイリアムズの英知により、日本聖公会は87年、翌88年のランベス会議に先駆けて、四綱領を法憲の基本理念に据えたのであった。

日本聖公会創立総会では、39箇条に関しては将来考慮するとの一文を法憲と法規の間に設け、正式には採択しないことで決着をみたが、これはそれを議場で提示した議長ビカステスの発案ではなく、事前に宣教師側に内示した日本人代議員の発案であった。日本聖公会という教派名も、宣教師には不評でビカステスも不快感を表明しているが、これも日本人代議員の賛成多数で採択された。ウイリアムズは74年の明治政府への信教自由に関する要求書で、「我聖公会」と自称していて、聖公会という名称に不満を抱いていない。このように、日本聖公会創立総会で日本人代議員の意向がかなり反映されたことは、われわれの使命は日本の教会を自立させることにあり、欧米の教会の支部を日本に植民することではない、と母教会に主張し続けてきたウイリアムズにとっては満足のいく結果であった。これは、ビカステスが創立総会直前の英米宣教師合同会議の説教で披露した、日本の教会は自治独立するものではなく、欧米の教会との横の連携を重視すべきであるとの教会観とはかなり相違したものである。開教者のウイリアムズこそ、まさしく日本聖公会組織成立にもっとも貢献した功労者といえるであろう。

けれども、いまだにウイリアムズのそうした貢献は教派内外で不当に過少評価されている。それは、日本聖公会を後援した3つの外国宣教団のうち、2つが英国系という米国系を上回る派遣宣教師の数と事業の規模が、史実に則さない組織成立物語におけるビカステス神話をもたらし、19世紀世界最強国の「大英帝国」と同盟関係を結ぶ明治政府が、英国教会の在日ミッションの教育事業などを厚遇したことに、当代の教派史家が影響されて英国偏重の日本聖公会史がもたらされ、それが戦後も踏襲されてきたためである。この意味で、ウイリアムズ書簡集の刊行は、日本聖公会史を新しく書き換えさせることになるであろう。

87年2月の日本聖公会設立を見届けたウイリアムズは、2年後に日本伝道主教（正式名称は江戸伝道主教）を辞任する。来日30年、年齢は60歳に達していた。10年前の79年、50歳で遺言書を作成していたウイリアムズは（84年に遺言追加条項を設置）、生涯の後半突入に際して自分の死期を覚悟していたと思われる。83年に主教辞任の意志を固めたウイリアムズは、この時は本国の強い慰留により留任するが、6年後の89年には決然と主教を辞任した。

しかし後任主教の就任は難航する。89年から92年の間に、米国聖公会総会と臨時主教会は、エドワード・アボット、ウイリアム・S・ラングフォード、ヘンリー・クリスチャン・スウェンツェル、トマス・アレン・ティッドボールら本国の4

聖職者を、つぎつぎにウイリアムズの後任に選出するが、いずれも辞退されてしまう。これは日本伝道主教がいかに重責であるかの傍証であった。現任主教を退いたウイリアムズは、在日ミッションの管理業務に関しては再三の強い要請にも法規の規定にないと断り続けるが、按手礼などの主教職務の続行は承諾する。このため、93年3月に米国で5度目の日本伝道主教の選挙で選出された在日宣教師ジョン・マキムが、東京伝道主教として日本に帰任する同年秋までの4年間、ウイリアムズは日本を離れることができなかった。最愛の家族のなかで唯一人残されていた病身の弟の最期にも間に合わなかったのである。

ウイリアムズは26歳で東洋に渡航して以後、帰国したのは37歳で主教按手を受けた66年、65歳となった主教辞任後の94年、75歳の1904年という、約半世紀間で3回のみであった。主教就任後1度も帰米していないウイリアムズが激務のため過労で病身という情報を得た伝道母体は、総会開催年のたびに彼に休暇帰国の招待をするが、ウイリアムズは人員不足を理由に謝絶し続け、病苦で数日倒れた83年末以外、主教在任中は1度の国内休養さえしなかった。

89年の主教辞任後、ウイリアムズは93年に帰米するまでの間も東京で複数の教会を管理している。93年度の年報では、築地三一教会（立教教会改称）、真光教会（深川三一教会改称）、浅草聖約翰（ヨハネ）教会、入船町講義所、愛恵医院、木挽町講義所、三好町講義所、川口町講義所、サマリタン診療所、2私邸、福富町講義所の計11か所の管理を報告している。ウイリアムズは日本ミッションの管理業務を辞したあとも、東京の各個教会の管理に忙殺されたのであった。

1年の帰米療養後、94年末に再来日したウイリアムズから新赴任地を一任されたマキムは、関西圏での米国人主教不在と、大和・紀州に続く大阪ミッションの新伝道地の重要性を考慮し、京都地方の開拓伝道をウイリアムズに要望、94年の再来日から最後の10数年を、ウイリアムズは一宣教師としてこれに従事した。ウイリアムズ管理の講義所は、京都市内五条講義所（98年度京都聖約翰（ヨハネ）教会に昇格）と大津淡海講義所（1900年度に大津基督教会）にはじまる。この2教会はウイリアムズの私財投与によって聖堂が完成した。96年度からは小浜恵講義所（97年度に小浜聖ルカ教会）をくわえ、京都四条や宮津にも講義所を開拓新設、97年度は福井と伏見に講義所を設置、98年度には堺聖テモテ教会も管理している。1900年度になると加悦と舞鶴にも新拠点を開設、日本人執事や伝道師ら邦人助手を赴任させて、ウイリアムズ自ら遠距離の訪問伝道を精力的に敢行した。京都、和泉、近江、丹後、若狭、但馬へ東西南北を奔走するウイリアムズは、70歳を超えた99年秋、鉄道も開通していない寒冷地の宮津や舞鶴への巡回途上、人力車から落ち

て一時失神する重傷を負うが、額から血を流しつつ暴風雨のなか自力で当日予定地にたどり着く。こうしたウイリアムズの壮絶な開拓伝道意欲はその後も衰えることなく、1901年度のウイリアムズの管理教会は、新たに大阪和泉の岸和田、兵庫但馬の余部を加えた計8か所に増加している。

1904年の帰米療養時、米国聖公会総会は、米国で最長老の主教となったウイリアムズの半世紀に及ぶ東洋伝道への献身に対し感謝決議をする。本国は滞米中のウイリアムズに総会での授与式出席を求めるが、彼は1日も早い日本帰任を望んで出席を謝絶、翌05年に再来日した。しかし、京都聖約翰(ヨハネ)教会の土地・建築資金の私財投与不足額の集積に尽力し、1907年5月に会堂を完成させたあと、彼にはもう余力は残されていなかった。視力と筆力の低下、鞄を自ら持てなくなった体力の衰弱、大阪の雑踏のなか転倒して行き先を思い出せなくなった記憶力の減退、そしてなによりも、彼の最後の管理教会であった京都聖約翰(ヨハネ)教会で、老衰のわが身が教会争議の原因となってしまったことを憂いたウイリアムズは、なかば精神錯乱のなか離日を決意、帰国する老いた自分の代わりに若い宣教師が新たに日本に派遣されることを望みつつ、余命は母国から祈祷をもって日本伝道のために尽くすとの言葉を残して、1908年4月、静かに日本を去った。

リッチモンドに帰郷後、愛姉アリスの子息、甥ジョン・W・ハリスン宅に起臥したウイリアムズは、1909年9月病状が悪化してジョンストン・ウイリス療養院に入院、意識の定まらない昏睡状態のなか日本語で会話や祈祷を唱えていたが、1910年12月2日、午前3時、就眠した。81歳であった。

ウイリアムズの神学的特性に触れておこう。米国聖公会が英国教会からの独立後ようやく、1801年の総会で英国教会の教理的標準であった39箇条を採用することにしたのは、プロテスタント諸派分裂の最大の原因であった神の選びと予定を強調するカルヴィニズムと、人間の自由意志の尊重を主張するアルミニアニズムとの救済論争との狭間で、その中立路線を採択したからである。1804年の総会は、39箇条の第17条の予定に関する理解がどちらの立場にも解釈できるとのギルバート・バーネットの講解書を神学校必読文献に指定し、19世紀後半もそれと同じ解釈のエドワード・ブラウンの講解書をバーネットのものとともに採用していく。この福音主義的中立路線はとくにヴァージニア神学校で継承され尊重されたが、ウイリアムズ在学時の神学校教授3名のうち2名は穏健なカルヴィニスト、もう1名は穏健なアルミニアンであった。後者が組織神学担当教授ウイリアム・スパローである。彼の「信仰義認」論にはアルミニアン的傾向がみられるが、ウイリア

ムズの神学校卒業論文も「信仰義認」であった。ウイリアムズは晩年のいくつかの説教でも、「恐れおののきつつ自分の救いを達成するように努めなさい」（フィリピの信徒への手紙2章12節）という聖句を多用しながら、「袖手安坐して、神の恩寵は来らず」と述べて、神の恩寵への人間の自由意思による応答を説くアルミニアンの要素を提示している。神の絶対主権と人間の自由意思との中立路線を守りながらも、人間の側からの救済への放任主義や道徳的怠惰を警戒し、神の働きによって始まった救いの業を、人間の参加によって成就しなければならないとするアルミニアニズムの特性が彼の説教には出ているのである。これこそ、祈祷書嫌いをウイリアムズに明言した奥野昌綱（日本基督一致教会教職、聖書翻訳委員）に、それ（祈祷書の祈祷）とは知らず聴いたウイリアムズの霊的な祈祷をこれまでのなかで一番感じ入った祈祷と脱帽させ、ウイリアムズの祈祷や説教を聴いた者たちの心を動かし感涙させたと人にいわせたような彼の力の源泉であろう。

ウイリアムズの財政手腕にも言及しよう。ケンタッキー州ヘンダースンでの雑貨店勤務の時代から、将来は立派な実業家になると言われたほど高く評価されていた彼の財務能力は、中国伝道でも初代伝道主教ブーンの信頼を得る。ところが、初期日本伝道の財政は、南北戦争による母国の財政難から開設2年後には日本ミッション閉鎖構想が見え隠れするほどの危機的状態となる。開設年度の1859年に5313ドル（セント切り捨て、以下同じ）を集めた日本ミッションへの米国での寄金額は、3年後には151ドル、その3年後の65年にはわずか7ドルにまで暴落したのである。これは、禁教令下にもかかわらず、幕府や長崎奉行がキリスト教を公認しているという幕末日本に関する誤報によって生まれた母教会の過大な成果への期待の反動であった。けれども、既述したように、より根源的な原因は、南北戦争後も維持された外国委員会主事総代と財務委員によるアフリカ伝道偏重財政にあった。そうした逆境に耐えながらも、ウイリアムズが現役主教を退任する30年後の89年には、日本ミッションは米国聖公会海外伝道の最多支出額を誇る看板ミッションに変貌していく。

この間、ウイリアムズは大阪・東京の両ミッションの財政運営をしつつ、毎年度の日本伝道への計上予算に関する外国委員会との折衝においては、85年まで続いた外国伝道財政部門の恒常的債務によって現地での緊縮財政を迫られた。これが、細かい少額事項にまで伝道母体の承認を求めるウイリアムズに対するごく一部の在日宣教師による不満や批判の根拠とされる。だが、のちに後継主教となった在日宣教師ジョン・マキムが指摘したように、これは、もし日本ミッションが突出した額の予算要請をすれば、他の弱小ミッションへの予算額軽減に連動する

ことをウイリアムズが配慮したうえでの自発的な緊縮財政でもあった。このためウイリアムズはそれを巨額の私財投与によって補っている。次年度の予算上どうしても譲れない項目に関して伝道母体がそれを削除してきた場合、自らの給与半額か全額をそれに当てることで、項目を維持させるというのが彼の本国への常套手段であった。予算上以外でも、ウイリアムズは日本で、教会や学校や福祉施設など、幾多の建築・土地資金を私財から拠出して購入している。

しかし、ウイリアムズが日本を最多支出額のミッションに成長させたことは、母国の関心を日本に向かせることには成功したが、日本人教会は自給自治によって自立すべきとの彼の究極的目標を実現させることには支障をきたした。日本人信徒が日本人聖職を自ら経済的に支えることを教会の自治自立の前提条件と考えたウイリアムズは、最初の日本人聖職の給与を低額に設定し、当初から自給を容易にする方針をとっていた。けれども、とくにウイリアムズ主教退任後、海外のなかでも異例な速度で近代化を遂げていく日本に対して、母国は日本の教会の問題を国家の次元で捕捉し過剰に投資してしまう。同じように、早急な日本の近代化モデルとなる西欧列強の仲間入りを目指して欧化主義を採択した日本の近代国家形成事業に宗教界から貢献することが入信動機であった日本人教徒の側も、直輸入した文明の宗教の母国に過大な経済援助を期待し続けるという依存構造に組み込まれていった。こうして、日本人教会の自治自給というウイリアムズの念願と、それを達成するための彼の財政方針はしだいに埋もれていったのである。

ウイリアムズを熟知する本国の関係者は、誌上で生前から彼を先駆者としてバプテスマのヨハネやフランシスコ・ザビエルに例えたが、母国にほとんど姿を見せないウイリアムズは、概して米国では海外伝道の模範となるような実務能力に優れた賢者と認識され、対照的に任地の日本ではウイリアムズは聖者として知られていた。米国では彼を賢人ととらえ、日本人は彼の賢人像を知らなかったが、彼は聖と賢という一見すると逆説的に思える要素を兼ね備えていたのである。

先駆者としてのウイリアムズは、常熟、武昌、漢口、大坂を開拓した宣教師である。その使命感を支えたのは、危険に対し積極果敢に立ち向かう勇気と、冷静な判断を必要とする思慮深さである。前者は条約違反地域への旅行と定住による中国内地開拓に見られるような高潔な意志に基づく気概をもたらし、後者は隣国の清とは対照的に国威を維持する幕府を刺激しないような慎重な行動をもたらした。しかも、清と日本の国情の差を見極めながらも表面上活発な活動を控えた同じ幕末に、ウイリアムズは米国政府に幕府への圧力を要請する禁教令撤廃運動を

意欲的に展開することで、見事に静と動を使い分けてもいる。

賢者としてのウイリアムズは、主教という権威ある高位の職務をとおして、相対する立場の者を仲保する働きをした。任地の宣教師間や、遣清・遣日宣教師と母国伝道機関の間のトラブルの調停に公正をもって臨んだ彼の態度は、なにがしら司法裁判官を連想させるものがある。また、キリスト教の伝播側と受容側の狭間に立ち、両者が共感する日本人教会の理念と運営基盤である法憲法規を作成したような知恵は、創造的な営みを要する法律立案者を連想させる。さらに、日本語同一祈祷書や在日米英主教管轄権問題などの難問を、任地の日本では米英宣教師間、本国では米英の教会権威間を折衝して合意に基づく解決を実現させたことは、交渉に長けた政治家をさえ連想させる。これらは、彼の法的思考力と遵法精神がもたらす賢明な知恵の多彩な働きとして展開したものであるが、いずれも高圧的にでなく柔和で配慮の行き届いたアプローチがその特徴であった。

聖者としてのウイリアムズは、彼自身の生涯が宗教の体現者と言えるような当代希有の存在であった。休日休暇や自宅をもたない彼には、私的で自由な時間と空間がなかったし、凡人にはできない粗衣粗食という清貧の生活のおかげで、彼の個人的な巨額の私財が日本にもたらされている。最期にいたるまでウイリアムズの献身は、ほとんど人間の限界に及ぶものであったが、その自己犠牲は公表されることをかたくなに拒む謙遜な心によってつねに支えられていた。論破しようと意気込んで来訪した排耶漢学者を一言で退けるようなウイリアムズの倫理的威圧感や、聖書翻訳完成式典の会堂で白髪と白髭のウイリアムズを見た他教派信徒に、群雀中の白鶴だ、キリスト教の説教は彼一人で事足りると言わせた、他宗教や他教派に通ずる高徳をウイリアムズは周囲に漂わせていた。一時居住した京都では隣近所で西洋乞食と噂され、汽船の待合室でも事務員から乞食として扱われても意に留めなかったウイリアムズは、関東では、渡しの船頭によって今神様のようなかたが通られたと後続の日本人に告げられるような印象を与えている。死後、ウイリアムズを偲ぶ日本人がその追慕碑に「道を伝えて己を伝えず」と刻んだように、生涯かけて道を顕示した彼は自らに関しては黙示した人であった。

この書簡集は、彼が、聖と賢、静と動、権威と配慮、神と乞食、顕示と黙示というはざまを自由に往来した人であったことを実証することであろう。

大　江　　満
（日本聖公会ウイリアムス神学館講師、
同志社大学人文科学研究所嘱託研究員）

001 ***To Unidentified Person, 1859.5.26.***

Shanghai May 26th, 1859

Rev and dear Brother

I am unable to write you fully by this mail, as was my intention. Sickness in Mr. Syle's family has made it necessary for him to try the benefit of a short trip to the Country, and his absence has prevented my leaving for Japan immediately after the receipt of your letter. Soon after his return, wh will be in a week from this time, I expect to <get off>[leave]. I go to Nagasaki —as directed by the For: Com:— but I trust we shall very soon receive letters from you authorizing us to establish the Mission at Kanagawa for the present. We could then easily remove to Yedo in 1862 when, by Treaty stipulations, foreigners will be permitted to reside at the Capital. Besides the great advantage —mentioned by Mr. Harris— of being at the great centre of influence —the heart of the Empire— we shall have another advantage in being removed from close proximity to the Dutch, whose manner of life has not been calculated to recommend Xnty to the Japanese, and who will, probably, throw obstacles in our way. Mr. Donkers Curtins, the Dutch minister, has said he is determined that no Dutch Missionary shall come to Japan. This shows that, though he has no power to prevent us from going there, he had the will to hinder us in our work. It is in very striking contrast to the honorable course worthy of the Christian representative of a Christian Nation taken by our Consul General, Mr. Townsend Harris. By going to Kanagawa we shall, probably, not have the bad influence of sailors to contend against, as Nagasaki will be the great port of Japan at least for many years to come. Already there are six or eight American and English houses established there, and vessels go and come from there every week.

No letters have been recd from Mr. Liggins since the news of his appointment as Miss'y to Japan reached us. Please say to Mr. Aspinwall that his letter enclosing Credit on B. S. & Co. for £300 to be applied to the uses of the Japanese Mission has been recd.

In haste

Yours very truly
C. M. Williams

P.S. <Please forward the enclosed letter and oblige>[Please do me the favor of forwarding the enclosed letter].

C. M. Wms

002 ***To Aspinwall, 1860.3.6.***

Nagasaki March 6th, 1860

James S. Aspinwall, Esqr.

Dear Sir

<I beg to hand you>[Please accept this] the account of the Treasurer of the Mission up to 1st of March. As Mr. Liggins was unable to draw off his account before sailing, he desired [asked] me to copy and forward it to you. He will write [+ to you] from England

about some of the items contained in it. With regard to our Salaries, I would remark that we thought it best to let them remain the same as in Shanghai, till the 1st of Jan'y. Having ascertained the cost of living, <and C>[etc.],<they are reduced>[I reduced them], from that date, to six hundred ($600) Mexican dolls [dollars] pr annum.

Bp: Boone writes [informed us] that it is necessary for us to make an estimate of the expenses of the Mission this year, in order that the Committee [Foreign Committee] may take action on the subject. As I do not know what expense Dr. Smidt will <be at>[have] in the practice of his profession, I can only give an approximate estimate. If he is an unmarried man, and lives in this house, estimating his salary at $600, I should think the whole expense will be less than two thousand ($2000) dolls.

Hoping soon to have a remittance from you, as our Treasury is in debt, I am

Yours very respectly 〔respectfully〕

C. M. Williams

P.S. In the above estimates uo allowance is made for Mr. Liggins.

003 ***To Boone, 1860.4.7.***

Nagasaki April 7th, 1860

My Dear Bishop

Your favour [letter] of March 15th came duly to hand. Please assure the Bishop of Victoria that I shall be most happy to render him any assistance in my power during his stay in Nagasaki. I only regret that I am unable to afford him those comforts to which he has been accustomed. If he can <put up with>[bear] the indifferent fare [food] and accommodations which he will find, I shall be glad to have him stay with me. I'll meet him at the Steamer on his arrival.

With regard to the probability of Mr. Liggins' return, it is impossible for me to express an opinion. I do not know his disease. Dr. McGowan thought it was not organic. Mr. Liggins began to suspect, just before leaving, that it might be consumption [tuberculosis]. He certainly has a decidedly consumptive build [physique]; and when he <takes cold>[has a cold], his cough is very much that of a consumptive person. But even if it were positively certain that he would return, it seems to me advisable that there should be another clerical man attached to this Mission. We want a ripe scholar among us. Neither Mr. Liggins or [nor] myself are scholars. The whole work of translating the Scriptures is yet to be done, and our Church should have a good scholar in the field, <well furnished for>[quite knowledgeable in] this branch of Missionary work. For my part, I should wish our Church represented here by a man inferior to none, who shall be appointed by the Board [+ of Missions].

The Church owes it to herself to see that she has a representative in Japan equal in all respects to any Missionary who shall come to this field. She [The Church] should make herself felt and should take the lead in every good word and work. I do not consider it a lack of Charity for me to say [+ that] I do not think Mr. Liggins is such a man as has been

described —and I know I am not. I wish very much you could think with me in this matter, and use your influence to induce the Committee to send out such a man.

The <Japansche goya>[?], which you requested me to send, was put in Mrs. Boone's box [trunk]. I expected it would reach Shanghai before the Mail Steamer. I hope the box reached you safely. The Japanese coins for Mrs. Boone and yourself will be sent by first opportunity.

With affectionate regards to Mrs. Boone, I am

Yours very truly
C. M. Williams

[+ To] Rt. Rev. W. I. Boone
Shanghai

[+ P.S.] Ap'l 11th —The Bishop of Victoria asks me to add a postscript and say that he arrived safely. He sends kind regards. The"Yang-to" made the passage [trip] in 50 hours from Shanghai. The Bp took me by surprise, as <you wrote>[had written] he would come by the "Azof".

Yrs C. M. Wms

004 *To Denison, 1860.6.30.*

Nagasaki June 30th, 1860

Rev. and dear Brother

The last mail brought your letter of Jan'y13th, directed [addressed] to Mr. Liggins, in which you inform us that the Committee sanction a change of Station from Nagasaki to Kanagawa, if approved by Bishop Boone. The Bishop is of opinion that for purposes of learning the language and preparing the elementary books necessary for our work, Nagasaki is the more suitable place.

When Mr. Liggins asked for permission to make the change, we were not in possession of many facts and much valuable information, which has since [+ then] come to our knowledge. No Missionary had then resided there. But our judgements were formed from the very decided opinion of Mr. Harris, expressed to us separately, and also from such information as we could gather from persons who had visited Kanagawa. But in Jan'y last, in reply to a series of questions, Dr. Hepburn wrote me a letter which, with some other considerations, entirely changed our views of the desirableness of removing from Nagasaki for the present. From this letter —a copy of which is herewith transmitted— you will learn how much less satisfactory is the position of the Missionaries there than with us. They have great difficulty in procuring teachers, are regarded with suspicion, and have but [only] little communication with the people. Here, however, teachers are now easily secured, and we are not conscious of any restrictions on the intercourse of the people with us. They certainly visit us with great freedom. Then again, when Yedo is opened to Merchants in 1862 to Merchants, if Missionaries will not be allowed to reside there, as Mr. Harris thinks most probable, no advantage is to be

gained by a residence in Kanagawa. It is only a small town, and its inhabitants are the poorer classes of merchants, shopkeepers, artizans, and fishermen, without intelligence or influence. Nagasaki on the contrary has a population of about 75,000 inhabitants, a large number of whom are respectable merchants, and the people generally seem most favorably disposed to foreigners. It might have been expected, that <after the shameful indignities the Dutch suffered the Authorities to heap upon them, foreigners would be held in great contempt>[because the Dutch missionaries, merchants, and others in Nagasaki had been badly treated by the Japanese authorities, all foreigners would be greatly mistreated]. This however does not appear to be <the case>[true]. The experience of persons who have visited Kanagawa is that quite [just] as much respect is shown us here [+ as in Kanagawa]. In addition to the above reasons, it is now ascertained [+ that] there are in Yedo many disaffected [dissatisfied] princes, unfavourable [opposed] to the liberal measures of the present Government, in its intercourse with other nations. Their [These princes'] spies are continually on the watch for some unguarded [improper] act of foreigners, out of which they may <make political capital>[misuse for personal gain]. This makes it necessary that the Missionary should be especially careful, and consequently takes away much of his liberty.

The Government has already commenced to curtail their liberty. It has placed guards before the doors of all foreigners residing in Kanagawa, and surrounded the houses of the different Consuls with high post fencing so that no one can come or go without the knowledge of the officials. They are also digging a canal in the rear of Yokohama, which when completed will make it a second Deshima. The reason assigned for all this by the Authorities is that it is necessary for the protection of the foreign residents. Some of these, however, think there is no great danger to be apprehended, but that it is a pretence [hoax], in order that they may be put [kept] under more strict surveillance.

Bishop Boone informs me [+ that] he has sent, at my request, an appeal for another Missionary for Japan. It is greatly to be desired that the Committee will respond favourably to it, and [+ that] a suitable man be found to answer to the call. The great desideratum [need] in this Mission mentioned in my letter to Bp: Boone was a <thoroughly ripe>[fully trained] scholar, who should render assistance in the translation of the Scriptures, and preparation of books. But of course this is not the only, nor most important, qualification necessary. First of all he must be a man of large-hearted piety [godliness], of deep, ardent love to [for] the Lord Jesus, and for souls for whose salvation the Savior was content [willing] to die. He should have patience as well as perseverance —one who can labour on quietly, without being discouraged, till [until] God in His own good time shall open a wide and effectual door for proclaiming the everlasting Gospel in Japan. He should be a man of <great prudence>[wise discretion] and sound [safe] judgement. One [A man] with much "zeal without knowledge", by a single ill-judged, rash act, might retard the progress of our work many years. In China, on account of the weakness of the government, the Authorities overlook many things which are not in strict accordance with the provisions of the treaties. But the case is different in Japan. They

have a strong Government, and will most assuredly not suffer [allow] to pass unnoticed the slightest deviation from the strict letter of the treaty stipulations. And it must be farther [further] borne in mind that they are particularly suspicious of everything done in the name of [+ or] by the propagators [promoters] of religion.

It is with much hesitation that I venture to mention to you a thought which has occurred to me in this connection. It is that in making this appointment, the Committee would have in mind the future wants [needs] of the Church in Japan, and select a man who would so commend himself to the House of Bishops that they would appoint him Bishop, whenever it shall be deemed expedient to erect [develop] Japan into a separate Bishopric. This could hardly be construed as an effort [+ by me] to forestall the action of the House of Bishops. It would effect [affect] their action in no <other way>[way other] than by bringing prominently before their minds one whose qualifications —and [plus] the valuable experience which he will have gained in the meantime— will strongly recommend him as the most suitable person for this position. Should the Committee deem it advisable to appoint a man, having in view this contingency [possibility of appointing him Bishop], might it not be well to select one who has had several years experience as a parish minister? Most Missionaries feel the want [need] of knowledge that can only be acquired in the active duties of a Parish. Other qualifications will readily suggest themselves, as [such as] a talent for governing men, a kind conciliatory temper which will harmonize the little jars or conflicting opinions which may arise in a Mission field, <and C>[etc.]. It may not be proper for me to mention this matter. If you think so, do me the kind favour not to repeat what has been said, and not let it go farther.

There is no immediate prospect of being permitted to engage in active missionary duties. Our wisdom [wisest plan] is <to sit still>[not to move] for the present. Something however is to be hoped for, from the visit of the Japanese Commissioners to the U. States. Doubtless it will have the effect of stirring up the Church to more fervent prayer for this land. With the prayer, there will assuredly come a blessing. There is also much encouragement for the future success of Missions in Japan to be found in the [+ Japanese] people. They have elements in their character, which —when the <barriers raised>[obstacles set up] by their Rulers are thrown down— will be most favourable to the rapid spread of Christianity.

Can you kindly send, for our Mission Library, copies of the Spirit of Missions, from <the first mention>[the date of the first mention] of Japan as a mission field? Those heretofore sent belonged to Mr. Liggins, and he has taken them with him. Please send them when you next make up a package of papers, <and C>[etc.], for Shanghai. If you have any [enough] quantity on hand, [+ also] I would be obliged to you for a set for myself. There is now a Post-Office Agent here, and letters directed to Nagasaki come safely. Letters containing money, however, had best be sent via Shanghai, as the drafts [checks] have to be disposed of there.

With Xn regards, I am

Yours very truly

LETTER 6

C. M. Williams

[+ To:] Rev.S.D.Denison

P.S. Please hand the enclosed letter to the Bp of Victoria. He expects to be in N. York sometime in Octr and will call at your office.

005 *To Aspinwall, 1860.7.5.*

Nagasaki July 5th, 1860

James Aspinwall, Esqr.
Dear Sir

Enclosed please find the Treasurer's account up to 1st July. The deficit $839.62 has been met [paid] by a loan from the Mission in Shanghai, to be returned when the necessary funds have been sent to this Mission.

Yours respectfully
C. M. Williams

006 *To Denison, 1861.6.18.*

Nagasaki June 18th, 1861

Rev: and dear Brother

It can be as little satisfactory to you [+ to] receive a letter, as it is to me to write a letter, when is no proper Missionary work to report. A few Testaments and Tracts given, and religious conversation with some few Japanese, in whom we feel confidence, while full of interest to us, are not facts of sufficient importance to form the subject of a communication to you, as no hoped for results —the touching the conscience and conversion of the heart to God— are yet manifest. To report such cases, before some evidences of the moving of the Spirit of God, leading them [those people] to repentance and to bring forth the fruits of faith, are seen can only create false impressions.

It may appear singular [strange] that so little has been accomplished. But the peculiar difficulties of our situation, <the antecedents of Christianity in Japan>[the Roman Catholic Missionaries who came to Japan before us]; the jealousy of Government; the sweeping clause in the Treaty that "Americans shall not do any thing calculated to excite religious animosity"; the ramifications of the system of espionage [spying], reaching everywhere —alike the cottage of the poor and the "forbidden inclosure" of the "Son of Heaven"— should all be kept in mind. When these things are fully comprehended, it will be seen that great caution is necessary. <A false step>[An unwise action] may be fatal, and surround us with such a host of spies, that intercourse with the people will be virtually cut off.

Though the practice of trampling on religious emblems is abolished, still the law against Xnty is yet unrepealed. You are aware that the laws are published by being

written on boards, and exposed in a public place on the streets. On one, in front of the residence of the Governor, is written: "forbidden things: 1st. the sect of Christians (Kirishitan)". This must create the impression on [in] the minds of the Japanese that the Government regards Christianity as the greatest of all evils, and its prohibition, of first importance. It must be remembered, too, that they [the government and the people] are unable to draw a distinction between Protestant [+ Christianity] and Roman Catholic Christianity.

The means used by the authorities to prevent converts to Xnty being made, are most thorough, and if strictly observed, would be most effectual. The head-man of each street, at the beginning of the year, presents to the Governor the following declarations [publicly announced statements]: First, one signed and sealed [stamped with the individual's personal seal] by all the residents in his street, men, women and children, [+ stating] "Hitherto we have not been of the sect of Xns. Our sects are written above our individual names. If there should be a wish to change our sects, we ought to inform you of the abandonment (of our previous faith)." The second is made by every five heads of houses, and is to this effect: "We have not <been negligent>[failed] in searching constantly for the sect of Christians, among our band of five men, and have mutually made examination. The above certainly observing [confirming], we have received and affixed the seal of the Temple (to which each belongs.) If there should be any doubtful (suspicious) circumstances, we ought immediately to give information. If any <(by us) concealed fact>[fact concealed by us] is disclosed, you may order whatever (punishment you wish for our) crime." The third is by the head-man of the street: "Having made examination into the sect of all the above persons, and having caused the Temple seal to be affixed, I present this. If there is one who errs from the above meaning you ought to order (punishment for) the crime to us."

Thus each individual is compelled to sign a paper once a year, declaring that he or she is not a Christian, and also specifying the sect of Buddhists to which he belongs. <Should a person>[If a person should] become a Christian, it must necessarily be known to [+ the] Government, for all true Christians must refuse to sign such a paper. But lest one should falsely sign it, every five heads of families are made spies on, and somewhat responsible for, all the members of the five families. Then, too, they have to get the Buddhist priest to affix his seal, thereby making the certificate of <the class most interested in>[those who are most desirous of] preventing the spread of Xnty, necessary to settle the soundness of the faith of each person in the community. <Should the Priest have>[If the Priest should have] his suspicions of any one who inclines to Christianity, he will have only to withhold his seal, and this would lead to a strict inquiry into the conduct of the suspected person. At present, though these forms are all observed, and these declarations are made, the heads of houses do not examine into the religious belief of their neighbors. And there is, probably, sufficient public opinion against giving information to Goverment, to deter most persons from incurring the odium which attaches to an informer, unless he was prompted by revenge, or a love of <filthy

lucre>[money] in some <base fellow>[evil person], sunk too low for public opinion to reach, should induce him.

Another most effectual method which has been adopted for the suppression of Xnty, is the appeal they [the government authorities] make to the <cupidity of men>[greed of human beings]. They offer large rewards to all who inform of those who become Christians. On the "statute boards," in front of the Governor's residence, <the tariff of prices>[the amounts of the rewards] paid for the discovery of Xns is still publicly made known. Formerly the money was also placed there, to be the more tempting inducement [persuasion] to passers-by to hunt out believers in this proscribed [forbidden] sect. To one who should inform on a Christian of the sect called Bateren, was offered 500 pieces of silver, in value about 560 Mexican dollars. For one of the sect called Iruman, 300 pieces of silver was given. For a person who had been a Xn, but had renounced his faith and become Buddhist, 300 pieces. For one who had lived with a Xn, 100 pieces. For the discovery of a member of <any other sect,>[any sect, other] than the two mentioned above, was given 100 pieces. A check, however, on false accusations, is found in the treatment of the accuser. He is kept in custody till the charge is substantiated [proven]. If the accusation proves false, he is punished.

It is doubtful whether the laws against Xns will be executed in all their severity, but there is <not wanting recent>[recent] evidence to prove that the law is not wholly a dead letter. About five years ago fifty persons were discovered in a village near Nagasaki, among whom, it is supposed, some Romish rites had been observed since the expulsion of the Jesuits and suppression of Christianity. They were arrested, tried and the fact proved on many of these people. If possible, I wish to lead them to a more perfect knowledge of the truth, but it will take some time before I can get into friendly communication with them, and gain their confidence. If the fact of the existence of such persons should be made known, they would be soon heated up by the Jesuits, and this would prevent my effecting anything with them.

By what is said above, of having no strictly missionary work to report, I do not wish to <convey the idea>[make you think] that missionaries in Japan are idle, or have nothing to do. There is {a} preparatory work, the acquisition of the language, and preparation of books, which must be done, and which will tax [demand] all the energies, time, and talents of the most gifted and most studious [+ workers] for many years. Nor would I give the impression that we are discouraged by the difficulties which meet us. For one, I may be permitted to say, that they [the difficulties] are neither so many nor so great as I anticipated before coming here. But if they were a hundred-fold more and greater than they are, we have no right to be discouraged, so long as we have the Bible in our hands, and can there learn that the Heathen have been given to the Son of God for His inheritance, and the uttermost parts of the earth for His possession; and that to His Church the promise has been made, that "the abundance of the sea shall be converted unto thee". Instead of being cast down, we can only thank God for what He has already done for us, and take courage, believing that for the future, he will do for us, and for His Church, "far

more abundantly than we can ask or think [imagine]."

There is one feature in our Missionary work which is so encouraging that I can not <forbear to make>[resist making] some mention of —though it belongs to another [Dr. Schmid] to report to you on this branch— the practice of medicine among the natives. Dr. Schmid is succeeding admirably in his labors among the Japanese. He has treated successfully a number of difficult cases, and, as a consequence, is fast gaining a reputation for skill. His success, together with his kind attention to the sick, bring him a large number of patients, many of whom come a long distance to consult him. The number of his patients is rapidly increasing, and soon he will have more to do than be can possibly attend to.

Please accept my warm thanks for the two letters you have so kindly written me, and also for the newspapers, at this time so full of details of most painful interest. The condition of our country [+ —that is, the North and the South being on the verge of war—] is most distressing. What will be the end of these troubles, it is impossible to foresee. The people of God can only look up to Him who "doeth according to His will in the armies of Heaven, and among the inhabitants of the earth," and pray [+ to] Him to avert the calamity which threatens our land. The present unsettled state must seriously affect the receipts [the offerings to the Church from its members]. It is sincerely to be hoped that your embarrassments [difficulties] may speedily terminate, and that the Committee will not be compelled to order <farther retrenchment in>[further reduction in funds for] the Missionary work of the Church.

I am

Yours very truly
C. M. Williams

[+ To] Rev: S. D. Denison
19 Bible House
N. York

007 ***To Aspinwall, 1861.6.22.***

Nagasaki June 22nd, 1861

James S. Aspinwall, Esqr.
Dear Sir

Enclosed please find the account of the Japan Mission up to the 30th June 1861. The funds necessary to meet our expenses have been kindly sent us by Bp: Boone.

I am

Yours very truly
C. M. Williams

LETTER 8

008 ***To Unidentified Person, 1862.1.10.***

Nagasaki Jany 10th, 1862

Rev: and dear Brother

The end of a year reminds me that it is necessary to send you a report. I heartily wish it could be an account of numerous admissions into the Church of Christ, "of such as shall be saved" in this land. But the time for such communications from Japan has not yet, in the Providence of God, arrived. We must be content still to labour on with patience, perseverence, and prayer, till He, who is Lord of the harvest, shall in His own good time pour out the dew of His blessing, and enable us to gather the ripe sheaves [harvested grain] into His garner [a place where sheaves are stored]. Till then, reports must necessarily be short.

My time has, of course, been almost entirely occupied with study —and I hope some progress has been made, though in a language so difficult, of which there is neither dictionary, nor grammar, and with indifferent [not very good] teachers, it cannot be otherwise than slow. As a beginning in the work of translation, I have rendered the Lord's Prayer, the Creed, and the Ten Commandments into the book style. Like all first translations, however, as further insight into the language is gained, they will be found, most probably, very imperfect. Future revisions, corrections, and improvements will be necessary to prepare them for publication.

A larger number of Testaments and Tracts have been given away, and religious conversations held with my visitors more frequently than in the previous six months. Generally they receive the books without hesitation, but at times, they are politely declined. One old Buddhist Priest, who is a frequent visitor, and has always a number of questions to ask about Christianity, will never consent to accept a book as a present. He has borrowed and read nearly every book I have, and one on the evidences of Xnty, he has taken several times; but he invariably returns <them —saying>[them. He says] that, as the law does not permit Japanese to have such books, he brings them back after reading them, so that, <should there>[if there should] be any investigation made by the authorities, the books will not be found in his possession.

You will have already learned that Dr. Schmid has been compelled by ill health to retire from the Mission, and to return home. This is greatly to be regretted, as his skill was highly appreciated by the Japanese, and his practice would have increased to any extent that his time and strength would have allowed. His labours would have done much good in removing the fears that may be felt, of Missionary labours among the people, and would have proved an important aid [+ in] future work in Japan.

There are some things in the political world which may be noted, as they may very materially affect our work. First may be mentioned the permission given to Merchants to visit foreign countries, for purposes of trade. The particular conditions, which will be attached to this permission, seem not to have been made public. No doubt it will be guarded, at first, by many restrictions; but however limited, it <must prove>[will surely prove to be] another entering wedge which will eventually lead to unrestricted

intercourse. It is an immense step in <advance of the>[improving the present] law, so lately <in force>[being actively applied], prohibiting a [any] Japanese who had once left his country, from returning, even though he had been driven off by a storm. The new law goes into operation in the Spring, and some Merchants are making preparations to take advantage of the privilege. One vessel has been purchased here, and two at Kanagawa for this purpose.

Having a like tendency with this, is the proposed visit of a trade mission to foreign countries, which, it is now definitely settled, will leave very soon.* *Since this [+ present letter] was written H. M. Steamer "Odin", having on board the Japanese Ambassadors, has been in this port. She [The ship] left for Hong Kong on the 30th inst. Such visits cannot fail to give the Japanese more enlarged views, and induce a more liberal policy in their intercourse with foreigners.

But what will most affect us, should it unfortunately happen, is war with some Foreign Power. Reasons <are not wanting>[do exist] to make us fear that it may occur —though when, no one can tell [predict]. Such acts as the murder of unoffending foreigners, the attack on the British Legation, and the non-observance of treaty stipulations on the part of the Japanese —or [as well as] the not unfrequent cause of irritation and complaint, which are given the Japanese by private individuals or by foreign officials —if continued— will eventually lead to war. You may have seen an account of the conduct of the Russians, in landing on Tsushima —an island on the west coast of Kiusiu [Kyushu]— for the ostensible [seemingly true] purposes of refitting a ship. The Japanese were very much alarmed, thinking very naturally, that Russia, from her known desire to obtain ports father 〔farther〕 South, had <a design>[an intention] of getting permanent possession of the island. The matter appeared so serious that the English Admiral considered it his duty to go and ask what were their [the Russians'] intentions.

It is indeed "the day of small things" in Japan, but in the review of the past year, some progress is seen, and faith and hope look forward to a bright future. There is no cause for discouragement. Though little —very little— has been done, compared with what we all wish to see accomplished, yet enough has been done to carry light and life and liberty to many benighted [unenlightened], dying souls —if the rich blessing of God is added. <He only>[Only He] can give the increase. And He can effect His purposes of mercy by few means and instruments —as well as by many. May I not beg that the prayers of the people of God may ascend, supplicating [asking for] a blessing on the little that has been attempted —[+ so] that the Holy Spirit may cause the <seed sown>[planted seed] to spring up and bear fruit, and that God would open a "wide and effectual door" for proclaiming the glad tidings [news] of salvation throughout the length and breadth of this heathen land.

<You would oblige me>[I would be grateful to you], if you could obtain a small grant of Testaments and Tracts, in English and some European languages, for distribution among seamen who come to this port. In visiting them on board Ship, I find them [+ to be] glad to get a Testament or Tract. I must also trouble you to send me a copy of

Alford's Greek Testament, and also some work [book] on the interpretation and translation of the Scriptures. Ernesti [The book by Ernesti] I have already.

With many thanks for your kind remembrance of me in continuing to send the <secular papers>[non-religious publications].

I am

Yours very truly
C. M. Williams

009 ***To Aspinwall, 1862.2.14.***

Nagasaki Feby 14th, 1862

James S. Aspinwall, Esqr.
Dear Sir

<Enclosed I beg to hand you the account>[Please accept the enclosed account] of the Japan Mission to Decr 31st 1861, which I hope you will find correct.

I am

Yours very truly
C. M. Williams

010 ***To Aspinwall, 1862.7.30.***

Nagasaki July 30th, 1862

James S. Aspinwall, Esr.
Dear Sir

I enclose the account of the Japan Mission to June 30th 1862, and hope you will find it correct.

The Medicines, <and C>[etc.], left by Dr. Schmid were sold by direction [instruction] of Bishop Boone. A portion of the Instruments are still unsold.

I am

Yours respectfully
C. M. Williams

011 ***To Denison, 1870.10.27.***

Shanghai Octr. 27th, 1870

Rev. S. D. Denison, D. D.
My dear Brother

You will remember that I wrote [+ to you] last year when Mr. Hoyt arrived, that I felt obliged to borrow of [from] Messrs. Russell & Co. 2000 Taels to build a house for him [Hoyt] and Mr. Boone in Wuchang; and that I promised that it shd. be paid back this year. In reply, you wrote that the Committee found no fault with my action, and would try to

send the money.

It has now been a year since it was borrowed, and Messrs. R & Co. have applied to me for the amount. Mr. Cunningham, a personal friend who kindly let me have it [the loan], has in the meantime returned home; and I have been obliged to give my note [promissory note] for the money, and promise to pay it back as soon as I can receive the amount from home [the Foreign Committee]. It was lent as a personal favor to me, and I shd. like to <be as good as my word>[keep my promise] <and pay it back>[by repaying it] this year.

Please lay the matter before the Committee immediately and beg them to send the money at once. It shd. be specified that it is for this special object [purpose] and [+ is] not to go into the common fund.

The amount is Two thousand and fifty-one (2051 [+ and] 28/100) Shanghai Taels with [including] interest from Oct 27th, 1870. It will be a great saving of money —even if it has to be borrowed at 10 pr c't— for [because] the house rent was 400 Hankow Taels last year, and if they [Messrs. Hoyt and Boone] had remained in Hankow, [+ it] would probably have been 600 Ts.

I sincerely hope the Come will send it out the first mail after the receipt of this letter.

Yours very truly
C . M. Williams

012 *To Denison, 1870.11.12.*

Rev. S. D. Denison, D. D.

Shanghai Novr. 12th, 1870

My dear Brother

My visit to the Wuchang Station has been most interesting. Arriving on Friday morning Octr 2lst, in company with Mrs. Hoyt, who had been to Shanghai for a little change after the high water and unusually hot weather of Hankow, we were soon joined by Mr. Hoyt and Mr. Boone, and all crossed the river to Wuchang. There we found them settled quietly in their new house. It is built on the hill in an excellent situation where there will be no danger of the water overflooding and they will have much better health than in the house they occupied in Hankow, in which the water rose last summer nearly to the ceiling of the lower story. But this [this new] house is rather roughly built and too small for two families, as you can well understand when you learn that the ground, over an acre, has been bought, the fencing put up and a tenement house with outhouses [outdoor toilets] built, for Taels 2000. It is proposed to turn this house into a Boys' Boarding School as soon as we can get money from home to build a suitable dwelling house for the Missionaries.

This leads me to beg of you most earnestly to call the attention of the members of the Church to these pressing needs of the Wuchang Station. Now that we have three

Missionaries living in the city of Wuchang we must give them work. To send them out here and then keep them idle is a useless waste of money and most distressing to them, as they are able to do certain kinds of work, but have no means to <carry it on>[do it]. If they had money to support a Boarding School, Mr. Hoyt and Mr. Boone could take charge of it, while studying the language. The Committee this year appropriated money for a Boarding School, but we have been so much in debt to Messrs. Olyphant & Co. that I could not authorize them to commence it. But if the Mission is to succeed, the school must be begun without farther delay. Two years have already passed without seeing the begining of the school; and we all feel that the longer it is postponed, the longer the final success of our work is <put off>[delayed].

But there is another work even more urgent than the Boarding School: a chapel in Wuchang. We have now, you will be sorry to learn, no preaching in Wuchang. The house in which we formerly lived was not in a good situation for a Chapel. On account of this and the high rent, Mr. Ngan gave it up and moved into a cheaper house, intending to rent a place suitable for a chapel on <a good thoroughfare>[a street where many people pass]. But there are difficulties and dangers to the Landlord who rents a house to a Foreigner on a business street, and so nothing is left for us but to purchase. This we cannot do, for we have no money, and so our whole work in Wuchang is at a standstill. All feel that a Chapel should be built or purchased at once in order that Mr. Ngan may have a place to preach, and Mr. Hoyt and Mr. Boone an opportunity while studying the language of meeting the people and talking with them in a quiet way. But what are we to do? We cannot collect money for such a purpose here, and we are entirely dependent on friends at home. Let me therefore beg once more that you will get some help for us in our difficulties. If ever there were a case which called loudly for help, surely it is this.

In Hankow at the only Chapel we have, Mr. Höhing keeps up daily preaching and Mr. Ngan goes over two or three times a week to assist him. Mr. Höhing has there a flourishing [active and progressive] day school, and the boys have been admirably trained to take their part in the Services. The heartiness and precision with which they respond is truly refreshing. He is also teaching them to sing, and they already know several Chants and Hymn tunes.

The Sunday after my arrival, the 19th after Trinity, two man-servants of Mr. Höhing were confirmed. Another person was to have been presented at the same time, but he was absent from Hankow.

On Friday Octr. 28th the Feast of St. Simon and St. Jude, the Rev. W. J. Boone and Rev.Young [?] Kiung Ngan were ordained Priests in the English Church. It had been placed at our disposal by the Trustees; and the Choir had kindly promised their assistance, and had practiced for the occasion. Unfortunately, however, the weather on that day was most unfavorable; and it being thought that we would be unable to cross the river, notice was given to the residents of Hankow that the ordination would not be held. When we reached the Church, it was inpracticable to circulate another notice, so the congregation consisted of only three Foreigners and about a dozen Natives. But though

there were so few to join in the services and no Choir, the circumstances connected with this ordination made it most interesting and all present felt that it was good to be there. Here was a son of our first Bishop, kneeling to be ordained with {with} one who had been a Heathen but who —largely through the efforts of his noble Father— had been taught in our Boarding School to know and love the one true God and Jesus Christ whom He had sent. Though their birthrights had been so very different, one the son of a Christian Bishop, the other the son of a poor Idolater [worshipper of idols], yet alike being called by the infinite mercy of God to the true knowledge of Christ their Saviour and to the high dignity of Minister in His Church, and having "used the office of a Deacon well", were together advanced by the imposition of hands, to the higher "degree" among the standard-bearers of the Cross. God grant that they may be faithful to their holy vows ever unto [until] death, and be made wise and worthy instruments in His hands in turning many of the poor wretched Heathen from darkness into light, from the bondage of Satan to the glorious liberty of the Children of God.

We could all realize most beautifully how the Gospel of our Savior passes over the strong barriers of national differences and distinctions, and blends in [into] one common Brotherhood all peoples and tongues [languages], as we saw our Christian Chinese kneel around the Table of our Common Lord in an English Church, and receive from the hands of a German and an American, the emblems of His body broken, and His blood shed, for the Sins of the whole world.

By the last mail, I received a summons to attend in New York at the settlement of the estate of Mrs. Catherine Rabelye [?]. I enclose it, and have to request you to take whatever steps may be necessary.

All our Missionaries at Wuchang and Peking were well when last heard from, and all are in good health here. It is thought that everything will remain quiet at the North this winter. The Chinese Govnt has executed 20 persons and banished as many more, and two Mandarins, and promise an indemnity of 260,000 Taels. They send Chung How to France as an emissary. He is now here on his way. It is believed that nothing farther will be done till he has laid before the French Government what steps have been taken by his own Govnt.

Yours sincerely
C. M. Williams

013 ***To Denison, 1870.12.13.***

Shanghai Dec. 13th, 1870

Rev. S. D. Denison, D. D.
My dear Brother

Please accept my thanks for your letter of Oct.18th, recd here 6th Decr.

I ought to rejoice greatly at the information you give of the conditional appointment of a Missionary for Japan, but the truth is, [+ that] the state of our Treasury is such that <I

cannot help looking with fear —anything but satisfaction>[I must look with fear —not at all with satisfaction]— on the prospect of the appointment of New Missionaries. We do not receive money enough to pay the salaries of the Missionaries now in the field, and Messrs. Olyphant & Co. have written to say that they shall be unable to continue to keep our accounts unless money is sent out more promptly. They have been advancing funds to meet the current expenses of the Mission since July, 1869, and they now decline to continue this after a reasonable time next year. If funds cannot be sent out regularly to meet the expenses of the Mission, I shd. prefer that no more Misss be sent out, indeed I do not see how those already on the ground [Mission field] are to be supported. In the case of Mr. Bernstein, it may be that I shall be able to get him a position as Teacher in the Oosaka academy, and thus by teaching a few hours a day, he could get his salary paid. If I can manage this, the Come. will be relieved of his support. But there is fear that someone else may be appointed before I <get back>[have returned to Japan], as I learn [have heard] there are several applicants for the appointment now in Oosaka. Dr. Shearer has resigned his position in the London Mission and taken an engagement for a year in the Customs at Kinking, a town about 150 miles behind Hankow. I shall write to him on the subject, and let you know the result in a subsequent letter.

Our work here goes on much [+ the same] as usual, and we are cheered from time to time by seeing a few come forward and consecrate themselves to the service of the one true God. Next Sunday six or seven persons are to be Confirmed at the Church in the City under Rev. Mr. Wong. Probably as many more will be ready for confirmation at the Church of our Savior before my return to Japan.

The attendance at both Churches is pretty [fairly] good. At the last administration of the Communion in the Ch: of our Savior, where I officiated, there were Fifty-seven Communicants present. At Christ Church between forty and fifty is the usual attendance at the Communion.

At Kong-Wan we are trying to purchase a piece of ground to build a Chapel on, but it takes time, and plenty of patience, to effect a transaction of this kind. We are compelled to employ <a middle-man>[an agent], and according to custom (kwa-kure "the square and compass"), he cannot go directly to the owner and ask the plain straight-forward questions —"Will you sell? how much?"— but [+ rather he] must take his time, <put out 'feelers'>[make indirect comments to others to gain information], suggest probably to a friend [friend of the owner] that it is just within the range of improbable possibilities that at some time in the far distant future, he [the agent] might hear of someone who would purchase. This must be hinted to the owner in the most delicate manner, for it wd. not do to appear to suspect that the man might wish to part with his property. The buyer and seller are a long distance apart and the middle-men are going backward and forward, never in a hurry, having a long "pow-wow" [discussion] first about this and then about that, and <when you think>[then when it seems to us that] it is all in a fair way for final settlement, the owner or the middle-man (for we never can be certain that we really know the mind of the owner) will break off all negotiation, and you find yourself no nearer the

end of your trouble than when you began. Our experience at Kong Wan has been something like this. For three months we have been trying to buy ground suitable for a Chapel site, and now when we [+ had] hoped we were about to settle the matter, one of the parties, an old woman, suddenly determined that her portion should not be sold till her grandson should <come of age>[become an adult]. In China there are opportunities not a few, where "patience may have her perfect work".

I sincerely hope that your resignation has not been caused by ill health. As it may be some time before your successor enters on his duties, I shall hope to receive, and reply to, other letters from you. But I take the present opportunity to thank you for your uniform great kindness and consideration, which you have ever manifested in all our intercourse [relations]. That the rich blessing of our gracious Father and Savior may ever rest on you, and that you may long be spared to labour for Him in some other portion of His great vineyard, is the prayer of.

Your brother in Christ
C. M. Williams

014 *To Winston, 1871.2.10.*

Shanghai Feby 10th, 1871

F. S. Winston, Esq.
My dear Mr. Winston

The sympathy and interest in our work which you manifested when I was in New York, makes me hope that you will not be offended at the liberty I take in writing you freely and fully with regard to some of the affairs of our Mission. I feel the need of a friend to whom I can write freely —and remembering your former kindness, my mind turns most naturally to you.

Our Treasury here is in such an unsatisfactory condition, and our prospects for the future appear so very serious, that I have been compelled to take the unusual —and what may appear [+ to be] the unwarranted— course [step] of addressing an official letter on the subject to the Foreign Committee. I may be blamed for adopting such a course, but there seems nothing else left for me to do, when the debt has been growing larger every year, and no notice whatever seems to be taken of it at home.

Some [+ persons] may possibly find fault with me for extravagance, and for going beyond the amount of the appropriation, but the accounts kept and rendered regularly by a thorough [fully competent] business man, either Mr. Hayes or Mr. Seaman, partners in the firm of Messrs. Olyphant & Co., will clearly show that there has been no extravagance. The expenditure for the first half of 1868 was large, but is accounted for by the fact that Mr. Hayes, our Treasurer, paid off then [at that time] a number of old, long-standing balances.

The amount of the appropriation for 1868 I cannot give [state] exactly, having lost it [the record of it] together with my letter-book by the capsizing of a boat on my way from

Oosaka last year, but it was too small, as I immediately wrote Dr. Denison on the receipt of his letter. The whole amount received from the Treasurer in New York for that year was Taels 6633.88, and we found ourselves in debt at the end of the year 3609.99 Ts. The appropriation for 1869 was Gold $12,000, estimated by Mr. Hayes at about Ts 8,400, which both Mr. Hayes and I wrote would not be sufficient. Dr. Denison replied that they would try to increase the amount if possible. But that year the Treasurer sent us only Ts 7042.17, and at the end of the year, not withstanding the most rigid economy and curtailing of our work, the debt had increased to Ts. 5197.29. The appropriation for 1870 was Ts 12,000 but we received from the Treasurer only Taels l0,501.04 and at the end of the year our debt amounted to Taels 7,016.03. This debt is as per Balance Sheet drawn off by Mr. Seaman as follows:

Messrs. Olyphant & Co.	Ts 515.48
Bible Society (China and Japan)	2251.71
Special Remittance	623.39
Bishop Williams	2726.46
Rev. A. C. Höhing	123.50
Rev. S. I. J. Schereschewsky	229.69
Rev. Yung King Ngan	560.95
Rev. W. I. Boone	20.58

I would ask your kind offices in making an effort to remedy another evil, which has greatly harrassed me. Month after month, in fact every month since July 1869, we have been compelled to borrow of [from] Messrs. Olyphant & Co. to pay the current expense of the Mission. Mr. Hayes has been very kind, and as a personal favour has continued to advance us money, but it is most unsatisfactory to the Firm, so that —for one— I have resolved to draw for myself no more money as long as the Mission is in their debt. We may find ourselves <put to great straits>[faced with difficulty] sometimes in trying to live without money, but anything is better than to live by begging or going into debt. We are not afraid of hard work, we can "dig" the ground or Chinese roots, as the case may be, for our daily bread, but we confess to some little sympathy with the "unjust steward" in one particular —"to beg we are ashamed"— and will do anything that is honest, before resorting to this. But is it right that the Missionaries of the Prot: Episl Church should be reduced to what Mr. Hayes, in a letter to Dr. Denison, called "objects of charity"? Something must be done by the Committee to have funds sent us in advance, if our Brethren in China are not to become "objects of charity". For the present system of advancing money to the Mission has gone on so long that Messrs. Olyphant & Co. say very positively that it must cease. They have already written a very plain and decided letter to our Treasurer in New York, in which after saying "We have kept numbers of accounts of this class, but not even in the case of Southern Missions during the war [Civil War] were any of them in such a position". They add, "the business principles of our Firm will not <admit of>[permit] our keeping the accts unless the average monthly balance be a credit one, and this must take effect on the 30th June next."

As regards finances we are indeed in worse condition than any Mission I have heard of. <I have been at some pains>[Although it has been painful for me to do, I have made efforts] to inquire into the financial arrangement of several Missionary boards, and in each case [+ I] have found that their Missionaries are supplied with funds in advance. The Am: Presbyterian Board manages in this way. The Treasurer of the Board in New York draws a number of 4 mos <sight Bills of Exchange>[Bills of Exchange payable immediately on presentration] on David Stewart & Co., Liverpool, for £500 each, payable to the order of the Mission Treasurer in Shanghai; and then as the Mission needs money, the Treasurer here endorses and sells the Bill. It is said they found that they could sell their own Bills at better rates than the Bills they had formerly bought, and effected a great saving by the arrangement —and another thing [advantage], the Mission was never left [forced to be] without money.

The Church Missionary Society of England sends out to its financial agent, a merchant in Shanghai, money in advance together with a statement of the several amounts appropriated to each Missy, Catechist, School, <and C>[etc.], according to estimates forwarded from each Station; and the agent here, as a simple business transaction, forwards to the several Stations the amounts as they become due. When the Church Missy Socy [Societies] are compelled to retrench [reduce activities], they always specify where the retrenchment shall be made, beginning with schools, and only touching the salaries of Missionaries as the very last thing. In both of these cases the Missionaries are never harrassed [caused trouble] by the uncertainty or impossibility of getting their salaries ([+ whereas] our Brethren in Wuchang are allowed by Messrs. O [Olyphant] & Co. to draw only Ts: 300 when they are entitled to draw 400 Ts pr: month); and the Missionaries are saved from the heavy responsibility of abandoning work in successful operation, which God is evidently blessing. And [Moreover,] by this arrangement, the {the} Treasury here is never in debt. If at any time there is a debt —as there has been the past year in the Church Missy Socy, to [in] the amount of £12,000— it is where it should be: in the Treasury at home. The money to cancel this debt is all in the Church at home, and can only be collected there. And it is to be hoped that there is enough life in the Church to induce the members to give a liberal response in answer to an appeal from the Foreign Come., in which the state of our finances are plainly set forth, and a definite sum is asked for, to clear off the debt. Other Boards are compelled to go into debt, and adopt this method for cancelling it. When the Church Missy Socy sent forth its appeal stating that they were £12,000 in debt, and asking for special contributions to make up the deficit, they were met with a hearty response —and almost immediately, £8000 were subscribed [contributed].

Do you not think that it is much the better plan to let <the Church>[all of the Church's members at home] know the whole extent of the indebtedness each year? This does not seem to have been done heretofore. In the accounts rendered to the Board of Missions, all that appears is the deficit in the Treasury in New York, no mention of any kind being made of the debt due here. But what is due here is equally the debt of the

Church and should be made to appear fully.

You will [must] not think, by what has been said [+ in this letter], that I am making any complaint of the Treasurer. He sends out the money as he receives it, and it cannot be expected that he is to advance, from his own pocket, funds for the support of the Mission. But something should be done to prevent the Missionaries from being <left penniless>[forced to be without any money at all], as there seems a prospect of it in the future. If you will pardon the suggestion, could not some arrangement be made by the Committee by which, when there are no funds in the hands of the Treasurer, money could be borrowed and interest paid on the same, till the Church shall pay back the money borrowed in her name. The Church or the Board of Foreign Missions ought to be considered <"good" for>[surely able to provide] the amount which it would be necessary to borrow for this purpose. There may be difficulty about adopting such a plan as this, but it is absolutely necessary that some arrangement should be made to provide us with funds in advance, now that Messrs. O [Olyphant] & Co. have notified the Treasurer that they cannot advance us money after June next.

I have trespassed much too long on your time and patience, but I trust you will pardon it in view of the very serious and embarrassed circumstances in which our Mission is placed. I have been perplexed and troubled, more than you can imagine, for more than a year by the want [lack] of funds; and I find some relief in writing a friendly letter plainly, and fully, to a member of the Committee, who, I feel persuaded, will heartily sympathize with us in our distress, and will do what he can to assist us in our difficulty. Personally that I should receive little or no money is a matter of the <smallest moment>[least importance], and does not <cost me a thought>[cause me any personal inconvenience], but that my Brethren cannot receive their salaries, that our work is continually hindered, and [+ that] the labour of years is thrown away, for the want of a little money in time, these things do cost me many weary hours of distress and suffering.

Again apologizing for the liberty I have taken, and trusting that God's rich blessing may rest on the labours of the Forn Committee, and that you will be able to do something to lift us out of our great distress.

I am, my dear Mr. Winston,

Yours very truly
C. M. Williams

015 *To the Foreign Committee of the Protestant Episcopal Church in the United States, 1871.2.10.*

Shanghai Feb'y 10th, 1871

To the Foreign Committee of the
Prot: Episl Church in the United States.
Dear Brethren

The wretched state of our Mission Treasury and the very alarming prospect for the

future make it absolutely necessary for me to address you, and ask your serious attention to the subject, before the condition of our finances is past [beyond] remedy.

From the Statements and Balance Sheets, herewith enclosed, it will be seen that during the past three years, 1868-69-70, our Treasury has fallen more and more into debt. At the end of 1868 the Treasury was in debt Taels 3609.99. By Dec 31/69 the debt was Taels 5197.29, and on Dec 31/70 the debt amounted to 7016.03 Taels. This debt is not at all the result of extravagant expenditures, for everything has been done here to reduce our expenses to the lowest point possible, so much so that <from this cause>[for this reason], our work has suffered serious loss and our Missionaries have been grieved and discouraged. From Peking comes an urgent appeal from Mr. Schereschewsky for money to support a Catechist at the town where he baptized ten persons last year, and an earnest request from Mrs. Schereschewsky for money to open a School. Both have to be denied, though funds for Mrs. S. have been sent by St. Ann's Church Brooklyn. In Wuchang, Mr. Hoyt, Mr. Boone, and Mr. Ngan are greatly harrassed and hindered in their work because they have no means to procure a Chapel or start a Boarding School, though money for this purpose was appropriated by the Come.

In Hankow Mr. Höhing begs for a Catechist to assist him, and in Shanghai we have been compelled to disband all our Schools at Kong Wan, one near us here, and shall be obliged to break up another in the City. It is <a great trial>[very distressing] to see our labour thus thrown away, our work suspended, our hands tied, and opportunities neglected; but I cannot with a good conscience —it is not right or honest to— take Messrs. Olyphant & Co.'s money to carry on our work.

We have tried to reduce the expenditures, but the fact is [+ that] we do not receive from home what is absolutely necessary to <carry on>[continue operation of] the Mission. During 1868 we received from the Treasurer in New York only 6633.88 Taels. In 1869 we received from him 7042.17 Ts, and in 1870 we recd from him 10,501.04 Taels.

At the close of the past year Dec 31/70 the Mission owed Messrs. Olyphant & Co. 515.48 Ts, the Bible Society (China 368.26 and Japan 1883.45) 2251.71 [+ Taels]

"Special Remittance" acc't	623.39
Missionaries	3661.18

In order to meet the monthly expenses we have been forced to borrow largely from Messrs. Olyphant & Co., and their monthly Balance Sheets show that the Mission has been in their debt every month since July 1869. This state of things cannot continue much longer, for they have already written to the Treasurer in New York [+ stating] that, unless the acc't is kept at Credit, they will be unable to keep the Mission accounts after June next. If the Committee cannot make some arrangement to keep us in funds, I do not see how it is possible to carry on the Mission on its present basis, or what we are to do when Messrs. Olyphant & Co. cease to advance us money. We cannot borrow on the property we hold here, unless at absolutely ruinous [very high] rates of interest, as Mr. Hayes clearly informed the Secretary when it was suggested last year.

The whole Mission <looks to>[expects] me to provide funds, and I have no recourse [means of helping] but [except] to lay the matter plainly before you, and earnestly beg that you will give the necessary relief, or at least some advice in this very distressing situation.

Commending [Earnestly entrusting] the state of our finances, as shown in the enclosed Statements, to your serious attention, and trusting that you will devise some means by which we shall be better provided with funds in future,

I am, dear Brethren,

Yours faithfully and sincerely
C. M. Williams
Missy Bishop to China

016 ***To Hare, 1871.2.11.***

Shanghai Feby 11th, 1871

Rev. Wm. H. Hare
Secy. and Genl. Agent
My dear Brother

Please accept my best thanks for your letter of 2nd Dec and your kind expression of sympathy and desire to do what you can "to hold up my hands and lighten my burden" in the great work our Master has laid upon us.

Most heartily do I pray that our gracious God and Savior may give you abundant grace and wisdom and power and health and strength to fit and prepare you to labour long and effectively in the high and responsible office to which the Church has called you. It may be a difficult and, at times, trying position, but One All Powerful, all compassionate and sympathizing, has promised "My grace is Sufficient. My strength is made perfect in weakness". His is a Strong Tower and Sure Refuge [protection from danger] in all our difficulties and distresses, our weakness and wants. I trust and pray that you may be richly blessed in all your labours to help on the blessed work of building up the Kingdom of our Lord in Heathen Lands.

The Treasury of our Mission has fallen into such a wretched condition, and the future looks so dark, that I have been forced to write a letter to the Committee, and ask their serious consideration of the subject before it gets beyond the possibility of remedy. I enclose this [that] letter and a statement of expenditures and receipts, together with Balance Sheets for the three years past, made up from the half-yearly accts which have been forwarded by our Mission Treasurer, and [+ I] have to request that you will have the kindness to lay them before the Foreign Committee at the next meeting. You will see that we are indeed in most serious and embarrassed circumstances, and absolutely need that something should be done for our relief.

Our Missionaries have been greatly <cast down>[troubled] by the want [lack] of the necessary funds to carry on the work properly. And our trouble was not diminished by

the last mail which brought us news that the Come. could only appropriate money for six months. We do not know what is the meaning of this, for we are not aware that ever before was an appropriation made for less than a year, and it [this situation] looks ominous.

The same mail brought intelligence [news] [+ which is] <perfectly incomprehensible>[impossible to understand] in a private letter to one of our Missionaries, <to the effect>[vaguely indicating] that "Dr. Denison had told Bishop Lee of Iowa [the State of Iowa in the United States] that it had been proposed to break up our Interior Station at Wuchang". What does it mean? It surely cannot be true. Just when we have gotten fairly established there, when such great opportunities for usefulness are opened to us, and God has so signally [extraordinarily] blessed our work there, it cannot be possible that the Committee [+ would] think of abandoning the Station. We began to preach there only in the Autumn of 1868, and already there have been baptized 21 adults and a number of children, most of the Converts being very respectable. Four of them are scholars and all of them are able to read well. Surely there must be some mistake about it. The Committee, I feel confident, would not so disgrace the Church and wrong [treat unjustly] their Missionaries. I cannot believe for a moment that the Committee have ever seriously entertained [considered] such a proposition [proposal]. But the information <has come apparently>[seems to have come] so direct [directly] that it has quite unsettled and greatly disturbed the minds of some of our Brethren there. Will you be so kind as to inform me whether there is any truth in it, [+ so] that I may have it [+ in] my power to set their minds at rest.

I sincerely trust that with God's blessing you will be able to stir up the Church to take greater interest in her Foreign Missions and give more largely her prayers and offerings for the spread of the knowledge of Salvation through a crucified Saviour. That His presence and blessing may ever be with you to make your labour to abound to His glory and [+ to] the spread of His truth, is the earnest prayer of,

Yours very sincerely
C. M. Williams

[+ P.S.] If Dr. Denison is still with you, give [please give him] my kindest regards, and [+ also] to Dr. S >...> and Mr. Kimber.

017 *To Hare, 1871.3.11.*

Shanghai Mar 11th, 1871

Rev. Wm. H. Hare
Secy and Genl Ag't
My dear Brother

You were not mistaken in thinking that your letter of Jany 16th, conveying the most welcome intelligence [news] of the appointment and speedy sailing of Mr. Morris for Japan, would greatly rejoice my heart. For more than two years I have been longing for

some good Brother to come out to aid me in the work in Japan, and I had begun to fear that I could expect no one before next fall or winter. Receiving no reply to my last letter to Mr. Morris, and his friend, Mr. Boone, having expressed the opinion that he [Mr. Morris] wd. not come out <for some time>[in the near future], I concluded that he had determined not to join in my work this year; and [+ I] had settled in my own mind that I shd. have no help till Mr. <Nelson Mead>[Philip Nelson Meade], a grandson of my own former Bishop —Bishop Mead [Meade] of Virginia— should finish his course at the Alexa Theol Semy. But God has been more gracious to me than I had hoped, and has put it into the heart of my young Brother to come to the rescue at once —and from the [this] blessing being unexpected, I do the more heartly 〔heartily〕 rejoice over it.

Mr. Mead [Meade], to whom reference is made above, wrote to me last summer, asking for information and expressing the wish to come to China or Japan as soon as he had completed his course at the Seminary —which will be next June. His letter was promptly answered, but I have heard nothing from him since [+ then]. If you cd make it convenient, it might be well to pay a visit to the Alexa Semy, become acquainted with Mr. Mead [Meade], and find out something >...>[of his][?] character from the Professors. If he has anything of the firmness, strength of purpose, zeal, and earnestness of his Grandfather, Bp Mead, he will make a most valuable Missionary.

I often think of the great work which has been laid >...>[on][?] you by the Church, and [+ I] pray that "grace sufficient" may be <granted from on high>[granted to you from God]. The Church at home seems very dead on the subject of Forn Missions, and <I look to your labours largely to>[I heartily expect that your labours will] arouse the Clergy and Laity to a deeper interest in this great work. I was greatly surprised and <cast down>[depressed] in reading the account of the meeting of the Board of Missions published in the [+ "] Sp [+ of] Misss [+ "] to see that, while everything else brought before the Board —Domestic Missions, Home Misss to Colored People, Missions to the Indians, organized work of Xn women, and even Railroads— were discussed with great spirit and interest, Foreign Misss were passed by without any other notice —as published in the [+ "] Sp [+ of] Misss [+ "] than the three resolutions of the Come. on the report of the Forn Come, and a single remark of Dr. Leeds with reference to Dr. Hill of the Greek Mission. Is this to be regarded as the measure of the interest which the Church or the members of the Board of Missions take in our Forn Misss? I have not a word to say with regard to the interest manifested in the different subjects which occupied the attention of the members of the Board, but I do think that some little complaint shd. be made when the paramount interests of the Foreign Missions of our Church seem so much neglected —the whole subject crowded into a corner on Tuesday evening when I suppose everybody is [was] tired, and then quietly shelved [put aside, without due consideration]. Now you <will not>[should not] think from the above that I am a great growler. The fact is I am a very quiet man, but when the best interests of my Master —interests which He highly regarded and made the subject of His last command to His disciples— seem to receive so little attention from the Board of Missions, I must confess that I feel <a sense

of wrong done>[that the Board did not act rightly].

I earnestly trust that, through the blessing of God, you may be able to stir up a greater interest in [from] the Church in this most important cause [commitment].

Yours very sincerely
C. M. Williams

018 *To Denison, 1871.3.11.*

Shanghai Mar 11th, 1871

Rev: S. D. Denison, D. D.
My dear Brother

Your welcome letter of Dec. 22nd reached me only yesterday, it having reached S. Francisco too late for the Mail Steamer of Jany 1st.

It will be wholly unnecessary for me to say that I am greatly rejoiced and much cheered by learning that Mr. Morris has determined to come out as a Missionary to Japan. The question of the supply of funds for his salary, which made me very anxious when I learned of the probable appointment of Mr. Bernstein, does not apply in this case, as Mr. Morris proposes to support himself. So I can give full play to the overflow of a joyful heart in knowing that I am to have a co-labourer in Japan, and that in future there will be one left to carry on the good work there during the time I am compelled to be absent. Till [Until] Mr. Thomson returns, I shall be obliged to remain most of the time in Shanghai to help in the work here.

Soon after my arrival here in 1868, at the suggestion of Mr. Aspinwell, I examined the Title Deeds of the Mission Property in Shanghai, and wrote to Mr. Morrell, I think, on the subject, saying that it wd be unnecessary to make any change in their form. The Title Deeds state that "William J. Boone, Bishop of the P. E. C. of U. S. A., applied to Rent <in perpetuity>[for an endless duration] in trust for the Foreign Committee of the Board of Missions of the Episcopal Church in the United States from, <and C>[etc.], <and C>[etc.]" [+ And] That "if the said Wm J. Boone, his successors in office, or any other Trustee appointed by the above-mentioned Foreign Committee shall hereafter <make over>[transfer] his or their interest in the ground now rented, <and C>[etc.], <and C>[etc.]"

When the property in Peking was transferred to me and my successors as in Shanghai, in trust for the Foreign Committee <and C>[etc.], I asked the opinion of Dr. S. Wells Williams, Secretary of Legation and then acting Minister of the U States, whether he thought it wd. be necessary to have the deeds renewed, and made out in my name. He replied, [+ "]No![+ "], it being held in the name of Bishop Boone and his successors was quite sufficient.

Today I took the deeds over to the U. S. Consulate to get the opinion of the Consul General, Mr. Seward. He says [+ that] it is not at all necessary to make any change. It would seem that with these two opinions on the subject, it will be perfectly safe to let it

remain as it stands at present in the name of Bishop Boone and his Successors in office in trust for the For: Come. of the Board of Missions of the P. E. C. of U. S. A. If, however, the Come should wish them to be put in another form, [+ and] if you will kindly send out definite instructions, I shall have it attended to immediately.

Mrs. Nelson has been quite sick, and though she has <so far>[until now] recovered [+ so] that she is able to come down stairs, I am sorry to say [+ that] she does not regain her strength rapidly.

Mr. Höhing is in Shanghai, having come down for a change, and to get medical advice. He has improved since he has been here, and as soon as the Physician will allow it, [+ he] will return to his post in Hankow. The Missionaries in Wuchang and Peking were all quite well at last advices.

In the North, everything is quiet, and {and} will probably continue so, till it is settled whether France and other Treaty powers will make further demands on the Chinese Govnt for the outrages committed at Tien-Tsing. Chung How, one of the mandarins of Tien-Tsing at the time of the outbreak, has gone to France as Ambassador to explain the matter to the French Govnt.

With warm regards,

Yours very sincerely
C . M . Williams

019 ***To Hare, 1871.4.11.***

Shanghai Ap'l 11/71

Rev. Wm. H. Hare
Secy and Genl Agent
My dear Brother

Your letter of Jany 25th came to hand by last mail. It was longer than usual on the way, as it reached San Francisco after Feby 1st and had to <lie over>[be delayed] there till the March Steamer.

I am very sorry to learn that the Treasury was so much overdrawn [in debt], and that the Committee were unable to find, by last mail, the money to pay the amount of the loan. Messrs. Russell & Co. have lately written me rather a sharp "crisp" letter with reference to it. The gentleman who was at the head of the firm when the loan was made, was a very kind friend, and wd. not have pressed me for payment. He has returned home and the present head is <one that "knows not Joseph">[a person who feels no pity for others][?]. I trust the next mail will bring the money.

Our Easter Services were very interesting. As is customary on Easter Day, our converts were all gathered together at Christ Church in the City. On the streets, from the gate to the Church, small parties [groups of people] were passed, wending their way towards the Church. Just as I entered the gate, I saw a number of women, 10 or 12, one of whom was from Kong Wan, a town about 7 miles from the Church. Others were from

Tsa Ka Pang, a distance of nearly four miles. Several other parties of 3 or 4 were passed, and near the Church I overtook one of the Day School Teachers, marching his scholars [students] along two and two.

The Church was already well filled when I reached there, and it was found necessary to place benches in the alleys. Even then many of the congregation were compelled to stand all through the Services. We have no instrument in this Church, and the chanting of the Easter Anthem "Christ Our Passover" was not at all well done. The Easter Hymn was sung much better, and with far more heartiness. The Rev. Mr. Wong took [conducted] most of the Service; and I preached the sermon, and consecrated the Elements. There were one hundred and thirteen (113) communicants present. As must always be the case, some well-known faces were missed, being detained at home from [on account of] distance, sickness, absence from Shanghai, and other causes. Some came very long distances. One convert walked 14 or 15 miles, and brought along with him a goodly [fairly large] number of his relatives, some of whom wish to become Christians.

If God graciously continues to prosper us in our work as He has during the past few years, we shall be obliged to give up the custom established by Bishop Boone of bringing together the several congregations on Easter and Xstmas, for we shall soon be unable to seat them all in one church. On Xstmas last [+ year] we found it difficult to get seats for the congregation in the Church of our Saviour. We shall all be sorry to lose the pleasure of worshipping together in the "great congregation" on these festivals, but shall rejoice and praise God most fervently for the cause which divides us. Such "divisions in the Church" are devoutly to be wished for.

The local papers published yesterday "news from Peking", which has greatly astonished even people accustomed to the strange way the Chinese have of looking at things, and the "modest" [rather few] demands they make of the Foreign Barbarians. It is the substance of a dispatch from the Chinese Gov'nt to the Foreign Ministers, on the Missy question —the contents of which "news", the Daily News says "will be found fairly correct, though we cannot vouch for <minute accuracy>[accuracy of the details]". It is as follows:

"Female teachers, and consequently female schools, [+ are] to be <done away with>[abolished], as interfering with the peace and retirement [privacy] of Chinese social life.

"No Mission is to be permitted to have more than 45 converts, and these must be reported monthly to an official appointed in each locality for that purpose.

"Boys schools are only to embrace the children of converts, and then under certain restrictions and limitations; and these also [+ are] to be reported monthly to a registrar.

"All teaching and preaching against Confucius and the received and cherished doctrines and ideas of the Chinese [+ are] to be strictly prohibited.

"All missionaries [+ are] to be treated as Chinese subjects except at the open ports, and to be amenable to Chinese law in every respect and to be obliged to conduct themselves towards Chinese officials in every way like the natives.

"A Xn convert is to be non-suited in a native law suit if a Missy interferes in his behalf.

"Mission establishments [+ are] to be visited by regular officers; and no foundling hospitals [hospitals for unwanted and/or deserted children] or asylums [institutions for mentally deficient persons] [+ are] to be permitted.

"No women [+ are] to be allowed to attend foreign religious services; and female Missionaries [+ are] to go home, or at least to desist from work.

"In the event of another massacre occurring, the actual murderers [+ are] only to be punished: no compensation [+ is] to be allowed; and no city or district is to be <mulcted in consequence>[fined for the crime]. The literati are not to be made to pay for the restlessness of individuals; and land once confiscated is not to be restored."

It is hard to comprehend how even Chinese Ministers could be so demented [insane] as to send such a dispatch to Ministers who represent Xn States. It is more than doubtful whether they would have <had the hardihood or impudence>[dared] to send such a communication to some of the former U. States or British Ministers: Mr. Cushing, Mr. Wm. B. Read or Mr. Brown or to Lord Elgin or Sir F. Bruce, for instance. What comment is this on <the desire>[China's desire] for "progress" and [+ for] admission into the family of nations, as announced by the famous Burlinggame Mission!! What comment, too, on the representation of Mr. Burlinggame, that China was ready to welcome the planting of the "shining cross" on every hill and valley in this country!!

Yours very sincerely
C. M. Williams

020 ***To Hare, 1871.5.15.***

Oosaka May 15th, 1871

Rev: W. H. Hare
My dear Brother

We were all gladdened by the arrival of the Rev. Mr. Morris in Shanghai on the 25th of April. Two days after [later], I left with him in the Steamer for Japan to aid him in getting settled at his work here. But there is so much to be done at Shanghai, and only one Foreign Missy, Mr. Nelson, to do it, that [so] it will be necessary for me to return there in a week or two.

It is a great relief to know that there is a Missionary here while I am away, and I sincerely trust Mr. Morris will prove the right man for the place, and will be richly blessed in his work. But it will be most advisable that there shd. be another Missionary with him —particularly as he seems to take rather a dark view of his ability to manage alone— and I would urge the request made in my letter of March, that you would try to secure Mr. Mead [Meade], if he should be found to be a suitable man. He will complete his Theological Studies at the Alexa Semy next month; and if you could possibly pay them a visit before the end of their session, it would, I am sure, <do good>[have a good

effect]. You could learn more of his fitness for the work by half-an-hour's personal intercourse with him, and conversation with the Professors, than by any number of letters.

The question of his support may be a serious <difficulty in the way of>[obstacle to] his appointment, and I could not urge his coming if the Committee would be embarrassed by it, and be unable to send out the means for his support. But it is possible that he may be able to get a situation [position] in the Academy and by teaching two or three hours a day, be enabled to support himself. Mr. Morris has determined, very generously, to support himself out of his own private fortune; and [+ he] says [+ that] if he should teach, he intends to give the money to the Mission for the support of another Missionary. There is no opening for Mr. Morris at present, but one of the Japanese officers at the head of the Institution tells me that in three or four months when the new building for the School is completed, another Teacher will be needed; and then the Head Master will settle the matter. If Mr. Mead [Meade] could be here at that time, he would probably get the appointment.

A school has lately been started in Miako, and I was asked if I could recommend a Teacher for them. It wd. not suit Mr. Morris for several reasons.

The Japanese continue to make progress in several directions. Since I was last here, they have opened a mint. It is a fine granite building and has the most approved apparatus for coining. The machinery, almost new, was purchased at Hong Kong of the English Govnt, the Mint there being found quite useless, as it was impossible to circulate in China the money coined there. When the other buildings now being built are finished, it will be as complete as the Mints of Europe or America. They will be able to coin Fifty Thousand ($50,000) daily.

My letters by the last <American Mail>[ship] passed me on my way from Shanghai. So anything in these which may require answering will have to be deferred till next month.

With kind remembrances to Dr. Denison, I am

Yours very sincerely
C. M. Williams

021 ***To Hare, 1871.5.30.***

Shanghai May 30th, 1871

Rev. W. H. Hare
Secy and Genl Agent
My dear Brother

My last letter was written from Oosaka, where I had gone, as you know, to aid Rev. Mr. Morris in getting settled in his field of labour. As soon as he <was well "underweigh">[had gotten a good start], I returned here to help Mr. Nelson in the extra amount of work, which the absence of Mr. Thomson and Miss Fay throws on him. A short visit, however, must be made to Hankow before I shall be able to settle down to

work for the summer in Shanghai.

You will think me very troublesome, I fear, in writing so often with regard to our money matters —but I am sure you would pardon me if you were <on the spot>[here], and could see and realize how very serious and embarrassing our situation must [will surely] become if money is not sent out more regularly in advance and in larger amounts.

I do not know whether you are aware that the Committee only made one appropriation for the half-year ending June 30th, and as the time approaches and we have heard no farther on the subject from the Committee, we are all in a state of great uncertainty as to what we are to expect, and what is to become of us. And it so happens that Messrs. Olyphant & Co. have given notice, that they will not advance us money as they have done heretofore.

With these facts before us, you will not be surprised that we all feel some anxiety with regard to the future. I have my full share of this anxiety, as all look to me to see that the ways and means are provided, that the salaries may be paid, and the work may go on. Then my embarrassment is not diminished by the frequent reminders of the fact that I am personally responsible for the money borrowed to build a house for Mr. Hoyt and Mr. Boone, that Messrs. Russell & Co. are very urgent to have it paid back, but mail after mail comes and yet no money. Add to all this, that on account of this want [lack] of a little money, I see our work daily hindered, valuable time of the Missionaries wasted, and opportunities for doing good lost.

With all this continually before me, you will not think it very strange that I again refer to the matter, and will pardon me that I try to keep before the minds of all at home the necessity of giving us more prompt and liberal support.

But I hope we are to see better days, and that it will never be necessary again for me to write on the subject of money. The last mail, I was glad to learn from our Treasurer, Mr. Seaman, brought a credit for £500 and we are now no longer in debt to Messrs. Olyphant & Co. I trust the next mail will bring the money to pay off our indebtness to Messrs. Russell & Co. I shall then feel a freer man than I have felt for many a long day.

With kind remembrances to Dr. Denison and Mr. Kimber, I am, with earnest prayer for God's blessing on your labours in building up the Kingdom of His dear Son,

Yours very sincerely
C. M. Williams

022 *To Hare, 1871.7.10.*

Shanghai July 10th, 1871

Rev. W. H. Hare
Secy and Gen'l Ag't
My dear Brother

Your very kind letter reached Shanghai while I was in Wuchang, so I was unable to reply by the last mail. I thank you most sincerely for your words of hearty sympathy, and

the deep interest you feel in the welfare of our Missionaries and the success of our Mission. And it will be quite unnecessary to say that your letter has greatly cheered us all, and that we shall work now, since we know that we shall be sustained with renewed energy and lighter hearts.

A copy of the Rules has been sent to each of the Missionaries, and as you requested, special attention was asked to Rule 17. Does this Rule forbid a Missionary, when writing for the Spirit of Missions with regard to his work, to ask for help in carrying it on? These letters are seen by the Secretary before being published, and can be withheld if the object is not approved of. I should prefer that all money given for Missy purposes should go into the general Treasury, and the Committee have the entire management of its disbursement; but I think there are many persons who will only give when asked for a special object. They wish to know where their money goes and how it is applied. If you say give me money to build a chapel or to support a boy in the School, they will give freely; but if you simply ask for money for the China Mission, they will make no response. I am afraid if the Rule is rigidly enforced, much which would be given to our work, will go into other channels, or be withheld altogether from the Lord's Treasury.

Our Brethren in Wuchang are now building a Boys' school, and will probably begin their Boarding school about the 1st of Octr. I shall write and request Mr. Boone to select a boy and inform the Rev. Mr. Pinckney of his name. It requires $40 here for the support of a boy in the Boarding School in Shanghai. At Dr. Denison's request I gave the equivalent of the amount in currency in a previous letter to him.

When I hear from all the Missionaries, I shall let you know which of them have degrees.

I enclose a letter from the Rector of St. Marks, Baltimore, with a Post office order sent from the Rooms to me by mistake. It was addressed to you but, having on the corner "For Bishop Williams", it was forwarded to me without having been opened.

The last mail brought me a letter from the Rev. A. H. Stubbs, Portlandville, Otsego Co, N. Y., asking if a physician was needed for China or Japan, and recommending heartily O. D. Ball, M. D., a graduate surgeon of the College of Physicians and Surgeons of N. Y. He [Stubbs] speaks highly of him, both as a Surgeon and as a Churchman. The letter was dated May 3/70, but being addressed to Yokohama, [+ it] has been lying in the P. Office there. A friend saw it advertised and has just forwarded it. I shall write Mr. Stubbs that if Dr. Ball is still disposed [willing] to offer himself, he must correspond with you on the subject. If the Committee are prepared to send him, I shall be rejoiced to have him in Japan or Wuchang, provided he were the right sort of man. Some suggestions as to the kind of man needed and the conditions which it would be well to have clearly understood before he comes out were made in a letter [+ from me] to Dr. Denison some time ago when the subject was up [being discussed].

The lease of the House known as the "Girls' School House" will expire at the beginning of next year. It was leased during the last three years at 1500 Taels per an, and I learned that the Municipal Council will probably apply to release it, when the term

expires, at the same price, 1500 Ts a year. I should like to know what is the wish of the Committee with regard to it. There was a report here, though I do not know on what authority <it rests>[it is based] that Mrs. Thomson desires it and will apply for it, when she comes out, for a Girl's Boarding School.

Miss Fay also has written to ask if she can have it for her Boys' School. It is not so well suited for a school as formerly, as there is now no playground attached, and the population by which the house is surrounded is such that it would <not do>[not be good] for the scholars [students] to play in the street. This is one of the troubles with regard to our present boys' school. The rent of the House for two or three years —if we were allowed to apply the rent to that purpose— would build a House in every way better suited for a Boys' School. Please let me know the mind [opinion] of the Come. with regard to the Girls' Boarding School.

While speaking of a boys' school, I may mention that probably the old Boys' School House could be bought back possibly for one-half of what it was sold for.

Miss Fay writes that she proposes to leave the U States for China in Octr. But from the accounts she gives of herself, that she has not been out of the house for two months —and only out of her room twice during that time— her health cannot be in a condition to permit her to come back to China. Shanghai is no place for one to regain health when <it is feeble>[it is in weak condition], and [+ it was] for that reason [+ that] her Physician [+ had] ordered her home [to return home]. I have written to advise her not to return before her health is well restored. If she should come back before her health is reestablished, she will not be able to rally [regain it], and her life may be shortened. Her Physician said it was absolutely necessary that she should leave Shanghai and that he could not answer [be responsible] for her life if she remained. In one of her last letters to Mrs. Nelson, she wrote that she was not so well as when she reached the U States. She is then certainly in no condition to return. So I hope you will find out particularly the state of her health, and if [+ it is] not quite restored, persuade her to remain longer. Miss Fay is not disposed [willing] to take sufficient care of herself, and needs to be advised by her friends. Sick as she was, she would be unable to work, and we do not wish to see her suffer unnecessarily.

I am glad to say that the mail before the last brought sufficient money to enable me to pay off the debt to Messrs. Russell & Co., incurred to build the house for Mr. Hoyt and Mr. Boone in Wuchang. It amounted to Ts 2051.28 and Int [interest] 87.16 = 2138.44 Ts. Messrs. R. & Co. had written several times with regard to the loan, and I felt ashamed not to be able to pay it back before [much sooner]. A heavy load was lifted off when the money was paid and my note received back. I have felt a free man ever since.

I am afraid many who saw the extract from my letter in the appeal will think me a poor grumbling beggar, but I did not expect to be brought so prominently before the Church; nor should I have ever written a word about money <had I alone been interested>[if it were only I myself who had an interest in money]. I am the more ashamed when I learn of the self-denial of some at home and my only comfort is that

nothing is spent on myself unnecessarily. All over a very small amount for my own personal wants [needs] goes into the Lord's Treasury as sort of charity. But please do not mention this. I do not like to appear to be boasting.

The money now due me makes me hope that I shall be able to carry out the plans which I have long wished to see put into effect —a Mission Station at Soochow. It is the largest City in the Province, surrounded by towns and Cities, and we ought to be established there. If the Committee could give 1000 Ts: and send two unmarried Missionaries, I should like to give 2000 Ts. 3000 Taels will enable us to put up a house and build a Chapel. By living in Community, I think two unmarried Missionaries wd. be able to live on 500$ each. If Japan is not farther opened by repeal of [+ the] edict against Xnty and for toleration of Xnty, I shd. go to Soochow and live with the Misss. I propose that they shall come on these terms for 3 years, they will have learned the language pretty well by that time and may wish to get married. We ought by all means to have a Mission there and I sincerely trust you will be able to get the men and the 1000 Ts:.

Time for the mail to close.

Yours very sincerely
C. M. Williams

023 *To Denison, 1871.7.10.*

Shanghai July 10th, 1871

Rev. S. D. Denison, D.D.
My dear Brother

The June mail, recd in Shanghai while I was on a visit to Wuchang, brought your kind letter of Ap'l 18th, and the mail <just in>[just now received] brings me your two letters of May 1st and 13th. For all [+ three] you have my best thanks. I shall [+ take] notice in their order the points which seem to call for replies.

In the letter of Apl 18th you explain how the misapprehension with regard to the proposed abandonment of the Wuchang Station arose. I felt confident that there must be some mistake, but some of my Brethren were persuaded that it was true and were greatly troubled at it —and one even proposed to leave Wuchang and take work by which he could support himself. Your explanation will relieve them of the state of anxiety and suspense they were in; and this, together with the improved financial prospects, will rejoice the hearts of us all.

Mr. Schereschewsky was advised that the Bible Society had appropriated money for his salary and that of his teacher, but <if my memory serves me>[if I remember correctly] —and your letter confirms this— no mention has heretofore been made of an allowance for a copyist. I recollect writing, at the request of Mr. S, asking that an allowance might be made, but [+ I] think no reply has been given whether the Bible Socy would allow it or not.

Yesterday I called on Mr. Seaman to ask if any mention had been made of the subject

in his letters. He could not recollect that anything had been said and was too busy at the time to look over them. He will soon make up the half-yearly accounts, when he will also render the acct of the Bible Socy. Mr. Hayes' absence at the beginning of the year threw so much extra work on him (Mr. Seaman) that I suppose he could not find time to draw off the Bible Society's account. He will try to send it forward in about a month.

I shall write to Mr. Schereschewsky with regard to the copyist, and shall let you know whether he needs more than one.

When Mary went home, I was at Hankow, and hearing first of the determination [decision] to send her home, without any consultation with —or even the knowledge of— Mr. Nelson, I wrote suggesting that the passage money be allowed. It seemed to me that if Mary had remained here a few years longer, till her parents should return home, there would be no question that the Mission wd. have paid the passage, but the difference would have been that she would have been older, and full passage money wd have been required; while going when she did, only half rates were charged. It was too [moreover] about the time his salary was reduced.

There has also been precedents [similar cases] in the Mission for such an allowance. In 1849 (Nov.), the Books [records] show that the passage of Henry Boone was paid with that of Miss Morse as far as Whanpoa [?], when they went home together. Though it does not appear on the book, I suppose that his passage from there to N. Y. was also paid by the Mission. Again [Also] under date Feb. 26, 1852 is the charge "Passage of Mrs. Boone and 3 children". One of these was Henry Syle, who you will probably recollect, went home with Mrs. Boone.

But while I think the reasons why it should be allowed are good, I do not think it [such decisions] should be left to my discretion. It will be better that all questions with regard to money where the Foreign Missionaries are concerned should be settled by the Committee. It will save much unpleasantness and possibly ill-feeling [unkind feeling] if the decision of all such questions are made there. To prevent any unpleasantness in future, I would rather not establish the precedent of deciding such questions, and therefore [+ I] must refer it back to you for settlement.

From what I learn from Mr. Nelson, the present need —if the decision of the question turns [depends] on that— is sufficiently great to justify the allowance in this case.

Trusting that your health is quite restored, with great regard, I am

Yours very sincerely
C. M. Williams

024 ***To Hare, 1871.7.25.***

Shanghai July 25th, 1871

Rev. W. H. Hare
Secy and Genl Agt
My dear Brother

The P. S. M. Co. are sending an extra Steamer this month, and I take this opportunity to add something to what was so hastily written at the close of my letter of 10th inst. with regard to a proposed station at Soochow.

You may not be aware that Mr. Liggins and I commenced a Station at Dzang-Zok, about 90 miles west of Shanghai in 1858. Changes in the Mission made it necessary for me to return here to take charge of the church in the City after about a year's residence there and failure in health compelled Mr. Liggins to leave in a short time after. It has always been a source of regret that our Interior Station there had to be abandoned and most naturally I have ever since felt a strong desire to see the work recommenced in that region of [+ the] Country.

When we began the station in Dzang-Zok, we were not allowed by Treaty to live away from the five Treaty Ports; and as it was an experiment, it was thought better to begin at a place of less importance than Soochow, as the Mandarins of this the largest and most important City in the Province —the residence of the Governor— would be much more unwilling to allow us to stay there quietly than those in a smaller city. But now when we are allowed by Treaty right to reside in the Interior, Soochow seems unquestionably the place for us to occupy.

When I first visited it in 1856, the population was estimated at two (2) millions, but since then, the Rebels took possession of, and destroyed, a large part of the city so that probably the number does not amount now to much more than half its former number.

From its position it must continue to increase. A number of walled cities are within easy reach by Native Boats. Kwung San and Taitsong on the east, Dang-Zok, north and south, can be easily visited in a day, while Voorseh [?] is distant only about 40 miles. Missionaries stationed at Soochow could visit these places regularly, and <take the oversight of>[oversee] the work done by the native clergy or catechist. Several walled towns are on the direct road to Shanghai, and would be visited by everyone who passed between the two places. As soon as a sufficient number of Native assistants could be raised up, we could have a chain of stations from Shanghai to Soochow.

Though Hangchow —the corresponding city in Chekiang, the Province South of us— has been occupied by quite a number of Missionaries working from Ningpo as a base, the Miss's here have not moved back from Shanghai; and we should be now, <as in 58>[as we were in 1858], almost the first in this immense field. At present, there is one foreigner living in Soochow in the employ of the Presbyterians of the U. States. He was formerly an officer under Major Gordon of the Anglo-Chinese force, but he is not a well-educated man, and has never been ordained by the Presbyterians. Some time since [ago] there was a Missy of the "Taylor Mission", but this being unconnected with any known regular Society —and being dependant very largely on the personal exertions and influence of Mr. Taylor— lacks the elements of permanency.

This is an opportunity for planting the Gospel in the very heart of the most populous Province of China —away from the influence of a seaport town and the evil example of Foreign Sailors and others who come from Xn lands— which we ought by all means to

embrace. I feel deeply the responsibility of beginning the work at once, and wish to do what I can to take advantage of the opening, and hence the proposal to give Ts: 2000 for this purpose, if the Committee can give the remainder, and send out the Missionaries. I trust they [the members of the Committee] will be able to respond favourably. It wd. not be difficult to find persons who would undertake to support a Missy for 3 years at 500 $ a year. Dr. Ting once offered to pay $1000 each for 3 unmarried young men who would come to China.

Please let me know as soon as possible the result of my application that I may take the necessary steps before the winter comes on.

I must very urgently request that you will not make public my name as having made such an offer. If you shd. wish to let it be known, that such an offer has been made, it would be quite sufficient to say a friend of the Mission has offered, <and C>[etc.].

If the Committee answer favourably, the next thing [step] is to get suitable men. This, you —my dear Brother— could acomplish by visiting some of our Theol. Seminaries —Alexa and Divinity School, for instance; and urging the case before the students. Of course, they must be good men and true, <thoroughly imbued with>[full of] the spirit of their Master —earnest, persevering, willing to endure hardness [hardships] and deny themselves— and filled with love to Xst and the priceless souls for whom He died.

I have asked for two, but three would be much better, as failure of health of one might necessitate his removal and then the other one be left alone, wh: is a very bad thing. The salaries of three unmarried men at $500 each, would be but [only] little more than the salary of a married man.

Mr. Thomson writes that he knows a young man anxious to come out, and I have no doubt that, if the matter were <represented in proper quarters>[made known in suitable places], others would be found ready.

The accounts we hear from others with regard to the state of Miss Fay's health makes me fear that her return to Shanghai now will be a great mistake. So I must beg you once more to find out the actual state of her health —and if not strong, that you will try and keep her at home a little longer. In her last letter she mentioned that she had spoken to you on the subject and that you had promised to send her out.

It is most natural for her to wish to get back to her work, but coming back too soon will be a great injury to her and no benefit to the work. Kindly let me know at your earliest convenience whether she will return this Autumn. As, if so, it will be necessary to rent a house. The "Bishop's House" has been rented, and the tenant has the privilege of taking it another year. It was not thought that Miss Fay would return so soon, and the half of the house she occupied would be sufficient for Mr. Thomson. If she returns we shall be obliged to rent a house for Mr. Thomson, which will cost 600 Ts or probably more.

With kindest regards to Dr. Denison, I am

Yours very sincerely

C. M. Williams

025 *Report on the Japan Mission, 1871.8.8.*

Report on the Japan Mission for the Year ending June 30th, 1871

The Appeals so often made for a Clergyman and [+ a] Physician for Japan have in part been answered by the arrival, in May last, of the Rev. A. R. Morris; and it is a great satisfaction to be able to state that he is now quietly settled in Oosaka, diligently engaged in preparing himself, by the study of the language, for future usefulness.

But when this has been said, almost everything has been said —which, for the present, is encouraging. Sad evidences are not wanting [lacking] to show that the Government is determined that, if persecution will prevent it, Christianity shall not gain a foothold in Japan.

A Protestant Missionary, during a visit last winter to one of the central Provinces, found a number of the Roman Catholic converts —sent away from Nagasaki in 1870— cooped up in a wretched, filthy place, without sufficient shelter or comfort in midwinter, dying off rapidly with small-pox. During my last visit, a convert Teacher of one of the English Missionaries suddenly disappeared, having been arrested, his friends think, and sent away by the Authorities. Another case has just occurred in Kobé. The house of a Teacher of one of the Missionaries of the American Board was entered at night, the man [the Teacher] arrested, and with all the Christian books in his possession, carried off —no one knows whither [where].

No crime is charged upon these poor, unhappy people, except that they profess to believe in and worship "The One True God, and Jesus Christ, whom He has sent", that they may attain eternal life. It is not possible that Christians, knowing that such persecutions are constantly occurring, will sit down quietly without doing something to put a stop to them. Unless Christian people at home shall use their influence to obtain the free toleration of Christianity, it is impossible to foresee how long this heart-sickening state of things may continue.

The favourable opinion of the speedy toleration of Xnty expressed by General Vanvalkenberg 〔VanFalkenburg〕, the former Minister of the U. States, is not, I am sorry to say, shared by our present Representative at the Court of the Mikado, the Hon: Charles E. DeLong. In reply to a recent letter of mine, asking the result of the letter of the Secretary of State —sent in response to the request of the Foreign Committee and requesting his opinion with regard to the prospects of toleration of Christianity— after saying that he is not permitted to make known the nature and character of the communications received from the Hon: Secretary of State, and expressing the opinion that "all that I have done, or am permitted to do, will not advance the cause of Christianity one iota", he adds, there is a way "by which I imagine the veil that shrouds [covers] this people may be raised without violence or an act of war, and Christianity

triumphantly advocated." Again, after saying that "the Government is confessedly based on a heathen idea", that "its officers fear Xnty, and leave nothing undone to prevent its propagation, subjecting their people to all manner of persecutions to compel them to recant [disavow their beliefs] if converted, and to shun the association of teachers [+ of Christianity] if unconverted", [+ and] that "affairs with regard to the propagation of Xnty <could not well be worse>[could hardly be worse]", he concludes, "Next year the Treaties are all to be revised, and then, in my judgement, will be the golden hour for successful labour in this field, provided the Cabinets of the Great Powers will authorize, <nay more>[or rather], instruct us to demand an article permitting religious toleration. It does seem to me that united action on the part of the Christian sentiment of the world could affect [effect] this end. Anything less will postpone indefinitely any hope of redemption, whereas such action will, without bloodshed, open the field to labour, and admit the light to <30 odd>[30 or more] millions of people who are not permitted to know the truth."

Now this is the freely expressed opinion, not of a Missionary —who may be supposed by some to have more of ardent zeal than of sound judgement— but of the highest Representative of the United States in Japan, who certainly is unbiased, and who should have opportunities of forming a correct opinion as to the proper method of obtaining the toleration of Christianity. He gives us to understand plainly, that the Japanese will not of their own free will tolerate it, but, on the contrary, that the Government officers use all manner of persecutions to prevent the spread of the Gospel, and that, though he feels deeply on the subject, all that he is permitted to do will be of no avail. It is not to be expected that a Heathen Government will, of its own voluntary act, propose to abolish the edicts against Christianity. Why should it? They do no [not] appreciate its benefits. If Christian people do not show an interest in this cause, and do something to obtain for the people the right of freely worshipping the Christians' God, why should a Heathen Govnt take the initiative?

There is a natural jealousy of any course which has even the appearance of the use of force in the propagation of Christianity, but Mr. DELong [DeLong] thinks there is a perfectly feasible plan, by which, without violence or any act of war, permission may be gained for the free introduction of the light of the blessed Gospel. He does not explain fully the proposed plan, but it is sufficiently clearly indicated in the latter part of his letter, where he says, next year the Treaties are to be revised, and then if the Great Christian Powers will instruct their several Representatives to demand the insertion of an article granting full toleration of Xnty, there can be little doubt of the result. The Japanese Government would not hesitate to grant it, when it saw the Christian Powers interested, and in earnest in making the demand.

The United States Minister tells us farther [further], that the end can be effected, if Christians at home will use their influence to induce their several Governments to take the matter up, and send proper instructions to their Representatives in Japan. The solemn responsibility rests with the Christian People of America and Europe to say, whether

thirty millions of their fellow beings in Japan shall have the light of the Gospel next year when the Treaties are to be revised, or whether the hope of their redemption from the bondage of heathenism shall be postponed indefinitely.

I trust our Church will not be slow to meet her responsibility, and will do her full part in urging the U. S. Govnt to send instructions to the Minister in Japan to demand the insertion of an article in the revised treaty granting full toleration of Christianity. It is earnestly hoped that the Board of Missions will <memorialize the Government>[make a strong request to the Japanese Government, with a statement of facts] on the subject.

Respectfully submitted,
C. M. Williams
Missionary Bishop to China and Japan

Shanghai, Aug: 8th, 1871

026 *Report on the China Mission, 1871.8.8.*

Report on the China Mission for the year ending June 30, 1871

In reviewing the China Mission during the past year, though there are some things which sadden, still we have much cause for thankfulness. A large measure of health has been granted, and the work, though slowly, has steadily advanced, so that we may say with thankfulness, God's presence has been <with us of a truth>[truly with us].

The Shanghai Station

The amount and kind of work —Preaching, Teaching, instruction of Candidates for Orders, the Hospital, and ministrations to the poor both within and without our Communion— have not differed very materially from what was given in the full report of Mr. Nelson last year; and therefore it will be unnecessary for me to do more than state that all have been well sustained. The Statistics for the year show 42 Baptisms and 29 Confirmations. The Contributions of the Chinese, as some proof of interest in <the cause>[our purpose] are worthy of notice. Of the $1,134.67 received from the Chinese, $635.57 were given by those connected with us —which for the 147 Communicants gives an average of $4.32 for each, <by no means>[certainly not] a small average.

We are still, I am sorry to say, without a Chapel at Kong Wan, and are also unable to increase the number of Boys in our Boarding School, as our School house is already too small. We need badly a suitable building, that we may take a larger number, and have them under better supervision. As an evidence of the benefit of having them constantly under Christian influence and instruction in a Boarding School, it may be mentioned that eight of the Boys are Communicants, three are at present Candidates for Baptism, and two of the larger [older] ones have expressed a wish to enter the Ministry. This is very encouraging, and makes us all the more earnestly desire to see our Boarding Schools fully restored and put on an enlarged basis. With the labor and time expended on the 15 Boys, we could train 30 or 40, and from them we might reasonably expect that a larger number

of native Clergy and Catechists would be raised up.

The Peking Station

<Our only Missionary in Peking>[Mr. Schereschewsky] has so entirely given his time and energies to the work of translation, that with the exception of the facts that three persons have been baptized in the City, that two others living in the village where he baptized ten last year are ready for Baptism, and that Mrs. Schereschewsky has charge of a Day School for Boys, there is little else to which it is necessary to call attention. Mr. Schereschewsky reports that two-thirds of the Old Testament have been translated; and that, in connection with Mr. Burdon of the Church Missionary Society, he has completed the entire Prayer Book and prepared a number of Hymns. He has also, for several months past, been engaged with the Translation Committee in revising portions of the New Testament.

The Wuchang and Hankow Station

The number of Missionaries and the work of the Station are the same as reported last year. The Chapel in Hankow, under Mr. Höhing, is the only place where the opportunity has been afforded of preaching to the Heathen, and as a natural consequence, [+ it is] there [+ that] most of the converts have been added to the Church, seventeen of the twenty Baptisms being reported from his Chapel. Two very flourishing [active and progressing] day Schools, numbering 80 pupils, are here supported by funds given by some members of the Foreign Community .

In Wuchang, much more might be accomplished if we had the funds to purchase a Chapel. Mr. Ngan, though anxious to preach daily, has had no opportunity except at Mr. Hohing's Chapel on the other side of the river; and Mr. Hoyt and Mr. Boone, now nearly ready to preach, have no place where they can meet with the people and exercise their gifts [talents for preaching]. It is not sufficient simply to send out Missionaries: a certain amount of money is absolutely necessary to enable them to do efficient work. At first [In the beginning], visiting from house to house is an impossiblity and the Chapel is the only place where we can come into close contact with the people.

It is a pleasure to be able to report that the house built in Wuchang has been paid for, and a Chapel, "The Nativity", capable of seating 80 persons, has been erected on the same lot for regular Services on Sunday with the converts, and prospectively for the scholars whom we hope soon to have in our Boarding Schools. The Chapel has been entirely paid for by contributions received in Wuchang, and from some of our converts in Shanghai. A Boarding School, which will accommodate 15 boys, is nearly finished, and money for the support of that number till the first of next year has been provided, without drawing on the Mission Treasury. This is but [only] a beginning, and we confidently hope that we shall have it in our power to add to the building, and get support for 40 or 50 Boys. A day school, supported by our Missionaries, was commenced during the past year.

Suchow

In the report three years ago, the hope was expressed that we might be able to

commence work at the important city of Suchow. This has not been realized; and though "hope deferred maketh the heart sick," the desire and the desirableness of having a station there have not at all diminished —and if some kind friend or friends will help us only just a little, we shall see a beginning made before the end of the year. Three thousand Taels will be required to commence the Station. Of this sum, two thousand will be given here by one interested in the proposed plan, provided [+ that] one thousand can be raised at home, and [+ that] two, or better three, single men, at very moderate salaries, can be sent out to occupy the place.

It is natural that each one should magnify his own work, or think his own pet scheme the most important; but the paramount importance of this place, and the urgent necessity that we should have a station there, will not be considered <at all exaggerated> [exaggerated in any way] when it is known that the city contains over a million of people, and that there are four other walled cities within a radius of 20 miles, and that in all [+ of] that section of the country there is not a single clergyman of our Church, nor indeed a Minister of any denomination. Only let anyone fancy [imagine] himself living 80 miles from the City of New York and that he knew there was not a single Minister of the Gospel to preach Christ and Him crucified to its perishing thousands, and he will be able in some measure to realize my position. Who, under such circumstances, could help from crying out, "Men and Brethren, help?" Seeing the teeming millions by whom we are surrounded —there are nearly as many people in this one Province as in the whole United States— and knowing that a solemn commission "Feed these sheep" has been given, a sense of responsibility comes over me which is perfectly overwhelming, and I am sure that my Brethren at home, when they remember these things, will pardon us if we may seem too often to make known our pressing wants, and ask their aid and sympathy.

We have to acknowledge again our great indebtedness to Messrs. Olyphant & Co. for repeated advances of money to pay our Missionaries when there was none in the Treasury; and our thanks are also due to John F. Seaman, Jr., Esq., for his kindness in acting as our Treasurer during the past year.

Respectfully submitted.
C. M. Williams
Missionary Bishop to China and Japan

Shanghai, Aug: 8th, 1871

027 ***To Hare, 1871.8.9.***

Shanghai Aug 9th, 1871

Rev. W. H. Hare
Secy and Genl Ag't
My dear Brother

You will see from the enclosed "estimates" that we shall need —if Mr. Thomson and Miss Fay come out as is expected— Taels 14,201.66 from New York to enable us to meet

the expenses of the year 1872. Everything is cut down very closely and allows no room for enlargement. If the Committe could make the appropriation Ts: 14,500, it would be better, for there are several things which we ought to have besides what is set down. For instance, Mr. Hohing has just written that a deputation [a group acting as a unit], bringing a paper signed by 18 persons, had just called on him to beg that he would commence a Station at their town about 20 miles from Hankow. Several years ago the London Mission had a station there, but not having a suitable man to place there, it was abandoned. Mr. Höhing has determined [decided] to visit the place, and if practicable, wishes to take it up as a [an] outstation [remote Mission Station]. He asks also for a Catechist to assist him in his work, and says he will be able to do many things which now he is unable [+ to do] if one is allowed.

The Rent for the Bishop's House is not credited, because we do not know whether the gentleman who now occupies it will keep it, as by the lease he has the privilege another year. If he keeps it, more of the rent will have to be used in renting a house for Mr. Thomson, if Miss Fay also comes out.

Of estimates for Peking Station, I suppose the Bible Socy will again pay Mr. S's salary, Teacher, and Copyist —which, with exchange at 5 pr ct, will amount to Shanghai Taels 1281.

Mr. Hohing has had a most unfortunate experience in renting a house to live in. First he had rooms over a Butcher's shop but it was so uncomfortable that, when Mr. Hoyt moved to Wuchang, he took his house. He [Höhing] had only been settled a month or two when the house was pulled down, and he had to seek other quarters [a place to live]. He had not been in this [the new quarters] more than a fortnight [two weeks] when it was rented for 500 Ts, and he had to vacate [move out]. He was allowed to stay in the lower story, but it was so damp that the Physician ordered him out. He then got rooms with another gentleman, but news came by mail before last that this gentleman's wife wd. be out this mail and Mr. H. has had to move into a wretched hole over a billiard table. No decent house can be rented for less than 500 or 600 Taels. The way he has been treated is simply shameful, so you will not be surprised that I have made arrangements to get him a house. I have borrowed money on my own responsibility and he has just purchased a house for Taels 1100. It will require 200 Ts to put it in repair, wh: will make it cost 1300 Ts. We could not have built under about 2500 Ts. The condition on which I borrowed was that I was not to be pressed for payment, but would pay it back from the rent of the house so much a year, unless the Committee shd. sent out money to pay it off. Mr. Hohing wrote some time ago to request the Come. to make an allowance for a house for him. If the Come. shall see fit to allow Ts 1300 for his house the Ts: 300 for his house rent can be deducted from the estimates. Nothing is put down for "the Suchow Station" as I have written specially with regard to it, and I do not know if the Committee will consent to my request.

Yours very sincerely
C. M. Williams

028 ***To Hare, 1871.9.11.***

Shanghai, Sep. 11/71

Rev. W. H. Hare
Secy and Genl Agent
My dear Brother

Accept [Please accept] my thanks for your kind letter of July 12th. I rejoice with you at the increased receipts for Forn Missions, and trust that the interest in the work which this improvement seems to indicate may be permanent.

The debt due Messrs. Russell & Co. was very pressing, so I paid it off, as I have already written you, as soon as there was sufficient money in our Treasury. It was a great relief to me to get it paid. The blank forms will be filled up when <they come to hand>[I receive them].

I am sorry to say we have no girls' school at present, but hope that we shall soon see one commenced here. We understand that Mrs. Thomson proposes to open one when she returns. We intend to commence one in Wuchang also after the Boys' School is fairly [+ well] started, and then we shall be glad to receive help from Mrs. Taylor and other good friends for that purpose. We ought to have had one in operation long since [ago], but there was no money. We hope for better days now that you are at the head of affairs.

When Miss Fay arrives, I shall make up and forward a correct list of the boys in the Boarding School, by whom supported, <and C>[etc.], as you request. Miss Fay has assigned some of the boys to her friends in the U States to be supported by them, and I am not aware which they are, but shall let you know fully when she returns.

I shall try to get the Photographs of my brethren, and send by next mail. [+ I] Shall also subscribe for the newspaper.

You will see from my letter of Aug. 8th that on my own personal responsibility, I purchased a house for Mr. Höhing. I did not involve the Committee, but held myself personally responsible —as I distinctly told the person from whom the money was borrowed. I am glad the Committee has authorized me to make the purchase, and hope the money will be sent to pay back the loan. The house is quite cheap, much cheaper than we could have built it for. It relieves me of the distress felt at seeing Mr. Höhing moved about so often from place to place.

With kind regards to Dr. Denison and best wishes for yourself, I am

Yours very sincerely
C. M. Williams

029 ***To Hare, 1871.10.11.***

Shanghai Oct. 11/71

Rev. W. H. Hare
Secy and Genl Agent
My dear Brother

LETTER 29

In a recent letter from the Rev. J.[?] M. Stevenson, Secy of [+ the] Am. Tract Socy, in reference to the Society's account made and rendered to Dec. 31/69, he says "You will see by the printed slip enclosed that there are (including the $200 for the year ending April lst, 1871) $406 in your hands not reported as expended."

The Balance due the Tract Socy Dec 31/69 was Taels 154.41, which at present rates is equivalent to a little more than $200. This with the $200 sent out with the last "Special Remittance" will make up the $406 not reported as expended.

Our Books show an additional credit of $500=Taels 310 sent with "Special Remittances" in letter dated N. Y., Nov. 22/70. This is probably an error which may have occurred in this way: when Mr. Kimber (this handwriting seems to be his) made out the list of "Specials" Nov. 22/70, he may have included the $500 which we recd here July l/69.

Kindly let me know whether there is a mistake or not. We have recd two sums of $500 each (entered on our Books Shanghai July 1/69 $300 and N. Y. Nov. 22/70 $500) and lately $200 more. If you shd. have occasion to see Mr. Stevenson, will you kindly say that our Treasurer, Mr. Hayes, was on a visit home last Jany, and Mr. Seaman —the other partner— had so much extra work thrown on him, that he was unable to draw off the account. The acc't will be rendered at the end of this year. I should, however, like to know first whether there should be two credits of $500 each.

Will it not be better not to include Bible [The American Bible Society] and Tract Society's funds in the list of "Special Remittances"? When someone is keeping the acc'ts for Mr. Hayes, they may <fail to be credited>[by mistake not be credited] to the proper acc'ts —[+ that is, they may] be placed in General Mission a/c or "Special Remittance" acc't. The money for Mr. Schereschewsky's saly, <and C>[etc.], given by [+ the] Bible Socy has, I see, been credited in Genl. Mission a/c.

Do you not think it will be better to credit in [+ the] B. S. a/c, and charge [+ the] B. Sy with the amount of salaries of Mr. Schereschewsky, [+ his] teacher, and [+ his] copyist? This would show in the Bible Socy a/c how the money had been expended.

The weekly "North China Herald" has been subscribed for and will be sent to you from Oct.1st. It contains all the news, and the best articles of the "North China Daily News", and is only half the price. You will think the Weekly is expensive enough —12 Ts p/a [per annum]. Let me know if you do not receive it regularly >...> interest for reports of the meeting of the Genl Convn and Board of Missions. In all our public services the prayer for the meetings of Conventions is used and the Converts have been urged to remember this subject in their private and family prayers.

I trust a vigorous effort will be made to induce the U. S. Gov'nt to take steps in urging strongly on the granting toleration of Xnty next year when the Treaties are to be revised. Strenuous efforts ought to be made at that time, for if not granted at the revision of the Treaties next year, it is impossible to foresee when it will be accomplished —probably not during my lifetime.

With kind remembrances to Dr. Denison, I am

Yours very sincerely
C. M. Williams

030 ***To Hare, 1871.11.6.***

Shanghai Nov. 6th, 1871

Rev. W. H. Hare
Secy and Genl Agent
My dear Brother

Your letter of Sep 9th has just been recd.

Your next letter telling me whether the Come will consult to the formation of a new station at Suchow will be looked for with great interest. Two thousand Taels for this purpose have been deposited in the Bank.

I expect to go to Hankow this week and shall try to hold a Jubilee Service while there. On my return next month, after Mr. and Mrs. Thomson and Miss Fay arrive, we shall have a similar service in Shanghai.

There is a plan <on foot>[being prepared] to build a Church for the Foreign Congregation that now worships in the Church of our Saviour, our Mission Church. And I have been asked if the Mission wd contribute to this object. As I have no authority to do so, I could only say that I wd refer the matter to you.

In some respects, it will be much better for the Mission that there shd be another Church. Our Chinese morning Service has to begin at 9 a.m. to allow the English service to be held at 11; and as some of our Converts live some distance off [away], walking two or three miles and on Communion Sundays, five miles, they find it hard to get to Church at the commencement of the Services. If the Foreigners had a Church of their own, we cd. put the Chinese Service at 10 a.m., which wd enable all to get to Church in time for the opening services.

The Foreign Congregation, too, it is said, wd be larger as some persons have objected to come [coming] to Church just after a large Chinese congregation have gone out and before the Church could be thoroughly ventilated.

Another consideration is that, before very long, the Foreigners will be compelled to call a Clergyman. Probably in a year or two, Mr. Nelson will wish to return home. He has had for some time a trouble of the head, which may sooner or later compel him to seek a change. Should he [If he should] leave, there is no one here who could take his place, and it will be absolutely necessary for them [the foreign church members] to call someone. If they had a Church and parsonage, it will be much easier for them to raise the money for his salary. Many [+ of them] <look on>[consider] the present arrangement as a part of the Mission, which will go on without their help. They consequently do not take that interest in the affairs of the Church which they ought. If they had their own Minister supported by themselves entirely, and Mr. Nelson cd give his whole time to Mission work, it wd. be better <both for>[for both] them and us.

I wrote to Hankow to ask my Brethren to have Photographs taken for you, but they write there is no Photographer there. There was an old plate of Mr. Höhing in Shanghai taken about 2 years ago, and from this I have had a copy printed. I send also one of Rev. Mr. Nelson and of Rev. Kong Chai Wong, Presbyter, and of Mr. Ting, one of our candidates for orders. I understand you have already a Photograph of Mr. Hoong Niok Ng, the other candidate for orders. I do not know yet whether one of Mr. Schereschewsky can be procured.

Before your letter arrived, workmen had already been engaged to repair the house Mr. Nelson occupied. All necessary repairs shall be attended to.

With best wishes and regards,

Yours very sincerely
C. M. Williams

031 ***To Hare, 1871.12.11.***

Shanghai Dec 11th, 1871

Rev. W. H. Hare
Secy and Genl Agent
My dear Brother

Your letters of Sep. 28th and Oct 20th have been received. The good news you tell me of the earnest and loving spirit manifested at the meetings of the Convention [General Convention of the Protestant Episcopal Church in the U. S. A.] and Board of Missions, and the deeper interest felt in our Foreign work, and also the safe return with renewed health and strength of our faithful Missionaries Mr. and Mrs. Thomson and Miss Fay have so filled me with joy that the edge has been somewhat taken off the disappointment I feel at not receiving a more favourable response to my request with regard to a station at Suchow.

I am glad to learn that there is a Physician who is thinking of offering himself for Japan, and hope it [this case] will not end with "thinking" [only thinking] —as has been several times the case— but that he will actually offer himself, be accepted and sent out very soon; and prove [+ that he will prove himself to be] a most valuable aid to the work, as a true Missionary Physician. If his heart is <in the right place>[truly faithful], glowing with love to Christ, and with [if he has] an earnest desire to lead the blind heathen to Christ, The Light of the World, he may do more good than a Clergyman.

Dr. Hepburn, who has been a Missy Physician in Yokohama for more than ten years, gives it as his opinion that there is no finer field in the world for a Missy Physician than Japan. Besides relieving an immense amount of distress and suffering in the hospital, he has had with him a large number of young men to whom he has taught, through English Text-books, the Western practice of Medicine. He has had access to a large number of families, and has not failed to use these excellent opportunities to lead his patients to the Great Physician. On Sunday many of these young men have been gathered at his house

for the study of the Bible. The largest number of cases he has treated have been of the diseases of the eye and skin. There is also <a great deal of>[much] syphilis, and growing out of this, much scrofula and consumption. Also Typhoid Fever, Rheumatism, diseases of the heart, and dropsy. He has performed <a good many>[fairly many] surgical operations.

There is no book, that I know of, which gives information on these points. Of books giving general information with regard to Japan, Hildreth, taken largely from Koemfer, is about as good as any —though some things <must be taken cum grano>[accepted only after careful trials]. Alcock's work of a later date gives information derived from personal observation. <Should the Physician>[If the Physician should] come out, he ought to be well supplied with medicines and instruments, and an allowance shd be made to enable him to open a hospital. There is no practicing Physician in Oosaka and he will [would] be called on to prescribe for some of the Foreigners. The money recd from this source would probably in a little time pay all the expenses of the hospital. The question whether he shd. practice among Foreigners —and if so, whether the money so recd shd be applied to Missy objects or be his own— is one which ought to be settled at home before he comes out. All the money wh Dr. Hepburn receives, he hands over to the Mission. But there is difference of opinion and practice on this point. When Dr. Fish joined our Mission in Shanghai, Bishop Boone <took the ground>[was of the strong opinion] that, unless he [Dr. Fish] supported himself, the money recd from Foreign practice [patients] shd go into the Mission Treasury. It [This] caused an unpleasant misunderstanding, and in a very short time Dr. Fish withdrew from the Mission.

Another source of unpleasant feeling is this [shown by the following example]: a Physician comes out to join a Mission, but they [natives, missionaries, and foreign businessmen] have great confidence in a Physician who has been <practicing on>[treating] them for a long time, and [+ they] will not consent to dismiss him and take a new man whom they have not tried. A Physician who comes out ought to <make up his mind>[decide in advance], that if such a thing shd happen, he will not <take offence>[be angered]. If he is a good Physician and the right sort of a man, he will soon gain their confidence and they will be glad enough to have his good offices [services]. All such little jars [fusses] and disturbing elements shd be understood and settled beforehand [in advance].

While in Wuchang, from which place I retd last week, I confirmed five persons in Hankow at Mr. Höhing's Chapel and two in the Chapel of the Nativity [+ in] Wuchang. We held a Jubilee Service in a room which Mr. Höhing has <fitted up for>[refurnished as] a chapel in his own house. Most of the converts, the boys of our boarding school and those of the three day schools were present, <and made a goodly>[making a fairly large] number. It will not be necessary for me to write more at length with regard to the service, as Mr. Boone has given you a full account. The amount of the contribution, Taels 1513.85, shows that we are all disposed to help ourselves. Most of the money was given specially for building Churches, a want [need] felt by all to be most pressing. We trust

the Church at home has given handsomely to the Jubilee fund, and the Committee will have it in their power now to give us enough to build one Church in Wuchang, and one in Hankow.

We propose to have a Jubilee Service next Sunday Morning for the Foreign Congregation and in the afternoon for the Chinese, and hope a liberal response will be made.

Mr. Höhing is at last, I am glad to say, settled in his own house. It is decidedly cheap. An offer of Ts 1300 was made for it, soon after the purchase. The Roman Catholics who owned the next lot intend to build chinese houses on it. To prevent them from blocking up the [our] windows and as there is no yard attached to the [our] house —almost a necessity shd. a family with children occupy it— I was compelled to purchase a piece of the ground. The ground and wall around it will cost about Ts 250. I trust the Come. will approve of this additional outlay.

I enclose a Photograph of Mr. Hoyt. There is a frown on the face which is not natural, but as it is the only one I can get, I send it herewith.

With very kind remembrances to Dr. Denison, and best wishes for yourself, I am

Yours most sincerely
C. M. Williams

032 ***To Hare, 1872.1.16.***

Oosaka Jany 16th, 1872

Rev. W. H. Hare
Secy and Genl. Agent
My dear Brother

My letters by the mail which left S. Francisco Dec 1st, have all gone on to Shanghai, and will not be recd in time for me to reply to them by this mail. Any matters in your letter wh may require an answer must be deferred till the Feb mail.

I reached Oosaka in time to spend Xstmas with Mr. Morris, and [+ I] was glad to find that he was well, and had made good progress in the language. On ordinary topics he can make himself understood pretty well, and now has prayers, morning and evening, with his teacher and servant —his teacher translating from the Chinese, and he, explaining and offering a prayer. This fact had better not appear in print, as it might come back to Japan and do harm. He needs a brother Missy with him very much. Our gracious Master —who thoroughly knew man, his weaknesses and wants— sent forth His Disciples two and two, and the Church shd. follow in His steps and do likewise. No one, who has not experienced it, knows how trying [difficult] and wearing it is on a Missionary to be left entirely alone among the Heathen —without sympathy or Xn converse [social intercourse] and friendship. Many men will <give way>[collapse] under the strain, and the Church thus lose the labours of valuable workmen. Our good Brother utters not a word of complaint, but I see the effect which being left entirely alone has on him in many

ways, and shd like to see someone come to join him.

Mr. Thomson mentioned that he had spoken to you about a Clergyman, settled in a parish somewhere in the State of New York, who thought of coming to Japan. He says he is very earnest and active, and wd. make a good missionary. I hope you have had an opportunity of seeing or corresponding with him. From a letter of Dr. Packard, I was very glad to learn that you had been to the Alexa. Semy, and your visit had been thoroughly enjoyed. Your visits to the Theological Seminaries will, I am sure, do great good. I shd like to see a good Missy Spirit existed —if indeed it does not already exist— at the Genl. Theol. Semy. The Rev. Mr. Lyde, of that Institution —though he was not permitted to enter on the work in the field— may almost be called the founder of our Mission to China; and our best linguist now in China is a graduate of the same school of the Prophets. We acknowledge thankfully the great obligations we are under to that Seminary, and desire that our obligations may be increased many fold. It will do the Semy good, and have a healthy influence on her alumni, if she wd. send more of her men out as Foreign Missionaries, and cultivate a warm Missy Spirit. Could you not pay them a visit, and endeavor to stir up an earnest Missy Spirit there? If it did not result in securing a Missy for the field, it would make them take a deeper interest in the work when they go out to their parishes at home.

We —Mr. Morris and I— are looking for further tidings of the Physician for Japan. <He cannot come too soon>[The sooner he comes, the better]. There seems to be an opinion entertained by many Japanese that this Govnt. will soon tolerate Xnty; and one young man is so strongly convinced of it, that he wishes to study the Christian religion [+ so] that he may be prepared to teach it to others, when all restrictions shall be removed. Curiously enough, he seems to have an impression that a knowledge of Xnty will be the road to promotion, as a knowledge of English now is. It is said that the Mikado and some of the Govnt Officers are studying Xn books; and an educated Japanese told me that he thinks Xnty will soon be the religion of Japan. You would hardly find a scholar in China who wd. imagine that it wd. be the religion of his country. The Govn't here has done much to destroy the influence of Budhism 〔Buddhism〕, and has already put many Priests out of the Priesthood. This is a good preparation for the introduction of the Gospel.

It is thought that one of the objectives wh the Japanese <Embassy in>[Government Mission to] the U. States and Europe has in view is to gain information <with regard to> [concerning] the wishes and disposition of Foreign Powers with regard to the toleration of Xnty; and thus be prepared to act when the question comes up at the revision of the Treaties this year. If the matter is pressed by the Treaty Powers, there will not be much doubt of its being granted; but if the present opportunity is lost, I shall have but little expectation of seeing toleration granted in my day. And having no longer hope of preaching the Gospel openly in Japan, I shall find it to be my duty to go back to China to reside where I can preach freely. I have been waiting twelve years hoping that the day wd. come when I should be permitted to preach Christ and Him crucified to this most

interesting people —believing that then a glorious harvest wd. be gathered into the Lord's garner [protection], and that it wd. be the greatest privilege which cd. be granted to any man to be allowed to aid in ripping [reaping] the ripe rich sheaves of this fruitful field. But if toleration is not secured at the revision of the Treaties this year, I see no prospect —no probability, humanly speaking— of its being during my lifetime; and though it will be with much regret, I shall feel obliged to leave Japan to spend the little time and strength which remains to me, in preaching in China.

If Xnty is tolerated, we shall see a wonderful work done in this land. The people —beginning with the educated classes— will become nominal, and no doubt, devoted sincere Xns, with astonishing rapidity; and we shall require a great increase of laborers to gather in the harvest. When the time comes, those on the spot, prepared for work, will reap the fruit. Other bodies of Xns seem to understand this and are preparing for the work. The R. [Roman] Catholics —with a Bishop at their head— have two or three Missionaries stationed at each of the ports. The Presbyterians have in Japan three Missionaries and a Missy Physician; the Reformed (Dutch) have five Missionaries; and the American Board —the last in the field— has already three, and will soon send another Missy and a Missy Physician. Our Church —the first to occupy the ground— has, [+ as] you are aware, one Missy permanently settled in Japan! This sad —shall it be called sinful and neglect on the part of our beloved Church— will, I sincerely trust, not be suffered to continue if the Country is fully opened. The field will then be white to harvest: will the Church suffer it to go unreaped for lack of a few laborers?

I earnestly hope the Board of Missions has taken —or if it did not, the Foreign Committee will take— such action as may be thought best to induce our Govn't to press for the toleration of Xnty as [at][?] the proposed revision of the Treaties. All the Missy Boards which have Missionaries in Japan have been written to on the subject; and I learn that two of the Societies have taken steps to effect [realize] this object. The American Board at its annual meeting appointed a Committee —composed of such men as the Hon. Mr. Buchanan, Hon. Wm. [William] E. Dodge, Hon. Peter Parker (formerly Minister to China), Dr. Woolsey of Yale College, <and C>[etc.]— to bring the subject to the attention of the U. States Govnt; and ask that an effort may be made to secure toleration, when the Treaties are revised. If the several bodies of Xns, which have representatives in Japan, would each use its influence with our Gov'n't, it would have an effect.

It is to be hoped that any instructions, which the U. States Govnt may give its Representative in Japan, will not be clogged [impeded] —as was the case with the instructions sent in response to a Memorial [memorandum] from the For: Come., which I carried to the President —with the condition that his action shd. be taken conjointly with the British Representative. That might kill the whole thing, and prevent him from taking any steps at all to secure toleration. The temper [state of mind] of the present Cabinet in England is such that it is very doubtful whether the British Minister will be instructed to press the matter. Then, too, the fact —known to the Japanese— that in the U. States the Church is entirely unconnected with the State and [+ that] the request from our Gov'nt

can have no political bearing, may make the independent action of the U. States Gov'nt of more avail —though if the U. States cd. persuade the several [+ other] Treaty Powers —England, France, Germany, <and c>[etc.]— to join with her [the United States] in demanding toleration, this wd. be the most effective plan. It wd. be almost certain to secure success. I trust [+ that] a healthy influence will be brought to bear on the Embassy [the Japanese Government Mission Members], and that they will return prepared to advise that toleration be granted. <How wd. it do to call>[How about arranging] a meeting in New York to show the Japanese that Xns are in earnest in this matter, and to prepare a Memorial [a formal memorandum] from the Xns of America? Merchants, to advance the cause of trade, will probably do something of the sort.

Sometime ago I suggested in a letter to Dr. Denison that it wd. be well if he cd. come out, and visit the Missions in Japan and China. I wd. commend the suggestion to your consideration, and wd. most heartily extend the invitation to you. You wd. gain in a short visit a knowledge of the field —its necessities, capacities, prospects— such as no amount of letter writing could ever give; and you wd. know the Missionaries very [actual] importance in a way wh. you cannot learn from any number of photographs. If you will come, we will all promise you a hearty welcome, and I shall be most happy to go around with you to visit the several stations. A visit out here can now <be soon made>[be made rather fast] —'80 days around the world', they advertise in the papers [newspapers] — and it will not be time lost. You will then <have the work more in hand>[know the work better], and be much better prepared to advise with regard to the many questions, plans, applications, suggestions —which originate in Japan and China. You will consider this proposition, will you not? If you should determine to come, early in the Spring or Autumn wd. be the best time. About the 1st Novr. the Reiho [?][river] is closed with ice, and you cd. not get to Peking; and after the middle of May, it wd. be very hot travelling in North China. Let me know sometime beforehand [+ so] that I may make my arrangements to meet you in Japan.

Since I have been here, Mr. Morris has {has} had an application [received a proposal] to become a Teacher in the Gov'nt School, the Oosaka Academy. They wish two English Teachers all day. Mr. Morris consented to teach three hours a day, but from their not <returning to give>[giving us] an answer as they promised, we judge that they are not satisfied with the proposition to teach half the day. Before this application, we had already determined to try a small school in our own house, and are making arrangements for having a room fitted up for this purpose. The school is an experiment, and we shall not begin on a large scale.

With very kind remembrances to Dr. Denison, and wishing you a happy New Year, I am

Yours most sincerely
C. M. Williams

LETTER 33

033 ***To Hare, 1872.2.23.***

Oosaka Feby 23d, 1872

Rev. W. H. Hare
Secy and Gen'l Agent
My dear Brother,

Your letter of Decr. 6th has been received, and has caused great satisfaction, and rejoiced our hearts. We shall begin the year with bright hopes; and the knowledge that the Church feels a deeper interest in our work and [+ that] the Committee intend to give us such generous support should stir us all up to greater efforts. With health, and God's blessing on our labours, we shall hope to show a more decided advance in the work before the next Gen'l Convention.

The action proposed in order to gain toleration in Japan, I trust, will prove effectual. It is absolutely necessary that some steps should be taken to prevent the continuance of these sad persecutions. In 1870 when the Foreign Ministers remonstrated against the cruel deportation of the R. Catholics from Nagasaki, the Govnt professed not to know the facts, and said that orders would be sent down to put a stop to it immediately. But since then, from time to time, Xns —R.C. [Roman Catholics] and Protestants— have been taken away from their homes. On the 17th Decr. last —as you may possibly have seen from the papers [newspapers]— sixty-five R.C. Xns, mostly heads of families, were arrested near the entrance of the harbour of Nagasaki, placed on board a native Steamer, and sent off to the island of Take. The women and children were left at home. Whether they are to be removed afterwards remains to be seen. No one can help feeling great sympathy for them, and I sincerely trust that the efforts made this year may lead the Japanese to grant full toleration.

Suchow: I feel very grateful to the Committee for the kind response to my appeal for Suchow, and sincerely [+ I] hope and pray that God may highly bless the undertaking —though we must not be faithless and <cast down>[discouraged] if fruit is not immediately gathered. In the history of all missions, it has been almost always the case that there was a time —longer or shorter— of sowing, before the reaping began. And this is especially true of large influential centers. In this instance too it must be remembered that the Missionaries will be new men, who have the language to learn. Though they may be able to get to work and do much good before [+ learning the language], they will hardly be efficient workers for three years.

As the Committee feel able and have kindly resolved to appropriate Ts 3000 for this new Station, I shall be free to make use of the [+ Taels] 2000 now in hand for other pressing needs. Ought we not to have the faith to believe that God will <raise up>[find] men, and put it into their hearts to offer themselves for this work; and if so, ought we not to go to work as soon as possible to secure the ground and prepare a house for them to live in? It is running a risk to put Foreigners in native houses, and every precaution shd. be taken to ensure their health. I do not wish to see repeated what Mr. Höhing complained of in Wuchang —having to live in a damp Chinese house— from which he

thinks his health suffered. So if you think it probable that the men will come out, say, by next Autumn, and [+ if] the Committee think it advisable to send out the money at once, I shall try to make the necessary arrangements to have a house built for them.

Boys' School: On my return to Shanghai —wh. will be probably next week— I shall endeavor to get the information, and write you fully with regard to the School.

Wuchang Chapel: Mr. Morris has been unfortunate in not receiving the "Spirit of Missions" —and by the way, let me put in a plea for him that he may receive it regularly in future. The mail before last brought him the Novr No., the first he has had. As my Septr Number is in Shanghai, I shall be unable to make any comments on the views of Mr. Yung[?] Kang[?] with regard to the field in Wuchang. Without wishing to cast any reflection on the soundness of the views which he may have expressed —for I have no very clear recollection of them— I must say that I am very decidedly of the opinion that we should have a Chapel in Wuchang; and I have but little doubt that he would agree with me on this opinion as he has often urged it, has worked hard to secure a site, and [+ has] kindly offered to lend me what was necessary to supplement the amount already in hand to purchase a lot.

That converts will, humanly speaking, be more readily gained in Hankow, I have no doubt, and there is no question that a man will generally have a harder struggle in becoming a follower of Xst and maintaining a Xn walk and conversation in Wuchang; but we are not therefore to neglect or refuse to preach the Gospel to the 250,000 people in that city. Surely among this great number there must be some of Christ's disposed sheep —some of His children in the midst of this naughty world— whom we are bound by our ordination vows to seek. The people of Jerusalem had to suffer more of scorn, contempt, and persecution in becoming disciples of the dispised {despised} Nazarene than did those of easy-going, careless[?], mercantile Corinth; and yet Jerusalem was not to be abandoned or neglected. It may be that a few, one [even one], brought by the Spirit of God to the knowledge of the truth, and trained up under such adverse circumstances, will be better fitted to endure hardness as a soldier and servant of Xst, and prove [+ to be] the most efficient instrument in spreading a knowledge of the Gospel of Salvation.

We are not to look only to the present, only to immediate fruits. We are laying foundations —and they should be broad and strong— for the future. We are working not only for the present for those already grown up, but for the young, for after generations also. We must have schools to train up the young for Christ —as Minister, Catechists, and Teachers— who shall go forth into the interior, and in >...> towns and cities spread the knowledge of the Savior. And the best place most decidedly for our Boarding School is Wuchang. There we have a high, healthy situation —not as in Hankow, [+ where] every few years for three or four months [+ the river] overflowed with water in the lower stories of the houses. Though within the city walls, we are almost as quiet and free from evil surroundings as if we were in the Country.

Missionaries must live in Wuchang to have charge of the Schools, and they ought to preach nearly every day. But it is too much loss of time, and rather hard to go to Hankow

every day; and when the wind is high, not altogether safe to cross the river. With a Chapel in Wuchang they would be able to preach every day then, besides going to Hankow two or three times each week.

As a proof that I am not singular in my opinion, I may mention that all other Missionary bodies there represented have Stations and Chapels in Wuchang. The R.C. Bishop has his headquarters there, and also a Church and a large well-appointed Boys Boarding School. The London Mission has had a chapel for several years, but as the situation was not good, they last year built a larger better one in a public thoroughfare. The Wesleyans have a Chapel and are speaking of building another in a more frequented part of the same street.

We have to go to the Heathen for they will not come to us; and so it is necessary to build in a crowded thoroughfare where we can at any time get a congregation. It is a waste of time and money to build for daily wayside preaching where but [only] few pass by. We have learned this to our grief in Shanghai. There we have a large Church on a street where there are comparatively but [only] few passing [+ by], and we find it hard to get more than 10 or 15 hearers generally. Of course, on the frequented streets, land is high [expensive], but it is far better to pay more for a site and get a good one. In Wuchang we shall have to pay Ts:1000 or 1200 for a good site, with the houses wh: —though being of little use to us— still bring a good rent to the owner. The Chapel which it is proposed to build will not cost over Ts1000.

If the Committee feel a hesitancy in appropriating money for a Chapel in Wuchang, probably they would not have the same objection to making an appropriation for a Church in >...> Hankow[?], which Mr. Höhing is very anxious to have, and which we certainly should have as soon as the money can be secured. I could then use the money already in the Bank there, which with additional help which [that] I could get in Shanghai and Hankow, would enable us probably during this year to build in Wuchang. Mr. Höhing wrote to me some months ago saying that a very good site was for sale which the owners asked Ts1900 for. I should think we might be able to buy the land and put up a Church for Ts 2500 [+ total]. This would secure for us a site which will be seldom under water —a most important consideration.

The ground for the Chapel in Kong Wan has been bought and paid for; and at our Jubilee Celebration Ts 270 was given to build a Chapel there. About Ts 250 more will be needed for that purpose.

Mr. Morris[?] has written, and will doubtless give >...> news soon.

Yours very sincerely
C. M. Williams

034 ***To Hare, 1872.3.11.***

Str "Costa Rica"
March 11th, 1872

Rev. W. H. Hare
Secy and Genl Agent
My dear Brother

I was sorry to be obliged to return to Shanghai, and leave Mr. Morris entirely alone. Though I wrote you two months ago with regard to his being left alone, it has made such an impression on me —and he seems to feel it so much— I must return to the subject again. I shall beg you to keep this strictly private, and then I shall feel at liberty to write freely, and say something [some things] wh I shd. not like to have repeated. I must say plainly to you, that if the station is to be <kept up and succeed>[successfully continued in operation], it will be necessary to send out a Missionary very soon to join him. Mr. Morris is a most conscientious, earnest man, and most anxious to work and do what he can; but he feels —and frequently says of himself— that he cannot lead, and must have someone to work with him —or rather one whom he can work under— who will direct him [+ in] what to do and how to do it. From what I have seen during my visit, I am afraid it will be as he says. He is not at all self-reliant, and needs —all the time— advice from others. Though perfectly ready to work, at any definitely assigned work, when it is cut out [well defined] for him and well under-weigh[underway] —which will go on regularly without mistake or change. He will never originate anything new, and thinks it is quite impossible for him to do anything till he is shown just how it is to be done, even to <the most minute particular>[the very smallest detail]. He will never make opportunities of <doing good>[gaining converts], and seems unable to take advantage of new opportunities as they offer themselves. He is very much wanting [lacking] in what the French call "savoir faire". He <is disposed>[has a tendency] to take a very dark view of himself, and becomes very much discouraged. Someone who looks more on the brighter side of things should be there to encourage and steer him. He still regards his remaining in Japan as an experiment which is to be definitely settled after he has been out [+ here] two years. He is perfectly willing and rather anxious to remain in Japan, but [+ he] doubts his fitness, and looks forward to the end of the two years, when the decision must be made whether he shall remain or not. If there were someone with him to open new ways of "doing good" and encourage him in his work, the probability is that he will succeed much better, and then he may see his way plain [clearly] to remain.

Now you must not think that I am <disposed to>[always tending to] bring up an evil report of my brethren. I do not like to write at all of their defects —and only do so when necessities of the work absolutely require it; and I am sure if you came here, Mr. Morris would not hesitate to tell you more of himself than I have said. Moreover, I think that, with someone there, he will improve and get accustomed to work with more self-reliance. I started a little school while there, which I am confident will do him good in several ways. He said he could not begin it, but wd. try to carry it on after it was begun —though he thinks it will be broken up after I have left. He will find himself, I am sure, mistaken in this, and it will give him more confidence in himself and his ability to work.

Once more, let me beg that you will keep this [the foregoing] strictly private.

LETTER 35

035 ***To Hare, 1872.5.9.***

Native Boat near Shanghai May 9th, 1872

Rev. W. H. Hare
Secy and Genl Agent
My dear Brother

When the last mail left, I was in Peking and consequently unable to write to you. I am now returning from a trip to Suchow; and as I shall leave for Hankow tomorrow, must try to write a short letter before I arrive.

While in Peking, Mr. Schereschewsky asked several questions with regard to himself, [+ and] which I promised to <lay before>[convey to] you. He has been out [+ here] nearly 13 years and seems to need a change. For some time he has been troubled with a pain in the chest, and has also a tendency to diarrhoea, which makes Mrs. S feel quite uneasy with regard to him. It has been so frequently the case that persons have postponed taking a change till the disease has such <a hold on the system>[a control of the body] that they are unable to rally [regain their health]; that [and so] I urged him not to <put it off>[continue to postpone it] too long. He is, however, most anxious to finish the draft of the Old Testament before he leaves. By working hard, the hopes to complete it by next Spring. But he says he does not wish to leave China unless on certain conditions, which he wishes to be clearly understood beforehand. The first is that he shall have an allowance of Taels 700 a year. If he had means of his own, he shd. prefer not to receive any assistance from the Come, but as he has nothing of his own, he is obliged to ask for an allowance and does not think he can live on less than Ts 700 a year.

He asks for a leave of absence for two years, and desires to spend the time in Europe. If he is permitted to take a vacation on these conditions, he proposes to leave China next Spring. He has been out <a good>[quite a] long time, and has been a hard worker in his department. Please give him an answer as soon as convenient.

Another questionarises: what shall be done with the Peking Station? The work in the city of Peking has been very discouraging, and those who have been baptized have all proved [+ to be] so unsatisfactory that Mr. S. has never presented one for confirmation. Mr. Burdon of the Church Missy Socy has also had a most trying [difficult and discouraging] experience. Only one or two of those he has baptized remain. He told us that, at one of the Chapels of another Missy, of about 80 who have been baptized, scarcely a half-dozen come to church —though at another Chapel, the same Missy had a more satisfactory congregation.

This state of things is <due in a great measure>[largely due] to the character of the population of Peking. There are very many expectant Mandarins, with their attaches [staff], all of whom feel the greatest contempt for Foreigners and their doctrines. They in a large measure <give tone to>[create the mood of] Society, and tend to keep away the more respectable classes.

Then there are numbers of Bannermen —Tartars who are allowed [given an allowance] by the Govnt <barely sufficient>[only hardly enough] to buy rice, and they try

to take out a livelihood as best they may. They are mostly lazy opium smokers, and are frequently ready to become Xns or anything else —if they can make a few [little] cash by the operation.

The population, you will see, is not a promising one to work on, though in time, <should the Misss give>[if the Missionaries should devote] themselves more to preaching, there will be gathered into the Church a few good and true men. This shd. be said: the Missionaries who were best able to preach have given their time almost entirely to the work of translation, and it may be we shall see more fruit [conversions to Christianity] when they give more time to preaching. There is much more to be hoped [+ for] from the work in the country. The people are of a different character and the results have been more satisfactory. But this work will be very laborious, and one should give almost his whole time to it. You know [+ that] Mr. Schereschewsky baptized 10 persons at a place over 100 miles from Peking, but he has been unable to visit them since. I wished to pay them a visit, but Mr. S. was unable to go with me, and the first one baptized, who happened to be in Peking at the time, advised Mr. S. not to go before autumn as the country was overflowed [flooded], and the people were very busy and cd not be able to profit so much by his visit at this time. He reports that there are about 15 more who wish to be baptized.

If the Station is to be kept up, two Misss shd. be sent out at once to give their whole time to preaching. To let it remain in its present condition with Mr. S., alone, while his time is wholly engrossed with other work, is a great mistake and no fruit can be expected. It is a great burden to him also. I hope the Come will decide what is best to do with the Station.

One of two courses must be followed: the Station must be reinforced from home or given up. It is so far from our other Stations and the difference of dialect is so great that the Misss of other Stations cannot render assistance, even if we had one who could be spared for a time.

Excuse my hasty letters, and believe in

Yours most sincerely
C. M. Williams

Mr. and Mrs. Nelson had retd from H. Kong before I left Shanghai. Mrs. Nelson has greatly improved, though I am sorry to say, Mr. Nelson does not seem to have benefitted much by the Trip.

May l0, Shanghai: Among my mail letters, I find on my arrival yours of Mar. 11th for which you have my best thanks.

<I open>[reopen] my letter to mention that the mail brought me one from the Rev. Dr. William Adams, recommending in very high terms William Birney[?] Huson, M. D., a student at Nashotah. Dr. Adams says, "I hv always understood that the Bishops desire young men, and able and educated men, and that especially they are anxious to have well educated physicians and surgeons, who will be able thereby to command the cause of our Lord among the Heathen. Now, having had for the last two years just such a person

under my eye in my classes, the thought has suggested itself to me to write to you about the matter, and to speak to him. Dr. Huson will compleat his theological course of three years next year at Trinity. He is 28 yrs of age; has had a regular medical education, having a New York diploma (Medical College Bellevue Hospital) and has practiced nearly two years. He has studied with us two yrs Greek and Latin and Mathematics as preparatory, and is now taking the regular Theological course. He has in life always been respected and of uniformly good character, and as far as we can judge, is very devotional and sincere and pious. A young man of unusually good address and very pleasing manners, of a very robust and enduring constitution, one too who is very kind hearted, sympathying and tender in all his feelings. He is also a good musician and organist and I have understood from our President a very good writer and preacher. He has a great gift in the way of Medicine and especially of surgery, there being hardly one of the greater operations wh: he has not the science and nerve and strength to perform. After a good deal of thought and prayer I spoke to Dr. Huson and his reply was that he was ready to go wherever Providence might lead him."

Dr. Adams wishes me to write to him, but as the Come. will have to settle the matter of his appointment —and you are in a much better position to learn all about him— I shall, while thanking Dr. Adams most heartily for his kind interest in my work, inform here that I hv referred the matter to you. If he is all that Dr. Adams thinks him [+ to be], he will probably be a valuable acquisition to the Mission in Japan —to which he seems to be looking. I trust [+ that] he holds no extreme views [opinions][?], [+ and is] not of "that stripe"[sic] of Churchmanship which no one in the Genl Convention seemed willing to confess that he belonged to.

[+ P. S.] Mrs. Wong asks that you will forward the enclosed to Miss Fay. [?]

036 *To Hare, 1872.6.7.*

Wuchang June 7th, 1872

Rev. W. H. Hare
Secy and Genl Agent
My dear Brother

You must not think that your request in letter of Dec 6 with regard to the Boarding School in Shanghai has been forgotten. I have had several conversations with Miss Fay on the subject, but am not yet able to make any satisfactory suggestion.

I am grateful for the kind remembrance of those good friends who have sent us the books. It is very pleasant to know that we have friends who think of us sometimes.

Just now we need Single men more than Single women. We want men for places away from the open ports, and we cannot think of sending women off by themselves, or placing them anywhere without a married family. As the Church is <not up to the point of giving>[not now able to give] us all we want, I should prefer that men, single men, be sent out at present.

A single woman may be necessary to take charge of the Girls boarding School in Wuchang, when we get it underweigh [underway]. But it may be better to wait, and see if the proper supervision cannot be given by the married women. If they can manage it, the Mission had better not be at the expense of sending out single women. It has always seemed to me that much more could be done by the married women, if the opportunity were given. If a single woman were here, the married one wd. feel less responsibility —and be tempted <to lay on>[to ask] the single one much [to do much] that she [the married one] might very well do. Mrs. Schereschewsky is doing very well with her school in Peking, and Mrs. Thomson is trying the experiment with a Girls Boarding School in Shanghai. It seems better to wait awhile and see if those [the women] now in the field cannot do the work.

Another thing: there is such a risk in sending them [single women] lest one may not be suited for the work. <Should one>[If one should] be sent at any time, it wd. be well to give her some little training, and test her fitness, at such a place as, for instance, at the "Potter Memorial House" in Phila. When they are once <on the ground>[in the (Mission) field], it is difficult to get [send] them back home, even when they seem inefficient and unsuited for the work.

Then, too, if we get several single men, as I hope, the single women will prove [+ to be] a "disturbing element". The women must be young to learn the language, and the young men may find the society of young pretty women more attractive than the dry study of Chinese. I am more and more convinced that it is better that Missionaries remain unmarried for the first three years. If they do not make a certain progress in the language by that time, they will not do much afterwards. When they come out married, so much care and attention is required for the wife that —unless she is hearty and strong, and rather a remarkable woman— the man will lose much in his studies, and may never be able to make up his loss. Under all the circumstances, I am somewhat afraid of trying the experiment at present. You must not think <that I am anything of a woman-hater>[that I have even the slightest dislike of women], or that I am unappreciative of their gifts and graces. On the contrary, I have the highest appreciation of them and [+ I] know that much of the Mission work can only be done by women. But they must be <the "right sort">[the "right kind" of women] —and the right sort are not easy to find. Many who wd. do well at home wd. not succeed here.

I found the work at the Station [Wuchang][?] going on as usual. On Trinity Sunday I confirmed —in the Chapel fitted up in Mr. Höhing's house— five persons, one presented by Mr. Hohing and four presented by Mr. Ngan. Another candidate baptized by Mr. Höhing was absent —in the country.

But I have very sad news to tell you. Mrs. Hoyt was very ill last Summer, and it was then thought that she wd. be obliged to go home. She however, rallied [seemed better] as the weather grew colder. But as soon as it began to grow warm again, she grew [became] worse; and Mr. Hoyt fears that if she does not return home at once, the consequences will be most serious, probably fatal. So he has gone to Shanghai to take [get] the advice of

Dr. Johnson, who attended her last year, and knows her case better than anyone else. He has for several years been the attending Physician in our Mission in Shanghai.

Both Mr. and Mrs. Hoyt are distressed at the thought of going, but if Dr. Johnson says it is necessary, Mr. Hoyt will take her home by the next Steamer. He thinks that in a year or two she can be cured of her disease. So he proposes to return immediately and expects that she will rejoin him in a year or two.

We all feel very sad about this breaking up. Mr. Hoyt is just getting hold of the language enough to be able to work a little, and even if he can [+ do] as he expects, the break in his studies will throw him back a great deal. But though he is very confident that he will be in Wuchang before the end of the year, I have my doubts. His friends will try very hard to persuade him to remain, and then there is no certainty that Mrs. Hoyt will get well as he expects. And then it will remain with the Committee whether he shall be sent back while his wife is sick and there is no certainty of her getting well. It wd. not be well for him to come out and have to return on account of her health in a year or two. I trust God will be gracious to us all, and so <order it>[solve the situation] that they may soon come back to us.

Mr. Hoyt will never be first-rate in the language, though with more hard study he will be a very fair scholar; and when able in the language, will be, I think, a good worker. He feels very sad at the thought of having to go home, and fears the bad effects on the interest the Church has in our Mission. It may be that the Physician will not think it [+ is] absolutely necessary that Mrs. Hoyt shall go [go home], and they may come back here [to Wuchang] in a few weeks. We shd. all rejoice if it cd be so. If Mr. Hoyt shd. go home it may be well to send him to our Seminaries to try to <beat up>[find] recruits.

I shall remain here till the end of this month to lend a helping hand to the work. There are several things which require my aid. We are trying to get a site for a Chapel and as the Boarding School has been enlarged to accomodate 30 Boys, I wish to see it <at work>[in operation] before I leave. It gives me an opportunity also of "rubbing up" [more practice] in this dialect.

Mr. Hohing will probably give you an account of a short trip we took together to a village where [+ a] half dozen of his converts live. The people were so busy <getting in>[harvesting] the wheat, as the water is rising rapidly, that we judged it best not to stay long. He may probably go in the Autumn.

Yours very sincerely,
C. M. Williams

037 ***To Hare, 1872.6.22.***

Wuchang June 22nd, 1872

Rev. W. H. Hare
Secy and Genl Agent
My dear Brother

Your letters of Mar 22nd, Mar 27th, and Ap'l 23d <came to hand>[reached me] by the same Steamer from Shanghai. The by-monthly 〔bi-monthly〕 mail, which begins this month, gives me the opportunity of replying immediately to your letter of Mar 27th.

Medical Woman

It was very natural that you shd. <take it for granted>[think] that she cd be of great service in Wuchang —and unquestionably she could be— but there are difficulties which <appear to>[can be seen by] those on the ground [scene], wh I cd wish the Committee might understand before they take action, and which wd. prevent me from urging the appointment till [until] [+ I am] more fully informed.

<In the first place>[Firstly], I do not know in what capacity she will come out, whether as a medical Missionary or simply as a female Missy. If as [+ a] medical Missy, I have serious doubts of the wisdom of such an appointment. For her appointment would probably prevent the sending of a medical man. One Medical Missy in a place is sufficient and the Committee wd. not be willing to incur the expense of two. And besides, if a man were sent out afterwards, there is great danger that they wd. not work harmoniously —and I <shrink greatly from>[strongly try to avoid becoming unvolved in] any exhibition of such disagreements out here. If it is a question whether we shall have a medical man or a medical woman, it is very easy to settle. No woman cd do the work that a medical can. She wd. not be able to move about as freely as a man. A medical man, besides having a Hospital in Wuchang, wd. dispense medicines daily in rooms adjoining the Street Chapels in Wuchang and Hankow, and wd. make tours in the Country with the Missionaries. I shd. be afraid of the responsibility of assigning such work to a woman. It might not be safe, certainly not very proper, for a woman to move about unattended by a gentleman in the crowded streets of Wuchang and Hankow.

Then too she cd not practice on men in many of the cases, wh: wd. present themselves for treatment: syphilis, for instance, of which there are a great number of cases. For a woman to attempt to practice in many cases wd. give a bad impression to the Chinese, and might injure our influence and do more harm than her skill wd. do good. A woman in such a position wd. certainly shock Chinese ideas of propriety most prodigiously [strongly].

She cd not, for the same reason, take charge of a Hospital, [+ as] a great many such cases must necessarily be brought there for treatment.

One point more. The Missionaries certainly at first wd. not —probably never wd.— consent to have her <practice on>[treat] them or their families; and the Mission wd. still be at the expense of employing a Physician. One benefit of our having a Missy Physician is that the families living in Wuchang may have proper medical attendance. At night, however dangerous the case may be, it is impossible to get a Physician from Hankow; and in simple cases, the Missionaries do not like to ask the Physician too frequently to cross the river, and thus a simple case —from want of proper treatment in time— may become very serious. The Missionaries feel this danger of being without a Physician, and it wd. be a great relief to their minds if there were a Physician, in whom they had

confidence, on this side of the river.

As [+ a] Female Missionary

But it may be <all this is well known>[that all of the information above is already known by the Committee], and [+ that] there is no intention of sending her out as a medical Missy. If she shd. come as a Female Missy, the case wd. be different.

Her knowledge of medicine wd. be very valuable, and wd. enable her to do much good among the women. It wd. draw many towards her who wd. not otherwise be reached, and give her great influence over the women, the better classes of whom we have not yet been able to reach. Besides having many to visit her, she might get access to families where no one else possibly could.

If the Committee shd. send her out as a female Missy and she shd. be willing to take partial or sole charge of a girls' school, visit among the women, and practice [use her medical knowledge] among them as occasion might offer and the necessities of the Mission seemed to demand, she wd. do great good, provided she were the right sort of a woman, earnest, willing to work, full of love and zeal for her Master, with no foolish romantic views of Missions, but with good common sense.

There is one difficulty which occurs to me, which it wd. be well to consider. At present, there is but one married lady in the Mission: Mrs. Boone. Should the necessity arise, from any cause, for Mrs. B to leave Wuchang, a contingency which the case of Mrs. Hoyt forces our attention, though there does not appear any immediate danger of such a thing happening, a single lady wd. be placed in a very awkward situation. She cd not live over here without a protector or companion and it wd. not be easy to make satisfactory arrangements for her to live in Hankow. And besides [moreover], her work wd. be largely over in Wuchang.

It is possible that it may be thought that I am unnecessarily careful and particular in my ideas of what is safe and proper for a lady. There is no doubt the ideas of the world, or a part of the world, have advanced in that direction, and <I may be behind the times>[perhaps I am overly conservative], rather an "old fogy". Women may be now [nowadays] quite independent enough to go where men can, live where men can, and work without depending on the presence or assistance of men; and if so, I have no wish to put any obstacles in the way of their doing their duty or going where they consider that God calls them. All out here do not hold the same opinion that I do on such matters of propriety. I know a case where two single women were sent off on a tour over a hundred miles distant alone without a gentleman, and another case where a single young woman was sent 80 miles alone in a boat with no one but the boatman. No accident occurred —though in one case and others that I know, the women were naturally very much frightened and finally left the Mission. It may be all right, but I shd. not like to run [accept] such risks, and am unwilling to take the responsibility of placing a woman in doubtful positions; and [+ I] think it [+ is] but [only] right and proper <to place before>[to explain to] the woman in this case the possible dangers and difficulties. If she thinks it her duty to brave [bravely meet] them all, and the Committee are willing to send

her, I shall do all in my power to aid and help her.

Chapels in Wuchang, Hankow, and Kong Wan

The good news you wrote of the handsome appropriations for Chapels in Wuchang, Hankow, and Kong Wan has greatly rejoiced us all here —<and not the least>[and indeed the most] surprised and delighted and thankful is <your correspondent>[the writer of this letter]. The Committee certainly treat us most generously —giving us more than we ask for or had ever a hope of receiving. I trust the future will prove that the money has not been badly spent.

Regulations with regard to letters

I am sorry that neither Mr. Boone or [nor] I have paper the size you mention, and that I have therefore been unable to comply with your request this time. When I get [go] to Shanghai, I shall be able to get larger paper and shall try in future to write as you wish. I am very glad to know any way in which I can possibly lighten your labours or facilitate the work.

Must send off my letter.

Yours most sincerely
C. M. Williams

038 ***To Hare, 1872.7.11.***

Shanghai July 11th, 1872

Rev. W. H. Hare
Secy and Genl Agent
My dear Brother

Under date of June 22nd I wrote you with reference to the medical woman. Lest [But because I fear that] my letter may have given the impression that I object to her being sent, it may be well to say that, as a female missionary, who comes prepared to take advantage of the openings for practice among women, I think she may do a great deal of good. But it is an experiment; and as such, though I do not wish to throw obstacles in the way of its being tried, yet I fear to take the responsibility of advising very strongly the Committee to send her. She may prove a most valuable addition to the Mission or she may be the reverse. Very much depends on her character. If she is the right sort of a woman, a lady withal, but if not, she may be a hinderance. So much depends on the character of the woman that you must not be surprized that I am not very enthusiastic on the subject, and shall feel a little nervous till she shall have been proved.

Men for Suchow

As you give me no encouragement to expect any immediate supply of men for Suchow, it will probably be as well to postpone building for awhile. But as soon as the men are secured, please let me know, [+ so] that I may make arrangements for them to live in Suchow as soon as <may be>[may be possible] after their arrival. I should be sorry to have them stop in Shanghai for any length of time to pursue their studies for

several reasons.

The Suchow dialect is considered [+ to be] the best in the Province, bearing somewhat the relation to other dialects that Parisian French does to the French of the Pyrenees. The Shanghai dialect —though well understood— is looked down on by the Suchow people. It is therefore much better that the Missionaries shd not get what may be considered a bad pronunciation. It takes a long time to get entirely free from the dialect first acquired, and some never succeed in making the change. Bishop Boone never freed himself entirely from his Amoy pronunciation, and the same is true of a majority of the Missionaries in Peking who formerly lived in Shanghai.

Another thing I fear is the influence of Shanghai life on them. When most Missionaries come out, they are prepared to endure some measure of hardness [hardship] and self-denial and some feel rather disappointed in finding everything so comfortable. But they soon fall [slip] into the easy ways of living, and find it hard to move afterwards; and some will probably never be contented to live away from the life and bustle and society of Shanghai. It is a temptation to many —wh had better not be put in their way.

Then there are some old customs, and ways of doing —and also not doing work— most difficult to change, wh I do not wish to see transplanted to a new station. But if Missionaries live here for a short time or so, they may fall into these habits and carry them to the places they move to. So I hope it will be understood that the Missionaries will remove to Suchow as soon after their arrival here as may be practicable.

Please do not forget that it was said at the beginning that the men for Suchow must be unmarried. I suspect it will not be so healthy there as in Shanghai, for Shanghai has greatly improved since the arrival of foreigners —caused by the removal of the rice fields to a greater distance from the Foreign residences and by the improved system of drainage and health regulations. I am unwilling to take the responsibility of sending women and children to a less healthy station, where they will be without medical attendance. The risk to single men is much less. In the case of women and children there is almost a certainty of a need of medical assistance, and they are not as free to move about. If a young man shd. be sick, it wd. be easy for him to come to Shanghai for the advice of a Physician, though if married it wd. not be easy to bring his family. The question of health and the difficulty of obtaining medical attendance weighed much with me in deciding to commence the station at Wuchang rather than Suchow.

Let the men remain unmarried for three years. In that time the health of the place may be tested, and a Physician may be assured for the place. The Missionary will at least know what he has to expect in carrying a wife there, and [+ the] Committee or [+ a] Bishop will not be severely sensured [criticized], as has been the case, for sending women and children where there was no Physician immediately at hand.

Our expected occupation of Suchow has had the effect, it is thought, of stirring up others to good work. An English Missionary has already moved there, and an American is talking of going there to live.

Contributions of Chinese

Our Chinese Christians are certainly very liberal in their offerings, but I am sorry to say that this liberality is not always a sign of spirituality. Some —out of their deep poverty— have abounded in liberality, moved —we have reason to believe— by a simple love to Christ their Saviour; but with some others who have given liberally, I fear, it [their liberality] is not to be taken as an index of their spirituality. <You find>[One finds] the same at home: men not remarkable for spirituality —not even professing to be Christians— who yet give liberally, for the support of the Gospel. Here, as there, men give from different motives. We encourage liberality in all —though in some cases, it is feared [+ that] the motives are not just what we cd wish. We try to teach them habits of making liberal offerings, having always in view to get them to undertake, or at least aid in, the support of their own native Ministry at the earliest date possible; and [+ we] hope that in time the motives with which all give may be the proper one.

At the Jubilee service in Shanghai, the Chinese gave very liberally, but I am afraid you got a wrong impression of the liberality of the Native Xns in Hankow. The truth is that —with the exception of two persons— they gave very little. I was greatly disappointed at the result; but [+ I] suppose that some of them may not have fully understood the object.

With a little alteration of the wording of the >...> adopted by the Committee, I shall be able to make it known to our Chinese Xns, and trust it will do them good. The expression... "that among many other evidences of spiritual prosperity in the Church in China"... will be omitted, and at the end of the sentence, will be added..."and trust it is in evidence of spiritual prosperity". It may stir them up to greater liberality and can be used to impress on them the need of greater spirituality. I trust [+ that] the Committee will not object to my making this change

Religious reform in Japan

I enclose an extract from a Shanghai paper [newspaper] showing some of the changes now <taking place>[occurring] in Japan, which may be of interest to you. There is such amazing news from Yokohama of the success of the Missionaries. One gentleman has baptized 18 or 20 publicly, and also preached openly. That [Thus] I have determined to go over to Oosaka, hoping that an effective door may be opened for us, though we can hardly hope for immediate success. The seed-sowing in Oosaka is of comparatively recent date.

Unless Misss for Suchow shd. come out, I shall spend some time in Japan. Will you kindly have my letters and papers sent to Oosaka. Please let me know beforehand when Misss for Suchow will be out [+ so] that I may meet them in Kobe.

With best wishes

Yours very sincerely
C. M. Williams

LETTER 39

039 *Report on the Japan Mission, 1872.8.15.*

Report on the Japan Mission for the Year ending June 30th,1872

The statement that Christianity has been tolerated in Japan, which has been published in the papers at home is, we are all sorry to say, not correct; and your Missionaries are still unable to send home encouraging reports of success in their work. But though not yet tolerated, there are many reasons for the hope that toleration will soon be granted. A Country progressing so rapidly and adopting so many of the arts, sciences, inventions, habits, customs, [+ and] modes of thought of the civilized Nations of the West cannot long proscribe [disallow] Christianity —the foundation on which rests the civilization it [Japan] seeks to copy.

Among the evidences of progress during the past year may be mentioned the successful completion of a line of Telegraph from Yedo to Nagasaki, the opening of a Railway from Yedo to Yokohama —wh: is to be extended to Kobe and eventually to Nagasaki— the Mint at Oosaka in full operation, which has been issuing from $100,000 to $200,000 pr: day, and a number of Lighthouses built on the most approved plan, and thoroughly appointed with the best appliances for lighting.

Many of the <sumptuary laws>[laws to control extravagance in daily living] also have been modified, and great wisdom has been shown in dealing with certain classes in the community. Beggars were becoming a nuisance in the Cities, but the Governt now compel the strong and healthy —if they can find no other employment— to labour on public works at a fair rate of wages, while the old and infirm are provided with homes and food and clothing in <Poor Houses> [poorhouses].

The Yétas —a class of outcasts, who were compelled to live in villages by themselves, were not allowed to intermarry with, nor even enter the houses of other classes— have been given equal rights of citizenship, and all disabilities have been removed. Wise and stringent regulations have been adopted to check, and to some extent suppress, <the "social evil">[prostitution], which Japan has probably suffered from more than any other Country; and laws have been passed which will greatly tend to elevate the morals of the people.

There are other things which indicate more clearly the nearer approach of the time when full toleration of Christianity will be granted. Soon after <the Embassy>[a government group making an official visit to a foreign country] left Japan, a number of Christians near Nagasaki were deported. When the fact was reported, the Government at Yedo was <waited on>[formally visited] by the British Charge [Chargé d'Affaires], who said he did not intend to make a strong protest, nor to bring any pressure to bear on them, but simply wished them to consider what would be the effect —on the reception of the Embassy in Christian Nations— of the news of fresh persecutions which the next mail would carry home. This seems to have had the desired effect, for the Christians were immediately restored to their homes, and since then some of those deported in 1870 have returned to Nagasaki —though it is said that these last have recanted. The Government

having felt obliged to give orders for the return of these, it is more than probable that they will in future be very careful not to deport others; and it is hoped that they have decided to adopt a different policy.

Much of the opposition to the introduction of Christianity has come from the Budhist 〔Buddhist〕 Priests. But their influence must have been lessened by the action of the Government. First many of the Temples, where Sintooism 〔Shintoism〕 and Budhism 〔Buddhism〕 had become blended, were restored to the worship of a pure Sintoo 〔Shinto〕 faith. Then some of the smaller Temples, offshoots from the larger ones, were pulled [torn] down; and many of the Priests, particularly when guilty of any irregularity of life, were put out of the Priesthood. Large Temples also have been appropriated by the Government, or allowed to <fall to ruin>[disintegrate], and the Priests have been given their choice to enter the army or secular life. And not long since [afterward], an edict appeared which will tend farther to secularize them, and will probably still more weaken their influence. All Budhist 〔Buddhist〕 Priests are now permitted by this Imperial rescript to marry, eat meat, drink wine, and wear what clothes they please —even during the celebration of their services.

A recent attempt has been made by the Govnt to establish a new creed by blending Sintooism 〔Shintoism〕, Budhism 〔Buddhism〕, and Confucianism. If in any measure successful, it will have the effect of weakening the hold their peculiar tenets have on the Priests. This new state religion <has three articles>[states three conditions]: 1st, Thou shalt honour the gods, and love thy Country; 2nd, Thou shalt clearly understand and the principles of heaven, and the duty of man; 3d, Thou shalt revere the Emperor as thy Sovereign and obey the will of his Court. —The Preachers of such a creed will not be likely to <turn the world upside down>[be able to make any great changes].

There are various explanations, given by the Japanese, of the objects of the Government in starting the new religion. Some think they are preparing the minds of Priests and People for the toleration of Christianity, which they see must inevitably come. It is also said that the Govnt has ordered some of the Priests to study Christianity with the view [intention] of making them Teachers of the Christian religion, which it is proposed to make the State religion. Three young Priests from the principal Budhist 〔Buddhist〕 Temple in Kioto 〔Kyoto〕 have been sent to America for education. But it is sincerely to be hoped that the Govnt will not attempt to manufacture Preachers of Xnty out of such material. For a worse thing could hardly happen to the cause of Christ, and the purity of His faith, than to make the corrupt Budhist 〔Buddhist〕 Priests the Teachers.

The Mikado has himself almost given the death blow to Sintooism 〔Shintoism〕. One of its tenets is that the Mikado is the lineal descendant of the principal god, and as such is divine and to be worshiped. So long as he was secluded in his Palace, and once each year sitting behind a screen, was worshiped by the people, they may have believed that he was a deity. But when —as is now the case— he jumps on his horse and rides about the streets, with but [only] little state [dignity], no stretch of the imagination will preserve such a belief. The fiction is gone forever.

One most encouraging feature is that, at Yokohama, nearest the seat of Govnt, very great freedom is allowed the Missionaries. Several Bible Classes are held, where numbers of educated men regularly study the Bible; and one Missionary now opens his Chapel on Sunday and preaches to large congregations. He has lately baptized publicly 18 or 20 persons, and though —of necessity— well-known to the Authorities, no interference has been made. Many Bibles and Tracts have been sold, and the Newspaper there recently stated that thousands of Bibles have been imported for sale.

The return of the Embassy is looked for with deep interest, as it is thought by many that then full toleration will be granted. But we must not be too sanguine [confidently optimistic]. We may have still to wait several years. Very much depends on the position Foreign Governments take on the subject. Though the prospects are brighter, and there is much reason to hope that the laws against Xnty will soon be repealed [cancelled], Christians should not relax their efforts nor cease to offer their prayers to God for the success of His cause, till entire liberty is granted to every one in Japan to become the soldiers and servants of our Lord and Saviour Jesus Christ. "Ye that make mention of the Lord, keep not silence, and give Him no rest till He establish [+ Christianity] and till He make Jerusalem <a praise>[an object of praise] in these ends of the earth."

Respectfully Submitted
C. M. Williams
Missionary Bishop to China and Japan

Oosaka, August 15th,1872

040 *Report on the China Mission, 1872.8.15.*

Report on the China Mission for the Year ending June 30th 1872

There is so little variation in our Mission life, the work of one year is so much like to another, that a minute, lengthy report is hardly necessary, and it would seem to be quite sufficient to call attention to some of the changes which have taken place during the past year.

We have now two Boarding and five day schools, with an increase of 160 Scholars more than we had last year, and from the larger field cultivated, we trust, that in after years, more fruit will be gathered into the Church.

There are more Infant Baptisms reported, but the number of adult Baptisms and Confirmations has diminished. This may, in part, be attributed to the effect of the Tientsing massacre. Previous to that, our work in the villages near Shanghai have been very encouraging but the country people seem to have taken alarm and since there has not been a single person baptized at the out stations.

In Novr last we were all rejoiced by the return in improved health, of Mr. and Mrs. Thomson and Miss Fay. Miss Fay took immediate charge of the Boys Boarding School. Mrs. Thomson was requested to assume the management of the Girls Boarding School,

which had been commenced by Mr. and Mrs. Syle. As a good school House had been built for the purpose by Mrs. Bridgeman, formerly Miss Gillette of our Mission, and a School, principally supported by the Ladies of Shanghai, was in successful operation, she decided to accept the charge. This Girls' School now numbering 26 pupils, though no expense to the Committee, becomes in future a part of our Mission Work. Mr. Thomson's removal to this School House near the City, made it advisable that he shd. assume the Charge of Christ Church, and Mr. Wong of the Church of our Saviour.

As a part of the dark shadows of our Missionary life Mr. and Mrs. Hoyt's departure for the United States must be reported. Mrs. Hoyt's health became so feeble that by the advice of the Physician of the Mission, they were compelled, much to their and our own deep sorrow, to return home. Mr. Hoyt proposed to leave Mrs. Hoyt with her friends, and return to his post alone. But we hope they may be spared so sharp a trial and that Mrs. Hoyt's restoration to health may permit them to come back together.

The Mission has purchased in Hankow a dwelling house for Mr. Höhing, and a portion of the lower story has been fitted up as a Chapel for services on Sunday. A gentleman there, W. King, Esq, has most kindly, besides collecting money from the Foreign Community for the support of Mr. Höhing's two schools, given him the necessary funds to purchase a School House.

A new chapel where daily preaching is held, has been opened in Hankow by Mr. Yen and a day school, supported by private donations, has been started in connection with it.

The Boarding school in Wuchang mentioned in the last report was opened and in a short time 14 boys, as many as the building would accommodate, were received. An addition has since been made, which will enable us to raise the the number to thirty as originally proposed.

The next want, which we shall endeavour to supply, is a Girls' Boarding School. The two should always, if possible, be carried on together.

The Mission House in Wuchang was too small and it was found necessary to make an addition of four rooms, which has added greatly to the comfort of the Missionaries.

Mr. Schereschewsky has been hard at work on the translation of the Old Testament and hopes to have the first draft completed next Spring or the Autumn following. He has been unable to visit the converts in the Country, but learns from one of the number that they meet together on Sunday for prayer and reading the Bible. There are fifteen others said to be ready for Baptism. Quite a number of women come every week to Mrs. Schereschewsky for instruction. She has also a good day school for boys.

The Committee have kindly consented to take up the new Station at Suchow, and it will be begun as soon as the men to occupy the place can be found and sent out. They have also, to our great joy, promised to give the money to build a Chapel in Hankow and one in Wuchang, and to make up the amount still needed to build one in Kong Wan, as soon as the Church will place in their hands the necessary funds. It is such a great privilege to help to build a Church of the Living God, a centre of light and life in the midst of Heathen darkness and death, where for twenty, thirty, fifty years, long after we

shall have passed away, the Gospel of salvation, through a crucified Saviour, shall be daily preached, that we can but hope it will not be very long before some of the Stewards to whom God has entrusted His goods may give the Committee the means of redeeming their pledges.

The political atmosphere in China is far from being clear. There are several things which need adjustment, prominent among them is the Audience Question. This will be processed soon after the marriage of the Emperor, which it has been officially announced will take place in October. The Regency will then cease and the decision of the question, whom will the Emperor choose for his advisers, those inimical or those more friendly disposed to Foreigners, is looked forward to with great interest. A good deal of uncertainty, and some uneasiness is felt lest complications may arise, the more so as there seem to be preparations for war. Almost the only evidences of progress (with the exception of a few schools, and a proposed plan of sending a small number of boys to the United States for education) —are in the direction of war, viz building Gun Boats and Men of War [battleships], purchasing arms, preparing ammunition and putting forts in order. Whether they intend to declare war or expect that war will come and are making preparations for it remains to be seen.

We trust that such fears may not be realized, for war, popular outbreaks, and political complications for the time being greatly interfere with our work and hinder the spread of the Gospel of Peace.

Oosaka August 15th 1872

Respectfully submitted
C. M. Williams
Missionary Bishop to China and Japan

041 ***To Hare, 1872.8.16.***

Oosaka Aug 16/72

Rev. W. H. Hare
Secy and Genl Agent
My dear Brother

Herewith I enclose the Reports on the China and Japan Missions with Statistics of the year ending June 30/72. I also send [+ the] reports of Mr. Thomson, Mr. Boone, and Mr. Yen [+ which were made] to me, [+ and] which will give you fuller particulars of their special work than cd. be given in my report. There is very little of special interest to report. The work is so uniform, one year being like the preceding, that there is little to say which has not been said before. <By the side>[According to that part] of the news we get from the U States with regard to Japan, my accounts must be very tame [uninteresting to you]. The papers there have frequently published —what is news to us indeed— that Xnty has been tolerated in Japan. And in a late [recent] number of the New York Tribune, a report was given of the meeting of the Baptist Association, where one of the speakers said that Brother Goble had, among others, converted the Mikado himself.

Mr. Goble was present and made an address [speech], but is not reported to have corrected the statement. He may have done so and the reporter failed to report it. It is utterly without foundation and such statements have a most injurious [harmful] effect.

Mr. Goble came out as an independent Missy, and <does not stand>[is not rated] very well among <the body>[the missionaries] in Yedo and Yokohama. Unfortunately the whole Missionary body suffers from the conduct of such as he.

Excuse haste

Yours very sincerely
C. M. Williams

[+ P.S.] Have you any news with regard to Dr. Huson of whom I wrote May 10th? I wish he were here now. Dr. Lockhart's "Medical Missionary in China" may give you information. Will you kindly send me a copy, in pamphlet form, of my last reports and also these, when published. I keep them together for reference.

042 *To Hare, 1872.8.16.*

Oosaka Aug 16th, 1872

Rev. W. H. Hare
Secy and Genl Agent
My dear Brother

I send herewith the estimates for 1873, which I trust will not be found extravagant. They are very little more than last year.

The expenses in Shanghai are increased a little by addition of a Teacher [Language Teacher] for Mr. Thomson and 2 day schools and a Bible Reader for Miss Fay. At the bottom I have also set down Ts 400 for a Boys' School for Mr. Thomson. He is very anxious to have one under his charge, and proposes to build a small schoolhouse, near where he now lives and without expense to the Committee. The situation is very good for a Boarding School, far better than the place where the school under Miss Fay is situated, and wd, I shd. think, <do better>[be more successful].

The expenses in Hankow are reduced, and if Mr. Hoyt does not return next year, will be less by Ts 1000. Other plans are as last year. Mr. Schereschewsky may leave his post next Spring or Autumn. In that event the Bible Socy will probably not bear his expenses; and the Committee —if they assent to his request made through me in [+ a] letter to you under date May 9th— will hv to make provision for him.

The Come. kindly allowed me last year about Ts 400 extra to meet several contingencies [unexpected expenses]. This money was not used, principally because Mr. Höhing did not find the outstation [remote Mission Station] as favourable as at first represented, and did not take it up as proposed. If that money was sent to the Treasurer in Shanghai so that it will be available in case of necessity, I shall not ask for any for next year. But if not, I shd. like to have about Ts 400 to meet any contingencies which may arise. One expected is a Chapel in Shanghai for Mr. Thomson. Our Church is so situated

that there is great loss of time and strength in preaching there daily, and Mr. Thomson very naturally wishes one on <a thoroughfare>[a main street].

There is not credit put on for rent of the Bishop's house, as it may not be rented. The tenant gave it up at the end of the half-year. Someone took it for a month only. Probably the last year's rent all went [was used entirely] for repairs on the house occupied by Mr. Nelson and Miss Fay.

Yours very sincerely
C. M. Williams

043 ***To Hare, 1872.9.17.***

Oosaka Sept: 17th, 1872

Rev. W. H. Hare
Secy. and Genl. Agent
My dear Brother

Your letter of June 21st was recd by last mail.

Appropriations for Hankow, <and C>[etc.]

I wrote to Mr. Hayes, the Treasurer in Shanghai, telling him what you had said, and requesting him —if there were sufficient money in the Treasury— to send the amounts specified to Hankow. He writes that, if all shd be sent, there would not be sufficient to pay the expenses of the next month; so he proposed to send Ts 2500 for the Hankow Chapel, and wait till another remittance shd be recd from home before remitting the Ts: 2200 for the Wuchang Chapel.

Men for Japan

We are rejoiced to learn that you are doing so much to secure Missionaries for Japan, and trust that we shall soon see the fruits of your labours: first-rate men offering themselves for the work. A Clergyman, Rev. Wm.[?] Penick, who was formerly a fellow student with Mr. Morris at the Alexa Semy, has written, asking him whether or not Mr. Morris wd. advise him to come to Japan. Mr. Morris will only <set the facts before him>[tell Mr. Penick the facts] and leave him to draw his own conclusion with regard to his fitness. But it seems that I ought to mention this case to you, so that —in the event of his [Mr. Penick's] making application— you may [would] know where to get definite information with regard to him. And I ought to say that when I was at the Semy in 1867, Dr. Packard said he cd not recommend him as a Missy. He [Mr. Penick] is a most earnest man, full of zeal and good works, but for some reason Dr. Packard did not <think him>[consider him to be] qualified for a Missionary.

Native College

The first difficulty in the way of "founding a school for training a Native Ministry" is that we have not the young men <to train>[to be trained]. At present we have only two candidates for orders —men 35 or 40 yrs old, with families— who are studying, professedly, with Mr. Nelson, but he has been absent from Shanghai so much this year,

and has so many interruptions when there, that I am afraid their studies are greatly neglected; for <they are, neither of them,>[neither of them is] naturally disposed [eager] to study, and require to be <kept up to the mark> [encouraged] by a Foreigner.

The Boarding Schools have been established largely with the hope that candidates for the Ministry wd. be raised up in them. From the school under Miss Fays charge —the only one long enough in existence as to yield such fruit [good results]— I had hoped that some wd be found to study for the Ministry. The oldest, and probably the cleverest, boy has —after determining to become a Minister, twice or three times— changed his mind. A definite plan had been made for him last winter by which he might assist in teaching a day school and yet continue his Chinese studies a little longer before he began a regular course of study for the Ministry; but when it became known that <the Chinese>[the Chinese Authorities' school] wd send boys to America to learn English, he gave up the plan and joined that school. When they declined to take him on account of his age, he came back to our school and said <his mind was now fully made up>[he had definitely decided]. But another effort was made to induce the Authorities to take him, and he left us again. At last it has been fully settled that he shd. not be sent, and he has gone back to Miss Fay, and says he will study for the Ministry. But after <such an exhibition of fickleness>[changing his mind so much], he will have to be <proved some time> [observed for quite awhile] before he can become a candidate for orders.

There is another boy in that school [Miss Fay's school] —who has [is] also determined to study for the Ministry— of whom I think very highly. He is rather young yet, still pursuing his studies, while teaching a portion of the day, preparatory to beginning his training for the Ministry.

The second difficulty —if the first [+ difficulty, that is,] the want [lack] of material for such a school were met— would be [+ obtaining] a suitable person to take charge of it. Mr. Nelson's time is so taken up with his ministrations [assistance] to the Foreigners, and has so many interruptions, that if the school were placed under him, there wd. not be that [the] regularity in the instruction which is necessary. Mr. Thomson's hands are full, and he cd. not alone take charge of such a training school.

My plan has been —that when the man for Suchow were sent out— to form such a school there, a much better place for it than Shanghai. All the boys of our Church in the Province of Kiang[?] Soo who had determined [decided] to —or it was thought probable wd— study for the Ministry could be sent there for preparation. We shall be able to provide for those who, in the Mandarin-speaking sections of the Country, may wish to study very easily at Hankow. There we have three or four Clergymen who wd. divide the labour among them, and train students very well. But there, and in Shanghai, we have not the material yet with which to form such a School, and we need to pray more earnestly to the Lord of the harvest to send forth more labourers into His harvest.

Condition of the work

I have written to Shanghai for statistics and details for a comparison of the work in China 30 yrs ago with its present condition. It will take some time to collect the

information, but as soon as may be, I shall give you the results.

House in Oosaka

If a married man <shd be>[were] sent here, it will be necessary to build a dwelling house. Mr. Morris and I are quite satisfied to remain in our present Japanese house, but I do not know when one cd be gotten wh: wd. be suitable for a lady. I shall need authority from the Come. to purchase a piece of land to erect a house on. The Japanese sell off land from time to time by auction, and you must buy then or wait —it may be a year or two— till the next sale is made. They propose to make a sale next Spring, and I shd. like to know whether the Come. wish me to purchase for the Mission.

Wrong impressions

I had occasion last mail to correct the wrong impression —wh: had been current at home— that Xnty had been tolerated in Japan; and [+ I] must call attention to an error in the June Number of the Spirit of Missions. It is stated that "We learn from letters lately read that Bp Williams has finished translating the Four Gospels and the Prayer Book into the Japanese tongue [language]". This is altogether a mistake and I cannot imagine who cd have written such a statement. The only foundation for it is that, when I was here last winter, with the assistance of Mr. Morris' Teacher (I had not one of my own), for a few weeks I translated the Morning Prayers. Up to the present I have been unable to secure the services of a suitable Teacher and cannot attempt translations without one. I am expecting a man from Yedo in a few weeks, and shall then be able to revise and prepare for publication several translations made some time ago; and [+ I] hope also to make translations of other portions of the Prayer Book.

While on this subject, I ought to say that I have noticed lately some rather extravagant statements in some of the letters from China published in the Spirit of Missions —which read very strangely here where the things described are well known. I would <add a caution>[caution you] about inserting too glowing [overly favorable] accounts, as they give wrong impressions at home; and when seen here by persons who know something of the facts, they [such persons] are apt to accuse Missionaries of deceiving people at home, and getting money under false pretenses.

You will think me [consider me to be] a great croaker [a person who complains often and unreasonably] but I take no pleasure in faultfinding, and [+ I] refrain from saying many things that it wd be well for you to know. You will never fully understand the state of affairs in the Mission here, till you come and see for yourself.

Station in Yedo

For the last few months it has often been on my mind that there ought to be an Episcopal Church in Yedo. If toleration is granted, it is very probable that the Govnt will take a decidedly favourable attitude towards Xnty. It may take active measures for its propagation, and may possibly adopt some form of Xnty as the state religion; and if any, it will [would] most probably be Episcopal if there were Episcopal Missionaries there to advocate the claims. One thing which wd. have great influence with the Japanese is that the state religion in England is Episcopal. They [The Japanese] could be made to

appreciate also its Apostolic Orders, the propriety and reverence in its Worship, and the beauty of its Liturgy.

Before Mr. Russell went home for consecration, I spoke to him on this subject and suggested that he shd. send Missionaries there [Yedo]; but from his knowledge of Peking he has come to the conclusion that capitals are not good places for Missions. But the difference between Peking and Yedo are [is] so great that no infrarence {inference} can be drawn from what is known of one place as to what will be found in the other. Mr. Russell is thinking of sending Missionaries to Oosaka, and if he does and sends no one to Yedo —and if someone joins Mr. Morris here— I shd be strongly inclined to go there [to Yedo], provided I cd have another Missy with me to leave in charge when I shd be obliged to visit China. What wd. the Come. think of commencing a Station there [in Yedo]?

In a late [recent] letter from the Rev. Mr. Syle, now acting as >...>

[Editor's note: Although the final three lines —including the signature of the writer— are almost completely illegible, it is quite reasonable to assume from the fully legible portions that it was written by Bishop Williams, and that the date it was written is correct.]

044 *To Hare, 1872.9.25.*

Oosaka Sep: 25th, 1872

Rev. W. H. Hare
Secy and Genl. Agent
My dear Brother

Mr. Hayes has just sent over the Mission acc'ts for the half year ending June 30th 1872, and I forward them [herewith] by the first U. S. Mail. The accounts seem [+ to be] in order. There are one or two matters which it may be well for me to notice.

I cannot say exactly when the grant for Japan from the Bible Socy was made, but my impression is that it was made in 65 or 66, and probably grew out of a question I asked Dr. Denison in one of my letters. I had just begun the translation of the N: Tes't [New Testament], and had offers from the British and Forn, and the Scotch Bible Societies to furnish funds for its publication. But I preferred, if the Amn Bible Socy desired it, to receive the money from our own Socy; and [+ I] requested Dr. Denison to find out whether they wished to undertake its publication. I was soon after called home, and so recd no answer; but when I went to Shanghai in 68, I found there Ts1883.45 at the credit of the Japan Mission. Last year Bibles were purchased for Japan, but by mistake were charged on the acc't with China. In July last I bought $89.20 worth of Bibles for Japan, and shall direct that the amount be paid out of the fund for Japan.

If Xnty is tolerated when the Embassy [Ambassador and his staff] returns, we shall be able to expend the money here. Some of the Gospels will, I think, this year be published

in Japanese, and we shall want a portion of this money for purchasing copies for distribution. If the Come. shd think it better not to return this money to the Bible Socy now, wd it not be well to entrust the Treasurer in Shanghai to put at least a portion of it in the Bank at interest —say, Ts 1500 for six months at a time. The Bank wd. allow [pay interest] at the rate of 5 pr:c't pr ann. We shd. not require more than [+ $]3[300] or $400 for a half year, unless Xnty is tolerated.

Repairs

The repairs for the half year Ts 745.97 will seem to you very high. About Ts 175 were expended on the Girls' School House when it was released [leased again] for another term of 3 years. Most of the balance was spent, I suspect, in repairs on the house occupied by Rev. Mr. Nelson and Miss Fay. When Mr. Nelson went to Canton on acc't of Mrs. Nelson's ill health, Miss Fay received —or thought she recd— from him authority to put the house in repair [repair it completely]; and probably it was not done in the most economical way, for the orders were given to do the work without previously getting an estimate of the cost; and under such circumstances, you [one] generally have [has] to pay a high price.

It does not seem [+ to be] a good plan to allow Misss to spend money in [for] repairs as they think may [+ be] proper; and [+ so] at each Station, except Peking, I have appointed a Financial Come. who are to decide what repairs may be made during my absence. Mr. Nelson and Mr. Thomson compose the Committee in Shanghai; and no one, it seems to me, shd. spend money in [for] repairs without the consent of the Councillor, previously obtained. In this particular case, Miss Fay thought that the authority she recd. from you, in a general way, and from Mr. Nelson, fully justified her in having the repairs made. —I ought to say [+ that] she displayed a good deal of energy and had the repairs done very well.

Without making any allusion to this case —it is all done— it might be as well to send out instructions to the effect that no one shall expend money in [for] repairs unless [+ it is] with the consent, previously obtained, of the Councillor of the Station.

The grant of $250 to Mr. Thomson was made by me, and I am sure the Come. will approve when they know the circumstances. The house in which he lives, free of expense to the Come., was without a fence and much exposed. They [He and his family] did not feel safe, and there were several things they needed for their comfort about their house. As the Mission house they wd. have occupied is [+ thus] left free to be rented and thereby will bring a revenue to the Mission, I had no hesitation in allowing this sum.

"Specials"

The "Specials" to which Mr. Hayes calls attention in his letter have not given entire satisfaction. Mr. Höhing objected to my paying over the am'ts to the several individuals named in the lists sent out, and not requiring them to render an acc't [accounting] of the manner in which the money was expended. He thinks that this money given to Missionaries at Hankow shd appear on his Book [Record] as Treasurer of the Station. But it seemed to me from Dr. Denison's letter directing the Treasurer at Shanghai to pay

the several sums to the persons designated that after it was paid, I had no further responsibility in the matter, but [+ rather] it was left with the person to use it as directed by the donor, or in case no direction was given —as the Missy might think proper. He told me that he shd. write to you on the subject, and I suppose you know his views.

Another had objected that all the money was not paid over, but Dr. Denison under date Mar 10/70 wrote to the Treasurer [+ that], when money was given for objects [purposes] [+ which] the Come. make appropriations for, ... "then according to our rule, such contributions are to be regarded as a part of said [such] appropriation, and in this case you will place the sum of the designated items to the credit of the Forn. Come." I do not know the contents of your letter to Mr. Hayes on this subject which called forth his letter —and I have had no conversation with him about this matter— but it wd. be well always, in sending "Specials", to have a list made out plainly designating how the "Specials" are to be applied, and give [giving] the Treasurer instructions [+ as] to whom the money is to be paid.

Missionaries' travelling expenses when on sick leave

Mr. Hoyt has written since he left Shanghai, calling my attention to this subject. He may speak to you about it. When I came out in 1866, I found that the Mission had in some cases paid the travelling expenses, and in other cases the Missionaries had paid it [them] themselves. Expecting that the question wd. come up —as it has done several times already— I wrote in '68 to Dr. Denison for advice. He replied that the Come. thought the salary of the Missy shd. be paid as usual, and he shd pay his own expenses.

Mr. Hoyt says the Doctor at first thought it wd. only [sic] be necessary to go to Chefoo [?]; but if he [the Missionary] had so decided, he cd not have followed his [the Doctor's] advice, as his [the Missionary's] salary wd not hv. been sufficient to pay his travelling expenses and board [room and board] <there, and that>[there. Thus] nothing wd. have been left for him but [except] to stay where he was or go to the U. States.

This matter certainly requires attention and is difficult to deal with. If made too easy, it will be a temptation possibly to some to leave their work without sufficient cause, but if [made] too difficult so that they cannot take a change when necessary, their health might suffer permanently and they [+ would] be compelled to return home. It ought to be carefully considered. But I must beg that the settlement of the matter be not left to me. The Physician of the Mission might be asked to give a written certificate, that he thought it necessary that the person shd. have a change on acc't of health, and state [stating] when he shd. go, and how long be absent.

With best wishes

045 ***To Hare, 1872.10.16.***

Oosaka Octr. 16th, 1872

Rev. W. H. Hare
Secy and Genl. Agent

LETTER 45

My dear Brother

I have not time to write you at length by this mail, and shall content myself with bringing to your notice a matter with regard to which I should like your opinion.

Foreign Congregation at Shanghai

Mr. Nelson has been nearly Six years in China, and will wish to take advantage of the permission granted to return home at the end of his seven years service. He is now taking steps to send his family to Germany for the education of his children, and will follow them, I suspect, at the beginning of 1872, if indeed he does not go before. His health has not been very good for some time past; and after his family leave, I should not be surprised if his health <shd give way>[break down], and he be compelled to return sooner than he now proposes.

In the event of his going, what is to be done to supply the Foreign Congregation? It will be impossible for Mr. Thomson, the only Missy we shall have left in Shanghai, to take charge. He has already as much as —in fact, more than— he ought to undertake. And it will <not do>[not be possible] to bring one of our Missionaries from Hankow to minister to the Foreigners in Shanghai. He wd. be entirely unable to preach to the Chinese. And besides Mr. Höhing expects to return home next year, and Mr. Boone will be left alone, unless Mr. Hoyt should return. The only thing possible is for some one to be sent out for this purpose, if the Congregation is to be kept up. I had a conversation with Mr. Hayes on this subject before leaving Shanghai, but he says he does not see that anything can be done. The burden of calling a Clergyman wd. fall on a few persons, and they are not anxious to undertake it. Please let me know what you think of this subject.

I enclose [+ for] you Minutes of a Convention held by some of the Protestant Missionaries in Japan. Our Mission and the Church Mission were not represented. The whole affair was <gotten up>[arranged] rather hastily by two or three of the younger Missionaries, being the movers. One object was to form a new Union Church in Japan. The resolutions <brought in to that effect>[introduced for that purpose] were not accepted; but a substitute —pledging themselves to use their influence to secure, as far as possible, identity of name and organization in the native Churches, in the formation of which they may be called to assist, <and C>[etc.]. Another thing proposed —which I did not approve of— was to "define our attitude, present and future, towards the Japanese Govnt." That also was <voted down>[not approved]

On the Committee of [for] translation of the Bible, one [a member of a different missionary society] has been placed who has not been in Japan quite 3 years. I do not know his qualifications, but one [I] shd hardly think that he cd. be prepared. One also was placed on the Committee on Tracts who has not been in Japan two years, and who, I know, cannot read very simple Japanese. The reason of [for] these persons being placed on the Come. was, as far as I can learn, that their societies might [could] be represented.

With best wishes, I am

Yours most sincerely
C. M. Williams

A Physician of the A. B. C. F. M. has just arrived. He is to be stationed in Oosaka. This makes the second who has been sent out this year. Our Church ought to be ashamed.

046 *To Hare, 1872.11.16*

Oosaka Novr. 16th, 1872

Rev. W. H. Hare
Secy and General Agent
My dear Brother,

You can have but little idea of —and I am wholly unable to express— the overflowing joy of heart [+ that] your letter of Oct 1st, informing me of the appointment of the Rev. Messrs. Miller and Quinby with their families, has caused. I understand something more of the feelings of the lame man mentioned in the 4th of Acts —for we have been very lame; and now when our Mission is set on its feet and made to stand up a little, I feel like leaping and praising God. There is new life in me and I cannot be sufficiently grateful for God's great mercy in sending these Brethren to "bear with us the burden and heat of the day".

Both the Missionaries come with very high recommendations, and I trust [+ that they] will prove [+ to be] most valuable helpers in giving a new life to Japan and building up the Kingdom of our Lord and Saviour in this most interesting land. I could have wished they were a little younger, for then they would do much better at the language; and —humanly speaking— wd have a much longer Missionary life before them if they were ten years younger. In Mission fields it is the long patient steady work that tells. The first few years must be spent in study before the string of the tongue is [can be] unloosed and full active work begins. But the experience they have gained in the Ministry may more than counterbalance this defect —as experience will be greatly needed in laying the foundations >...>. Wisdom, prudence, and experience are graces needed every day, and will help to make up for some other defects. In the Church which is to be in Japan, Heresies will assuredly spring up, and we shall need firm, steady, wise, experienced men as leaders. But then there must be young men also, who will <wear long>[endure hardship], and go deep into the language; and be able to translate the Bible and Xn books. I wish you could find such a linguist as Mr. Schereschewsky. His talents in this respect are very remarkable.

Conference with Mr. Mori

I am glad to get a copy of your Conference with Mr. Mori, and wish the Government would make him Governor of Oosaka —if he would carry out his liberal opinions. "The Japan Mail", published at Yokohama, says "he has been recalled, it is alleged, on acc't of giving utterance to public expressions antagonistic to the interests of the Embassy or unfavourably criticising its conduct in the U. States". It may be [+ that] they were not as

liberal their opinions as he wishes. I am afraid he has [may have] given rather too favorable an opinion of what may be expected in Oosaka. The authorities have objected to Foreigners living outside of the limits assigned for the Foreign Concession. Several efforts have been made to open private schools, but the attempts have not proved [+ to be] very successful. How far the Authorities are responsible for the failure I am not prepared to say, but they seem somewhat jealous of efforts made by Foreigners to benefit the people, which [+ efforts] they do not control. For instance, sometime last year the Foreigners collected money for suffers [sufferers] by a Tyfoon {typhoon}, but the Officials sent it back and refused to let them have it. One gentleman here who opened a school had a large number of scholars [students] come to him, but they withdrew in a very short time even though they had payed [paid] a quarter in advance. He is persuaded [convinced] that the scholars were intimidated or compelled by the Officials to leave him. You know that the boys in Mr. Morris' School all left him.

Girls' School

There is no Girls' School in Oosaka; and since receiving a letter from the Rev. Mr. Miller by the previous mail, saying he would probably come to Japan, I have determined [decided] to make application to the Governor and find out from headquarters whether the opening of a Girls' School would be opposed and whether he wd. furnish one of the unoccupied Yashikis (Daimiyos' old residences) for this purpose. I shall try to see the Officer —third in rank in the City— whom I know very well, and get him to arrange for an interview with {with} the Governor next week. As I know that the formation of a girls' school has occupied the attention of the Committee, I shall feel freer to move in this matter and hope I shall be successful. I had intended to ask —when we had a married Missionary in the Mission— for the appointment of a single lady, if the married lady could not undertake the school.

The day of Prayer

Thanks for the copy of the "Services for Delegate Meetings". I recd a communication from the Secy of the Prop[?] Socy on the subject and have written to request my Brethren in Shanghai, Peking, and Hankow to observe the day and [+ to] urge their converts to spend the day in prayer. We shall all, I am sure, join heart and soul in it.

North China Herald

The "Herald" was ordered, and I am surprized to learn that it has not been recd. I shall write to Shanghai and have it looked into. Wd. you like also to have a paper [+ which is] published in Japan? "The Japan Mail" published at Yokohama is considered the best. The >...> issue is $12 pr an.

Funds for Prayer Book

I am preparing a portion of the Prayer Book, and shd like to get funds for its publication. I cannot say exactly how much will be required, but wish to have one or two hundred dollars in hand so that I cd begin to have the blocks cut. Wd. the Committee make an appropriation for this purpose? Or possibly the Prayer Book Socy might furnish

the money.

Missionary for Yedo

In my letter of Sept, I spoke of my wish to begin a Station at Yedo, and of my thought of removing there —if there were someone here with Mr. Morris, and [+ if] I cd. have someone with me. As two Missionaries are coming, I have been thinking seriously of visiting it [Yedo] to learn what are the openings for immediate work and future prospects, and if [+ these seem] favourable, to keep one of the Misss there till I can learn whether or not it will meet the approval of the Committee to begin a Station in Yedo. Please let me know as soon as possible whether —if it appears best— I may station one of the new Misss at Yedo or Yokohama. If I go there [+ to Yedo] and find that the openings are as reported, I may take the responsibility of keeping one of them [+ there] till I can hear from you. As he may feel unsettled and be unable to <go to>[begin] housekeeping till I hear from you, I hope you will try to give me a prompt reply.

With sincere regards, I am

Yours most truly,
C. M. Williams

047 ***To Hare, 1873.1.15.***

Oosaka Jany 15th, 1873

Rev. W. E. Hare
Secy and Genl Agent
My dear Brother

Your letters of Novr 7th, 20th, and 2lst <came to hand>[arrived] by the last mail.

Arrival of New Missionaries

By the same Steamer the new Missionaries, Messrs. Miller and Quinby, arrived with their families, and you can well understand that we are greatly rejoiced by this addition to our force. God grant that they may all prove [+ to be] valuable helpers in the great work which seems about to be given us to do in Japan. I am obliged for the hints you give me of their characters and fitness for the work.

Visit to Yedo

As proposed, I paid a visit to Yedo and Yokohama to see what were the openings and prospects, and found that the Missionaries had far more liberty than we have in Oosaka; in fact, so far as I could learn, there seems [seemed] to be now no obstructions placed in their way in carrying on their work freely in the quiet manner in which the Missionaries are labouring. In Yokohama they teach the Bible (one gentleman has daily a class of about 25 men), hold Services morning, afternoon, and evening on Sunday, with congregations numbering from 30 to 70, and have gathered about 30 Converts. Two young ladies of the Presbyterian Mission have a day school which they open with reading the Bible and prayer. They teach the Scholars [students] to sing Hymns in English, which they seem to enjoy thoroughly. The recitations showed careful and successful instruction

on the part of the Teachers, and very good progress on the part of the Scholars —some of whom are married women. On Sunday many of the Scholars —among whom is the wife of the Governor of Yokohama— attend the Sunday School. When I visited it, there were present —besides foreign children, some 60 or 70— about 40 Japanese. After singing a number of Hymns, the school was opened, and Miss Kidder taught the Japanese scholars —questionning them on Line upon Line and rendering it into Japanese.

In Yedo there are but [only] one gentleman and one lady in direct Miss'y work. He has a class of about 20, when he teaches the Bible. She has a day school and teaches the Bible and <makes them>[has the students] sing Hymns. Some other gentlemen and ladies, while engaged in teaching English, also teach a few scholars the Bible. Two Sundays before I was there, a few of the young men of the College attended the service at the Union Chapel. It was reported to the Japanese Official at the head of the Institution, and he said it made no difference. He afterwards mentioned it to the Minister of education and he [the minister] replied [+ that] it is better to take no notice of it. The Sunday following, there were present at the Service between 30 and 40, and it is thought that it will be well-filled in future.

There seems to be a general impression that the Authorities will not interfere with anyone on account of their religion, and will take no notice of what is done while <the Embassy is>[Embassy officials are] absent. After the return and report of the Embassy, some of whose members were specially instructed to examine and report on the different forms of religion in Foreign Lands, the whole subject of toleration will come up for settlement. Many think it will then be freely tolerated. Several of my friends urged me very strongly to return to Yedo and start a Station, and I feel greatly moved to do so. But it will be difficult to meet the wishes of the Committee to "keep sufficient force here to command respect and ensure permanency" if I shd carry one of the Brethren with me to Yedo. My opinion is very decided that each important central station like Oosaka shd have three men, so that in case of the failure of health, or from some other cause, it shd be necessary for one to return, the whole work would not be thrown on one man, or the labour of years be endangered.

Then too, if it shd seem best to take one of the Brethren from here, I do not know which [+ one] of the three wd. be the most suitable man. Mr. Miller wd. be in many respects the best, but he has the soundest judgement and is needed here. Mr. Quinby does not seem to have the energy, resolution, force, and solidity of character necessary for a pioneer. —We ought to have in Yedo a strong man, of sound judgement, full of energy, willing to work hard. One —who by his talents and address [good skill in dealing with a difficult situation], and force of character— wd. make a good impression on, and gain the confidence and good will of, the Japanese. Such a man might do much to mould and guide the religious life of the nation. They [The people] are all at sea with regard to religion and need someone to guide them wisely and safely. I wish you could select such a man and send him out to help me start a Mission in Yedo. Our Church ought to be represented there, for Yedo is the great Centre from which all changes and influences

which affect the other portions of the Empire originate.

I used the words "I wish you wd. select" advisedly, for if you cd. know something of the men before they were appointed and sent out, it wd. be greatly to the benefit of the work. Many of those who recommend persons to the Come as suitable men for appointment have no true conception of what contitutes a suitable man. Many think [+ that] if he is a good pious man, he will make a good Missionary. But you know that, while piety is indispensable, it is far from being all that is required. A pious lazy man, a pious stupid ignorant man, a pious helpless man —or one unable to acquire the language— will make a very poor Missionary. There ought to be some arrangement by which you cd. become acquainted with them before they are appointed. They might be required to come on [+ to New York] and stay there sufficiently long for you to know something of him [them]. Another thing which is most necessary is to get medical advice with regard to the health of the wives of the Missionaries. Mrs. Hoyt's ill health was not primarily due to the Chinese [?]. A Physician wd probably not have given her a certificate <had he known>[if he had known] her condition before she came out. It is almost too soon for me to judge, but I fear Mrs. Miller is rather delicate.

Let me earnestly beg that you will try to find a good man for Yedo. It may be that I am asking too much of the Committee just after they have sent two new Missionaries, but I cannot help making the request. The need is pressing. The changes are now taking place, and if we are to make ourselves felt there, we must do so at once.

New Rules about Travelling expenses and repairs

I shall notify the Missionaries of new rules adopted by the Committee with regard to travelling expenses in case of sickness, and expenditures for repairs.

Appropriations

I note what you say of <the mind>[the thinking] of the Committee with regard to Miss Fay's School, and <may say>[I may say that] there is no intention to give it <a second place>[second priority]. Mr. Thomson has commenced his school by taking about 12 boys who were in the Methodist Boarding School, as the Missionary [+ who had had them] was unable from want [lack] of funds to keep them. They have been some three years under instruction, and will be prepared to leave school and made available as helpers in his [Mr. Thomson's] work in a much shorter time than if he had taken raw boys. They have been well trained.

I have asked a Carpenter for estimates of the cost of a house here and will let you know the amount. The sum appropriated, Ts 1620, will not be sufficient to build a house large enough for two families.

Kindly return my thanks for the token of confidence of the Committee shown in the increase of the Contingent fund. I trust it will be wisely and well spent. An account is kept, showing how it goes [is spent]. I am very much obliged for the offer of an increase of salary, but [+ I] do not require it.

Money for Girls' Boarding School

I am rejoiced to learn that there is a prospect of getting money for a Girls' School in

Wuchang. There is a large lot adjoining ours, which we have been trying for a long time to purchase a portion of, for a girls' school, but the owner will not sell unless we take the whole, and that has been impossible as I have not had the money. The whole lot will cost probably Ts l000 or Ts1200 and the cost of the building will depend on the style. We can erect a building such as the Boys' school house for Ts: 600, but that is not suitable for a memorial. The building ought to be sufficiently large to accommodate a lady who may have to take charge of it. I think I may be obliged to ask for a single lady to teach the school —especially if Mr. Hoyt shd. not return or be unable to assist in its management. I have written to Mr. Boone asking him to let me know what [how much] the lot can be bought for, and the cost of building; and shall inform you in a future letter. The School House built by Mrs. Bridgeman in Shanghai —the one Mr. Thomson now occupies— cost Ts 5000. It has —besides [in addition to] Dormitory, School, and Dining Rooms— a house with eight rooms for a family, and a Chapel. Could you send me a plan which wd. be liked by the donor? I shd be glad to follow his wishes as near as may be [+ possible], but [+ I] must be free to alter the plan if it shd appear [+ to be] necessary.

Money for Wuchang Chapel

The money for a Chapel in Wuchang was sent, and I am glad to say [+ that] the place we have been trying for a long time to purchase has been secured. It is in one of the best positions in the city. The lot cost Ts 1377, but the materials —bricks, tiles, <and C>[etc.]— of the houses on it, which will be available in building the Church, is estimated at Ts: 600. We shall have sufficient to build a good church. I have suggested [+ that] the buildings now on the ground [site] shd. be used for the present as a Chapel, [+ so] that the neighbors may become accustomed to our preaching, and not be alarmed at our building a Church. The Contract for building will be made when I pay my visit in the Spring.

I sympathize deeply with you in this perplexity, for I have felt the same [+ as] you feel in being called on to decide the question [+ of] whether it is your duty to remain in this most important position you now fill, and for which you are most admirably fitted, or [+ to] take up the burden the House of Bishops laid on you. May God give you grace to come to the decision wh shall be most for His glory and the good of His Church. We shall all be sorry indeed to lose you from the chief direction of the Foreign Missy operations of our Church. We have all learned to esteem you highly for your wise and faithful management of affairs there, and feel greatly drawn towards you by the deep interest you show in our work [+ and] in [+ us] ourselves; and [+ we] shall miss you greatly <shd. you feel>[if you should feel] obliged to accept the office laid on you, and no one will feel it more than —

Your grateful brother, whom you have chosen and comforted,
and helped to bear his burden,
C. M. Williams

048 ***To Hare, 1873.3.4.***

Oosaka Mar 4th, 1873

Right Rev. W. H. Hare, S. T. D.
Secy and Genl Agent
My dear Brother

I see by the "Spirit of Misss" that letters are still to be addressed to you, so I shall have the pleasure of writing you another letter —the more so as I have something to write wh: I know will give you pleasure.

Ten days ago a Telegram from Yokohama was published in the Kobé paper [newspaper] to the effect that Xnty had been tolerated. The news was almost too good to be believed, and we hardly gave full credit to it —though we felt convinced that there must have been some action of the Government which gave rise to the report. The next Steamer from Yokohama confirmed the Telegram. Still no official notice of it [the toleration] had been given to the Officers connected with the Customs House. An acquaintance of mine employed there said the report was generally believed by the Officers.

The "Japan Mail" of Feby 24th published in Yokohama says "A notable step has been taken by the Govnt in the removal, from the edict boards throughout the Empire, of a number of time-honoured edicts which the progress of events has tended to supersede. Among these is the edict interdicting [prohibiting] the adoption and profession of Xnty by the natives. No actual announcement has been made in regard to our religion, but the removal of the edict in question can only be regarded as a step towards a large measure of toleration and liberty of conscience."

Mr. Syle writes me, "Altho I cannot vouch for the removal of the Anti-Xn boards, I am assured that the Toleration order has really been issued."

Though no official notice has been given, and two days ago [+ though] the edict [+ boards] in question had not been removed and there is some indefiniteness about the accounts from Yokohama, we are all rejoiced at the prospect of speedy toleration, and perfect freedom to teach and preach openly.

School

I applied through a Japanese friend to the Governor of Oosaka for a house for a school, but he [the friend] went to Yedo soon after without giving me an answer. Another friend applied to the Vice Governor, but he replied that a Girls' School could not be permitted in Oosaka at present. After a while the Government would open a girls' school. From several sources I learn that both the Governor and Vice Governor are much opposed to Xnty, and are not disposed to show Missionaries any favour. <A fortnight>[Two weeks] ago the officer of education called to ask if I could recommend a Teacher for a school they are about to commence in Oosaka, but [+ he] said he could not employ a Missy. The first of last month we opened a boys' school in our own house. They came in rather slowly at first; but the school is now filling up more rapidly, and as we are able to receive [accept] only thirty, we shall have in a week or two as many as we

can take.

Books

We need books for the school, and I shall be obliged if you would purchase the following:

50 Copy Books, Spencerian system, lower numbers
50 Wilson's Spellers
24 Wordston [?] Comprehensive Dictionary
50 National Readers, Nos.3 and 4 25 of each
12 Davies School Arithmeti
1 " University do
25 Maury's Primary Geography
25 " Manual of Geography
50 Church Primmers 〔Primers〕
25 Parley's Universal History
25 History of [+ the] U. States
4 Copies of "Hymnal with Tunes" by Dr. Hall and Whiteley, published by A. S. Barnes <and C>[etc.].

The publishers sent me a copy wh: I am much pleased with.

I should like also some religious books, interesting ones that the boys wd take pleasure in reading, and [+ would] also put in the hands of other boys and young men who read English [+ books] — such as the lives of eminent men well known in History as Statesmen, Soldiers, or Scientific men, who have been at the same time eminent for [+ their] piety. We shall sell most of the school books, and thus return the money to the Treasury here. Some years ago books were bought in New York for Japan on very reasonable terms. If they could [+ still] be bought cheap, we shall be able to get cost and freight per Pacific Mail S. S. [Steamship] Co. It takes so long to get them by sailing vessel that I shd like to get them via San Francisco.

Men for Japan

My dear Brother, can you not send us more men? If Xnty is tolerated —and I cannot doubt that, if [+ it is] not tolerated already, the time cannot be far distant— we shd. have have twenty men to go to work at once. The Japanese, when they begin, will become Xns —nominal Xns at least— with a rush. If we have not enough men, they will go to others for instruction. You may think me extravagant —<some may say beside myself>[some besides myself say], "mad" [insane]— but they [my words] are words of soberness and truth when I say we ought to have 20 men —but the fact is, we ought to have fifty men for Japan. However, I do not expect that we shall get what we ought to have, <and do not>[nor do I] think that the Church is sufficiently alive to her duty to send 20 or 10 men to Japan —even if <the men>[that many men] suitable in very respect could be found. But we must have a few, and I appeal to you who have done so much for us during the past two years —for which we are all most grateful— to put forth one more effort, before

you <give over the helm>[retire from your post], and send us at least three or four men.

Single Women

If you know of two first-rate single women, well educated, who know how to teach —[+ who are] not too old to learn the language, say, about 25 or under, earnest, active, willing to work, not romantic, with good strong common sense, full of love to [for] Xst, [+ and] who wish to spend and be spent in His service—

I shd be glad to see them sent to Japan. I trust they will be able to teach singing, for it will be a great help in our work. The Japanese will heartily enjoy singing in our services. Not a single one of all our number can sing by note or is able to teach singing. I ask for single women with some fear and trembling [uncertainty]. They will be a source of great anxiety and care till they are settled and proved. But we have two married families now, and I trust the single women will confide in them, and thus all things made easy and pleasant for them [the single women]. So much depends <on the>[on obtaining the] right kind of women that I trust you will be very careful in your selection, and send the right sort.

Money for schools and dwelling house

No appropriation was made for schools here, nor was anything appropriated for renting houses for Messrs Miller and Quinby. Mr. Quinby wishes to live with Mr. Morris and myself for the present. Mr. Miller wants to go to housekeeping, but so far has been unable to get a suitable place. I trust money for building a house will be sent out soon. The amount appropriated for that purpose is not sufficient.

Mr. Miller's travelling expenses

Mr. Miller tells me [+ that] you asked him to let you know the amount of his travelling expenses to San Francisco. He wrote [+ to] you, but he as he has not heard from you since [+ then], I take this opportunity —lest his letter may have miscarried [been lost in the mail]— to mention that he expended $50 more than he recd.

Mr. and Mrs. Quinby's loss

I wd mention another matter wh: we all feel very sorry about. Mr. Quinby shipped his freight from New York by the Pacific Mail S.S. [Steamship] Co's line, and unfortunately was advised by a Merchant not to insure, when he [Mr. Quinby] proposed to do so, as the line, he [the Merchant] said, was perfectly safe [+ and that] he [himself] wd not insure if they were his [own] goods. The advice was followed, and all was lost on the "Sacramento" which ran on a rock between Panama and S. Francisco. This loss will fall very heavily on them as they have not private means to replace what they need. Mr. Quinby lost all his books and Mrs. Quinby [+ lost] her sewing machine, cooking stove, all her own and her children's summer clothing, bed and table linens, knives, forks, and spoons —old family heirlooms and little mementos of friends, which cannot be replaced. Five hundred dollars will not cover their losses. I mention this matter privately to you —they know nothing of my writing this— in the hope that you may be able to let some of your kind friends know, who wd. take great pleasure in replacing some of the things they have lost and need most. They both bear their misfortune —though a most trying one—

with an excellent Xn spirit and without the slightest murmuring [complaining]. It will be, I feel sure, a great pleasure to some of our Father's household to help these His children, who have left home and brothers and sisters, and have lost all, for Christ's sake.

I shall send by this mail [+ an order] for a number of English Bibles and Testaments to [+ be sent from] San Franco, for if Xnty is tolerated, we shall have a much larger demand for them than can be supplied from Shanghai.

With great regard

Yours most sincerely
C. M. Williams

049 ***To Denison, 1873.6.17.***

Oosaka June 17th, 1873

Rev: S. D. Denison, D. D.
My dear Brother

Yours of March 22nd informing me of the probable sailing of Dr. Laning from S. Francisco on 1st June has been received. I trust [+ that] the mail due next Friday will give me more definite information.

When Mr. Höhing passed through Canton, he met the Rev. F. Hubrig, of the Berlin Mission, who expressed a wish to enter our Church and Mission. The Berlin Society has resolved to discontinue its work in Canton, and the Miss have been written to, that they may make their choice either to join the Hamburg Socy or return home. He [Mr. Hubrig] is unwilling to become a member of the Hamburg Mission [Society], and yet wishes to continue in China as a Missionary. So he asked Mr. Höhing to have a copy of the Canons [rules of doctrine and discipline] of our Church sent [+ to] him <with a view>[for the purpose] of applying for admission into the Ministry of our Church.

Mr. Hubrig has been a number of years in Canton, is spoken of as a good Missionary, and has been very successful with his schools. Mr. Höhing speaks well of him, and Mr. Nelson, who made his acquaintance during his visit to Canton, thinks he wd be a valuable acquisition [addition] to our Mission. He is a good scholar and a man of decided character. He has a good knowledge of Chinese, but will be obliged to change his dialect if he comes to our Mission, as it will be impossible for us to begin a Station in Canton.

I shall be much obliged if you wd kindly <lay the matter before>[present this as a matter for consideration by] the Committee at your earliest opportunity and let me know whether Committee will accept him as their Missionary —shd he [if he should] make the application and his papers be perfectly satisfactory. He can only be recd as a candidate, on condition that the Committee will undertake his support. If he shd. enter our Mission, I shall be enabled to make a beginning of the Station at Suchow —that I have so long desired— by sending him there, provided [+ that] the Committee does not wish him to occupy some other point.

It will be well not to make this [+ matter] public until after Mr. Hubrig has made a

formal application.

God seems to be answering the prayers of His Church —offered on the 20th of Decr last— in a remarkable manner, by putting it into the hearts of His servants to offer themselves for His work in Heathen Lands. It will be a great shame to the Church —after she [the Church] has prayer [prayed] for the blessing— to refuse to receive it when God answers her prayers. It will be a grievous [very harmful] sin <lying at the door of>[committed by] those He has made Stewards [caretakers] of His bounty [generous gifts], not to provide the means for sending out and supporting those whom He has moved to offer themselves for this work. I trust [+ that] this stain and sin will not <rest on>[be attributable to] our Church; and that there will be no real difficulty in obtaining funds necessary to send out the young men from Nashotah.

The members of the Mission here are {are} all well, and those in China were quite well at last dates, about a week ago.

With much esteem, I am

Yours very sincerely
C. M. Williams

050 ***To Denison, 1873.7.1.***

Oosaka July 1st, 1873

Rev. S. D. Denison, D. D.
My dear Brother

I have to acknowledge with hearty thanks the receipt by last mail of your 5 [sic] letters of 7th, 8th, and 9th May. It will be needless to say that the news of the appointment of a Physician and 3 Clergymen for Japan has rejoiced us all greatly.

I shall <take up in order the subjects mentioned>[reply to each of the items in the order that you mentioned them] in your letters, and reply to them severally as far as my time will permit.

Dr. Laning

The Steamer which left San Francisco on the 5th of June arrived at Yokohama yesterday, and we <look for Dr. Laning>[expect Dr. Laning to arrive here] on Friday. I trust [+ that] he may be able to do great good here, and may be long spared to labor like His Master in healing both the bodies and souls of many of these poor [humble] people.

Clergy for Japan

I <look with great interest for>[await with great interest] the next Steamer [+ carrying mail] to inform me when the new Missionaries will be out [here]. When they arrive, I shall most probably go to Yedo to live. My presence will be less needed here, now that there are three Clergymen and a Physician at this Station, and two of the Clergy are men of experience.

Mr. Cooper

There is some question in my mind whether Mr. Cooper has decided wisely in

determining [deciding] to remain at home to study medicine. It is very difficult to practise medicine, and do well the work of a Clerical Missionary at the same time; and it is doubtful whether the two can be combined with advantage. There is no question that a knowledge of medicine may be turned to advantage in many cases, but there is a question whether any one person can be a good Physician and a good Missy at the same time. It is probable that one or the other work will be neglected, or that both will be badly done.

You may recollect that Bishop Boone studied medicine and took a regular M. D. degree, but as I have understood, he never made much use of his medical knowledge; and after a time, ceased to practise, even in simple cases. And when I was at the Seminary, after determining [deciding] to come to China, I began to study medicine and proposed to take a short course of Medicine at the Medical College in Richmond, but Bishop Boone wrote advising against it. The letter was written to Mr. Liggins, and he may be able to give you more fully Bishop Boone's opinion on the subject.

Mr. Cooper will be at least two years in studying Medicine, and will then come out without having had any medical experience, and may be brought into contact with Japanese Physicians who have been with old experienced Foreign Physicians. <Should he make>[If he should make] mistakes, they [the Japanese Physicians] might know it, and his influence would be weakened. And another thing: if he wishes to practise [+ medicine], and do anything in his profession, he will be obliged to keep up his medical readings. This will be a great loss to his Japanese studies and his other Missionary work.

If the country is fully opened to the public preaching of the Gospel, as soon as he has acquired a sufficient knowledge of the language to enable him to work well, it is probable that he will find that there will be such a demand on his time and strength that he will <be obliged to>[have to] give up his medicine.

One object in having a Physician here is to bring us into contact with the people, and gain their confidence. This is most needed at the beginning of a new Mission to remove natural prejudices and enable us to make acquaintances and friends quickly. But the Station at Yedo will have been in operation two years before Mr. Cooper can be prepared. Would it not be better, in many ways, that a Physician who has already had some experience should be sent out at once to help the Mission to get a good start —rather than wait till Mr. C can graduate and run the risk of his giving up the practice of medicine soon after he comes out? May this not also be a saving of expenses? The Committee will have to pay Mr. Cooper's expenses, I suppose, while he is studying medicine. This [These expenses] in New York will probably amount to more than the outfit and passage money of a Physician.

<Then too>[Moreover], the delay of two years may prevent his coming at all. "Entangling alliances" may be formed, and the lady or her friends may put such obstacles in the way that the gentleman may be forced to <remain at home>[remain in the United States].

These [The abovementioned possibilities] are a few considerations which seem to me to be worth attention.

Dr. Hepburn of the Presbyterian Mission is now in the U. States, and it may be well to get his opinion.

Since writing the above, I have had a conversation with Dr. Gooden of the A. B. C. F. Mission, and he says [+ that] he wd. advise a Clergyman not to stay at home to study medicine. He had already spent a year and a half in studying medicine before he studied theology, <and concluded to compleat [complete]>[and in his own case, he did decide to complete] his course of medicine. He has lately written to a young man advising him not to take the time to study medicine. His views correspond with those expressed above. He says also that Dr. Berry, a Medical Missionary of his Board in Kobe, has written to his board, giving it very decidedly as his opinion, that no Minister should take his time to study medicine.

I shall <be obliged to>[have to] defer other subjects for a future letter.

With kind regards, I am

Yours very sincerely
C. M. Williams

[+ P.S.] Mr. Morris' teacher some time ago sent a few copies of <the Chinese Bible>[the Bible in Chinese] to a friend in one of the provinces. His friend has just sent a hundred drios[?] =$100 —to purchase Bibles and Tracts. The Chinese Books sent through the Country are spreading a knowledge of the truth and preparing the way for us when we are able to go out in the Country to preach.

051 *To Denison, 1873.7.10.*

Oosaka July 10th, 1873

Rev. S. D. Denison, D. D.

My dear Brother

Continuing my replies to your letters [+ received] by last mail, I take up your letter of May 8.

Young Men

I am very glad to have Bishop Hare's opinion of our young Brethren at Nashotah, and trust they may prove [+ to be] all that —[+ and] even more than— they seemed. Mr. Quinby tells me that you wrote [+ to] him that they would sail from S. Francisco Septr 1st. They may be sure of a hearty welcome. The more I think of it, the less advisable does Mr. Cooper's plan of studying medicine appear; and I can but [only] hope that he may reconsider it and determine to come with the other Brethren. Dr. Laning agrees with Dr. Berry and Dr. Gordon that it is better not to take the time to study medicine.

Address of letters

Letters addressed to me at Oosaka are always forwarded by the same Mail Steamer to me when I am in Shanghai.

Exchange in Japan

I asked Mr. Morse —the partner of Messrs. Smith, Baker, & Co, the firm to which

Mr. Hayes gave me a letter of Credit— which wd. be the better plan: to sell our Sterling Bills of Exchange in Shanghai and draw on Shanghai, or [+ to] sell the Bills in Kobé. He advises that they be sold in Kobé. He could not say just how much wd. be saved, but there wd. be a saving; and he wd. adopt this plan. The Missionaries of the American Board receive their money in this way.

I called also on the Manager of the Hong Kong and Shanghai Bank in Kobé, and he gave the same advice Exchange varies, but there will be saved on an average about a half of one pr.cent. By selling here, there will be one transaction less —drawing on Shanghai— and a saving thus made. Exchange is often better here than in Shanghai, and is never worse. The rate of Taels to Mexican dolls will average [+ $] 75 to $100. If the change is made, I must earnestly beg that the money may be sent promptly and regularly, as we have here no kind friend like Mr. Hayes to advance us money, or property on which we could borrow money in case of emergency.

Allowance for house

The Carpenter made a drawing of a house such as needed, but did not furnish estimates. As there seemed no prospect of our being able to procure a lot to build on, I have not pressed him. Mr. DeLong [?] thinks we shall be able to buy land in any part of Oosaka after a while, and then we shall have to build. If the Come. wd. send out Ts. 2000, I shall try to erect a suitable house for that amount, though I fear it will cost more.

Accommodation for Missionaries

Mr. Miller has rented a native house for which he pays $15 pr month. About $50 or $60 was also expended on it for repairs. Mr. Quinby and family, Mr. Morris, and Dr. Laning live in this house [+ where I am now], for which we pay $10 pr month. So you [+ can] <see we only pay>[see that we pay only] $300 pr year for rent of houses for all our Misss. We shall, however, soon be obliged to get another house.

Single women

If two suitable single women are found, will it not be well for them to go to the Potter Memorial House to be tried, their fitness for the work tested, and [+ to] be trained to visit the sick and work among the poor? The experience thus gained will be <worth a great deal>[quite valuable] to them.

Appropriation for schools in Oosaka

The Boys' School which we have opened in Oosaka has hitherto been no expense to the Mission. The Scholars [students] pay sufficient to cover all expenses. <Should we>[If we should] be able to secure a lot, we shall then probably have to ask for money to build or purchase a suitable school house.

Letter enclosing B/L [Bill of Lading], <and C>[etc.]

Your letter of May 20th enclosing Bills and B/L of Dr. Laning's oufit and school books has come to hand.

Mr. Quinby's loss

Mr. Quinby's loss will, I suspect [think], be fully made up, <so far as>[insofar as] money will <effect it>[make it possible]. There were articles lost which money will not

replace. A gentleman in California to whom Mr. Quinby wrote asking that, if anything were saved from the wreck, <kindly to look after his goods>[would he kindly take care of Mr. Quinby's belongings], replied that nothing was saved. He added that Mr. Quinby must let him know what articles were most needed and he would try to get his friends to give them. Among the articles mentioned was a sewing machine, so probably Mrs. Quinby may get two machines.

Parish Register

We have been using a wretched little book for a Parish register, of which I am truly ashamed. Mr. Miller tells me [+ that] the Bookstores will send one by Mail post-paid for the price named in their published lists. I should like to have two, one in Oosaka and one for our new Station in Yedo. Our young friends who expect to come in September might bring them, if there wd. be any additional expense in sending them by mail.

Salaries of Missionaries

No mention has been made to me of any arrangement for Dr. Laning's salary, but I suppose Mr. Hayes has been informed of his coming and has been authorized to pay his salary. If letters of Credit are not sent directly to Japan, it will be well to send the money to Mr. Hayes a month before the new Missionaries come out, and ask him to give me authority to draw on him. The Missionaries generally need their money in advance when they <first arrive>[have just arrived]. If the Come. intend the new Missionaries for Yedo, and it is decided to send Letters of Credit directly to Japan, it will probably be most advantageous to send what is needed for them to be sold in Yokohama.

Dr. Laning's arrival

I am glad to report the safe arrival of Dr. Laning on 4th July. He has begun the study of the language and will have his time well spent while waiting for his medicines and instruments.

Dictionaries

I learn that Randolph is publishing a new edition of Dr. Hepburn's dictionary in New York. They [It] may be bought cheaper there than here, i. e., $12 Mex, and it may be better for the new Missionaries to purchase there if issued before they leave. If they wd. also get a copy of >...> phrase book, they might learn a little Japanese on the way over [to Japan], as they will probably find Japanese passengers on the Steamer from whom they may be able to learn something.

Arrival of Missionaries

Kindly let me know as soon as convenient by what Steamer the new Missionaries may be expected, that I may be prepared to receive them. If they are to be stationed at Yedo, I shall have to go there in advance to secure a house for their accommodation.

We are all well. With great regard, I am

Yours most sincerely,
C. M. Williams

[+ P. S.] Duplicates of letters wd. reach me much sooner by the by [bi]-monthly mail from San Francisco than via England.

LETTER 52

052 ***To Duane, 1873.7.15.***

Oosaka July 15th, 1873

Rev. Richard B. Duane, D. D.
Secy and Genl Agent
My dear Brother

I return most heartily your brotherly greetings, and beg to assure you in the name of my Brethren and Sisters labouring together with me in our Common Master's vineyard here in China and Japan, that we are all most thankful for your kind offer to aid us in our work and for your daily remembrance of us before the Throne of God. We shall all be strengthened and sustained of God in answer to your prayers.

I do not feel that we are altogether strangers; and now that we are to be associated, so closely associated in the same blessed work of making known our Saviour's love to the "people sitting in darkness and the shadow of death", I trust we shall be drawn closely to each other by the strong bonds of Xn love. Your office and work will at times be difficult and trying, but it is all for a gracious Master who is able and ready to give the needed grace to meet all its responsibilities and the strength to bear its heavy burdens. Be assured of our heartiest sympathy and earnest prayers that you may be guided and supported in your work, and have health and strength long to labour in your present office for the glory of our Lord and Saviour.

Single Women for Japan

Truly glad am I to learn that you are using great caution in selecting suitable single women for Japan. It is better to take more time and select proper persons. If Missionaries are found to be unfitted for their work after they get out here, apart from the question of expense, it is no easy matter to rectify the mistake and send them home. For this, among other reasons, in my letter to Dr. Denison by this mail, written before the receipt of yours informing me of your acceptance of the Office of Secy. and Genl. Agent, I suggested that they be sent to the Potter Memorial House to test their fitness for the work. I trust you may be able to find two first-rate women, earnest, willing to work, and not fickle nor fanciful nor with stupid romantic notions about Missions, but with good strong common sense —women who come with the single steady aim and wish of "spending and being spent" in the Master's service. And withal [moreover], I hope they will be genuine ladies —for there is a wondrous [wonderful] power in the refinement and influence of a perfect lady which makes itself [that power] felt by all, even the lowest and most degraded, with whom she comes in contact.

Our Work

You will learn the state and progress of our work from the monthly reports which are sent by the Missionaries from each station. An arrangement has been made so that from each Station —with the exception of Peking, where we have but [only] one Missionary, who has been requested to write <once a quarter>[once every three months]— a report is sent by the Missionaries. Mr. Morris sends a report from this Station by this mail.

With best wishes, I am

Yours very sincerely
C. M. Williams

053 ***To Duane, 1873.8.16.***

Oosaka Aug: 16th, 1873

Rev: Richard B. Duane, D. D.
My dear Brother

I forward by this mail my reports on the China and Japan Missions, the Statistics for the year, Estimates for 1874, and the reports of Mr. Thomson, Mr. Boone, and Mr. Yen. Mr. Schereschewsky and Mr. Nelson, though asked more than once, have not sent me reports —or if they have sent them, they have not come to hand. The want [lack] of them makes my report and the statistics imperfect.

There is anomaly [irregularity] in the salaries, to which I would call your attention. Mr. Hong Niok Ng had his salary fixed in some way before [+ 18]68 at Ts: 480, but Mr. Kong Choi Wong, a Presyter of many years standing [duration], who has been <in orders>[in the Christian ministry] over 20 years, having sole charge of a Church at least 10 years, receives only 450 Ts:. He has never complained of this or even alluded to it, but it seems to me that it would be well to adjust it. Mr. Ng's salary might be reduced to [+ Taels] 450, but it is always hard to reduce salaries, [+ and] it generally gives dissatisfaction. Then [In the past] there may have been pledges made to him when he gave up [+ his] business and entered the Mission; and it might appear strange to reduce his salary just after he had been advanced from Catechist to Deacon. It seems to me better —if the Come. shd think it well to make any change— to raise Mr. Wong's salary to Ts 480. And if so, I would ask that it might commence from next October, as he is [will be] then 50 yrs old, more than half of which time has been spent in the service of the Mission. If you cd. let me know in time to inform him of the Committee's good-will on his birthday, I shd. be glad, and I am sure it wd be most gratifying to our faithful Presbyter.

Your letter of July 3d is [has been] received, but this letter must be sent off immediately or it will be too late for the mail. I must defer replying to your questions till next mail. I do not know what to reply to your question with regard to Miss Eddy. The Japanese girls near where we live seem afraid or do not care to come to the Service [?] for instruction. If we shd be permitted to live in a different part of the town —which [+ permission], Mr. DeLong thinks, will be granted after a while— we may not have the difficulty in getting scholars [students].

I shall write more fully of this at another time.

Yours very sincerely
C. M. Williams

LETTER 54

054 ***To Duane, 1873.8.28.***

Oosaka Aug 28th, 1873

Rev: Richd B. Duane, D. D.
Secy and Genl Agent
My dear Brother

Your letters of July 9th and 18th came to hand this afternoon. I shall take up in order the subjects of your letters, and reply to them as far as I am able. First, your letter of July 3d.

Miss Eddy

I ought <to say>[to have said] that Xnty has not been fully tolerated, as [but] when the single women were asked for, it was expected [+ that] it would be, and though it is believed that toleration will be granted at the revision of the Treaties, still one who comes to Japan as a Missionary must be prepared to wait some time before permission to work freely is granted. Either [?] the fear of evil consequences or a want [lack] of appreciation of the benefits of instruction have [has] kept the girls of our neighborhood from coming to school. Mrs. Quinby and Mrs. Miller have been anxious to teach, but though we have asked a number of our Japanese friends to get scholars [students], they have not succeeded in securing them. A few came for a short time and then left. I mention this [+ so] that you may understand that it is not urgently needed that ladies should be sent at once. Though we ought to be getting ready for the work, which will assuredly be given us to do after a while. Others are making preparation. The American Board has two single women in Kobe, and the Dutch Reformed Board has two in Yokohama. These last [+ two] have —or rather had, a few months ago— a good school under their charge.

It is a difficult question —involving heavy responsibility— to decide whether one shall or shall not be sent as a Foreign Missionary. If one has been called of [by] God, we must not oppose; and sometimes there are such providential indications that the conviction is forced on us that one is thus called. But in the absence of such evidences, we must be guided by what we can learn of their [the applicants'] fitness for the work.

Age is a must 〔most〕 important consideration. As we are made aware by frequent cases, one of wh: I shall have to call your attention to. There is no question that, other things being equal, the older <one becomes>[people become], the more difficult it is to learn a new language; and sometimes the difficulty is so great that they never learn to speak with any degree of accuracy or readiness. This is apt to discourage them, besides making them much less efficient Missionaries, and then, becoming dissatisfied, they want to go home; or they stay on without heart in their work, or with a depressed feeling that they are not in their right place or could do more good elsewhere. But age is not the only thing to be considered. One may have such aptitudes for acquiring languages, and other qualifications, that at 30 yrs of age he or she may make a more efficient Missionary than another at 25 yrs.

Health is another requisite. If the health fails or one is delicate and unable to do the required work, it will be a great loss in time, efficiency, and money. It takes two or three

years of study to prepare one for efficient work, and it will not be wise to run [take] the risk of sending one who is delicate and will probably break down. It will be a loss of money —outfit and passage money, and two or three years' salary. It breaks up our plans and throws the work back till another one can be educated to take his or her place. It is depressing to those who are left, and throws on them sometimes more work than they can bear, and it has a bad effect on the Church at home. The Church does not like to see the Missionaries return home shortly after going out to their field.

While on this subject, I would make the suggestion that the health of the wives of married men be particularly inquired into before they are appointed. It might be well to get a certificate from their Physician.

Again [Also], a Missionary should show a disposition to make friends; and by his or her kindly ways, good offices [helpfulness], friendly intercourse, and proper consideration for their [the Japanese people's] weaknesses, customs, and prejudices, gain [thus gain] their confidence [trust] and make them [the Japanese people] feel that they [the Missionaries] are indeed their true friends. A good temper [disposition], pleasing manners, a good address [deportment], and politeness will do much to help us in our work. Want [Lack] of politeness —the brusque, rough ways of Foreigners— often shock greatly the, at times, sensitive feelings of this polite people, and repel them from us. We have to make advances to them, seek them out, be polite and agreeable to them, if we <would do them good>[hope to give them the goodness of God]. There is a Missionary who with a very sincere desire to do good —a conscientious excellent person, willing to work hard, and polite but rather stiff— whose influence is very much weakened by a [his] very retiring [shy] disposition and unwillingness or inability to talk and be affable [friendly] to those around us.

Miss Eddy's pastor gives her strong commendation. "Her desire to do the most good she can in the world, her conscientiousness in performance of duties, her qualifications as Teacher and experience of a year in a Public School, her aptitude for acquiring language, her knowledge of music, vocal and instrumental", are all great recommendations; and if Mr. Richmond has full opportunities to study her character and is not mistaken in his estimate of her qualities, she has some elements of an excellent Missionary.

But the question arises: is she able to wait, contented if work is not given her soon after she arrives? From what you say, and what she says of herself: "I wish to go where heart and brain will be filled with work", I fear she may think that by coming here she may have so much to do that she will have no time to think about the sorrow which <bows down>[weighs heavily on] her spirit —and, as you feared, she may "mope" [just sit and do nothing]. If she shd come and find —as probably [+ she] will find— that she may be obliged to wait, possibly a long time before she can get into full work, she may be disappointed and greatly discouraged. Her conscientiousness [feeling of guilt] may prevent her from returning home, but the strain may be too great and her health may <give way>[fail]. She may feel as [+ did] another Missionary who proposed to return home, and when shown the consequences of such a course, [+ who then] replied: "Well, I

suppose I must stay and suffer".

Another question: will her health stand [endure]? There is some fear that it may fail, for she says of herself, "Although not strong [physically strong], my health is good"; and Mr. Richmond writes, "the only drawback... is not having a strong constitution [body and mind] or [nor] being capable of enduring great fatigue".

Another question: will not her "singularly quiet, her very retiring manner and her very much depressed state of mind since her mother's death —a year and a half >...>," which you remarked [+ on], greatly injure [damage] her usefulness? You will notice what has been said above on this point.

I trust what has been written [+ above][?] may be some assistance in enabling you to arrive at the conclusion which shall be most for the glory of God, and the good of <this people>[the people of Japan]. Just one more thought occurs: as the Come. can only send a very limited number, may it not be well to wait a little while and see if one with equal qualifications —but without the drawbacks— may not be found? And if it is then determined that she [Miss Eddy] or any other shall be sent, will it not be well to place her at the "Potter Memorial House" to test her fitness and teach her how to work?

Female assistant for Hospital

It will be some little time, probably, before our Hospital will be in such condition that we can take indoor patients. In none of the Hospitals for natives in China have foreign nurses been employed. Native nurses are so much less expensive. But if Miss Case will support herself, and be no expense to the Mission, of course she would be a most useful helper. The medicines have just arrived, and Dr. Laning will begin his dispensary as soon as a house can be secured.

Insurance

All Mission property in the Foreign settlements of Shanghai and Hankow are covered by insurance. Insurance Companies will not take risks on houses in Chinese towns. The Mission's property [properties] in Peking, Wuchang, Shanghai, and Kongwan [?] are not insured [?].

Reports

My reports and those of Mr. Thomson, Mr. Boone, and Mr. Yen the only one which were sent [+ to] me, were forwarded [+ to you] by last mail. It will be well to send blanks to be filled next year. It may ensure more accurate statistics.

Letters from Missionaries

I have urged on [?] our Missionaries over and over again to write home [to you] oftener [more often], and they had promised me to write so that you wd. receive a letter from each Station every month —with the exception of Peking. Mr.Schereschewsky <is incorrigable {incorrigible} about writing>[rarely cooperates in writing letters]. He has written, I believe, just two letters since he came to China. He has even frequently exhorted [urged others] on the {the} subject. Your message has been conveyed to Peking and Shanghai, and I hope it will have the effect of stirring them up to better things.

Girls' school in Wuchang

Mr. Boone has not been able to secure the lot he wishes next to our Mission property in Wuchang. The owner asks an exhorbitant price, 1600 Ts. He hopes after a while to be able to secure that or another price. Bishop Hare wrote [+ to] me that a gentleman in Philadelphia wishes to give $5000 to build a good substantial pleasing building which wd. be a memorial to his wife; and he told Mr. Hoyt that there was >...> for that purpose. It was to meet the wishes of the donor that I spoke of the [+ $] 5000. My own idea is that it is not well to expend very large sums on a building. The boys' schoolhouse in Wuchang cost less than Ts:1500 and is quite good enough. It ought to be >...>. Any money given above what is necessary for the building may be put in bank to support one or more scholarships. I ought to say that others think differently: that we shd. have a good-looking building which wd. impress the Chinese.

I enclose semi-annual account of the Treasurer here. The accts have been sent to Mr. Hayes, the Treasurer in Shanghai, each quarter.

I shall go >...> to Yokohama to meet our Brethren Messrs. Newman and >...>.

Yours sincerely
C. M. William

055 ***To Duane, 1873.9.17.***

Oosaka Sept 17th, 1873

Rev: Richd. B. Duane, D. D.
Secy and Gen'l Agent
My dear Brother

Your letter of Aug 5th and also the Telegram announcing the arrival of Mr. Höhing and Mrs. [?] Nelson, and the time of departure of Mr. Newman, have been recd. For both <you have>[please accept] my best thanks.

I shall reply first to your questions in the letters of July 9th and 18th.

Outfit for Missionaries

Persons have such different ideas of what is necessary that it is difficult to say just what is necessary for an outfit. So I have thought it may be more satisfactory to state what may be bought here and the prices; and then each person will be able to judge what they will find it to their advantage to purchase at home, and what [+ to purchase] out here. Mrs. Quinby promised to furnish the list for a lady's outfit, and Mr. Morris for a gentleman's; but I am sorry to say, they have not yet prepared them. They will be sent on at an early date.

Mr. Blanchet

I trust you have recd my letter of July 1st and know my opinion with regard to a Missionary's remaining at home to study medicine. It will not be necessary to repeat. If Dr. Hayes is sent, there seems to me no reason why Mr. Blanchet shd. spend two years in acquiring a little knowledge of medicine.

LETTER 55

Single lady

The <testimonial of>[reference concerning] the lady, from the Clergyman in Virginia, is very good —as far as it goes; and I hope [+ that] she may be all that he represents [describes] her [+ to be]. I wish you had mentioned the Clergyman's name. Sometimes a judgement may be formed from knowing who gives the opinion. I wish also [+ that] he had told more about her qualifications. But it will be better to see [meet] those who apply to be sent as Missionaries than to <trust altogether to>[rely completely on] the recommendations of others.

Reply to letter

Dr. Denison's letter of Mar 19th was acknowledged <on May 10th>[in my letter of May 10th] —which must have been recd, as you made extracts [excerpts] from it in your letter of July 9th.

Mr. Hubrig

Nothing further has been heard from Mr. Hubrig, so I suspect [think] he has determined [decided] not to make application.

Dr. Hayes

If Dr. Hayes is the right sort of man both professionally and spiritually, I shd. think —without knowing from experience the special openings in Yedo for a Physician— that he cd do a great deal of good there, and help on the work very much. Besides healing the sick, he wd. bring the people into contact with the Missionaries, and open doors of usefulness for us all. A Missionary Physician is particularly useful at the beginning of a Mission in removing prejudices and getting access for the Clerical Missionaries to houses and people —<which otherwise they>[which access the Missionaries otherwise] might never know.

Dr. Laning has not yet opened a Dispensary. The Japanese confine us to a small quarter and will not permit us to rent outside this quarter. We consequently find it difficult to get a suitable house. I hope he may soon find a house and <get to work>[start working].

Miss Sullivan

Two ladies wd. be quite sufficient for Oosaka at present, and as the gentlemen for Yedo will be single, it wd. <not do to>[not be proper to] send a single lady there just now. One will be needed to take charge of the girls' school in Wuchang. Mrs. Boone and Mrs. Hoyt —if she returns— will not be able, I fear, to give the school sufficient oversight [supervision], as they have growing families of young children. I shall be unable to telegraph with regard to Dr. Hayes and Miss Sullivan, as I think it better not to act too hastily. Even if they will make first-rate Missionaries —Missionaries who will make a mark— better [it is better to] wait a while. Indifferent Misss who do not or will not [+ work], or are unable, from some defect, to work, had better remain at home. And it is so difficult to know from the simple recommendations of others what they will be, that at this distance I am unable to say yes! or no! to the question: shall they be sent?

A Missy. for Shanghai

I must call your attention to our Shanghai Station. Mr. Nelson will certainly, (D.V.) [Deo volente] return home next year —if indeed he is not compelled to return before [+ that time] on account of health. His health had not been good for some time, and lately he >...> a heart [?] attack. When he goes there will be only >...> Miss Fay left to have the oversight [supervision] of the entire work —which is very much more extensive than when Mr. Thomson was there alone before. <And then too>[Moreover], the work among the Foreigners must [would have to] cease, for [because] it is impossible for Mr. Thomn to undertake it. There is no more men willing to work >...> cannnot do impossibilities. A man must be sent to Shanghai or the will sufer great loss; and possibly by being compelled to undertake too much, Mr. Thomson's or Miss Fay's health may fail. I had hoped that Mr. >...> wd. have been here before [by] this time. Do try to send us a man. All in Shanghai —Mr. Nelson, Mr. Thomson, and Miss Fay— urge it most strenuously.

Sterling Bill

I enclose a Sterling Bill for £14.55 and $10 to aid in sending men to Japan from China. It was by mistake made payable to me. I endorsed it payable to you, so I suppose there will be no difficulty about it.

Mr. Nelson's report

I forward also Mr. Nelson's report, though it will not reach you in time for the meeting of the Board. I send [+ you] also Mr. Wong's, but must ask you to excuse his spelling, <and c>[etc.]. He was taughnever regularly a member of our school, as he was grown before the school commenced.

Excuse this letter. It has been written largely on board a small steamer. I am on my way to Kobe to take the Str for Yokohama to meet Mr. Newman.

With kind regards

Yours very sincerely
C. M. Williams

056 *To Unidentified Person, 1873.10.11.*

Shanghai Oct. 11/73

My dear Brother

The mail leaves tomorrow morning, and I have only time to write you a short note, as I only reached here yesterday, and have too many things to attend to and consult about with my Brethren to give time for a letter.

Our good Brother Newman reached Yokohama safely on the 26th ult [last month], and I was most happy to welcome him to his new field of labour. Several days before his arrival, I spent in Yedo trying to secure a house, but without success. My search was renewed for five or six days, afterwards, but was equally unsuccessful. The trouble is that the Govnt allow Foreigners to live only in a very small "concession" just on the outskirts of the City, and this quarter was almost entirely swept away by a fire about two

years ago. There are only two or three houses for rent —most miserable little shanties— for which they [the Government][?] ask exorbitant rents. I <called on>[visited] our new Minister, Judge Bingham, to ask his kind offices [assistance] in trying to get permission for us to rent a house outside of the limits. Etiquette did not allow him to go to Yedo as the Japanese Minister was sick and unable to receive him, but he very kindly offered to do what he could for us as soon as he was installed in office. As that may take several weeks, I thought it best to come over at once and pay a visit to China.

Mr. Newman was domiciled in a Japanese Hotel kept in foreign style. He will be quite comfortable and will have good company [companions] till I return, as the two English Missionaries, Rev. Messrs Wright and Shaw, are living in the same Hotel. I hope to be back in Yedo by the middle of next month and get settled down in our own hired [rented] house.

Excuse this hasty note, wh: I could not write on the large-sized paper as I am not at Mr. Nelson's where all my writing materials are.

057 *To Duane, 1873.11.14.*

Oosaka Nov. 14th, 1873

Rev: Richard B. Duane, D. D.
Secy and Genl Agent
My dear Brother

I wrote you under date Sept 17[+ th] and Oct 9th (I think) mentioning the arrival of Mr. Newman. Your letters of Aug 12th and 15th (one of this date) and Sep 17th, and Dr. Denison's of Aug 20th, have been received. Replies to some of the subjects mentioned have already been given in former [previous] letters.

Single Lady

In letter of Aug 15th you say "we will be able probably to send two (ladies) to Japan and one to China (Peking), if you say so". It does not seem to me at all well to send a single lady to Peking just now, unless the Committee have determined to reinforce that Station by sending a married Missionary. Mr. and Mrs. Schereschewsky expect to leave Peking next Spring, to be absent two years; and it wd. not be right to place a single lady there alone. <She might be sent>[It might be well to send her] to Wuchang.

Funds

I am truly glad to learn that the funds are in such good condition, and trust [+ that] our beloved Church may do her duty more fruitfully in future, and enlarge her Mission work among the Heathen.

Location of Missionaries (Dr. Denison's letter)

Please give my love and best thanks to Dr. Denison for his kind letter of Aug 20th. In it he says [+ that] the location of the new Missionaries was left to my judgement. The question was between placing them at Yedo or bringing them to Oosaka, with the expectation of sending them to Kioto when it is opened to Foreigners. As the opening of

Kioto is very uncertain (the Officer there second in rank, said last May that he did not think it wd. be opened for three years); and as, at the time [+ that] I settled the question, there were no Missionaries of the Episcopal Church in Yedo, I thought it best that they should go there.

Since then, two Missionaries of the S. P. G. have settled there, and are to be followed by another of the same Socy. A Missy of the Church Missy Socy will soon go to Yedo, and he will be joined by another probably next year.

<Shd. Kioto>[If Kioto should] be opened soon —as our English Brethren will sufficiently occupy Yedo— it may be better to transfer our Missionaries to Kioto. But this is a subject for future consideration.

Dr. Laning's and Mr. Newman's Salary; Mr. Morris

Mr. Hayes told me [+ that] he had recd notice of the addition of Dr. Laning and Mr. Newman to the force in Japan, and has made arrangements to pay their salaries.

Speaking of salaries, I ought to say that salary for Mr. Morris was included in the estimates, but he tells me that he prefers not to receive a salary next year. So that amount may be deducted from the appropriations.

Letter of Sep 19th but one

You say, "I have written [+ to] you <once today>[once today already]". Only one letter of Sep 19 has come to hand.

Day of Prayer

I am greatly rejoiced that a day of Special Intercessions has been appointed again this year, and trust [+ that] it may be universally observed. It is a sign full of hopeful promise when the whole Church unites in prayer to God for an outpouring of the Holy Spirit. I shall notify all my Brethren, and feel sure that the day will be observed.

Mr. Cooper and Mr. Blanchet

These Brethren reached Yokohama probably day before yesterday. Not being able to meet them on their arrival, I wrote asking the Rev. Mr. Syle to receive them and put them in [on] the way of going to Yedo to join Mr. Newman, who has a room all ready for them. I shall go on there in about 10 days. Thanks for your "whisper". It will <put me on my guard>[make me be alert and careful] —and will be of use hereafter.

Reports from China

I am sorry to learn that so few letters have been recd from Shanghai. I spoke about it, when in Shanghai, and the reply given was, "there seemed [+ to be] no use in writing, as the letters were not published". A very poor excuse! It is the duty of each Missy to write, whether the letters are published or not. The Secretary must exercise his discretion about publishing. I shall write to them again on this subject.

Mr. Wong's Salary

The Salaries of our Native Clergy are on too high a scale; for [+ this is because] the Native Churches will never be willing or able to pay such salaries. The Salaries of three (Mr. Wong $600, Mr. Hoong Niok Ts: 480, and Mr. Yen Ts. 1000) were settled before I had charge of the Mission, and guaranties having been given, they [these salaries] cannot

easily be reduced. But in future it will be better not to pay such Salaries, and then the Native Churches will sooner undertake the support of their own Clergy. This must be kept always in view. The high salaries also act injuriously, inducing unworthy people to join us with the expectation of <making money>[becoming rich]. Mr. Ting, our other Deacon, gets $12 pr: month; and in future none will get, with my consent, over $15 or possibly as much as $20 pr month.

The recommendation of an increase in Mr. Wong's Salary was to <rectify an anomaly>[correct an unusual decision], and as a testimony of the Committee's appreciation of his faithfulness and long service. The action of the Come. will give him much pleasure. Last year, in telling me of the time of his birthday, he forgot the intercallary 〔intercalary〕 month, and said it was in October. It [His birthday], however, fell this year on the 6th of Novr.

Rev. Francis H. Stricker

I trust Mr. Stricker may prove [+ to be] a valuable addition to the Mission in China. Too much care cannot be taken in the appointment of Missionaries. I wish there could be some arrangement by which you cd.<have them under eye>[observe them] and learn something more of them before they are appointed. <A fortnight's>[Two weeks'] intercourse with a person may give you a better knowledge of him than any number of certificates from others. If the young men who apply are in a Theol. Semy., and you could manage to spend a few days —or even one day— and have private conversations with their professors, it wd. not be time thrown away. One of our Alexa. Professors [A professor at our seminary in Virginia], speaking of one [a certain person] who was sent out as a Missy to China, said to me: "if my opinion had been asked, I shd have advised strongly that he shd not be appointed". If his [the Professor's] advice had been asked and taken, it wd. have saved <a world of>[very much] trouble and disappointment, and much expense. I do not know <what are your "Seven questions">[what the "Seven Questions" mentioned in your letter are], but [+ I] am sure the number is not <one too many>[one that is too large].

Visit to China

I have just returned from my Autumn visit to China. There were, I am sorry to say, no candidates for Confirmation in Hankow or Wuchang. In Hankow there are two Candidates for Baptism, but Mr. Yen's thoat 〔throat〕 had been in such a state for about ten weeks previously that he had been unable to instruct them. In Wuchang they are now building a Chapel in a very good Situation, and I hope, when our Brethren commence preaching there, [+ that] they may be cheered by success in their work.

In Shanghai 18 persons were confirmed —three at the Church of our Saviour under Rev. Mr. Wong, and 15 at Christ Church under Rev. Mr. Thomson. Thirteen of the number were pupils of the Boarding Schools under Mr. and Mrs. Thomson.

Another interesting service was the Consecration of the Chapel at Kong Wan. No one who has not seen the wretched place we occupied as a Chapel before, can fully understand the joy felt in getting into such a neat little Chapel. You will receive from Mr.

Nelson and Mr. Thomson, I hope, accounts [descriptions] of the Consecration and Confirmation Services.

I must close and send this off, or I shall be too late for the mail.

Yours very Sincerely
C. M. Williams

058 ***To Duane, 1873.12.1.***

Oosaka Decr. 1st, 1873

Rev: Richard B. Duane, D. D.
Secy and Genl Agent
My dear Brother

While in Wuchang Mr. Hoyt showed me a letter from Bishop Hare with reference to funds for a girls' school there. I enclose the extract, as it may enable you to get the pledge redeemed [fulfilled] —if it has not been. Under date June 20/72 he wrote to Mr. Hoyt, "You need have no anxiety about a building for a girls' school in Wuchang. I have a pledge of $6000 and over for it. God be praised!" If you can secure this money, it wd be well to send it to Wuchang, so that they cd have the funds ready to purchase, <shd a good offer>[if a good offer should] be made. We ought to have the Girls' School adjoining our Mission promises [premises], and [+ we] shd. be prepared to take advantage of any opportunity which may offer [present itself]. The money will be placed in Bank at interest till wanted for use.

Miss Harr

Mr. Miller has several times spoken to me with regard to Miss Harr, but I have not known just what to do or say about her case. He wrote to me about two months ago on the subject, and has again spoken to me once or twice since my return. Not knowing just what sort of recommendation to give, I suggested that he shd. address <me a letter>[a letter to me so] that I might lay it before the Committee. He has done so, and I enclose his note to me.

In this he has not spoken of Miss Harr's qualifications, but refers to his letter of Sepr. 12th to the Come. He says also that Bp Tuttle wrote a letter of recommendation about the same time. I suppose these letters are in the Office, and from them you will be able to learn their [Mr. Miller's and Bishop Tuttle's] opinion of her suitableness. I should prefer not to be called on to express an opinion with regard to anyone connected with the Mission; but [+ I] suppose that it is my duty to say what I think or have heard, [+ so] that the Committee may have some data for coming to a decision, lest [in case] they leave the question for me to settle —which I am very unwilling to do. All appointments of Foreign Missionaries shd. be made at home by the Committee.

Miss Harr is young not quite twenty; [+ she] is hearty and strong, very kind in disposition, willing to work, has good common sense, and will [would] probably acquire the spoken language quite well if she shd study. She has studied a little and does very

fairly, but most of her time has been given to household duties, helping Mrs. Miller. She is rather quiet and retiring, and has been afraid or unwilling to go about much where there are many Japanese. In the house, she is industrious, but seems unwilling to walk much —though in this respect she has improved somewhat <of late>[recently]. She is the daughter of a widow, and was taken into the Millers' family as a servant. While there, she received a plain English education, but nothing farther.

She will never, I think, make a high type of a Missionary, but under a good, energetic, inderpendant 〔independent〕 worker, she will do a fair amount of work faithfully. Mr. Miller is anxious to have her appointed, and she wishes to have something to do that she may be able to support herself, but does not seem to have that sort of earnest Missiy spirit which wd. lead her to apply to be appointed as a Miss'y if she were at home. At present, from what I can learn, she has not an expectation of a life-long devotion to the work, but will be governed by Mr. Miller's movements. <Shd he>[If he should] for any reason leave, she wd go with him. That may happen at the end of his seven years' service, or possibly sooner. One thing more: as we are now situated, there seems no bright prospect of our getting a girls' school unless, possibly, some enterprizing lady will go among the girls and women, and get them interested. Possibly when we are permitted to live in some other part of Oosaka, we shall be able to do better —though I hear that the girls' school, opened by the Govern't in the very heart of the City, has only from ten to fifteen pupils.

I have <now put>[thus stated my thoughts on] this case as fully and faithfully as appears necessary to enable the Committee to form an opinion.

Baptism

You will be rejoiced to learn that the first fruits of the Mission in Oosaka have been gathered into the Church. Two Sundays ago it was my great privilege to baptize six young men. Two are Teachers, three [+ are] Members of our School, and one [+ is] a Servant. I trust they may all prove [+ to be] good men and true, and that one or more of them may become Ministers of the Gospel. Probably it may [+ be] well not to publish this.

Tomorrow I expect to leave for Yedo. I shd have gone last week, but there was no {no} Steamer.

There are several other matters which I wish to write about but must defer till next mail.

Yours most Sincerely
C. M. Williams

[+ P.S.] You have heard, I suppose, of the arrival of Mr. Cooper and Mr. Blanchet at Yokohama. They are living together with Mr. Newman in Yedo

059 ***To Unidentified Person, 1873.12.7.***

Yed Dec: 7/ 73

My dear Brother

I write but [only] a line to ask that my letters, and those of our Brethren Newman, Cooper, and Blanchet may be directed to Yokohama. Please send Sp: of Missions to Yokohama instead of Oosaka. I should like to see a copy of "Home and Abroad" and "Carrier Dove". I have not seen a copy of these papers for <an age>[a long time]. Also kindly ask [+ the publisher] that "Church and State" be sent here and not to Shanghai as previously. Will you thank the kind Editor for sending it to me, and say [tell him] that it is most faithfully read. I wish you would subscribe for me to the "Church Journal" or "Hartford Churchman" —as you may think best. I have not read the Church Journal for a long time, and know nothing of the Hartford Churchman, so [+ I] must ask you to judge for me. My Brethren [+ who have] lately arrived will like to have some Church paper to read.

One more want [need]. I have nothing here but a glass goblet and plain white plate as a Communion Set. They have been used for no other purpose, and we can celebrate the exceeding great love of our blessed Saviour with as thankful hearts, and find Him as near to us, when using these <vessels, as the most costly>[vessels, just the same as if we were using the most costly ones]. But if they can be obtained, there seems a fitness [appropriateness] in a better Communion Set, <which for one I do not despise>[which I, for one, would be happy to have]. Some good friends sent a beautiful set for our Church in Oosaka last year. If some other good friend will send the like [same sort] —(we don't ask for one with a diamond ring)— for the Church in Yedo next year, <there will be made glad and thankful hearts here>[our hearts will be made glad and thankul]. I shall be most happy to give $10 towards a silver set. If you can get someone else to join in this good work, please write to my brother, Robert F. Williams, Richmond, Va. for the money.

I shall write you again in a short time.

Believe me, most sincerely yours

C. M. Williams

[+ P.S.] I wrote you on Dec 1st

060 *To Duane, 1873.12.23.*

Yedo Dec 23d, 1873

Rev: Richd B. Duane, D. D.
Secy and Genl Agent
My dear Brother

Yours of Oct 18th and Dr. Denison's letter introducing Rev. Mr. Cooper have been received.

I wrote to Wuchang some time ago asking for estimates for the Girls' Boarding School, but the reply was not altogether satisfactory. I shall have to write again on the subject.

LETTER 60

Appointment of a Bishop for China

The great extent of the fields of China and Japan, the ever increasing amount of work in both, and the great difference and difficulty of the languages have weighed on my mind for some time past, and it has seemed to be my imperative duty to <lay the subject before>[present this as a matter for consideration by] the Gen'l Convention, and ask that the two Jurisdictions may be separated. During my last visit to China, I addressed a Communication to the Standing Come., Rev. Messrs. Nelson and Thomson, in which —after stating my reasons why it appeared necessary for me to remain in Japan, and visit China once or twice a year— I asked the question, "do [Do] not the interests of the Mission require the appointment of a Bishop for China?" To this they replied in the affirmative. They also wrote to the other Missionaries in China. Dr. Schereschewsky and Mr. Boone without hesitation answered yes! and Mr. Hoyt gave a qualified answer in the affirmative. Mr. Hohing —not being there— has expressed no opinion.

The unanimous opinion of my Brethren in China confirms my resolution to apply to the Genl Convention, at its meeting next Octr, to divide the jurisdictions and appoint another Bishop for China, and let me give all my time to Japan.

No one can possibly <do justice>[give proper service] to a field which extends from Peking to Shanghai, North and South, and from Hankow to Yedo, East and West. To pay very short visits to each point where we have Missionaries wd occupy four months of the year. The points now occupied ought to be [+ kept][?], and with an energetic Bishop on the spot, [+ they] will soon be increased many fold —and each year more time for visiting them will be required. But besides, these hasty visits [+ such as mine have had to be] are very unsatisfactory.

The Stations and number of Clergy have <increased a good deal>[much increased] since my appointment. Then, there were only Peking and Shanghai. Now there are, in addition, Wuchang, Hankow, Kong Wan, Oosaka, and Yedo. Then [+ there were] only two Foreign and one Native Presbyters. Now there are Seven Foreign and Two Native Presbyters, and two Native Deacons, and one Single Lady —"Our Deaconess"— in China; and four Presbyters and three Deacons and one Physician in Japan.

The dialects of Peking, Shanghai, and Wuchang are so different that it almost amounts to three languages that one has to learn. <And then>[And also,] Japanese has no affinity with the Chinese and has nothing in common but [except] the Chinese words taken into the language; and the pronunciations of these [+ in Japanese] are so different that they would not be recognized by a Chinese scholar and have to be learned as new words, <Then too>[Also], after being absent from Japan, and speaking Chinese for two or three months, I find on my return that a good deal has been forgotten; and [+ I] have to learn anew what has been lost. The same in a greater degree is true of the Chinese. This is a great hindrance in making any translations.

It is not for any relief, however, from the hard work or drudgery of learning the languages that I desire the fields [+ to be] divided —for I am not afraid of hard work— but because I think the best interests of the Missions demand more thorough Episcopal

supervision; and I am painfully conscious of performing most unsatisfactorily the work entrusted [+ to] me.

I wish to give timely notice of my intention to bring this matter before the next General Convention, [+ and] to the Foreign Committee, and [+ I] beg that you will kindly lay it before them.

As I have had no experience in such matters, may I ask of you the kind favour to tell me how, and in what form, the application should be made? Is my report to [to be addressed to] the Genl., Convention, to the House of Bishops, or to the Presiding Bishop? Any suggestions which you may give [+ me] will be most acceptable.

Dwelling House

We have not yet been able to rent a dwelling house. The Japanese compel us to live within limits, and since [since the time that] they were assigned, a destructive fire has swept the place, so that there are very few houses of any sort for rent. Within the limits, the houses are mostly wretched little shanties hardly habitable. I have used almost every means I can think of —applying to Japanese officials, [+ to] the U. S. Minister and Counsellor, to private Native and Foreign friends, but no one <so far>[up to now] seems able to give me any assistance. Our three new Brethren are living in a Hotel kept by a Japanese in foreign style. But besides the great expense and discomforts, they [the Brethren] are very uncertain of remaining [+ there], as the owner is trying to <sell out>[sell the hotel].

Kindly forward the enclosed letters. Excuse [Please excuse] this letter. I am in a Japanese inn, sitting a la Japonois on the floor, and writing on a book on my knees.

With kindest regards for yourself and Dr. Denison, I am

Yours most sincerely
C. M. Williams

P.S. I wrote you Dec 1st from Oosaka and a short letter on the 5th or 6th from Yedo asking that my letters and papers might be sent here. Mr. Newman has accounted to me for Yens 117.52 [117.52], Mr. Blanchet Yens 78.20, and Mr. Cooper Yens 52.92. The yens are Japanese dolls [dollars], and at present compared with Mexican dolls, are at 2 pr ct discount. They are sending by this mail an account of the money given them.

The subject of your P.S. must <lie over>[wait], as it will require more than a simple yes or no to answer.

061 *To Duane, 1874.1.22.*

Yedo Jany 22nd, 1874

Rev. Richd B. Duane, D. D.
My dear Brother

Yours of Novr. 4th has been received. I wrote you on the 1st, 5th, and 23d [+ of] Dec, and trust they [my letters] have reached you safely.

LETTER 61

In reply to your inquiry with regard to the time I spent in China, I shall give the whole time of the years 1872 and 3. In 72 I was in China from March 16th till July 12th, during which time I visited all the Stations: Shanghai, Hankow, Peking, and the City of Suchow, where I am anxious [earnestly hoping] that we should have a Station. As I had been so short a time absent from China, and moreover wished to be in Yedo to meet Messrs. Miller and Quinby, I did not pay my usual visit [+ to China] in the Autumn.

In 1873 I reached Shanghai March 30th and left again for Japan May 2nd. I visited Hankow, but did not go North, as there was nothing in Peking which required my presence; and Mr. Schereschewsky wrote [had written to me] that he cd not accompany me to the Country Station where he had baptized a number of Converts. My Spring visit was shortened, as I wished to have an opportunity of seeing Kyooto, which was opened to Foreigners only till May 15th. I was in China again from Oct. 10th to Nov. 4th, hastening back in order [+ to] help our new Missionaries to get settled in Yedo.

This shows that only six months out of the two years were spent in China; and it may seem to some that an undue proportion of my time has been given to Japan, and this has been attributed to a greater love for this Country. But it has always been my wish to go where my presence seemed to be most needed. I am perfectly willing to live in China —any part of it— if I can do most good by being there. My coming to Japan was thought necessary, and was strongly advised by all the Missionaries in Shanghai and Hankow. There were both Foreign and Native Clergymen in China who cd preach the Gospel, while [but] in Japan there was <not a single one>[not even one]. The work in both places had been well established, and in good working condition; and after Mr. Thomson and Miss Fay returned from America my presence was not so much needed, and I determined [decided] to spend the greater portion of my time in Japan, and visit China twice a year when practicable.

But I am more and more convinced that this plan will not work well. The increasing amount of work in both Countries makes it necessary that there shd. be a Bishop for each. You will have received, I trust, my letter of Decr. 23d telling you that I had asked the opinion of my Brethren in China with regard to a division of the Missy Jurisdictions, and that they were unanimously in favour of it. The appointment of the Committee at the suggestion of Bishop Hare to report on this subject to the Board makes me hope that a new Bishop will be appointed at the meeting of the General Convention in October. May not the coincidence —that Bishop Hare was moving for a Committee just about the same time that I was asking the opinion of my Brethren in China on this subject— be taken as an indication that the Spirit of God is guiding us in this matter?

In my letter of Dec 23d, I find that I omitted a clause which I intended to put in. I intended to say "apply to the Genl Convention (after consultation with the Foreign Committee) to divide the Jurisdictions, <and C>[etc.]" The words underlined [in parentheses] were used in asking the advice of the Standing Committee and Missionaries in China. The Forn. Come. may have reasons for not wishing the division at present.

I am sorry to learn that Dr. Hayes will not be able to help us here; but [+ I] hope that

another first-rate Physician may soon offer for Yedo —and also one for Wuchang.

House rented

We have been making great efforts to get out of the Foreign Concession where rents are very high and houses very scarce —but without success. United States Minister Judge Bingham wrote to the Japse Govnt for permission for me to rent a house outside, but it was refused. After hunting a long time, we succeeded at last today in renting a house which will suit for a dwelling house, Chapel, [+ and] schoolroom; and enable us also to take a few pupils to live on the lot with us. The rent —$55 pr: month— is much higher than I wished to pay, but it was the best thing that we could do; and situated as we are, we were rather fortunate in getting it at all. Out [Outside] of the Concession we could have gotten a house for less than half the money.

Money for Dwelling House

The house we have rented we can only have for six months, as the owner wishes to sell it; and we shall be obliged to buy or build. But there has been no money appropriated for this purpose. Everything is higher here than in Oosaka: Carpenters' wages are nearly double —so I shall have to ask [+ for] a grant of Taels 2500 or, better, 3000. I shall <make it go as far as possible towards>[use the money with utmost effectiveness for] the building of a dwelling house, school, and possibly a small Chapel in connection with the school. If the grant is made, please send the money as soon as you are able.

Girls' School House

The lease of this building will expire at the end of this year, and it is time to think of what shall be done with it [the building]. Shall it be released [leased again] —if the Municipal Council wish to keep it [+ ?] Or shall it be used in future for the purpose for which it was erected: a Girls' Boarding School, and no longer as a Police Station. It has been rented for several years at Ts:1500 pr: an: —and two or three years ago the state of the Treasury made it necessary; but as the Church seems more alive to her duty to the Heathen, we may hope that the funds will be more plentiful in future. Should it be thought best to restore it to its original use, it will be necessary to send a Single Lady to take charge of it.

I have written to Shanghai to ask some questions with regard to Miss Fay's School, and shall try to reply to your enquiries [inquiries] when I get an answer.

Yours very sincerely
C. M. Williams

062 *To Duane, 1874.2.4.*

Yedo Feby 4th, 1874

Rev. Richd B. Duane, D. D.
Secy and Genl Agent
My dear Brother

I wrote you Jany 22nd. Your last letter which has come to hand was dated Novr. 4th.

LETTER 62

School Books

Our Brethren in Oosaka wish to have more school books sent out for their school. I copy the list they have given me.

25 Wilson's Primer
50 " 2nd Reader
25 National 3d Reader
50 Cornell's primary geography
50 " grammar school Do
50 Qackenbos' [Quackenbos'][?] first-book in English Grammar
25 " [Quackenbos'][?] English Grammar
25 " [Quackenbos'][?] Natural Philosophy
50 Davies School Arithmetic
25 " Elementary Algebra
25 History of England
100 Spencerian copy-books

They [Our Brethren] ask that they [the books] may be sent by the Pacific Mail S.S. Co., as it will [would] take such a long time before they can [could] reach us by sailing vessel. The books are sold to the pupils, so that most —if not all— of the outlay will be paid back to the Mission.

School in Yedo

We started our School yesterday commencing with eight pupils. Our Japanese friends think that we will soon have as many scholars as we can accommodate.

Dwelling House

Two days after we moved into the house [+ which] I wrote [+ to] you about in my last letter, we were told that, unless we wd. give $10 more pr: month than had been agreed on, we must move [+ out]. As it was necessary to go to Yokohama to see the U. S. Consul before the Contract cd be signed, and we wished to get settled as {as} soon as possible, we moved into the house before a written contract had been made. Consequently, the owner or his agent had it [the matter] <all his own way>[just as he wanted] about the rent. Rather than be swindled in that way we moved again. The house we are in [+ now] is much more comfortable, though not so large as the other. It was built by the son of the Poet Longfellow for his own use. Besides room [space] for ourselves it has sufficient [+ space] for a school room, wh will be also used as a Chapel, and a room for our Teachers. I am sorry that there is not room enough to have some of the school boys to live with us.

Single Ladies

If the Single Ladies hv been appointed, please let me know when they will come out [+ so] that I may make timely preparations to receive them in Oosaka. It will probably be necessary to rent a house for them.

"Jane Bohlen Fund"

Mr. Hoyt <writes me>[has written to me] that you mentioned in a letter to him that

you had written to me with regard to the "Jane Bohlen Fund" for a girls' school in Wuchang. Unless you <had reference>[were referring] to your letter of Oct ? 18th, in which you mentioned that you had in hand for a school there $4513, the letter has not been recd. I have not yet recd a copy of yr [the yearly][?] report to the Board, in which it [the Jane Bohlen Fund] is also mentioned, he [Mr. Hoyt] <tells me> [has told me]. I shd. like very much to get copies of the reports of the several Secretaries and also of the Missionary Bishops.

Report of Bureau of Education

You wrote on the card "forwarded by Rev. Mr. Cooper", but he says he did not receive it and knows nothing of it. The parish registers sent by Rev. Mr. Blanchet have been recd.

English Bibles

I shd. like about $60 or $75 worth of Bibles and New Testaments —cheap editions but strongly bound. High-priced copies we cannot sell. If they cannot be bought cheaper [more cheaply] in New York than in San Francisco, I shall be obliged if you wd. send the order to the Bible Society's agent there [San Francisco]. I will forward the money on receipt of the books. I have in hand Bible Socy's money for this purpose. Please say [tell the agent] cheap editions only.

Yours most sincerely
C. M. Williams

063 ***To Duane, 1874.2.21.***

Yedo Feby 21st, 1874

Rev. Richd. B. Duane, D. D.
Secy and Gen'l Agent
My dear Brother

I wrote [+ to] you Jany 22nd and Feby 4th, and have recd your letters of Dec.1st, 8th enclosing list of books, 18th with B/L [Bill of Lading] of same, and the two letters enclosed in another cover [envelope].

Pensions

The P.S. of your letter of Dec. 1st requires an answer. It [your P.S.] reads: "The Forn Committee instruct me to enquire concerning a new item in your Estimates, viz., Pensions. We have had nothing of that sort in former Estimates". It is true that it has not been set down in former estimates, but the item has appeared in the accts rendered, I think, for several years past. In the accounting for the half-year ending June 30th 1872 is:

"Am't expended for pensions - - - Ts 15.82" and for Dec 31/72
" " " Do - - - " 24.37"

My estimates were made up last year entirely by myself from the accts of the previous year and [+ from] my own knowledge of what was required for that station.

I can give you an accurate explanation of these pensions. One of the scholars of our

former Boarding School died in 67, I think, while I was at home. He left a widow and two young children without any means of support; and Mr. Thomson allowed them $3 pr: month. Mr. Nelson, Mr. Thomson, and I were <talking over> [discussing] this case last year; and it was thought that the children were large [?][old] enough to be taken into one of the Boarding Schools and the pension should now stop.

The only other pensioner is an old nurse of Bp Boone's, now about 75 yrs old. Her nephew had managed to get and squander nearly all her little property; and she begged that the Mission would take over her house, the last piece of property she had, and allow her $1.50 pr month till she died. This was done to save her from beggary. She lives in the house, but it is also used by the Mission for a day school; and at her death it belongs to the Mission. It is worth about Ts 200 or 250.

I suppose I ought to have reported these things, but it has never occurred to me before that it was necessary. If the Committee do not approve of these pensions, please let me know, and they shall be stopped immediately.

Additional Appropriations

The expenses are heavier in Yedo than in Oosaka. The House rent for the Mission here was estimated at Ts:150 pr year, but we are compelled to live in the Foreign Concession, and are now paying for our house $50 pr: mo, which is Ts 450 a year. For our Teachers at the rate [+ that] we are now paying —they are begging for higher wages— we shall require Ts 586 instead of Ts 454 as appropriated. Dr. Laning has rented a house for a dispensary and Mr. Quinby a dwelling house, <so about>[which makes the rent total about] Ts:100 above the appropriation. I shall therefore have to ask for an additional appropriation of, say [as an estimate]:

For house rent in Yedo	Ts 300
" " " " Oosaka	" 100
" Teachers	132
and Incidentals here will be fully	68
	Ts 600

I am trying to get a man (baptized by one of the Ch: Missy Society's men in Nagasaki about three years ago) to act as catechist. He thinks he will come to me after a while. If I get him, I shall need about Ts100 for his support.

Books for Library

In the name of the members of this Mission, I beg that you will return our hearty thanks to the kind donors of "Books for the Yedo Mission Library". Books of reference from which we can get accurate trustworthy information <in a short compass>[readily, within our rather restricted circumstances] are much needed. Missionaries are too busy with the study of the language and other duties to be able to give much time to general reading, but they ought to have a few new books now and then. Some of the Japanese are reading such books as [those written by] Buckle, John Stewart-Mill, Darwin, <and C>[etc.]; and there are Foreigners in Yedo and Yokohama who are putting all sorts of skeptical ideas in their heads. One [foreign] man in Yokohama is said to be a decidedly

active propagandist of infidel opinions —<going out of his way>[taking every possible opportunity] to warn the Japanese against Missionaries and their teachings. If we cd have in the Library a few good books answering the opinions of such men —[+ so] that we ourselves may be well posted [informed], and be able to lend them to our Japanese friends— it wd. be a great help. Also, a few interesting, useful religious books to put in the hands of our scholars [students] to try to sow [plant] in their hearts the seeds of divine truth and keep them from reading bad books: <it wd>[such religious books also would] be acceptable.

Address of letters and papers

In future please do not direct letters and papers to the care of Messrs. Alt [?] & Co. The Firm [Company] no longer exists, and their successors do not <attend to>[take care of] the forwarding of our letters. My letters and those of Rev. Messrs. Newman, Blanchet, and Cooper shd be directed [addressed to] Am: Episl Mission Yedo; and those of the Rev. Messrs. Morris, Miller, Quinby, and Dr. Laning, to Am: Epis'l Mission Oosaka. I <shall be obliged to>[shall have to] make Yedo my headquarters for some time, and shall ask the Post Master in Yokohama to forward my letters to Shanghai and Oosaka when I visit those places.

Our Treasurer in Shanghai

Mr. Nelson has just written me that Mr. Hayes, our Treasurer, proposes to leave Shanghai this month for the U States, and does not expect to return. Mr. Hayes thinks his Brother-in-law, Mr. Julian E. Fuller —who has in fact been keeping the accts almost two years— will consent to act as Treasurer. Mr. Nelson and Mr. Thomson intended to call on Mr. Fuller, and arrange with him about it.

Girls' School House in Wuchang

Mr. Hoyt and Mr. Boone have written that they have succeeded in purchasing the lot next door which we have been trying for a long time to secure. The price is very high, Ts:1200, but it is better to pay high and get our lots together than [to have] a cheaper one at a distance. It is large enough for Girls' School House, House for Physician and Dispensary, and Chapel. In fact it is larger than our need, but I suppose they [Messrs. Hoyt and Boone] had to purchase all or none. Mr. Hoyt or Mr. Boone will probably write you the particulars, so it will be unnecessary for me to say more. I hope you will be able to send the money to build the School House at a very early date. It is a fine situation [location] for a School House.

All are well here; and all the Missionaries were well at last dates. Mr. Morris had a very slight attack of varioloid [a skin disease similar to smallpox], but was getting on [continuing his work] very well.

With kind regards

Yours very sincerely
C. M. Williams

LETTER 64

064 ***To Duane, 1874.3.6.***

Yedo March 6th, 1874

Rev. Richard B. Duane, D. D.
My dear Brother

Under date Feby 21st I wrote you two letters, since which time I have recd nothing from you.

Communication on "Day of Intercession"

I have read with much interest your communication with regard to the observance of the Day of Intercession, and [+ I] trust [+ that] it may be blessed of [by] God and do much good. We need more men very, very much. Besides men for Shanghai, Suchow, and Peking, which you speak of, we ought to have two men preparing for Kioto, so that they may be ready when it is opened. I spoke once of the possibility —if Yedo were well occupied by English Missionaries— of removing there (to Kioto) with our three new brotheren 〔brethren〕 now here; but Yedo is such an important point, and there is so much to be done here that we must <hold on>[continue our efforts here] and try to get other men for Kioto. And we must have another for Oosaka, for [because] we are about to lose —I am very sorry to say— one of our Missionaries stationed there.

Rev. Mr. Miller

You may recollect that in my letter of Decr 1st, speaking of Miss Harr's case, I mentioned that Mr. Miller might retire from the Mission at the end of seven years, or possibly before [+ then]. It is, I grieve to have to inform you, about to <come to pass>[happen] sooner than I expected.

Early last Summer he asked my advice about retiring from the Mission and returning home, saying that he thought he had made a mistake. He told me <how it was that>[the circumstances under which] he had applied to be sent out. He had determined to leave Boise City [his home] when seeing [he had seen] the urgent appeal for a Missy for Japan; [+ and] as there seemed [+ to be] no one else ready to go, he wrote to Mr. Hare [the Secretary and General Agent in Church Headquarters at that time] offering himself. Mr. Hare, instead of replying immediately to him, wrote to Bishop Tuttle —who gave his full [unconditional] consent to his going. Not hearing from Mr. Hare, he [Mr. Miller] gave up the thought of going [+ to Japan]; and when he saw [met] Bishop Tuttle and learned that Mr. Hare had written to him [Bishop Tuttle], he replied that he had given up the intention; and [moreover] as Mr. Quinby had now offered himself, he [Mr. Miller] did not feel obliged to go. <The Bishop>[However, the Bishop] urged him strongly to go; and he [Mr. Miller] consented. But he said [+ that] he thought he had made a great mistake and that it wd. be best for him to return home. I thought he wd. <get over>[overcome] his depression after a time, and [+ I] urged him to take time for consideration, and not act hastily. Later in the summer he was not very well, and I advised him to take a trip to Nagasaki. While there, he heard from a Chaplain of our Navy that a Clergyman was wanted to take charge of Mr. Nelson's church [+ in China] ; and [+ he] [Mr. Miller] asked him [the Chaplain] to try and get it [the position] for him.

When he returned to Oosaka, he told me what he had done, and said he had determined [definitely decided] to leave the Mission whether he got the place [position] or not. After he had answered me that <his mind was fully made up>[his intention would not change] on this point, I told him <that I wd. see when I went to Shanghai if>[that, when I went to Shanghai, I would inquire whether] an arrangement cd be made there for his support. A partial arrangement was made, but when I returned and talked the matter over with him and told him what Mr. Nelson thought of it, he concluded to remain and do his work in the Mission.

But it seems that he cannot be contented; and, in great distress of mind, [+ he] has written me a letter, which I enclose, saying that he feels compelled to retire from the Mission. In his state of mind, after all that I had said to him, I could not urge him to remain longer, so I wrote [+ to him] asking if he wd like to go to Shanghai and take Mr. Nelson's place, if arrangements cd be made for his support. I added, <if he wished it, to write to Mr. Nelson>[if he wanted to write to Mr. Nelson, he should do so] by [in time for] the first Steamer, [+ so] that it [the letter] might reach him before he left Shanghai. He writes [+ to me] that he has [is] determined to go and has written to Mr. Nelson. I also wrote to Mr. Nelson. He wd. have only a few days in Shanghai after the receipt of the letter, but as the matter had been talked over before, it is probable the arrangement will be easily made.

The arrangement [+ which is] suggested is that he [Mr. Miller] receive from the Foreign Congregation the amount paid Mr. Nelson, to be supplemented by the salary of the Seamen's Chaplain in consideration of his taking charge also of the Seamen's Church. At present the British Consular Chaplain has charge of the Seamen's Church, and preaches in the afternoon. As Mr. Miller will not do Missy work, he will not receive —as did Mr. Nelson— anything from the Mission. But it has occurred to me that —if there is a difficulty in raising sufficient salary— I wd offer him Mr. Nelson's house free or at half the usual rent. He wd live on the [+ same] lot with Miss Fay and the Boys Boarding School, and be a protection, and in many little ways be of assistance to the Mission —possibly keep the little accounts wh: Mr. Nelson <looked after>[took care of], and have an oversight of the Hospital. This will, of course, <be subject to>[be contingent on] the approval of the Committee. Please let me know whether or not they approve.

This retirement of Mr. Miller from the Mission is a great grief to me; and I am afraid it will have a very bad effect at home, and <give occasion to many [+ people] out here who are only too ready to speak evil of Missionaries>[provide an opportunity for certain people here who have been eagerly awaiting their chance to defame Missionaries]. But it seems that it [this] cannot be helped, and we must <pray God to overrule it for good>[pray that God will govern the situation so as to bring a good outcome].

I thought it proper to write thus [like this] particularly about Mr. Miller's case, but [+ I] do not wish what I have said to be made public. He will himself write to you on the subject. It might do him an injury at home to let it be known that he had deserted his post, so probably it will be better to say [+ that] he has gone to Shanghai —that is, if he

<goes, wh: I hope>[does go, as I hope].

New Missionaries

And now, my dear Brother, I must beg you to send someone immediately to take his [Mr. Miller's] place, and fill up the gap. While asking for this one, I would also most earnestly beg that two others might be sent at the same time to get ready to go to Kioto, when it is opened. That will be one of the most important places in Japan, and we must occupy it as soon as it is opened to us, which will probably be by the time they are well able to take charge of the Station.

Please send young men —not over thirty— unless they are remarkable men with first-rate talent for language. Our brethren Miller and Quimby are too old —about 40— to learn the language rapidly, and would never become very fluent in speaking. I am afraid [worried that] Mr. Quinby, who remains, will never become much of a speaker, though he <works at>[studies] the language faithfully. When Missionaries find [become aware] that they make but [only] little progress, <and cannot keep up with others>[and lag behind others who are studying the language], they are apt to get discouraged.

If you can find three first-rate men, <do by all means send them>[please do send them without fail]. If single, they would not be much more expense than one married man. It wd not be necessary to rent more than one small house —possibly not necessary to rent at all for them. The Doctor might live in the house occupied as his Dispensary, and then all three could live with Mr. Morris.

The Committee will, <I suspect>[I'm afraid], think that I am never satisfied. But how can I be satisfied when I see, close to me in this land, over thirty-three millions of people who know not Christ who died to save them —living <in ignorance of>[without knowing] God their Father and in forgetfulness of their Maker? The work presses so heavily on me, [+ for] there is so much to be done —such an immense field before me, <white to the harvest>[soon ready to become Christians]; and [+ yet] so few labourers to enter in and reap the harvest— that I am not satisfied with what our Church has done, and [+ I] must cry [+ out to you] with all earnestness, "Come over and help us"

I learned from the account of the celebration at {at} the Virginia Theological Seminary —at which I saw [read] that you were present— that there was a Student who wd. go to the Foreign field if the Come. wd. send him. I trust [+ that] he is a first-rate man and the Come. will send him here. But do try to see [learn] beforehand that he is a suitable man. If one is not fitted for the work and he <only finds it out after>[himself becomes aware that he is not fitted only after] he gets in the field, it is most injurious in every way.

Do your best for us. We depend greatly on your help and good judgement.

Yours most sincerely

C. M. Williams

P.S. Please do not show Mr. Miller's letter to anyone. He may not be willing to write to anyone else <just as>[in exactly the same way as] he has written to me, and I shd. not send it [his letter] if I did not think that you cd not know the state of his mind without it.

I feel most deeply for him, and pity him from the bottom of my heart.

065 *To Duane, 1874.3.19.*

Kobe Mar 19th, 1874

Rev. R. B. Duane, D. D.
My dear Brother

Mr. Nelson has arrived from Shanghai, and says it is doubtful whether the arrangement about the Seaman's Church can be made, but he represents [describes] the case as [+ being] so urgent that someone shd be at the HongKiu [Hankow][?] Station; and it appears so desirable that I have taken the responsibility of saying to Mr. Miller that he will be paid Ts: 1050 —<as much as possible of which>[of which, as much as possible] is to be paid by the Forn Congregation, and the rest [remainder], not more than Four Hundred Taels, by the Mission <till the wish of the Foreign Committee>[until the wishes of the Foreign Committee are known]. Mr. Nelson, who goes by this Steamer, will tell you more particularly of the urgency of the case.

I think that, after a time, if the Forn Congregation like [are satisfied with] Mr. Miller, that they will pay a larger proportion of his salary, possibly the whole [+ amount]; and if next Summer he can get the Seaman's Church, the [+ Foreign] Come will be entirely relieved of his support. Please let me know as soon as possible the mind [opinion] of the Come.

Excuse this hasty note.

Yours very sincerely
C. M. Williams

066 *To Duane, 1874.3.19.*

Oosaka Mar 19th, 1874

Rev. Richard B. Duane, D. D.
My dear Brother

I wrote you March 6th, but did not finish my letter in time for the mail. I send it by this opportunity. Yours of Jany 5th and 23d reached me on the 11th Inst .

Books

The lables 〔labels〕 for the books were delivered as requested. The [As for the] three boxes of books, I found [+ them] at Kobé; and the Agent of the Company will forward them to Yokohama by this Steamer. In future, please direct all boxes, letters, <and C>[etc.], for the Yedo Station to Yokohama. When sent to Kobé, they have to be reshipped, and we have to pay additional charges.

Place in China

I have not the {the} name of the place [+ —which you asked about—] with me, and cannot recollect it, but will get it and let you know. It is about 400 miles South of Peking.

I have not been [visited] there, though anxious to do so, as Mr. Schereschewsky was unable to go with me the two last times I visited Peking; and not being able to preach in the Pekinese dialect, it wd. be useless for me to go alone. I wrote last Autumn asking him to go with me, but he was <so tied down>[so busily engaged] attending to the publication of the Old Testament [+ that] he could not leave. I wrote him again two months since [ago] asking him to accompany me this Spring, but have recd no reply. Possibly I may get an answer on my arrival in Shanghai, which I expect to reach about the last of next week.

Single Woman

From your putting this ["Single Woman"] in brackets when quoting my letters, I fancy [suppose that] you do not think the term ["Single Woman"][+ is] suitable, but it seems to me [+ to be] an honourable title. We speak of Church Women, not Church Ladies. Only yesterday I heard a "Single Woman" speak of two of her friends in Yedo, and both times she used the term single woman. But if they [persons who read my letters] think it [+ is] not sufficiently respectful, or wish me for any reason to speak of them as "Single Ladies", I shall be well content to do so.

The work in the Mission is so various and so great that one cannot be a Teacher and nothing else. I suppose [+ that] all the single women, and married ones also, have been obliged more or less to minister to the sick and visit the poor; and knowledge of this kind previously acquired will be of incalculable value to anyone.

Another thing I had in mind was that, <while there>[while you were there with the women], their characters could be studied [observed], and you wd. learn whether they were fitted for the work or not. Better [It is better to] test them there than here.

Miss Harr

You will learn from Mr. Miller's letter that Miss Harr's application is withdrawn.

Confirmations

A week ago last Wednesday I confirmed in Yedo a Teacher who was baptized here in November, and I expect to confirm three or four next Sunday. There are several Candidates for Baptism, who will probably soon be baptized.

The School is doing well —[+ there are now] about 50 pupils.

The Dispensary is not as numerously attended as we would have expected. There are only, on an average, about a dozen persons per day —very different from the numbers who attend in China. Probably after a while when it [the Dispensary here in Oosaka] is better known, it will be better attended.

All our Missionaries here are very well.

Yours most sincerely
C. M. Williams

067 ***To Duane, 1874.4.7.***

Shanghai Apl. 7th, 1874

Rev. Richd B. Duane, D. D.
Secy and Gen'l Agent
My dear Brother

No letter has been recd from you since my last [+ to you] under date [+ of] Mar 19th.

Peking Station

Two years ago I wrote (May 9th 1872) to the Secretary asking that the Committee would decide what was to be done with the Peking Station, as Dr. Schereschewsky expected to leave as soon as he cd finish the rough draft of his translation of the Old Testament. About twelve months <since, in May last,>[later, in May of last year], I recd a letter from Dr. Denison in which he said that Dr. Scheresy had been written to, and the Come. were waiting to get his views before taking any action on the subject. I wrote immediately to Dr. S., urging him to write [+ to you] at once. While writing to him some months ago, [+ again] I begged that, if he had not already written [+ to you], he wd. do so without delay.

Our good, hardworking brother does not like letter writing, but he has at last written me a long letter. He asks me, as you will see, to convey to the Come. his opinions —but to do so, it wd. be necessary for me to transcribe nearly the whole of his letter; so I have written him that it will be much better for you to get his views in his own words, and that I shall forward his letter.

Please have this matter settled as soon as possible, and let me know the result. As I may <be obliged>[have] to go to Peking after the Come. have determined what shall be done with the Station there, I have concluded not to go up this Spring. It takes a whole month to go to Peking and get back to Shanghai. My presence will also be needed in Yedo, as there is no one of our Church who can preach in Japanese, and no one to prepare Candidates for baptism. One Candidate applied for Baptism before I left, and I have reason to believe that others will become candidates as soon as I can get back. I am afraid [+ that] if I stay away too long, they may forget much that they have learned, and their hearts grow cold. It will <be two months before I can>[take two months for me to] return there [+ even] without going to Peking.

I trust [+ that] there will be no delay in settling this matter, for Dr. Schereschewsky will leave Peking in the Autumn.

Excuse [+ my] haste. I am going on [+ a] Steamer for Hankow.

Yours very sincerely
C. M. Williams

068 *To Duane, 1874.4.23.*

Shanghai Apl 23d, 1874

Rev. Richd B. Duane, D. D.
My dear Brother

I wrote you March 6th and 19th, and again Apl 7th, enclosing a letter from Dr.

Schereschewsky, giving his views of the Peking Station; and [+ I] trust [+ that] all have <come safely to hand>[reached you safely]. Kindly let me know, as soon as may be, the action of the Forn Come. with regard to the Peking Station, and what disposition shall be made of the Mission property.

Your letters of Feby 12th (in Mr. Kimber's handwriting), 13th, and 17th were forwarded to Shanghai and reached me a week ago.

Mr. Miller and Miss Harr

You have been informed with regard to Mr. Miller in [+ my] letter of Mar 6th and [+ to] Miss Harr Mar 19th. I did not think it well to speak of Mr. Miller's case before he was [had] decided, for I hoped [+ that] it was only a temporary depression which wd pass off [away], and that he wd remain contentedly at his work in Japan. And in fact he determined last Autumn that we wd remain. As soon as he had <fully made up his mind>[decided definitely] to leave, I wrote [+ to] you.

Baptism

The names of the persons baptized are:

Nakajima Katsutoshi (Mr. Miller's teacher)

Imai Masaatsu (formerly Mr. Morris' teacher, but at time of baptism Dr. Laning's teacher)

Yoshikawa Iwao (Pupil in our school)

Tadokoro Mitsugi (")

Tomioka Sakai (")

Taguchi Denkichi for several years my servant in Nagasaki, who came back to me when I ret'd to Japan; and, at time of baptism, Mr. Morris' servant

The man you refer to was not among them. <He turned out very unsatisfactorily>[In the end he disappointed us], and had not been near us for a long time before [prior to the time] the others were baptized. This sad <falling away>[losing of one's faith] of those who promise, and for a time, <do "run well">[do well] both before and after baptism, is one of the most painful of the trials of the faith of Missionaries. These things are the heaviest burdens [+ that] Missionaries have to bear, [+ that] make them <sick at heart>[extremely depressed], and >...> tend to make them lose all faith in man [human beings].

Periodicals

But [Only] one copy of the "Carrier Dove" has been recd in Yedo, and no copy of "Home and Abroad". How are they addressed? They shd. be addressed to me "Yokohama". I shall try to find out whether the fault is in the Post Master of Yokohama or not. Miss Fay tells me [+ that] they have been recd here [in Shanghai] quite regularly. Please accept my thanks for your kind attention to my requests about Church papers and the Communion Plate.

Bishop for China

Your letter telling me that Bishop Hare had asked for a Committee was the first intimation that he or anyone in the U. States had thought of the subject. I had never consulted with anyone till I asked the opinion of the members of the Standing Committee,

Messrs. Nelson and Thomson last October. Thanks for the information which you give in your letter of Feby 17th.

Physician for Wuchang

I am —and my Brethren in Wuchang will be, I am sure— rejoiced to learn that Dr. Bunn will join them next Autumn. Let me know beforehand when he will sail from Yokohama [sic] [San Francisco][?] [+ so] that I may meet him in Yokohama.

Rev. Mr. Ting

[+ Mr. Ting] has applied for an increase of salary, but the precedent set by increasing his salary will be so bad that we all think that it will be better not to grant his request. He is the first of the Native Clergy who speaks only Chinese, and what he may receive will probably be claimed by all who come after. The amount he receives may appear rather small, but we must always keep <in view>[in mind] the ability of the Native Xns to pay the salaries of their own clergy. The sooner they undertake their support, the better for all, both Clergy and laity. But while the Clergy are receiving large salaries —as unfortunately is the case with Messrs. H. Niok, Wong, and Yen— the Native Xns think [+ that] it [+ is] hopeless for them to pay, and do not even make an effort [+ to pay]. Mr. Ting receives $12 pr: mo from the Mission and $4 pr mo from the native Missy Socy, making $16 pr mo in all. This ought to [+ be] as much as a Native Minister shd. receive; and is as much as, or more than, the Native Christians will be able to pay. It is also more than is paid to Native Ministers in other places. Our Mission —having English Speaking Clergy who, for this reason it was thought, ought to get more, as their services wd. command higher salaries outside of the Mission— has paid more than any other Mission in China. In some respects we find that it [such a policy] acts [has acted] very injuriously, and [+ we] shall have to try to prevent a repitition of the mistake in future.

But while this [the foregoing] is all true, I have felt that Mr. Ting's case is somewhat peculiar [unique]. He was formerly paid $18 pr: mo with an allowance for children, making the amount recd about $21 pr mo; and having gotten accustomed to receive [receiving] this sum, he [+ then] found it had to <come down>[be reduced] to $16. When his salary was reduced, he got the impression that it wd. be increased when he was ordained.

<Then too>[Moreover], his family is rather large, and increasing. He has now five children living. Though we felt obliged to decline to accede to his request, we all wish to do something to relieve him of any anxiety for the future. It was suggested that, if he cd be made a member of the "Clergyman's League", it wd be a great relief to his mind, and [+ this action] cd not be >...> [blamed] as a precedent for any claims of higher salaries in future. Some kind friends might be <glad of>[glad to have] the opportunity to aid him in this way. All of the other Native Clergy are members of the League, and get sufficiently large salaries to enable them to pay their own dues. It will give me pleasure to subscribe [contribute] $25 towards a fund to be used for this purpose.

Spirit of Missions for Mr. H. Niok Ng

Mr. Hoong Niok, who reads English, asked how he cd send money for the Spirit of

Misss, as he wd like to have a copy. As all the other Clergy receive copies, I told him [+ that] I thought you wd send him also a copy free.

Yours very sincerely
C. M. Williams

069 ***To Duane, 1874.5.21.***

Yedo May 21st, 1874

Rev: Richd B. Duane, D. D.
My dear Brother

I wrote you Apl 23d. Yours of Ap'l 4th has been recd. The previous one of Mar 5th was forwarded to Shanghai, but did not reach there before I left. I am very glad to learn that the money for the "Jane Bohlen Memorial School" has been sent out.

Treasurer

I am sorry to have to inform you that Mr. Seaman is not our Treasurer. Mr. Hayes wrote [+ to] me —as he did to you— that Mr. S would {wd.} reassume the duties of Treasurer; and I immediately wrote to him [Mr. Seaman], thanking him for his kindness in taking the Treasurership. My letter seemed to <take him very much by surprise>[surprise him greatly], and he replied that Mr. Hayes had not mentioned the subject to him; and that he had so much work that he cd not undertake the duties of Treasurer.

When I met him [Mr. Seaman] afterwards in Shanghai, he said that Mr. Fuller —Mr. Hayes' brother-in-law, who Mr. Nelson wrote [+ to me] as I mentioned in a former [previous] letter, wd. probably take the Treasurership— had so much to do as their bookkeeper that he [Mr. Fuller] cd not consent <to his acting>[to his becoming Acting Treasurer].

He [Mr. Seaman] thought it [+ to be] very strange that Mr. Hayes shd. have written to me without consulting him [Mr. Seaman]. I suppose that Mr. Hayes thought that he [Mr. Seaman] wd. consent, and intended to ask him in Hong Kong, as he [Mr. Hayes] was on his way home —but [+ then he] forgot to do so.

There was no suitable person whom I could ask to act as Treasurer, and so Mr. Thomson is obliged to take the duty till some more suitable person can be found. Mr. Thomson was for several years Treasurer of the Mission, during Bishop Boone's life [lifetime] and after his death. He [Mr. T] will be unable to keep the accounts in the elaborate manner (a regular set of books in "double entry"), but will, I hope, keep them accurately.

They [The account records] will be <sent forward>[forwarded to you] regularly at the end of each half year. They are first to be sent to me for examination. This was always done by Mr. Hayes, and I have from time to time been able to correct some inaccuracies which may have occurred through his want [lack] of familiarity with some little details of the Mission work. Messrs. Olyphant & Co will continue to act as our Bankers as before,

disposing of our Letters of Credit, and issuing others for the use of the several Stations. The Treasurers of the different Stations will send their half-yearly acc'ts in duplicate —one of which will be kept by the Treasurer in Shanghai and the other forwarded to you.

Funds for the Japan Mission

In May last, Dr. Denison asked me if it wd not be better to send the money for the Japan Mission directly here, rather than to Shanghai. After making enquiries in my letter of July 10/73, I told him that there would be a little saved by selling our Bills of Exchange here. It wd. save Mr. Thomson some trouble and unnecessary labour if the money for Japan were sent to me in Yedo. <Shd. it be>[If it should be] determined to send the money here, let me beg that it may be sent punctually and regularly. There is no one here from whom I cd borrow, <shd. we be>[if we should be] short of funds.

Mr. Nelson

Mr. Nelson, whom I met in Kobé on his way home [+ to the United States], told me that Mrs. Nelson wished to return to Shanghai next Autumn. This wd not give him sufficient rest, and I urged him not to come back so soon. I saw [met] the Physician [+ who is] attending our Mission in Shanghai, Dr. Johnson, and he says [said that] Mr. Nelson ought <by all means>[most assuredly] to stay away from Shanghai two summers. He has been troubled with his head, and has not been well for two or three years, and needs a long change and rest. It is doubtful also —from all that I learn— whether Mrs. Nelson's health is sufficiently restored for her to come back with safety so soon. But she likes Shanghai so much better than Virginia that she may be tempted to come back sooner than is prudent. Try and [Please try to] keep them longer than next Autumn.

Mr. Yoong Kiung Ngau (or, as called, Mr.Y. K. Yen)

Mr. Yen's throat has been giving [causing] him trouble for a long time, and last Winter he went to Shanghai to put himself under the treatment of a Physician there. He was much improved, but thought that he would not be able to preach for some [several] months. He asked my opinion [+ as to] whether he shd. try to get employment of some sort to support himself, or remain in the Mission and work at some translations. <Knowing the danger of a Clergyman who takes secular employment may be exposed to giving up>[Knowing that, when a Clergyman takes secular employment, he is exposing himself to the danger of having to give up] his Missionary work altogether, I advised that he continue in the Mission. He is now engaged in translating portions of the Prayer Book into the Shanghai dialect, [+ portions] which have never been done, and [+ he] will revise the whole, preparatory to the publication of a new edition. In a letter just recd, he writes, "I hope that after the end of the Summer, my throat may regain strength to enable me to resume the duties of a preacher". The Physician who attended him told me that, if he wd speak naturally and not strain his voice, there is no reason why he shd have any fear. <Should, however, he>[If, however, he should] continue to be disabled, wd. the Come. wish him to undertake his own support?

Dr. Su [Dr. Lee][?] Voong

Mr. Yen has been urging me to recommend the appointment of Dr. Su [Lee][?]

Voong as a Missy Physician for Shanghai. He [Dr. Su][Dr. Lee][?] was formerly in our Boarding School, and afterwards went to the U. States with Mr. Syle. He graduated at Kenyon [Kenyon College in Ohio], and then studied Theology at the Alexa Semy. The Come. declined to send him, and he then, as I understood, went to the Presbyterians, who promised to send him out. He next studied medicine, and has just graduated in [from] one of the New York Medical Schools. Mr. Yen wrote [+ to him] advising him to apply for employment in the educational Department of the Chinese Goverment, but he replied that he wishes, if possible, to be connected with the Mission. When he applied [+ to us] before, he had a wife who had been divorced in Ningpo [?] by the U. States Consul <on the plea of unfaithfulness of her husband>[on Dr. Voong's plea of his wife's unfaithfulness]. It wd. not have been well for him to bring his wife into the Mission, but that difficulty —Mr. Yen tells me— has been removed by the death of his wife.

The difficulty I have in recommending him is the question of Salary. The high salaries which have been paid [+ to] our Native Clergy have had an injurious effect, and I do not wish to see the evil perpetuated or the mistake repeated. His services wd. be very serviceable [desirable] in connection with the Mission Hospital, for we have now no Foreign Physician to visit it, and it will for the present be used only as a Dispensatory Service by a Chinese Doctor who has picked up a little knowledge of Foreign medicine from being in the Hospital and seeing a little of Foreign practice.

If Dr. Su Voong is willing —for the Master's sake— to deny himself, and accept the [+ same] Salary wh Mr. Yen's brother-in-law receives ($20 pr: mo:), I shd. be glad to see [have] him [Dr. V] join the Mission. He (Mr. Y's brother-in-law) spent a number of years in the U. States and speaks English very well; and cd have gotten a position in some Merchant's office in Shanghai where he wd. have recd from Ts: 50 to Ts: 100 pr month, but he wishes to do Missy work. The Methodist Missionaries set the matter plainly before him, told him [+ that] the Mission <cd only pay him>[could pay him only] $20 pr mo, and that he must decide the matter for [by] himself. He determined [decided] to serve the Mission, and has been working in Suchow —and at the same time studying— for two or three years.

If Dr. Su Voong is willing to do as this young man [+ has done], and accept $20 per month salary, I should be very glad to see [have] him come out and help us. He might be allowed, if he wishes, to practise among the wealthy Chinese —who will not come to our Hospital— a certain number of hours each day, and make [earn] what money he is able to in about a year. He must not expect much from this source, for there are not many Chinese who can afford to pay —who wd employ a Foreign Physician or one who follows the Foreign practice, at least until he has proved himself.

I hardly think [+ that] Dr. Su Voong will accept such terms, but if he shd., I think it wd. be well to have it understood that if the Come. sends him out, he is to serve the Mission, say [for example], for five years; and that if he shd. leave before the end of the time, he must refund outfit and passage money. I especially call attention to this, as I have understood [heard] from Mr. Syle —who has had <a good deal to do>[quite some

experience in dealing] with him [Dr. Su Voong]— that he gets [becomes] easily offended and is rather fickle.

Single Women

Mr. Quinby tells me that you wrote [+ to] him [+ that] I did not want single women. I must have conveyed a wrong impression. If the right sort [+ of women] can be found, I shd. be rejoiced to have their help. I may set the standard too high (I do not want an Angel!) —but I cannot ask for a poor or indifferent missionary. I asked first Dr. Denison, and afterwards Dr. Hare, to come out and see the work, for I do not think [+ that] anyone at home has, or can get from letters, a true, correct idea of the work and its needs. Some Missys see through bright-colored glasses and represent all [everything] "coulour de rose", especially their part of the work. Another looks at the dark side of the picture, sees nothing good in anything, and is always croaking and grumbling. (Do you <think me>[think that I am] one of the croakers?) <Then too>[Moreover], there are many things which no one is willing to write about. If you are to continue on as Secy and Gen'l Agent —which I do most heartily hope— let me suggest that you will come out and see what the work is, and how it is carried out.

Yours most sincerely
C. M. Williams

Confirmations

You will be rejoiced to learn how the work is prospering in Oosaka. Sunday [On the Sunday] before last I confirmed there sixteen persons, among them one woman (my old Servant Denkichi's wife), the first whom I have confirmed in Japan. I hope [+ that] you will have the particulars of the Baptisms previously by Mr. Morris, and the Confirmations. It was a joyful day to me, who has been waiting so many long years for an outpouring of the Holy Spirit and the ingathering of the harvest.

070 *To Duane, 1874.6.3.*

Yedo June 3d, 1874

Rev. Richd B. Duane, D. D.
Secy and Genl Agent
My dear Brother

I wrote you April 23d and May 21st. Yours of March 5th, which was [had been] forwarded to Shanghai, has been received and contents are noted. I am glad to learn that Dr. Bunn is preparing to come out to Wuchang in the Autumn, and I trust [+ that] he may do much good in healing both the bodies and [+ the] souls of many of the poor Chinese.

Mr. Isaac Kinsaku Yokoyama

There is a Japanese at the Virginia Theol Semy (you may possibly know him) who has finished the preparatory course, and is about to begin his Theol studies; and [+ he] writes to know [ask] what am't of Theol. learning will be required before he can be ordained. He says [+ that] if I require all that this Diocese (Virginia?) requires, it will be

too hard for him; and [+ he] asks if I will ordain him if he can pass all the Semy examinations. Of course I shall be satisfied if he can stand [successfully pass] an examination on the Semy course of studies, but the first question is to know whether the Committee will appoint him, and the next, at what salary.

In previous letters I have spoken of the bad effect which has resulted from paying high salaries to our Native Clergy in China, and I do not wish to see it begun here [in Japan also]; so I hope you will <take occasion>[use this matter to act] —when an opportunity offers on one of your visits to the Semy— to <set the matter plainly before him>[explain the matter clearly to him] [+ so] that he may understand from the beginning that he is not to expect a large Salary —at least till the Native Church shall give it. I understand [have heard] that Dr. Su [Lee][?] Voong complains that he was allowed to <go on>[continue] in his studies, and then was not appointed.

I cannot say at present what will be paid here, but he [Mr. Yokoyama] ought not to expect more than will be usually paid to the Native Ministers of other Missions. There has been no person ordained yet in any Mission, and the question of Salaries has all to be settled in future.

Dr. Su [Lee][?] Voong

I suppose [+ that] there is no possibility of his joining the Mission, as Mr. Wong (Choi) writes me that Mr. Yung Wing has left a letter for him [Dr. Su Voong] in Shanghai offering him a position in the educational department with a salary of $200 a month.

Ordination

Last Sunday, Trinity Sunday, will ever be a noted day in our Calendar, as on it [that day] the Rev. Messrs. Blanchet and Cooper were advanced to the order of Priests. There was much to make the Service of peculiar [particular] interest. This is the first ordination which has ever been held in Japan —unless the Roman Catholics may have ordained someone in former times. The service was held in a Budhist 〔Buddhist〕 Temple which our English Brethren have rented for an English [+ language] Service; and three of our Brethren of the Church of England, Messrs. Wright, Shaw, and Piper, joined with Mr. Quinby of our Mission in the ordination. Quite a large congregation was present; among them were twelve Japanese, our Teachers and Scholars. The singing was hearty, and the whole service most thoroughly enjoyed.

I have not time to write more.

Yours most sincerely
C. M. Williams

[P.S.][?] Mr. Newman was to have been ordained at the same time, but [+ he] asked that his ordination might be postponed, thinking that he might be better prepared spiritually at a future time. He has not been very well, and seemed rather depressed in spirit.

I do not know how to reply to your letter of Mar. 5th, marked "Private".

071 ***To Duane, 1874.6.19.***

Yedo June 19th, 1874

Rev. Richd B. Duane, D. D.
My dear Brother

I wrote you June 3d, and since then have recd your letters of April 23d and May 5th.

Appropriations

I am much obliged for the additional appropriation of Ts 600 for Yedo and Oosaka. I shall hope that the finances will so improve that the Come. will be able to give us the money for a dwelling house after awhile. The Come. will, I know, do the best for us [+ that] they can, and we shall try to wait patiently, and make the best arrangement we are able [+ to], till the way is opened for us to build. We are still in a house in Ts'kiji (the Foreign Concession), which is too small for our wants [needs], and for which we have to pay $50 pr: mo. It hurts me very much to be obliged to give such a high rent, but we are confined by the Japanese to the Foreign Concession and have not been able to do better.

I heard lately that the Interpreter of the U. S. Legation wd give up the house he now occupies, so I called on the Secretary of Legation to beg that he would ask the Interpreter to let the house stand in his name, and let us rent it from him. It is only by some such arrangement that we can get out of bounds [the Concession's boundaries]. The Interpreter replies he will do so, and as soon as he can get a suitable house, he will move. So you see, there is some prospect of our getting another house —though we may have to wait some time yet. It is a much larger house than the one we now have, and the rent will be cheaper; but it is not in a good situation [location], nor in the part of the City I shd select if I had my choice. However, I shall be glad to make the exchange, hoping to get a more suitable house after a while.

Death of Bishop Auer [?]

I was very sorry to hear of the death of Bishop Auer [?]. Poor Africa! [Africa should be pitied!] What a sad loss to her [Africa]! Our Mission [in Africa] has been deeply afflicted so long without a Bishop, and then [he was] so soon taken away after he went to them. The hearts of our dear Brethren and Sisters must be deeply saddened. May the Blessed Saviour support them in this <dark hour>[time of grief], and pour into their wounded hearts the oil and >...> of His heavenly consolations. How mysterious the dealings of our Heavenly Father with His children. But Infinite Wisdom guides and governs all. "He doeth all things well." Our prayers for our afflicted Mission in Africa were offered immediately after learning the sad loss. May God soon raise up another Bishop for them.

Rev. Mr. Miller

Possibly I shd have written about Mr. Miller's case sooner, but when a Brother has doubts and difficulties about his duty and comes to me as his Bishop and his Friend for advice, I do not feel that it is quite <the thing>[the proper thing] to report all he says to me before he has made up his mind what course to pursue. I wish all my Clergy to come to me freely as a Friend and Brother, that I may —<as far as it lies in my power>[as

much as I possibly can]— help them out of their difficulties. But I am sure that if the [they] thought that all they told me would be reported to the Come., they wd not come to me and speak freely.

Mr. Miller came to me last summer for advice, and I hoped that it was only a temporary depression of spirit —such as I have known before in other persons which after a while passed away. For a man who has been a long time in active parish work, and who feels able and anxious to be hard at work, to be "laid aside" [not made good use of] —doing but [only] little except the drudgery of learning a hard language, with a feeling that he may never be able to learn to speak with any fluency— must necessarily be depressing. But as the tongue becomes loosened and he sees a good prospect of being useful, his spirits rise, and he continues cheerfully in his work. I thought [+ that] this wd be the case with Mr. Miller, and he determined to take my advice and not act hastily. I also wrote to his former Bishop and Brother-in-law, Bishop Tuttle, asking him to write and cheer up Mr. Miller.

When I thought he was going to Shanghai, I intended to write by the mail after I returned from Shanghai, the same mail which carried the letter to Mrs. Nelson telling of Mrs. Miller's intention, but Mr. Miller changed his mind and determined [decided] to remain and do his work in Oosaka. As he resolved to remain, why shd. I have written that he had thought of leaving? In my letter of Decr 1st, in speaking of Miss Harr, I said, "He might return at the end of seven years or possibly before".

The whole thing has been a grief and sorrow to me in many ways. The fact is [+ that] he ought never to have come out as a Missionary. He seems to me never to have had any true Missy Spirit, no special interest in Missions, or [nor] desire to go as a Missionary. <And then too>[Moreover], he was too old. Few men at his age who had not studied a kindred language, <unless with>[unless they have] a great talent for language —(and everybody's opinion on this point, about their own talent or the talent of their friends, is not to be accepted)— will ever learn to speak with fluency. Our good Brother Quinby —who is very anxious to preach and do good among this people— will, I fear, never be able to do much at speaking. I suspect [think] our young Brethren here can already speak more fluently than he can.

Miss Derby

I hope she may prove [+ to be] a first-rate Missy, and be an instrument in the hand of God to bring many souls to Xst. It wd have been, in my opinion, better to send a single man rather than a Single woman to Shanghai. Should Mr. Thomson's health fail before there is one to take his place, the work would suffer greatly. A single woman cd not take his place and do his work. Let us however hope >...> that Mr. Thomson may long be spared to carry on his work, and also hope [+ that] there may be found a single man as well as single women for Shanghai.

When will a single woman be appointed to take charge of the Bohlen Memorial School for Girls in Wuchang. The sooner the better. It seems to me one is more needed there than in Shanghai. We have our Single Sister there, Miss Fay, but none in Wuchang.

One ought to be now in the field learning the language [+ so] that She may be ready to go to work when the School House is built. I think that neither Mrs. Boone nor Mrs. Hoyt will be able —as I once hoped— to take the supervision of the school.

"This will be subject to approval, <and C>[etc.]"

The "This" refers to the proposition to let Mr. Miller have Mr. Nelson's house free of rent or at half the usual rent if the Forn Congregation found difficulty in raising a sufficient [+ amount] for salary and house rent for Mr. Miller. I have no authority to settle this, and have told Mr. Miller and some of the Laymen of the Congregation that it depends entirely on the decision of the Forn. Come. whether he cd have the house rent-free or at half rates, but that I wd on my own responsibility let him have it till I could get instructions from home. When I left Shanghai, it was not fully settled how much cd be raised. They were trying to raise $2000. This wd. pay all expenses of the Church and leave about $1500. But Mr. Miller will not be able to pay house rent out of this amount. It was still undecided whether or not he wd get the Chaplaincy of the Seaman's Church. If he gets that (about Ts 1000), there will be no difficulty about paying rent for the house. Please let me know whether the Come. consent to his having the house rent-free or at a reduced rent, if [in case] the Congregation cannot <pay sufficient>[pay a sufficient amount] or he does not get the Seaman's Church.

Communion Set

Our Communion Set has arrived and is very handsome. Please return our united hearty thanks to the kind donor. We hope that many of these (now) poor Heathen people may celebrate the Holy Communion of the Body and Blood of Christ their Saviour when this Communion Set shall be used. Privately I will say to you that, like yourself, I shd have preferred that more pieces had been given and [+ that] these [the ones received] had been made a little plainer. However, I do not find fault, and [+ I] am most grateful to the kind donor. May a rich full blessing be given to him or her from the gracious Saviour Who takes notice of the >...> or the cup of cold water given in His name.

I must close or I shall be too late for the mail.

Yours most sincerely
C. M. Williams

[+ P.S.] Give my kindest love to Dr. Denison. No time to read over —[+ please] excuse mistakes.

072 *To Duane, 1874.7.17.*

Yedo July 17th, 1874

P.S. Will the Committee appropriate money to build a house for Dr. Bunn ?

Rev. Richard B. Duane, D. D

My dear Brother

Your letter of May 29th was recd on July 7th, and the contents are noted. My last

[+ letter] was under date June 19th.

House for Mr. Miller

You say nothing of letting Mr. Miller have the house free of rent. The Foreign Congregation —so the [their] Treasurer, Mr. Seward, writes me— will be able to pay Mr. Miller Tls 1000, and possibly Tls 1200, so nothing will be needed from the Mission Treasury. But Mr. Seward asks if I cannot let him have the house rent-free. If Mr. M does not get the Seaman's Chaplaincy, I do not think [+ that] he will be able to pay house rent, at least this year. Next year the Congregation may be able to raise enough for house rent also.

Girls' School House

The Municipal Council have written to Mr. Thomson asking whether or not the Mission will sell this property. Mr. Thomson replied that he had no instructions to sell, but if they would make an offer for it, he wd <lay it before>[ask] me. This they declined to do, but said if a price was named, they would take it into consideration. Even if there is no intention of making use of it as a Girls' School, as long as we can get Tls 1500 for it, it seems to me to be better to <hold on to>[not sell] the property. At least I should advise that it be not sold before the new Bishop comes. Property in Hong Que [?] has risen, and must continue, I shd think, to rise in value.

Accts

I think Mr. Thomson will send on the acc'ts promptly. At last dates, he had begun work on them. Dr. Nelson's son, who has made up the accounts before, will assist him.

Dr. Schereschewsky

Mrs. Schereschewsky writes me that at a meeting of the Missionaries of the American Board in North China, it was resolved to request the Am. Bible Society to appoint Dr. Schereschewsky to undertake the translation of the Bible into the Mongolian language, and she says he will be entirely willing to undertake the work if requested. In that event, she adds, "our plans for the future would seem to station us here in Peking"; and shd the matter be settled in that way, it might affect the decisions of the Foreign Committee with regard to the Peking Station.

Of course, nothing has been decided, but I send you the information.

Miss Lucy Green

Mr. Cooper has frequently spoken to me of Miss Lucy Green of Terry, Hines County, Mississippi, <in very high terms>[praising her highly]; and from what he tells me of her qualifications, I shd think she would make a good Missionary. He says [+ that] she said she wished she had some work like this to look forward to, and he thinks [+ that] she would come if the matter were <brought before her>[proposed to her]. I suggested that he shd <put in writing>[write] the substance of what he said, and he has given me the enclosed [+ letter]. I send it [+ so] that if you think proper and have the opportunity, you may bring the subject before her. Mr. Cooper protests that he has no private interest in suggesting this, and that she is older than he, <and C>[etc.]. This is all true no doubt, but you must not be surprized to learn that he or one of the other single men in Japan —six in

all— had asked her to be a sister. If she is what he represents her to be, I should not grieve much to hear that she had consented to <make him a "happy man">[become his wife]. It is a sort of <foregone conclusion>[a result which is certain to occur] that the Brethren will not be celibates if they can help [avoid] it, so you may be prepared to learn that some one or more of the single women you send out had become "one" [sic][a missionary wife][?].

Letters

I feel obliged to call attention to some of the letters which have been sent home, and [+ I] beg that care may be taken in publishing them. They give <at times>[sometimes] altogether [completely] wrong impressions to people at home, and sometimes <find their way>[happen to be returned and published] out here; and [such letters] make those [people here who are] unfriendly to Missions say that Missionaries deceive those at home, and get money under false pretenses. Now [Indeed] this is of course not true. I am sure no Missionary wd [even] for a moment intentionally deceive or mislead, but they do sometimes convey the most erroneous impressions. Some are enthusiastic, and write most glowing [exuberant] acc'ts. Others generalize rapidly, and by failing to qualify their statements, give the impression that an exceptional case, which they have seen, is the normal condition of things —an everyday occurrence.

A case in point [One example]: Our good Brother here wrote a letter which gave the impression at home that I was [am] living a life of immense [great] self-denial —without comforts of any kind. He had not the slightest intention of giving a false impression, and he did not misrepresent what he saw. But it is thought at home that that is the way I live, and it is altogether wrong. [+ At the time when he saw me] I was simply stopping [staying] in a Japanese inn till I could get a house; and as soon as I secured one —in about 3 weeks or a month— I sat in a chair, slept in a bed, and ate bread and meat, like a Xn [as usual]. I do not wish to <sail under false colours>[to give a false impression of myself], and [+ thus] get [+ the] credit of being a hero or a martyr —when [actually] I am nothing of the [that] kind. I shall be obliged if you will correct the statement [in our Brother's letter].

Lately the "Everyday Life of a Missionary" [in the form of a letter][?] was published in one of the Shanghai papers [newspapers], and Miss Fay writes me, as an "amusing joke", "that the British Consul of Shanghai, Mr. Medhurst, the son of a Missionary, had called on her, and said he was anxious to get an explanation of the letter [which had been] published in the "Evening Courier". The letter, he said, professed to be the everyday life of a Missionary, that it had been <a good deal>[much] discussed, and it was generally thought that Mr. Lang [the Editor][?] had manifactured 〔manufactured〕 the letter in order to gain friends among the Missionaries! —[+ And] that anyone might know that no one could do all the work <laid out>[described] in that letter, and go on with it for months. [+ So] therefore it was only a fancy picture. She [Miss Fay] adds, "does not this show the unreasonableness of the World?" At one time it asks,"What do missionaries do?", and if it happens to get an answer, "Oh, that is a fancy picture". "No one can do all

that. Fancy [I can't imagine] people not believing it!"

It does not seem to me to be an "amusing joke" to have people who live near me say to my face —or worse, behind my back— that what I write is a "fancy picture" manifactured by an Editor. The fact is, without the <least idea>[slightest intention] that she [Miss Fay] wd. mislead anyone, by not being sufficiently cautious in expressing herself or qualifying the expressions used, she does convey a different impression from what she intended. She was doing what she wrote just at that time, but if a diary had been kept and read over just before she wrote, I suspect [+ that] she would have found that she had not been engaged day by day, week after week, for eighteen months, just as she wrote.

It is very unpleasant for me to write about this, for I honour Miss Fay for her long and faithful service in the Mission; and [+ I] only call your attention to the subject in order that you may be on your guard and sometimes draw your pen through a line or qualify an expression. When Bishop Hare was Secretary, he only noticed an extravagant expression after it was in print, and had to correct it by a footnote. After saying that many had escaped from the rebels in Suchow, she [Miss Fay] added [+ that] ten thousand times ten thousand were <put to death>[killed]. Miss Fay has the "pen of a ready writer", and sometimes does not stop to make a calculation of what the numbers amount to. Please do not speak of this to anyone. I do not wish it to be known that I have written about it. She would feel very badly if it should come to her knowledge.

Single Woman

Will Miss Poindexter or Miss Eddy, or both, come out with Dr. Bunn? We have a house in Oosaka very well suited for them. Kindly let me know when Dr. Bunn will sail from S. Francisco. I shall probably be obliged to go to China about the middle or end of September.

With kindest remembrances to Dr. Denison, and with best wishes for yourself,

I am

Yours most Sincerely
C. M. Williams

073 ***To Duane, 1874.8.3.***

Yedo August 3d, 1874

Rev. R. B. Duane, D. D.
My dear Brother

I heard last night that the Mail Steamer would leave this morning, and I have only opportunity to write you a short letter. I wrote you two letters on July 17th (one "private"), and since [+ then] have recd yours of June 10th.

That was a sharp arrow indeed to learn that "the Committee decided not to encourage further applications for appointment to Japan in the present state of the Treasury". But surely something can be done to supply Mr. Miller's place. We must have another man

there, and he ought to be there now. Mr. Morris is the only one who can preach, and I am afraid it will be so for a long time. Mr. Quinby, though warmhearted and desirous of going to work, does not learn to speak. He ought to be preaching now, but he has not attempted even to read a portion of the Service; and it wd. be impossible for him to make a short address intelligibly. He went out in the country here with our young Brethren, and one of them says he [Mr. Quinby] depended on him [the young man] to act as interpreter. If Mr. Morris shd be taken sick, or anything shd happen to him, our work would, I fear, <pretty well come to a standstill>[be almost stopped]. This would be sad in the extreme. Surely the Church will not allow this. I have been thinking over some way to meet the difficulty. If the Come. will only send out a single man —a good one— I will support him for a year from the day of his arrival, i.e., pay the salary of a single man, Ts 600. Next year there will be no panic, I hope. Do try and help me. I must have another man for Oosaka. <You see>[Do understand,] I am only asking now that Mr. Miller's place be supplied. Please do not say to anyone that I have made this offer. I do not wish it to be made public for many reasons. Among them is this: it does harm at home. Bp Hare once said that money had been given to China for the "Jubilee fund", and someone [who heard his remark] thought we had so much money out here that he wd give his to [for] some other purpose.

I enclose the reports recd from China. They came late, and I have not been able to finish mine. I expected the mail wd leave on the 5th, but [+ as it is] leaving today, I cannot get them ready. I send also the accts and Balance Sheets —which I hope you will find <in order>[conforming to the proper procedure]. I have not been able to <go over them>[check them] as carefully as I usually do. Mr. Thomson asks me to call [+ your] attention to the large balance against Mr. Hoyt and say [explain] that "it arises [arose] from his having been delayed in New York, but not credited with salary there". When credits are put on his accts here, his balance will be reduced to about Ts 383.

Mr. Hohing wrote me that he was prepared to pay the Balance against him, but the Treasurer was waiting for the accounts from home to find out the rates [+ of exchange].

Dr. Nelson will be able to account for the Balance against him, and there is an item in the Account which I do not understand: "Nelson in default of payment by <Am. E.>[American Episcopal] Chapel".

Another item I do not recall: "Miss Fay, for female teachers, by Bp Williams order". When in Shanghai, I examined Miss Fay's Boys' School Account, and noticed[?] [+ that] she had included girls' school teachers' salaries of student teachers, and [+ I] found that she had paid out more than she had recd; and as she had not recd as much as had been appropriated for her work by the Come., I authorized the payment of the balance. The item may refer to this.

I have no time to write more.

[+ I] Shall try to send reports and estimates by next mail.

Yours very sincerely
C. M. Williams

LETTER 74

074 ***To Duane, 1874.8.12.***

Yedo Aug: 12th, 1874

Rev. R. B. Duane, D. D.
My dear Brother

I forward by this mail my reports on China and Japan, report to General Convention, petition to the House of Bishops, estimates for 1875, Statistics, and Triennial Tabular View (2) for Dr. Perry, all of which I trust you will receive safely.

The Statistics of the Mission are wanting [lacking] in the report of the Foreign Congregation in Shanghai. If Dr. Nelson can supply them, will you kindly add them [+ to the Report], and also add them to the "Tabular View".

The "Triennial Tabular View" is very defective, but it is the best I could do. When in Shanghai, I gave a blank form of questions to Mr. Thomson to fill up, but it was lost; and when he wrote me about it, it was too late to get another. If Dr. Perry would let me have a Copy six months earlier, it would be better filled. There is one Deacon less in the "Tabular View", as Mr. Stricker neglected to bring <a Letter Dimissory>[an official letter of commendation], and [+ thus] is not canonically [in accordance with Church Canons] resident.

I hope the suggestion to elect two Bishops for China will not startle [surprise] you. I feel confident it will be best for the China Mission. Do [Please] get the Foreign Committee to consider the question. The most strenuous efforts should be made to raise up a large Native Ministry, and the Native Clergy need a Bishop to lead them —to set them to work and <keep them at it>[make sure that they persevere]. A short visit twice a year is not sufficient. A Bishop shd. be close at hand all the time. In Shanghai there are now 3 native Clergy and several young men who were in Miss Fay's School, some of whom wish to study for the Ministry; and in a year or two, probably some of those in Mr. Thomson's School may be prepared to begin a Theological Course. Besides, there are two catechists who might become Ministers of the Gospel. These all need the supervision and helping hand of a Bishop. The Chinese have a tendency to <"run in ruts">[proceed only by the usual way], to go on with the same thing year after year in a mechanical way, without thinking whether there may not be a better way, or [+ without] looking for new work to do; and they need to be encouraged and urged to engage in more extended labours. There is work enough for a Bishop in the Province of Kiang Su [?]. The out-Stations such as Kong Wan and Wuchang ought to be multiplied twenty fold [times], and a new Station should be opened in Suchow. If there were an active "live" Bishop who could get the ear of the Church at home, as Bishop Hare has gotten it, in ten years' time we should see our Shanghai Mission <dotting with stations>[Stations being located in] a good [fairly large] portion of the Province. The same is true of Wuchang. If a Bishop is sent there, supposing always that he is the right man, the work will have new life.

If <but a single>[only one] Bishop is appointed, he will waste much of his time and energies in trying to get and keep two dialects, and will get neither well; or he will give

his time to one Station <to the neglect of>[causing him to neglect] the other. When a Bishop visits a place, he ought to be able to preach to the people, and encourage and build them up and put new life into the parish. There is but [only] one difficulty that I can see: the money for the support of the Bishops. But if they are the right sort of men, the money will be forthcoming. God will provide.

Will you request one of the Bishops kindly to present the petition to the House of Bishops. Bishop Potter as Chairman of the Forn. Committee might consent to do so. When I was elected, he spoke words of deep sympathy and encouragement which have been ever gratefully remembered. If he however shd not be able to present it, possibly Bishop Bedell, who has always shown an interest in my [?] work, might be willing to present it. If there is anything in it which might be considered in any way improper, I shall be glad if you will correct it. And also if my reports on China or Japan are two long, or [+ if] anything [+ that I] said had better be left unsaid, [+ please] draw your pen through it.

Will you kindly telegraph to San Francisco who is elected Bishop of China, and get someone to forward it [+ that news] to me. —If [+ you send it] by this means, I will get the news earlier.

Estimates

I asked Mr. Thomson to make out the estimates for Shanghai, Mr. Boone for Wuchang, and Mr. Höhing for Hankow. Mr. T's are made out very plainly and I enclose it [them] without copying. Mr. B's and Mr. H's were in pencil on a slip of paper, so I have copied them in full. As Dr. Schereschewsky may remain in Peking if asked by the Bible Socy to translate the Bible into Mongolian, I have <set down>[recorded] the estimates for Peking the same as last year. I wrote to ask him for estimates and a report, but as usual, neither have [has] been sent. He <is incorrigible>[often ignores requests].

Mr. Thomson, now Treasurer, in sending the accounts, asks me to "beg them to send money to Japan <direct, as it complicates my accounts">[directly, as when sent by other routes, it complicates my accounts"]. As I suppose the Jurisdictions will be divided, I have made the Estimates out separately. I have tried to make them as low as possible —though I suspect you would not object to their being a little higher, as you have written to one of our single men encouraging him to put himself in a position to demand Tls 1000 instead of Tls 600. You must not be surprised if he and others should follow your advice before another year has passed!

I <set down>[recorded] the salary of the Single Women at Tls 450 with a <mark of interrogation>[question mark]. Tls 450 was the salary of single women fixed by Bishop Boone when the other salaries were settled [decided], but Miss Fay's salary was raised by the Forn. Come. 25 pr.c't several years ago on the recommendation, I believe, of Mr. Hayes. I do not know the <grounds on>[reason for] which they [the Foreign Committee] increased her salary, whether [+ it was] as a testimony to her long and faithful service or whether they thought Tls: 450 was insufficient.

The salary of the Bishop of China is left blank, as [+ are] also Contingent fund and

Travelling expenses. If two Bishops are appointed, there will not be much expense for travelling.

The amount asked for day schools in Shanghai is larger than last year. One or two that [students who] were supported last year by private means are no longer so maintained. Miss Fay's 4 boys' schools are only 2 schools, but she has 2 student teachers for each.

Your letters of June 10th [?] and July 1st have been received. I wrote you two letters July 17 and one Aug 3d, sending [enclosing] accts, <and C>[etc.]. It will not be necessary to take any steps with regard to Mission property in Peking at present. If Dr. Schereschewsky is requested to undertake the translation of the Bible into Mongolian, of which I wrote you in my letter of July 17th, he will not need the house.

Scattering Missionaries

I agree with you to a certain extent that it is not well to scatter the members of a Mission too much. It is certainly not wise to send one Missionary <way off>[far away] by himself, as [+ in the case of] Dr. S. in Peking. But you will remember that Dr. S. says Bishop Boone sent him there not to found a Mission but to do a definite work: translate the Bible. But it does not seem the best plan to have too many Missionaries in the same place. Three, or at the most four, men are all that shd. be stationed at one city. From that as a centre, let them radiate to cities and towns nearby, having the same dialect, so that in cases of emergency they can assist one another. My own opinion is (and if I had had myself alone to consult, I should have acted on it) that it would have been better for our Mission to have kept to the Province of Kiang Su [?], occupying Suchow rather than go [going] to Wuchang. The Missionaries wd then have spoken the same dialect, and a Missy from Shanghai sent [could have been sent] to Suchow, and vice versa when necessary. Now we must have two distinct centres.

In Japan there is virtually but [only] one dialect, though there are dialectic differences, and a Missionary of Oosaka can be understood anywhere. After we have three men in Oosaka, I think we should then by all means send, say [for example], two men to Kyooto —that is, if it is opened. I hope [+ that] the Come. will reconsider their determination and send a man out at once for Oosaka, and that the Church will give the means to send out two for Kyooto. Do [Please] think over the subject again, and I am sure you will not vote against sending men to Kyooto.

I had not heard, and am sorry to learn through you, of the death of Mr. John Bohlen. Our Missions feel the loss of such good friends. May God raise up others.

We all need to pray, one for the other. I do not know how much you need our prayers, but I know that we Miss's need your prayers as much or more than any people in the world.

Yours most sincerely
C. M. Williams

075 ***To Duane, 1874.8.20.***

Yedo Aug. 20th, 1874

Rev. R. B. Duane, D. D.
My dear Brother

Mr. Schereschewsky's blank [report form] which you [+ had] sent him came to hand this morning and I forward it [+ herewith]. I suspect [suppose] the Baptisms, 30 adults and 12 infant[+ s], reported now are those reported the year previous —though I have no reason for thinking so, except that the numbers, <correspond nearly with the numbers>[are the same at those] of last year, viz., 30 adults and 12 children. Last year there were 43, thirty of whom were adults —as in your report. In letters received, no mention has been made of any baptisms, which I shd have expected if so large a number had been baptized. Mrs. Schereschewsky has written on the blank page with regard to her school, <and C>[etc.]; and asks me —if it is sent forward— to copy it on another sheet. She <was under the impression>[had thought] that I had other blanks like the enclosed [+ one] on which I wd. copy Mr. Schereschewsky's report.

I wrote you on Aug: 12th and sent, by [+ the] same mail, my reports on China and Japan, a report to Gen'l Convention, [+ a] petition to [+ the] House of Bishops, estimates for 1875, Statistics, and Tabular view (2) for Dr. Perry. Kindly add to the Statistics what may be wanting [lacking] in the Peking Station.

Since I wrote, I have received nothing farther [further] from you.

The Committee appropriated Tl's 2000 for Dwelling House in Oosaka, and when in Shanghai I learned from Mr. Seaman that the Treasury was well supplied with funds; so on my return to Oosaka, I told Mr. Morris that he cd. draw [+ on those funds] —Mr. Hayes having previously sent a Letter of Credit for that purpose. Mr. Thomson has just written me that the <heavy drafts>[large withdrawals] have exhausted [nearly emptied] the Treasury. I hope I have not deranged the plans made by the Treasurer. I thought the money had been sent for the Dwelling House and that it was lying idle at Olyphant & Co. There may be some mistake about the state of the Treasury on the part of Mr. Thomson, but I thought it best to tell you of it at once.

Excuse this —no time to write more. Would you like the accounts of the several stations forwarded to you?

Yours very sincerely
C. M. Williams

076 ***To Duane, 1874.9.7.***

Yedo Septr. 7th, 1874

Rev. R. B. Duane, D. D.
My dear Brother

The Rev. Mr. Newman astonished us at table a few days ago by making the announcement that he had <made up his mind>[decided] to go home to be married. He

had not spoken to any one of us on the subject, and we were all greatly surprized.

It seems that he has long been thinking of getting married, and has tried to get a lady to come out to him, but has failed; and as "the Mountain will not come to Mahomet [Mohammed], Mahomet [Mohammed] must go to the Mountain". He says that he cannot stand [bear] living alone in Japan, that it is dangerous to his health, that the temptations are great and endanger his safety, that he is unfitted for his work, and that as he cannot get the lady to come to him —which he wd prefer— nothing remains for him but [except] to go home, and get married at once.

He asked me to give him permission to go, and said he wd. go directly to New York and lay his case before the Committee, and ask that they wd. give him a few months to get married in, and then send him back to Japan. He feels confident that he can present his case in such a manner to the Committee that they will see the peculiarity of his case and the necessity of his return home, and will grant his request.

The rules do not seem to give me authority to grant such a request. According to my interpretation of the rule, the Bishop —if in his judgement, it is proper that a Missionary shd return home— gives a recommendation, which is sent home; and the Committee —if they approve— give the permission. I think this is the proper —decidedly the better— course [+ of action]. The case of sickness is provided for by a certificate from a Physician; and there are very few other cases (I do not now think of any) in which it wd. not be better to write and get permission from the Committee. <If there were no other reason,>[This course wd. be better, even if there were no other reason than that] it wd. prevent a Missionary from taking a step hastily, which he might regret ever afterwards.

If Missionaries think that by applying to the Bishop they can get permission to go home, they may ask him for permission for some cause wh: he does not deem sufficient; and when he refuses —as he must— there will surely be hard, bitter feelings, and possibly he [the Bishop] may be told, as has been the case, that all the responsibility of the consequences will rest on him. I am sure that some [Missionaries] will think they ought to go for reasons wh: will appear insufficient to me. For instance, a Missionary thinks [+ that] he shd. have permission to return home if he shd receive a telegram saying [+ that] his mother was [is] ill. I think very differently. The probability is that by the time he could reach home, his mother would be well, or better [getting better], or dead; and that it is not right to make the Committee bear such an expense. Such questions as the possibility or probability of one's not seeing his mother or other relatives shd. be considered before a Missionary comes out. This is part of the "cost" wh: each one must "count" [take into account] before he or she becomes a Missionary. If such reasons are admitted as valid, it might break up the work, and put the Committee to an expense which they will be unable to meet.

The rule, as I interpret it, is a very good one. But two of my Brethren here insist that the true interpretation is that the Bishop has the authority to give permission to a Missionary to return. As I do not wish to keep anyone from any privilege which the Committee are willing to grant, I must ask you to tell me what is the true interpretation of

the rule. If it is decided that it [the authority] rests with the Bishop to give permission to return, I would beg you to say for what reasons he shd. grant permission. As my judgements in such matters may be severe, I wd. suggest that the Standing Committee be associated with the Bishop [+ so] that all may have the fairest chance. I am considered by some [+ persons to be] rather "hard" and "close", especially when the appropriation of money is concerned.

To return to Mr. Newman: when he asked for permission to return, I was unable to grant it, and urged him to write and lay his case before the Committee and get permission from them. <There are,>[However, there are,] in his mind, difficulties in the way of such a course, of such a nature that he did not seem willing to follow it. I laid before him the difficulties of his going home without previously obtaining the consent of the Come., and the benefits of following this course [+ which I had suggested]; and [+ I] advised him, as strongly as I could, to make up his mind to remain quietly at his work till he could get permission from home [the Committee].

He has been depressed in spirits for a long time, [+ he] looks badly, and his stomach has been in such a condition that I advised him some time ago to consult a Physician. After I declined to give him permission to return, he seemed more depressed than ever; and thinking that it might be, as he feared, that the state of his health necessitated his return home, I told him that the rules make provision for the return on account of health, and that if the Physician thought it necessary and <gave a sick certificate>[issued a certificate of sickness], I could act on that. He said he did not wish to go home on the plea of ill health, but he believed that a Physician wd give [+ him] a certificate.

A few days afterwards he called on Dr. Purcell, Staff Surgeon of H. B. M's. A. [?], who gave him a certificate (which he will hand [+ to] you), saying that he [the physician] "does not think there is a reasonable hope of his [Mr. Newman's] recovering his health in this country", and "recommends his return to America for change of air and scene".

I still wish he could be content to remain at his post till he cd write home and lay his case before the Come., but he thinks it best to go at once. I am sorry enough about the whole matter, but as the Physician has given the sick certificate, nothing else is left but [other than] to let him go. He will explain the whole matter to you, and it will not be necessary for me to say more.

Whether he returns to Japan or not will depend on two questions, whether he can persuade the lady to come back with him and whether the Committee will be willing to send him back or not. It is a serious question: for in deciding this, it will be settling [setting] a precedent for other cases. I would suggest that, if the Come. propose to send him back, that he shd. be examined by a Physician competent to give an opinion and one who wd. make it a matter of consulting. The Doctors are not all competent to give an opinion, or [nor] honest in doing so. But you know the case of Mr. Miller of Nashotah and do not need the caution. Mr. Newman looks badly and I sometimes fear that his lungs may not be strong. I do not know whether a cough, [+ which] he sometimes has, proceeds from his lungs or stomach. It wd. be a good rule to have those who apply for

appointment to go on to New York where they could be examined by competent authority, and you cd become somewhat acquainted with them.

The question whether or not a single man should be allowed to go home to get married shd be settled definitely —apart from the case of Mr. Newman. There are two more here who are looking forward to the probability of their getting married, and would like to know whether they will be permitted to go home for that purpose. I have thought that, if a man wd come out single, that at the end of three years, after he had learned the language, if he wishes, he shd be allowed to return home for a wife —if he could not get one to come out to him. One of the Brethren, interested in {in} the question, thinks it would be well not to fix any time [any length of time] —but, say [for example], till the Missy can preach in Japanese. But "preach" is rather an indefinite word and needs some qualification. There are many kinds of preaching, and [+ there is] much "preaching", so-called by Missionaries, which is not understood by natives.

Sep 9th Mr. Newman leaves us today. I wished him to go via Panama, by which there wd. be a saving of $75, but he says there are "some reasons" why he wishes to go overland; and [+ he] claims the right to go by this route, as he was sent out this way. I did not feel disposed to insist upon his going via Panama —though I think, under the circumstances, he ought to have consented, as he wishes to go to New York [+ in either case], and the time [+ via Panama] will [would] be only three weeks longer. I have given him $375 Mexican —which he will render you an account of.

No time to say more.

Yours very sincerely
C. M. Williams

077 ***To Duane, 1874.9.29.***

Yedo Sep 29th, 1874

Rev. R. B. Duane, D. D.
My dear Brother

Yours of July 23d has been received. I wrote you Septr. 7th and Aug 23d.

Mr. Newman

It will be well to be careful about sending out Mr. Newman again. He seems to be subject to states of depression —<the "blues">[sad feelings] or <stubborn fits>[periods when he is uncooperative], I cannot quite <make out which>[conclude which of the two]— when he <takes it into his head>[suddenly decides] to do or not do something, and then no one can <do anything with him>[persuade him by reasoning]. When he takes [has] one of these fits, he will listen, it seems, neither to reason or to entreaty or [+ to] anything else. I understand [have heard] that, at the Nashotah Semy, he wd, now and then, take it into his head not to study his lessons, and give no other reason than that he "did not want to"; and [+ he] wd go to the class and "miss right along" [perform poorly] till the fit passed off. He had one of these fits of depression when he first landed in

Yokohama, which I attributed to homesickness —but wh: I now think was a fit of the "blues" or a stubborn fit. He has been troubled in this way very much <of late>[recently], and they [these fits] have been long continued. I have my doubts whether it will be well for him to come out again. There is no guarantee that in six months after he comes out he will not determine to go back home; and if he gets that notion [idea] in his head, there will be <no keeping>[no way to keep] him here. If money is not given him to go, he will mope and do nothing till he is allowed to go. Should he [If he should] lose his wife after he comes out, I fear that he will give up and go back again.

The more I hear of him and think of his case, the more do I doubt the propriety of his coming out again. I feel something like St. Paul did about taking Mark with him on his Second Missy Journey [Acts 15.38]: "Paul thought not good to take him with them, who [+ had] departed [withdrawn] from them in Pamphilia [Pamphylia], <and C>[etc.]" But if Barnabas —some "Son of Consolation"— takes pity on Newman, and wishes to send him back, I promise there shall be no "contention so sharp, <and C>[etc.]"

Alterations in Church of our Saviour

Mr. Thomson writes me that the Foreign Congregation desire to make some alterations in the Church, and wish authority from me to do so. I have written that it will be necessary to get permission from the Committee. Mr. Thomson does not like the proposed changes.

Mr. Wong says changes are needed to give greater accommodation for the Foreign Congregation. But the changes now proposed wh: are for the purpose of getting the Choir in stalls near the altar rail, in imitation of the English Church in Shanghai, will not do much towards increasing the sitting [seating] —which is a thing really needed for the Chinese Congregation. It will probably be better to wait till the new Bishop <gets out>[arrives] before the changes are made and then enlarge the Church.

Mrs. Höhing

It wd. be necessary to make several changes before Mrs. Höhing could take charge of the girls' school. Either Mr. Hoyt or Mr. Boone wd have to move over to Hankow to take Mr. Höhing's place, and I think neither of them wd. like the change. Again [Also] it is doubtful whether Mrs. Höhing wd work harmoniously with either Mr. Hoyt or Mr. Boone —while they work very pleasantly together. Another doubt is whether Mrs. Höhing's health will allow her to take charge of the School. She seems quite delicate. She has suffered a good deal during the past summer, and at last became so ill that it was necessary for her to leave Hankow. She is now in Shanghai —still quite sick— [+ and] I am hardly prepared to recommend that she shd take charge.

Dr. Nelson

Do not let Dr. Nelson work too hard while at home. He needs rest. He has had a trouble of the head for two or three years, and ought to have rest and quiet. His Physician says he ought to stay away from Shanghai two summers.

Yours very sincerely

LETTER 78

C. M. Williams

078 ***To Duane, 1874.11.4.***

Yedo Novr. 4th, 1874

Rev. Richd. B. Duane, D. D.
My dear Brother

I wrote you on Sep 29th. Yours of Aug 25th, Sep: 15th, and 24th have been received.

House for Dr. Bunn

It did not seem advisable to me to give Dr. Bunn a suit [suite] of rooms in the Girls' School House, and I could not give my approval. In the plan, the School House was to be enlarged so that Dr. Bunn should have six rooms in it, and not as in your extract from Mr. Hoyt's letter: "a house for the Physician will be attached". There were many objections to the plan, which I mentioned to our Brethren in Wuchang, but which, I suppose, will be unnecessary to state now. The "Sister" [nun] to take charge of the School has not come yet, and Dr. Bunn can occupy her rooms for the present till she comes, or till a house can be built for him.

I suppose the Brethren in Wuchang have informed you of the loss of a portion of the "Memorial School funds" by the drowning (as supposed) of the Contractor of the School House while crossing the river. Money had been advanced to him to purchase material for the house, and the money was on his person when he was drowned. It was thought when Mr. Boone wrote that the loss wd. be over Tls 100. I wrote suggesting a plan by which a portion might possibly be secured.

Letters

My notice of these was not with any thought of finding fault with you in any way, but only to put you on your guard. It wd. probably have been better for me not to have written about the matter.

Dr. Laning

Will [Dr. Laning will] meet Dr. Bunn at Kobe. You said Yokohama, but I suppose you meant Kobe. The Steamer for Shanghai stops at Kobe from 24 to 48 hrs. It costs about $30 to go from Kobe to Yokohama and return. When Dr. Laning and Mr. Blanchet came out, they had tickets to Shanghai. Does it not cost more to Shanghai than to Yokohama or Kobe? If it does not cost more, it wd be well to take all the tickets to Shanghai. Some one [+ of us] who has to go over [+ to Shanghai from Japan] might make use of them. But if it costs more, as I suspect, it will be better to save the additional expense.

Allowance for Mr. Quinby's children

I am under the impression that I called attention to this last year, though I cannot find it referred to in any of my letters. It may have been in my letter of Aug 16/73, of which I have not a file copy.

Estimates for Shanghai Station

I asked Dr. Nelson to furnish me with the estimates last year, but he failed to do so, and I was obliged to make them up as well as I could in Oosaka from the accounts and estimates of the previous year. In some points they may not have been correct. I shall explain as many of the differences to which you refer as well as I can, and shall send the list to Mr. Thomson [+ so] that he may give further explanations.

1 Dr. Nelson was allowed by the Com'e Tls 850 for himself and children, and received from the Forn. Congregation Tls 600, but as Mr. Miller is the pastor of the Foreigners, Dr. Nelson will get nothing from that source —that is, if Mr. Miller continues there— and therefore his salary is <set down>[recorded] by Mr. Thomson at Tls 1200 for himself and four children, the regular salary of a married Missionary. It may be that he is only entitled to an allowance for 3 children. His daughter, Mary, may be over the age allowed for.

2 Mr. Thomson received an allowance for three children last year (see accts rendered), and it shd have been so set down in the estimates. I feel sure that there is no mistake in the estimates for 75 [1875], and that he will be entitled to an allowance for 4 children next year. I cannot give [inform] you the exact ages, but he was married in August 1865 and now has 5 children. The oldest is about 8 yrs and the youngest about 1 yr. old.

3 Dzung [?] had been a Catechist of the <Church Missy Society>[CMS] for a number of years, and having had some disagreement with the [a] Missionary of that Soc'y, was —at the request of the Missionary himself— taken into the employ of our Mission this year. An allowance is asked for him next year, but of course if the Come. object to his being employed, no allowance will be made. Mr. Thomson speaks well of him, and finds [rates] him useful in his [Mr. Thomson's] work.

4 The Wusung out-station was opened this year, and an assistant is needed there. It will be a mistake to refuse to make an allowance for Chinese catechists or assistants at these out-stations. Mr. Thomson also employs one to assist him at the West Gate.

5 The Kong Wan and Tis Ka-pang [?] expenses have been somewhat reduced, and new out-stations have been opened at Wusung and Yung Ziang Kong. I suppose Mr. Thomson thought he was making accurate estimates of the amounts required for these places, but I suspect [think] he has made them too low. In the accounts ending June 30/74 appears the item "Expenses of Kong Wan, Wusung, and smaller out-stations: Tls 102.81". But it may be that the expenses will not be so heavy next year.

6 The pension for Hae-Zye's [?] children has ceased, as they have been taken into our schools. Why the pension for the old woman Nie[?][Nis][?] was not <set down>[included] in the estimates, I do not know.

7 In the account for Dec. 72, from which I made the estimates for 74, there appears "Postage 1 yr Tls 10", and again Poterage [?] and Postage Tls 12.64". The first item Tls 10 was charged by Messrs Olyphant. It is the custom with the merchants in Shanghai to charge a certain sum in accts for postage without carefully keeping acc't of the amount

actually expended. The last item Tls 12.64 was charged by Dr. Nelson, I believe, for amounts expended by him. Seeing these two items, I set down in estimates for 74, Tls 20. Why Mr. Thomson did not add something for this purpose, I cannot say. In acc't June 74 you will find "postages 1 yr to date Tls 10". I see that Mr. Thomson had included, with other items, "postage" under No.15.

8 Tls 200 was charged in estimates for 73, and this was followed in 74. Mr. Thomson has probably charged correctly for Teachers [language teachers] for himself and Miss Fay next year. If either or both shd not wish to use a Teacher the whole time, or if they shd. get less expensive teachers, the amount wd. be less.

9 For 74 [1874] Mr. Thomson asked for Tls 400 and Miss Fay [+ Tls] 650 for their Boarding Schools. Mr. Thomson wishes to increase the number of pupils in his school and asks for Tls 600 next year. Miss Fay asks for Tls 600.

10 We have been trying to reduce the expenses of the day schools, and quite an improvement has been made this year. In many —possibly all— of the schools, no books (except Xn), [+ nor] pens, paper, and ink are given as formerly; and in some cases the pupils pay a portion of the Teachers' Salaries. Miss Fay asked for an allowance for a Bible Reader in 74, but she did not succeed in securing the services of a suitable one, and this item is not set down [included] in the estimates for 75. Mr. Thomson's estimate for next year may be correct, though I see in the acct June 74 "Day Schools Tls 270.34".

11 This should be, I think, "Teacher for Student Teachers". Miss Fay asked that an allowance might be made for this purpose. There are 5 young men —formerly boys in her boarding school— who are now teaching and studying. Some of them are expecting to enter the Ministry, and it is well to give them a good Chinese education first.

12 Probably Mr. Thomson's estimate is correct or nearly so, for I see that in acc't for June 73 (I have not <by me>[at hand] the acct for Dec. 73), the taxes amount to Tls 60; and supposing taxes for the half year ending Dec 73 wd be the same, the taxes for the whole year wd be Tls 120. The "taxes" in estimates for 74 are too high. They have been <set down>[recorded] in all the estimates since 69 at the same amount, and have evidently been copied year after year without an examination of the yearly accounts. In 69 the estimates were made up carefully from previous accounts, as will be seen by the fact that these [?] amounts are <set down>[recorded]; viz., Repairs 201.49, Medical expenses 301.42, Insurance 190.28. For that year the "Taxes" are set down at 189.98, and 190 Tls have been set down every year since [+ then]. But this is much too high, as I find by actual examination of the accts rendered.

These were expended for Taxes: in 69, Tls 100.79; in 70 [+ Tls] 80.90; in 71, Tls 57.22 (for [+ the] half-year ending Dec 71 I have not the acct ending June 71); in 72, Tls 91.29; and in 73 Tls 60.38 (for the half-year ending June 30 [?] /73). Taxes for the half-year [+ ending] June 74 are Tls 100.33. I am sorry [+ that] more care has not been exercised in making out this estimate.

13 When estimates for 74 were sent on, I said, "The Repairs are <set down> [recorded] at Tls 300, but it is impossible to say what they will amount to". They were

over Tls 1000 last year, <and C>[etc.]. For 75 the "Repairs" may be more or may be less than Tls 200. I suspect they will be more.

14 The "Medical Expenses" for 72 were Tls 327.58, but as Mr. Nelson's family wd be absent in 74, I estimated that Tls 200 wd. be sufficient. I suppose I underestimated it, as I find that for the half-year ending June 73, "Medical expenses" were Tls 134.16. Medical exps for half year ending June 74 are Tls 226.30.

This is one of the uncertain items which depends on the amount of sickness among the Missionaries. The Physician charges so much by the year for each family (Tls 50, I think); but the medicines which are expensive in Shanghai run up the amount very high. I wish some reform cd be made in this matter. Formerly when there were no Drug Stores and the Physician furnished the medicines, it was much less expensive. But now the Doctor gives a prescription and the Druggist charges enormously high for filling it. If Dr. Nelson returns with his family in 75, the Medical expenses will be over Tls 200, I suspect.

Possibly, if the Missionaries wd ask the Physician to give the prescription in English and get the medicines themselves, a reduction might be made.

15 The estimate for this [?] in 73 was Tls 88 and the amount paid in 72 was $9.35, so I put the estimate at 80 Tls for 74. For the half-year ending June 74, "City Church" [?] is Tls 47.25. The estimate Mr. Thomson has set down under No.15 is, I suspect, too low.

16 In estimates for 74, "Printing" is set down under the head [heading] of "general expenses" at Tls 100. The accts show that there were expended in 72 for this item Tls 73. As Mr. Thomson included "Printing" in the Shanghai estimates, it was not put in "general expenses" of 75. This "Printing" <has nothing to do with>[does not refer to that of the] Tract Socy and Bible Socy. All Bibles and Tracts are paid for by funds of these Societies. This [+ item] is for Prayer Books, Catechisms, <and C>[etc.] —for wh:, of course, these societies will not pay. Tls 150 may be more than is required, though it is one of those things which vary every year. In the half-yearly acc't ending June 74 it is Tls 127.48.

This ends the list. I am not positively sure that I have given you the correct explanation in every case; and [+ I] do not know whether I have made the explanations clear or satisfactory to you, though I have <taken some pains>[made sincere efforts], and lost some time in trying to do so. I shall send the list to Mr. Thomson. He may be able to give satisfactory reasons for the estimates he has made, and correct those wh may need correction.

It is impossible to set down in the estimates the exact amount which will be needed for each separate item. Many things, [+ such] as Medical expenses, Repairs, Travelling, Printing, and some others vary every year —and sometimes the variation is considerable. All that we can do is to approximate as well as we can, the amount that will probably be required. Some things go above the estimates and some below, and the excess in one case supplies the deficiency in another.

Mr. B's [Blanchet's] and Mr. H's [Hohing's] estimates

Our Brethren did not suppose that the estimates they sent me wd be forwarded to the Committee. They were only sent to me for my guidance, expecting that I would copy them off. There was no occasion [need] for my sending them, as they were copied.

Funds in the Treasury

At Shanghai [+ funds] were ample, but Mr. Seaman of Olyphant & Co. did not tell Mr. Thomson of an unused Letter of Credit in his [Mr. Seaman's] hands.

Funds for Japan

I cannot say whether it will be better to send the L/C's [Letters of Credit] to me to be sold in Yokohama or to Mr. Morris to be sold in Kobe. I expect to go to Yokohama in a few days, and will then make the necessary inquiries.

Missionaries

We hope to welcome our new Missionaries at Yokohama next week.

Mr. Newman

Dr. Nelson writes me that Mr. N showed symptoms of aberration [abnormality] of mind while at Washington and Lee University. He will be able to tell you the circumstances. This may account for his [Mr. Newman's] great depression of spirits while here.

With kindest regards to Dr. Denison and best wishes for yourself, I am

Yours very sincerely
C. M. Williams

[+ P.S.] I enclose [+ a] statement of "Wuchang Chapel" acct and "Jane Bohlen School" acct, just recd from Mr. Boone. It shows that the amt of the loss by the drowning of "Shu", the Contractor, is 184 [?] Wuchang taels, less bricks, stone, <and C>[etc.], bought before his death, say [estimated at] about Tls 15. You will see that he [Mr. Boone] hopes the Come. will return the Tls 200 spent for [+ a] lot for the Jane Bohlen Memorial School and Doctor's house, which sum belongs "by right to the Chapel fund for the new Advent [?]". The Brethren there hope also that money for the Doctor's house will soon be sent. The Doctor will be crowded in the Sister's rooms only there. You may think that we bear a strong family likeness to the >...> daughters crying always give, give.

079 ***To Duane, 1874.11.14.***

Steamer "Nevada"
Novr. 14th, 1874

Rev. Richd B. Duane, D. D.
My dear Brother

Yours of Oct 8th has been recd.

I write a short note to let you know that Dr. and Mrs. Bunn, Mrs. Hoyt, and Miss Eddy and the 4 children arrived safely in Yokohama after a rough but quick passage of 20

days. They spent four days, from 9th to 13th, in Yokohama waiting for the Steamer, and are now on board going to their stations.

<I have not found it practicable>[It does not seem convenient for me] to visit China during the Autumn; and as it is probable that there is [will be] another Bishop of China, it will hardly be <in place>[appropriate] for me to go now. There was nothing very special which called me there. The new Bishop will, I suppose, come out soon.

I am glad Miss Derby did not get off before your letter reached her. It is much better that she should stay than to come out and then return. <This makes the third>[She is the third prospective Missionary] in this year who has turned back. I am on my way to Oosaka to visit the Mission there.

In haste,

Yours very sincerely
C. M. Williams

080 *To Duane, 1874.12.26.*

Yedo Dec 26th, 1874

Rev. R. B. Duane, D. D.
My dear Brother

Your letter of Oct 22nd was recd Nov 30th in Oosaka, and yours of Novr. 5th on the 10th Decr. My last was dated Nov 4th.

I sympathize with you most heartily in your grief over [caused by] the results of the Meeting of the Genl. Conv. as far as Forn Misss. are <concerned. No Bishop> [concerned: to wit, no Bishop] even proposed for Africa, but [only] one Jurisdiction formed in China and the election of the Bishop postponed [+ until] so late in the session that —after Mr. Orrick had declined [+ his election]— there was no time to elect another. It is all sad enough, and it will be worse still if there can be no Bishop elected before 1877, [+ the year of the next General Convention]. I shall hope, however, till I learn definitely to the contrary, that one will be appointed before very long. The Missions in China will suffer great loss if there can be no Bishop sent out for 3 years. Under whose jurisdiction will it be in the interim?

Visit to Oosaka

I have lately returned from a visit to Oosaka. Our Brethren there are <hard at work>[working diligently]. Mr. Quinby has taken the management of the School, and it is in a flourishing condition. There are seventy-eight Scholars [students], 27 of whom are boarders. Mr. Morris and Dr. Laning also teach an hour a day. For the present, Miss Eddy will teach in the boys' school. It is hoped that after a while she will be able to gather [+ students for] a girls' school. There are already 3 or 4 little ones who go to Mrs. Quinby and her daughter, and we trust the numbers will increase.

Mr. Morris has opened a preaching chapel in the Foreign Concession where he preaches every day. He makes his study there, and so [+ he] can be found at all hours of

the day by those seeking for instruction. We greatly need another man at Oosaka, so that Mr. Morris could be free from the school, and be able to give his entire time to preaching and the instruction of Candidates for Baptism, and [+ also] be able to visit other places in the neighborhood.

Dr. Laning sees patients at his dispensary every forenoon, and teaches an hour in the afternoon at the school. He has had two applications [offers] to go to other places to take charge of Hospitals begun by native Physicians.

During my visit seven persons were confirmed, a parish was formed, and [+ a] vestry elected. They [All of these people] were urged to go to work earnestly for Christ and try to bring others to the services and sunday school, to get access to private houses for the Missionaries to visit, and [+ to] <look after>[take care of] the sick members of the congregation. I hope [+ that] we shall soon see good results from their efforts. Two of them <went to work>[took action] immediately and got an invitation for me to preach in a private house Sunday afternoon. There were not more than a dozen present, but they were mostly well educated men —one the Chief Judge of Oosaka— and seemed desirous of learning. Mr. Morris will get frequent opportunities, I hope, of preaching from house to house.

Yedo house

We have moved into our own house, within the limits in wh: Foreigners are allowed to reside, where we have much larger accommodations, and have many more persons coming to our services. We have 6 rooms for our own use, a Chapel 36 × 18 [+ feet][11 × 5.5 meters], a dormitory for 13 boys, and <sufficient room, when fitted up,>[sufficient space, when properly equipped,] for a large school room and dormitory for about 40 or 50 boys.

As the Govern't will not allow Forns to purchase —except from the Govnt within the Concession— I was obliged to buy the house in the name of a Japanese; and therefore the title is not perfectly safe, though I hope there will be no trouble about it. We needed very much a suitable place for a chapel and school, and I preferred to <run some risk>[take a chance] rather than lose our time. We were doing <next to nothing>[practically nothing] in the other house <for want of>[due to lack of] rooms for boarders and a Chapel; and just before we moved away, [+ we] were given the alternative by the owner either to purchase the house or leave.

I had no authority or money from the Committee to buy a house, but fortunately [+ I] had a little of my own [+ money] with which I purchased [+ it]; and [+ I] propose to charge [+ the Mission] the same rent for this house that we paid for the other house, till the outlay has been returned. The [+ newly purchased] house is not in the part of the city in which we wish to make a permanent residence, but we cannot get <out of bounds>[outside the Concession] at present. There is also great risk of fire, but this is a risk which <will be run>[must be taken] in almost any part of Yedo, and Insurance companies will not insure in the native town.

If the Committee wd prefer to <take over>[purchase] the house, I shall be perfectly

willing to pass it over [+ to Mission ownership] —with the understanding that the purchase will not compel us to reside here, but that we shall be free to move to some other portion of the City, if it [doing so] shall seem best. In the event of our moving I suppose [+ that] I may be permitted to make such disposal of the house as may seem best for the interests of the [our] work: either keep it as a preaching Chapel, or rent or sell [+ it] and apply the money towards the building [+ of] another house.

The house cost $537.50 and about $300 have been already spent in alterations and repairs. About $200 or $300 more will have to be spent next Spring or Summer in repairs. We cd not have built a house wh: would have given us such accommodations for <double the money>[for double that amount of money]; and if it <does not burn up>[is not destroyed by fire] or is not shaken down by earthquake —two contingencies [possibilities] to which all houses in Yedo are subject— it will be a great bargain.

I enclose a note from Mr. Thomson with regard to some of the items in [+ the] estimates for 1875. He wishes to know whether Mr. Miller's medical bill is to be paid by [+ the] Mission. Mr. M says [+ that] it is.

<Must close or be too late for mail>[I must close this letter now, or else I shall be too late for the outgoing mail].

Yours very sincerely
C. M. Williams

081 ***To Kimber, 1875.1.2.***

Yedo Jany 2nd, 1875

Rev. J. Kimber
Dear Brother

I have to acknowledge, with many thanks, the receipt of your letters of Novr 9th, enclosing a letter from Bishop Hare and the 1st of Exchange for £412.15.11 [?]. It is a first-rate New Year's gift, and has quite <set me up>[elated me].

I am very glad to learn that there is a probability that a Bishop for Shangahi will be appointed and hope that he may soon be elected. It is Saturday evening, and I have work to do.

In haste,

Yours very sincerely
C. M. Williams

082 ***To Duane, 1875.1.22.***

Yedo Jany 22nd, 1875

Rev. R. B. Duane, D. D.
My dear Brother

Your letter of Decr 1st has come safely to hand.

LETTER 82

Mr. Yen

I have written to Shanghai to make enquiries with regard to his [Mr. Yen's] health. He was expected there to <go over>[check] the translations with Mr. Thomson.

Girls' School in Wuchang

<Should you not>[If you should not] be able to secure a suitable single woman for this school, it is possible that Mrs. Bunn would be willing to take charge of it —at least for a time. This was suggested to me by Miss Eddy, who said she thought [+ that] Mrs. B wd be very glad to undertake it. Mrs. B has had some experience in teaching, and expressed to me several times her desire to be useful in the Mission. But she has young children and cannot give the close supervision that a single woman could.

Missionaries for Japan

The Committee cannot send at present a single woman to Japan, but I most earnestly beg that men may be sent to take the places of Mr. Miller and Mr. Newman. It is a most critical time in the Missions in Japan, and we need men now. In my letter of Aug 3d I urged the sending out of a man for Oosaka, and it will not be necessary to repeat what I said. But as Mr. N [Newman] has retd, we need one for this [his] place also. If what I said about the Come's taking over this house [Letter of 12/26/74] will at all hinder the sending out [of] the man, please do not think of taking [+ over] the house. The house is secured. It is men [that] we most need. I am almost sorry that I spoke of Mr. Newman's case. It seemed to me that I ought to tell you what I had heard and how he had acted here, but if we are not to get another in his place, I shall greatly regret that I said anything about him. He certainly will be better than no Missionary, and it is possible that he might <turn out>[become] a very good Missionary. I must correct the impression —if you have the impression— that anyone here is "ready to speak now of the <drawback to>[doubt of] Mr. N's success". What was told me —if you refer to his neglect to prepare his recitations at the Semy— was in a private conversation, and the person [+ who told me] had no expectation that I would mention it, and possibly I ought not to have done so without his [that person's] permission. This defect does not appear to him [+ to be] a sufficient bar to prevent his [Mr. Newman's] being sent out; and he regrets that Mr. N will not be sent out again. Do send us two good men soon.

Standing Come.

I appointed Dr. Nelson and Mr. Thomson [+ as members of our Standing Committee] at the beginning of 1873, and [+ I] did not think it necessary to give [make] a formal appointment for 74, thinking that the appointment wd remain in force till [until] I shd think it necessary to appoint others. When Dr. Nelson retd home, I did not appoint another in his place for several reasons —which I have not time to <go into>[explain] at present. Mr. Quinby and Mr. Morris have been appointed the Stang Come. for Japan.

Mrs. Quinby sends [is sending] her daughter Janis [?] home to school by <this Steamer>[the Steamer which will carry this letter]. She goes to a Madame Clement [?] near Phila. I am just [now] going down to Yokohama to see her off.

There is a great deal of smallpox in Yedo, and quite a number of Foreigners have had [been afflicted by] it, but by the merciful care of our Father, we have all been kept safely.

In haste,

Yours most sincerely
C. M. Williams

083 ***To Duane, 1875.2.24.***

Yedo Feby 24/75

Rev. R. B. Duane, D. D.
My dear Brother

Yours of Dec 11th has been recd. My last [most recent letter] was under date Jany 22nd.

L/Credit [Letters of Credit]

I learned from the Agent of the Hg Kong and Shanghai Bank in Yokohama that it wd make no difference whether the Bills were sold in Yokohama or [+ in] Kobe, so it will be as well to send the L/C's [Letters of Credit] to Mr. Morris.

Rev. Mr. Miller

Writes [Mr. Miller writes] that you wish my "Statement of the case" on [with regard to] his application for Tls 100 to pay the expenses of his removal [moving] to Shanghai, and [+ he] asks me to give my view of the matter.

When Dr. Nelson arrived at Kobe on his way home, he told me that the Seaman's Chaplaincy had not been secured for Mr. Miller —that an English Clergyman had been asked to take it, but had not given an answer; that in the event of his [the English Clergyman's] declining, it was not certain that Mr. M could get it; and that <at any rate>[in any case] he [Mr. Miller] cd not get it before August. He felt sure that the Forn Congregation wd. pay Tls 600, and might pay more. I said to Mr. Miller, as well as I [+ can] recollect (Dr. Nelson was present), "If you choose to go to Shanghai, I will guarantee you a salary at the rate of Tls 1000 [per year] and a house <till the Come can be heard from>[until we can hear from the Committee]"; and he immediately accepted the offer and said, "I will go". Nothing was said about paying expenses of removal.

I made the offer entirely on my own responsibility, and did not consider that the Come were in any way bound by my action. I at the same time wrote asking if the Committee wd. make up the amount to Tls 1000 (the sum given by the Come. not exceeding Tls 400), and allow Mr. M a house, rent free. Just before I left Shanghai, he said he thought that, as in the case of the Domestic Bishops, the money of the Mission was placed in my hands and that I cd disburse it as I thought best; and he thought that I wd. pay his expenses. He also said that he expected to receive another quarter's salary. But no mention was made of expenses of his removal, and I supposed that he was willing to bear his own expenses. I reffered him to the rules which state that a Missionary's saly ceases when he leaves his field of labor. He had been paid to [+ the] end of March, and

left Oosaka sometime in March.

He has not secured the Seaman's Chaplaincy, but the Congregation give him Tls 1200 and he gets the house rent free. As he knows nothing of Chinese [the Chinese language], he is doing nothing for the Mission. There is [+ this] consideration: if he had retd. home, wh: he had resolved on doing, wd. the Come. have paid his passage?

Rev. Mr. Yen and Rev. Mr. Stricker

In August last, I recd from the Rev. Mr. Yen the enclosed papers, requesting the Bishop and Standing Come. to take some action with reference to a letter (marked and addressed to him by the Rev. Mr. Stricker). I recd a letter from the Rev. Mr. Thomson —to whom the papers were [had been] first sent, saying that he thought something shd be done. I replied to Mr. Thomson that the Bishop and Standing Come. could take no action, as Mr. Stricker was not canonically connected with this Jurisdiction. But as I occupied the position of the head of the Mission, I felt bound [obligated] to take some action in such a case; and so [+ I] wrote [+ to] Mr. Stricker Aug: 26th (a copy of wh letter I enclose). I hoped that the matter cd. be amicably settled when proper explanations had been made; and as it might be difficult for Mr. Stricker to bring this about, I suggested that he shd. ask Mr. Hoyt and Mr. Boone to use their kind offices [guidance and assistance] to effect it. If he were unwilling or unable to settle it [the matter] amicably, I wished to have his statement of the matter [+ so] that I might form my own opinion and try to settle it —intending, if I failed [+ to settle it], to send the papers home and refer it to the Committee.

In Novr. I recd a reply [+ to my letter of 8/26] (copy enclosed) in which he [Mr. Stricker] declined to try to make a settlement himself or [+ to] send me a statement of the matter or answer the questions asked. About the same time, while in Oosaka, I recd a letter from Mr. Yen (copy enclosed [+ dated] Nov 7) saying that Mr. S [Stricker] had taken no steps towards the settlement, and asking me to forward the papers to the Come. But just then news came that I had been relieved of the care of China, so I wrote to Mr. Yen saying that, as I was no longer connected with China, I thought it best not to take any further steps in the matter. In reply he requests me to <send on>[forward] the papers to you.

You will be greatly grieved —as I have been— at this whole affair and this sad exhibition of unchristian temper. I shall make no comments, but will simply say that, when Mr. Yen entered the Mission, he relinquished a position on the Municipal Council where he was receiving over Tls 2000 [per year] [?], and that I do not think that he joined the Mission or remained in it to enrich himself.

Your letter of Decr. 30 has been recd.

A certain bequest

It seems to me very doubtful whether or not I am the proper person to divide this money [the money from this bequest]. I should think that the Bishop who is to be elected next Spring —I hope by the time this reaches you— will be the proper person to make the division. As a matter of fact, I am not now —[+ that is,] the time when this money is to

be paid by the executors of the Estate— Bishop Boone's successor. I have had no experience in such matters, and really do not know to whom the money should be paid.

If I am obliged to disburse it (I shd prefer not to do so), I must ask you to give me your opinion, or the opinion of someone who is familiar with such matters, [concerning the following]:

1. Whether the money shd be divided between those now living who were members of the Missionary Station of Shanghai in 1857 when the bequest was first made? Or,
2. between those now living who were members of the Shanghai Station in 1859 and 1862 when the >...> was added? Or,
3. between those now living who were members of that Station at the time of Mrs. Bowman's [the Legator's?] death? (When was that?)
4. Should those share who were members of the Shanghai Station at the date wh may be [+ the] proper one on wh: to make the division, but are no longer connected with the Mission (as, for instance, Miss Emma Jones, Mr. Syle, Mr. Liggins), or shd it be divided only between those who were then, and are now, in the field?
5. Shd one who was a single woman then, but [+ is] now married to a Missionary (Mrs. Thomson, then Miss Conover [?]) have a share if her husband receives a share?
6. Should a married man and his wife each have a share?

There are persons, I suppose, who are familiar with such matters to whom these questions may seem <like ABC>[as simple as ABC], and I shall be <greatly obliged>[very grateful] if you will kindly help me to learn what is to be done.

<I must close for the mail>[I must end this letter now in order to be in time for the outgoing mail].

Yours very sincerely
C. M. Williams

084 *To Duane, 1875.4.6.*

Yedo Apl 6th, 1875

Rev. R. B. Duane, D. D.
My dear Brother

I leave tomorrow for Oosaka, but must write you a short letter to go by the mail of [+ April] 10th. I have been so busy all day that I have not found a spare moment —and now as the Japanese assistant is going his rounds to order all lights to be put out (10:30), I am free to say a word to you.

Yours of Feby 17th has been received. I have not yet recd a request from the Standing Come in China to pay them a visit, but possibly may receive it in Oosaka. If Mr. Thomson shd think it necessary, of course I shall visit them. Shall [I shall] try to find out the amount needed for a Scholarship in Oosaka.

I do not see what harm will grow out of the appointment of the Vestry in Oosaka. The Members will have no control over the temporalities [Church properties and

revenues] other than what the Japanese Xns may contribute, and will exercise no authority over the Clergyman. It has seemed to me that our Converts needed some responsibility to be laid on them to make them <go to work>[actively work] for Christ. Kindly let me know what is the danger, and how it has worked badly in Africa, [+ so] that I may be on my guard and if necessary put a stop to it at once.

Among our Easter offerings was an enclosure for $100 designated as follows:

Foreign Committee	[+ $] 30
Domestic Committee	30
Home Misss to <Colored People>[Blacks]	10
Indian Commission	10
Socy for Increase of Ministry	10
Theol. education at Alex. Semy	10
	[+ $]100

I shall get a Bill for the amount and enclose [+ it] in this letter. No name was given, so I suppose the donor did not wish any mention to be made of the matter.

I recd from the Rev. Mr. Yardley by [the] mail before last $50 the equivalent of gold, given by someone at St. Luke's Chapel, Berkeley Divinity School. He says there are others there who take an interest in my work. I wish one or more of the students wd offer [+ themselves] for the work here. Are you not going to send anyone to take Mr. Miller's and Mr. Newman's place? Do try to send us two men soon.

Yours most sincerely
C. M. Williams

085 ***To Duane, 1875.6.1.***

Steamer "Oregonian" June 1/75

Rev. R. B. Duane, D.D.
My dear Brother

I am just returning from a visit to China and, though a Steamer is a most uncomfortable place to write in, I must send you a short letter by this mail to tell you how matters go on there.

Shanghai

Mr. Thomson and family are well, and he is working hard as usual —preaching, teaching Mr. H. Niok and Mr. Ting and at his boarding and day schools, and attending to the hundred and one things which claim his attention. His Boarding Schools for Boys and Girls seem to be very well-worked, and will, I trust, prove [+ to be] most useful helps to the work .

Miss Fay, I am very sorry to say, is very unwell and <looks wretchedly>[her appearance is terrible]. She has been sick since last July, and her disease (diarrhoea) does not yield to medical treatment. The Physician of the Mission, Dr. Johnston, tells me that

medicine has no effect, and [+ that] nothing but a long sea voyage will <do her good> [make her better] —but she will not consent to try it. She says she went north to Chefoo last summer, and south to Hong Kong in Feby, but was not at all benefitted —if any thing she was worse for [because of] the visits. I feel very sorry for her, and I fear [+ that] if she does not get away from Shanghai, she will not get through the summer. She did not enjoy Boarding House life while at home; she was sick a good [large] part of the time, and will not <hear of going home>[heed advice to go home] again. I wish you cd write and cheer her up. Miss Fay does not like to read in the "Sp of Miss" that she is sick, so please do not publish what I write.

Mr. Wong is in good health and engaged in his usual work. He also <takes some oversight of>[helps to supervise] Miss Fay's day schools.

Mr. Hong Niok has a very interesting field and seems to be working it faithfully.

I held three confirmations on the 4th Sunday after Easter, and confirmed 6 for Mr. Wong at the Church of our Saviour, 4 for Mr. Thomson at Xst Church, and 9 at Kong Wan for Mr. H. Niok.

At Hankow and Wuchang

I spent about ten days and <found the Missions pretty well>[observed these Missions to be doing their work fairly well]. Mr. Höhing has a very pretty Chapel, capable of seating 250 persons. It is in a good situation and he can get a congregation to preach to at any time, if the weather is good. He has two day schools —well-attended. He presented 4 for confirmation.

The Girls' school house has been finished, but they have been unable to get pupils. I suggested a plan by wh they might make a beginning, and [+ I] hope they will soon have a few pupils. The Chinese <have all sorts of>[sometimes tell each other various untrue] stories of our objects and intentions, and it is generally difficult to make a beginning. Mrs. Yen had been asked by Mr. H. and Mr. B. to take the supervision of the school till well started, and Mr. Yen and family has moved over to the School house.

Mr. H. and Mr. B. presented 9 for Confirmation. Four of them were pupils in the Boy's Boarding School.

Dr. Bunn opens his Dispensary three times a week at the Chapel in Fu Rai Street and has as many patients as he can attend to. He does not treat them so rapidly as he will after he learns the language so as to dispense with an interpreter, and has his assistant better trained. He needs a Hospital on his lot where he can treat [?] indoor patients, particularly those who require surgical treatment. Arrangements were made while I was there to make a beginning by putting up a small building with the hope of adding to it hereafter.

Mr. Boone's throat is weak and Dr. Bunn tells him to rest it as much as possible; and Mr. Hoyt has been backward in preaching, caused partly by his diffidence [lack of self-confidence] and fear of being laughed at. His visit home was a great <injury to him>[setback for him]. I have never heard him preach, and do not know how well he speaks Chinese. He feels his backwardness in speaking and asked my opinion about

going off into the country to spend 3 or 4 months where he wd. meet no Foreigners and be compelled to speak only Chinese. Living on Chinese food in a Chinese house during the summer months is very apt to make him sick, so I advised him rather to go every day and spend several hours talking with the people. If he will do this, I am confident that it will be a great improvement to him.

I hope the new Bishop will soon come out, for the presence of one in authority is much needed to settle the differences among them up there. I hoped to be able to do something to harmonize matters, but in the present state of mind of some, and with the many charges that have been made, nothing but a thorough investigation by one who has authority will be of any use at all.

For this reason also I think it will be better not to make comments on Mr. Stricker's letter. You have probably recd the papers wh Mr. Yen requested me to forward to you. I wd suggest that you ask those who had charge of the Mission House about Mr. Stricker's conduct and temper while there.

Your letters of Mar 4th and 18th and copy of resolutions with regard to Specials were forwarded from Yedo.

Yours very sincerely
C. M. Williams

No time to read over. Excuse [Please excuse] mistakes.

086 *To Duane, 1875.7.8.*

Yedo July 8th, 1875

Rev. R. B. Duane, D.D.
My dear brother

I wrote you under date June 1st, Str [Steamer] Oregonian. Your letters of Ap'l 19th, Apl 22d, May 8th, and one enclosing Copy of "Rules about Specials" have come to hand, and I shall take up in order the points which require notice.

The Rules

[+ The rules] are very well and there is no danger of my being drawn into any discussion of them. They were received in China while I was there, and I heard no objections made to them. I ought to say that I do not think that any one of the Missionaries in Wuchang wd. willingly misappropriate money; and I suspect (without knowing what was said, except from Mr. Höhing's letter) that there is some mistake or misapprehension [misunderstanding] about "paying butchers bill" with "Specials" [special monetary gifts, usually for purposes specified by the donor], for I feel confident that whatever may have been said to Mr. H., no one there would <think of paying>[ever pay] a butcher's bill with "specials" given to him for the work.

Mr. Boone keeps the account —in the "Wuchang Mission Book"— of the moneys paid to the Wuchang Station, and has shown me the account whenever I have visited the Station. An account of the Tls 2200 and Jubilee Fund 778 Tls, referred to in Mr.

Höhing's letter —which Mr. Boone furnished me entirely of his own mind in Autumn, as I did not pay them a visit— I forwarded to you in my letter of Nov. 4th. You can there see how the money has been expended.

I have always been under the impression that "Specials", unless the doner specified how the money was to be used, were to be left to the discretion of the Missionary —it being understood of course that the money was to be applied to Mission purposes; and so I have never asked for a Statement of such expenditures. I have not a doubt in my own mind of Mr. Hoyt, Mr. Boone, and Mr.Yen's being perfectly honest, and I will not suspect that they will misappropriate the little sums sent them as "specials", as I know that all [all three of them] have given money for Mission purposes, and two of them have given very liberally.

Of the Tls 150 given by the Committee to Hankow —to which Mr. Höhing refers— a portion was used for fencing the Mission property in Wuchang, and Mr. Boone can without doubt give a satisfactory account of how every cent of it has been expended. The insinuations [indirect suggestions] —<thrown out>[expressed] in Mr. Höhing's letter— of malappropriations [improper use] of money are very unpleasant to me. No direct charges are made against anyone, but the impression is left on the minds of those who may read the letter (do you get this impression?) that someone in Wuchang is not acting so strictly honestly and needs to be watched. This is not the first time that I have heard insinuations of want [lack] of honesty on the part of our Missionaries, and I must confess that I have heard them with but [only] little patience. If <anyone is>[anyone says that somebody is] dishonest, let him by all means say who he [the dishonest person] is, what he has done, and be prepared to bring the proof. If he [the accusing person] is not prepared to do this, it will be far better to keep silence and not injure another's character. I have asked him [Mr. Höhing] not to tell me of his suspicions of somebody unless he is ready to substantiate them. I do not wish to suspect that someone <not knowing who or what he has done is dishonest>[is dishonest if I do not know who he is nor what he has done].

Mr. Stricker

I am very sorry indeed that I have been asked by Bishop Potter and by the Committee to investigate the matters in Hankow. <Nothing satisfactory>[No satisfactory result], I feel sure, will <come of>[be obtained from] any investigation which I may make; [+ but] as I have been requested, I have written to Mr. Stricker asking him to give me answers to the 6 questions asked in my letter of Aug. 26th, and also answers to 6 more questions. I do not expect that he will give me satisfactory replies, but I hope that my writing may facilitate a settlement. It is necessary that some settlement of these troubles shd be made immediately, for great injury is done to our Mission by these unhappy digressions.

I think that the best thing will be for you to come out and settle this matter at once. I have several times urged that the Secy and Gen'l Agent shd come out and see the working of the Mission, for I am sure he will never get a clear idea of the work and the workmen till he comes and sees for himself. I suggested to Dr. Denison, to Bishop Hare,

and to yourself to pay us a visit but so far it has not been acted on; but I trust the urgency for an immediate settlement of this sad affair will induce the Committee to make —and you to comply with— the request to visit the Missions in Japan and China. From what I have heard, I expect that much will be written about the Mission; and the Come ought to know the truth of what is said. If one-sided or exaggerated accounts are sent home and published in the papers —without someone there to correct wrong impressions— much injury will be done to the Mission. Do not wait till you hear of Mr. S's [Stricker's] replies to my questions. Nothing will come of this, and the matters ought to be settled at once. Mr. Höhing told me that he wd leave the Mission if Mr. Yen were not sent away, and that Mr. Stricker wd leave if Mr. Hoyt were not dismissed. You cannot hope for a peaceful solution with such a state of feeling. Do come at once.

The U. S. Consul did not write to me with regard to Mr. Stricker, nor did he speak with me on the subject when I was in Hankow. I have only heard from Mr. Höhing in a private conversation what Mr. Stricker did which gave occasion for the Complaint of the Tontai [?]. Mr. Höhing said that Mr. S. was prevented from sleeping at night by the noises made in the street behind his house, and to stop this he squirted water on somebody with a Japanese hand-pump from his upper window. I do not know what the Tontai said he was guilty of. I have written to ask Mr. Johnson, the Consul to give me any information which he may think necessary.

Mr. Yen's buying property

I asked Mr. Stricker for the proof of this. Personally I only know of two houses wh Mr. Yen owns. One is in Shanghai, which he purchased before he came in the Mission, and which he lived in till he moved to Wuchang. He still holds this and has rented it out since he left Shanghai. In Wuchang the Mission paid his house rent; and when he moved to Hankow he rented a house for which the Mission paid Tls 160 pr ann [year]. A few months afterwards he bought this house and has not asked since [since then] for house rent. If he had wished to make money, he wd have claimed house rent, and wd. have been justly entitled to it, but he has never asked for house rent for himself since he purchased this house. I suppose the Come will [would] have no objection to all [any or all of] the Missionaries buying houses for themselves under like conditions. The reason Mr. Yen purchased the house was that the owner was going away and advertised it for sale. If bought by another, Yen wd. probably have had to move out. He did not wish to do this, and as the house was cheap, he bought it.

<Going after>[Working to gain] converts

I cannot say how much of this Mr. Yen has done, but [+ I] suspect that he has not done what he could in this matter. Mr. Stricker says, "he has never moved a finger for years to go after a stray convert." I have asked him for the proof, but he cannot know this of his own personal knowledge, as he has only been in Wuchang since the beginning of 1874. At the time of his arrival, and for two or three months previously, I think Mr. Yen was in Shanghai for the treatment of his throat; and since then he has not done much active work. First he was troubled with his throat and then with his eyes.

I must send this off or [+ I] shall miss the Steamer "Belgie". [+ I] Shall write again by the Steamer of 18th Inst.

Mr. Miller

I did not understand that Mr. Miller was to be permanently located in Shanghai. My proposition to him was that, if he chose to go [+ to] Shanghai, I wd. guarantee him at the rate of Tls 1000 a [per] year and a house —till [until] I cd hear from the Forn Come. Nothing was said of [concerning] the time he was to remain. Much wd depend on the am't the Foreign Congregation wd pay him —and that wd depend on whether they liked him or not. He told his people [congregation] last Autumn or Winter that it was difficult for him to live on the salary he received, and that he shd. write and ask for a position at home. They did not offer to increase his salary then, and he accordingly wrote to Bp Tuttle. At Easter [?] Meeting they raised his Saly, but it was too late: for [because] a month afterwards, a letter was recd from Bp Tuttle telling him [Mr. Miller] to <come on>[come home], and he wd have a place for him in Salt Lake City. He is now here with us and expects to leave on the 18th.

Excuse haste

Yours very sincerely
C. M. Williams

087 ***To Duane, 1875.7.17.***

Yedo July 17th, I875

Rev. R. B. Duane, D.D.
My dear Brother;

Resuming my replies to your questions in your letter of Ap'l 19th, I take up No. 3.

Mr. Hoyt

I cannot speak of my own personal knowledge of his ability to preach, as I have never heard him (my letter of June l/75). I know that he laments [regrets] that he does not do better in this respect. Much is due, I suspect, to the breaks in his studies caused by Mrs. Hoyt's ill health —particularly the long break during his visit to the U. S.

I have by me an account of the manner in wh: his time has been spent and shall make some extracts:

He arrived in Hankow Nov. 15/69, engaged a Teacher [Language Teacher] Dec. lst, hours from 9 to 4, Mrs. Hoyt taking a part of the Teacher's time. While pursuing his studies, alternating with Mr. Boone from Mar. 1 to Oct /70, he gave an English service for the residents in Hankow. Moved to Wuchang Sept 27/70, and in Oct. with Mr. B., commenced a day school which he visited twice a week till Aug. 71. At wh date he was obliged to take Mrs. Hoyt to Shanghai on account of ill health. [+ He] Left her there and retd to Wuchang, but in [+ a] few weeks was summoned to Shanghai as Mrs. H was in <a very low state>[in very poor health]. He remained with her till she was able to return home about the middle of Nov/71. From that time he alternated with Mr. Boone in

reading two daily services (family prayers) and in examining the Boys (of Boarding School) in their lessons each week, and in Decr, he administered the Sacrament of Baptism to eleven persons.

Mrs. Hoyt's health continuing bad, he went to Shanghai on June 1/72, and at Dr. Johnson's direction left with his family for the U States. He returned alone and reached Wuchang Apl 11/73. Since then, with Mr. Boone, [+ he] has helped to keep up 3 full services (2 Ch [Chinese] and 1 Eng) each Sunday and three services of prayer and praise (2 Ch:, Morning family prayers and 1 Engl mid-day prayers for Missions) every day, though [although] [+ he] did not undertake a regular sermon till July 19/74. Since then [+ he] has preached from time to time but (he says) seldom with any satisfaction to himself and, he fears, little edification to his hearers. He has tried preaching in the Street Chapel, though without much success —doing little more, he thinks, than saying enough to excite sufficient curiosity to induce his hearers to read the books he disposed of. He feels that in conversation he has exerted some influence for good. He has rendered some assistance too in building, a matter which demands a good deal of time and attention for someone at the beginning of a new station.

In the School, alternating with Mr. Boone, he has taught every other day, at first giving from a half to 3/4 of an hour a day, but during 75 from 1 l/2 to 2 hours every other day.

Since Dr. Bunn's arrival, taking turns with Mr. Boone, he gives 3 or 4 hrs each [every] other day in assisting at the Hospital, but this will only continue till Dr. Bunn can make himself understood.

There was a charge in Mr. Stricker's letter of July [?] 5/75 that "it is well known that Missionaries... spend their time in running about," <and C>[etc.]. Mr. Hoyt says "since my return in 1873 I have only been absent 6 days on a visit to the tea hills, once I went to Oosaka to meet my family; and since their return, with Mr. Boone and Dr. Bunn, I went to the Imperial tomb 20 miles distant and was absent 2 days; and while gone, [+ I] disposed [took care] of a number of tasks and Xn works."

Mr. Boone

Mr. Boone may not have given as many hours as he ought to teaching, but ought depends largely on what Mr. Boone thinks, not what Mr. Stricker thinks, to be his duty. To say that he does not teach is, I am sure, untrue. Mr. B has freely spoken to me, during my visits to Wuchang, of his teaching in the School. I think him to be an honest, straightforward, God-fearing man, and am sure he did not make up these stories to deceive me. He says in a letter to me which I have before me: "The school has been my chosen work and I have done for it all that I cd, both in time and money." (He gave largely, 1/3, I think, towards the first building. I do not recollect where the money for the first addition came from, but [+ I] think he gave a portion —and is now making another large addition to it, entirely at [+ his] own expense) and D. V. [God willing][?], [+ "I] hope still to continue till I may see a Native Ministry who shall much better preach directly to this people than I can ever hope to." The Statistics of the school are in all 37 boys, 2 died, 6

left, making the present number 29, of whom 4 are studying for (with intention of entering) the Ministry and 2 studying for (with intention of being) Doctors. There have been at this Station: Baptisms [+ of] Adults 13, [+ of] Children (not of Missionaries) 35, (this includes, I shd. think, some Children of Foreigners in Hankow baptized by Mr. B [Boone] or Mr. H [Hoyt]). [+ The] Communion list [+ shows] 13 males (not Misss) —small enough, but so are they [the lists] for the London and Wesleyan Missions here.

He [Mr. B] "arrived in Hankow Mar 1/70 and moved to Wuchang Sep 27/70". Both his and Mr. Hoyt's studies were [had been] necessarily much interrupted by frequent visits to Wuchang to look after the building of their house. [+ He] preached first Mar 3/72 and has done so regularly ever since at the Nativity, and has catechized [taught by a question-answer method], and lectured in the afternoons". Since the winter of 73 [+ he] "has had considerable trouble wh: has greatly interfered with preaching at the Street Chapel since that was opened a year ago. Before that time I had no place where I cd gather the people, but often had opportunities to speak to some 8 or 12 on the lot, the wall, or any quiet place where they wd. gather."

He has been absent "once in Shanghai, about 3 weeks in all, in Aug and Sep 73, after having had chill [chills] and fever during the summer, twice in May 73 and May 74. Went up to the tea country for a walking trip of 8 days each time and this Spring out for a 2-days walk." He has been also to Hankow 3 times (4 to 6 weeks each time) to be near the Doctor, but "did not stop work there as twice Mr. Hoyt was away and I had his services."

The charges wh Mr. Stricker makes against the Missionaries are very reckless, and some of them —"spend their time running about", for instance, are, as far as I know, most unjustifiable. He writes so intemperately that one will need much more satisfactory proof than his mere assertion before they can form a judgment with regard to our Brethren. There will not be much peace or good will there, I am persuaded, as long as he remains. He keeps writing letters. He has written me another long letter, though to prevent a repetition of his intemperate letter to me, I decided to reply to him. In his last he informs me that —"he was asked in Shanghai to join in a letter of renunciation against my irregularities".— Which "irregularities" was [were] that I did not send him any official notification that I was no longer Bishop of China.

He has written another letter to Mr. Johnson, with the request that Mr. Johnson would send it to Mr. Yen to read. I have not seen it, but Mr. Hoyt uses very strong language of it, saying "A more scurrilous letter than the one addressed by Mr. Stricker to Mr. Johnson could not have emanated from the most proficient graduate of the Five Points [?]. It teems [is filled] with vile indecent abuse and defamation of character, not only of myself but of us all, yourself not wholly spared. If he has violated no canon law by such defamation, he has laid himself open to prosecution in Civil Law, if anyone felt disposed thus to settle such a scandalous affair."

Rev. Wm. L. Bull

I rejoice that we are to have a man for Oosaka and trust he may prove [+ to be] a first

rate Missionary. Now try to find us a good man for Yedo. The work seems to be opening more rapidly here in Yedo than any other open port in Japan. If want [lack] of money is the difficulty, if you can send a good man out, I will pay his salary for a year Tls 600.

The Bequest

I have not recd a letter from the Executors of Mrs. Bowman's estate, and of course I have not written to them. I am glad to get Mr. Davis' and your opinion on this subject.

I hope however there may be given me a little discretionary power so that I may not be compelled to decide it strictly as indicated, viz., to those only who were connected with the Shanghai Station Mar 30/66. This will exclude Miss Fay, I fear. I was in Shanghai at that date on my way home and she was not a member of our Mission. She had but [only] lately returned from Europe, and finding that her private means had been all lost by the failure of a Merchant there, [+ she] then determined [decided] to apply for reappointment in our Mission, but I think it must have been some months after this date before she was appointed. But she was a member at [on] the date of the bequest because >...> a few >...> after the date of Mrs. B's death, and [+ she] has continued in the Mission to the present time. If any discretionary power or latitude in settling [+ this matter] is allowed, I shd certainly give her a portion, feeling sure that Mrs. Bowman wd. entirely approve of it, <could her opinion>[if her opinion could] be asked.

Dr. Nelson was at home all through the war [Civil War], but I suppose he was considered a member of the Shanghai Station, as I do not think he resigned; and he applied to be sent out soon after the war ended, and I think was reappointed before Mar 30/66, though he did not reach Shanghai before the beginning of 67.

If discretionary power were allowed me, I shd also include Dr. Schereschewsky in consideration of his long service and great work in translating the Bible and Prayer Book. He was also actually in Shanghai Mar 30/66 and had been there since August/65, preaching to the English Congregation, and rendering some assistance to Mr. Thomson in the Mission. Do you not think he might be added to the list? I do not know how much discretionary power is allowed me, but if there is a little, I shall [should] certainly include Miss Fay and Dr. Schereschewsky. I do not think that Mr. Wong or Mr. Yen can be included in the list.

With kind remembrances to Dr. Denison and Mr. Kimber, I am

Yours very sincerely
C. M. Williams

<I send under another cover>[I am sending separately] Mr. Morris' and Mr. Quinby's and Miss Eddy's reports. Dr. Laning is not well enough to make his report at this time.

088 ***To Duane, 1875.8.10.***

Yedo Aug 10/75

Rev. R. B. Duane, D. D.

My dear Brother

I wrote you under date July 8th and July 17th. Since then yours of June 8th has been received. I enclose Report of the Japan Mission Statistics, Estimates for 1875, the Treasurer's (Mr. Morris') acct for [+ the] half year ending June 30/75, and Mr. Quinby's report, forgotten when the other part was forwarded.

Mr. Morris says it wd. be much simpler if all the salaries were fixed at a certain amount of Mexican dollars, and asks, "Could it not be done?" The House Rent in Yedo is <set down>[is estimated to be] higher for next year as we hope to have several other houses. Mr. Cooper wishes two houses, one a dwelling house and one for a Chapel and School.

Bible Socy Money

Mr. Thomson, the Treasurer in Shanghai, has passed over to me the Balance ($2430.59, of which I have spent $125) of the Bible Socy Acct, Japan. I asked a partner of Messrs. Smith Baker & Co. in Yokohama —an American Firm, to whom Mr. Hayes gave me a letter of introduction and a L/Credit when I first came— in what Bank I had better deposit it. He said he considered the Hong Kong and Shanghai Bank quite safe, but the Bank only allowed 4 pr ct on money deposited for 6 mos. He [The partner of Smith Baker & Co.] offered to take it and allow 9 pr ct, with the privilege of drawing a part or the whole at any time. The Manager of the Hongkong and Shanghai Bank told me last year that he considered the Firm safe, but as there is some risk with every firm, I write to ask whether the Bible Socy wd prefer to have it deposited in the Hong Kong and Shanghai Bank or with Messrs Smith Baker & Co. The H Kong and Shanghai Bank has met with some heavy losses within the last two years, but the shareholders are liable for double the amount of their shares, and deposits have to be paid first. Two or three merchants have told me that they consider all [+of the] deposits there safe. The Oriental Bank Corporation is considered the safest, but they are unwilling to open an acc't with <any but a merchant>[anyone who is not a merchant], and will not take money on fixed deposit for a shorter period than 12 mos, on which they only allow 4 pr ct pr an. Please let me know at your earliest convenience what the Bible Socy would prefer. I expect to use a good portion of it during the next six months.

Mr. Stricker

It is as I told you in my former letter: nothing satisfactory would come of my making an effort to settle the difficulties in Hankow. I wrote to Mr. Stricker stating that Bishop Potter and you had asked me to investigate the matter; and requested him to reply to the 6 questions of my previous letter and to 6 other questions embodying the points you suggested. He sends in reply a long letter much in the tone of the former one, and positively declines to answer the questions asked. He says [writes], "because I do not belong to your Diocese, I can neither recognize your authority, and <from Dr. Duane I have received no>[nor from Dr. Duane have I received any] notice that he has authorized you to address me in behalf of the Forn Committee". In another place he [Stricker] says, "I do fully recognize the authority of Bishop Potter, acting as my Diocesan [Diocesan

Bishop] to ask you to act in his stead, in wh case I would ask you please to satisfy me that I have been transferred to your Diocese or that <Can. 3>[Canon3], Title II,<Sec 1>[Section 1] has been complied with; but that if the Rt. Rev. Bishop Potter, as a member of the Forn Committee, asks you to demand of me a copy of a private letter of mine, then I refuse to answer your questions, and [+ I] ask for a trial to be instituted in case there is a complaint against me".

I [Williams] have not time to make a copy of the letter, but shall try to send you <a copy of it and of my letter to which this is a reply>[a copy of his reply to my letter and a copy of my original letter to him], by the next mail. I do most sincerely hope that you will come out [to Japan] very soon and settle this most unhappy [distressful] difficulty. For myself I must decline to have anything further to do with the matter, for no good [+ result] will come of it and I only expose myself to fresh [additional] insult. I would not mind the insults if I could do any good, but I am convinced that I can do nothing.

Mrs. Höhing

Mrs. Höhing, I am sorry to say, has been very ill in Hankow. By the advice of the Physician, Mr. Höhing has brought her <over here>[to Yedo]. The trip has done her much good [benefit], and she has been improving ever since she came here. But last night she had another slight attack of her trouble —diarrhoea— but they think it will soon be over. Mr. Höhing is thinking of asking to be sent to Japan, if they are not able to live in Hankow; but for many reasons, I do not think it is advisable. He is over 40 years of age, and unless a man is remarkably good at language, he will not be able to speak well when he begins so late in life. We need men very much, but I shd prefer younger men. He <is a hardworking man>[works with great energy], but he does not work harmoniously with his brethren, and <manages to get into>[inadvertently becomes involved in] difficulties.

Yours very sincerely
C. M. Williams

089 ***To Duane, 1875.8.24.***

Yedo Aug 24th, 1875

Rev. R. B. Duane, D. D.
My dear Brother

I wrote you on Aug 10th, since which time I have had no advices [letters of advice, etc.] from you. I now enclose copies of my letter (July 2nd) to Mr. Stricker and his reply, and also my letter to Mr. Johnson and his answers.

There are one or two points in Mr. Stricker's letter which need some notice. He says, "I am not in possession of a letter from you dated Aug 26th 1875". I wrote [had written] Aug 26/75 [by mistake] instead of Aug 26/74, but he was perfectly aware of what letter I referred to, for I repeated in full the questions (1-6) asked in that letter. You will notice also that I did not say in my letter that he wrote [had written] a letter to Mr. Yen [Yeu][?]

on 13th Jany or March 27th, but it is perfectly evident that he knows that I referred to his letters to you of those dates from his question, "Why should you break up my sentences >...> in No. 8 of your questions. These are only quibbles".

If Mr. Stricker means by "his [Mr. Yen's][Yeu's][?] promise to act accordingly to show it to no one else" that Mr. Yen [Yeu][?] promised Mr. Johnson not to show Mr. S's [Stricker's] letter to anyone else, it must be a mistake; for Mr. Johnson sent the letter to Mr. Yen [Yeu][?] by Mr. Boone (see copy of Mr. Johnson's letter), and could not have exacted [obtained] such a promise from Mr. Yen [Yeu][?].

His [Mr. Stricker's] assertion, "You, calling such conduct <on the part of>[by] this Chinese 'most praiseworthy'!!" is another mistake. <I said to Mr. Johnson>[What I wrote to Mr. Johnson was], "I have understood that, with a most praiseworthy desire to settle this most unfortunate difficulty, you had a conversation with Mr. Yen [Yeu][?], <and C>[etc.]"

I wrote to Mr. Thomson and Miss Fay asking whether they could tell me who made the remark <in Shay's[?]>[in Shanghai][?] to Mr. Stricker, "The Mission up there (Wuchang) is established for the benefit of the Missionaries". Mr. Thomson says, "I have never been able to learn anything about who told Mr. Stricker, <and C>[etc.]". Miss Fay writes, "I do not know who told him. I have heard the remark, but cannot tell [recall] from whom. I doubt if [that] any Missionary told him". It is the Merchants who say all the ill-natured spiteful things. My impression [recollection] is that Mrs. Warden (wife of Chief Partner of Messrs. Russell & Co. in Shanghai) told me when we went to Hankow, and that Mr. Fetz (Agent of R [Russell] & Co. at Hankow) of their House there told [had told] her —but I may be mistaken. The remark made no impression on me except as another of the spiteful things [remarks] that the Merchants and others delight to say of Missionaries. I <took quite a fancy to>[got a pleasing impression of] Mr. Stricker when he was here [in Yedo], and in my intercourse with him, [+ I] was very very careful not to repeat any of the slight [slighting] remarks made of [about] Missionaries; and I am sure he heard nothing but what was encouraging and in their favour while he was here. This may give some clue to the matter. I have not written to Mr. Johnson for a copy of the correspondence referred to; as I hope you may soon come out.

Mr. Höhing

Mr. Hohing tells me [+ that] he has written about being transferred to Japan. I do not think it will be well, and hope the Committee will not consent.

Mrs. Quinby

I get very sad accounts of the state of Mrs. Quinby's health. From what I hear, I fear she will not live unless she takes a change. I have written [+ to] Mr. Quinby urging him —if the Doctor thinks a sea voyage will restore her either— to send her to Hakodate or home.

Industrial School

Mr. Quinby's plan for an Industrial school <will be beset by>[would have to suffer] so many difficulties that it cannot be carried out. First the expense. It will certainly

require $10,000 and most probably $20,000. <I understand>[I have heard] from a Missionary who has lately talked with him on the subject that Mr. Q now speaks of $20,000. Where is it to come from? Suppose it [be] given: where could he get the land for such a farm? The Govnt will not allow us to live outside a small concession, unless employed by a Japanese. We cannot buy land outside the Forn. Concession; and in the Concession he wd have to pay, besides <the upset price>[the minimum price set by the seller], a yearly ground rent of {of} nearly $400 an acre. That wd. not be [+ a] self-supporting farm. He might get a Japanese to take the land outside the Concession in his (the Japanese's) name, but this would be of such risk that one ought not in this way —a mere experiment, for there is no certainty that it would work well— endanger the loss of so much money.

The Japanese [whom] he might ask would have him [Mr. Quinby] very much in his power, and [+ he] might prove [+ to be] false, or might change his mind and decline to let his name be used any longer; or the Governt might interfere and command the Japanese to withdraw from it [this arrangement]. In any of these contingencies Mr. Quinby would have no redress. The money wd. be lost in part or wholly.

Then [Moreover] there is a vast difference between Bishop Patterson's South Sea Islanders and the Natives here. They [the former] were savages, and to teach them trades and farming was very well; but the sons of the Samurai Class, of whom he [Mr. Quinby] speaks, will <look down on>[scorn] such occupations and soon <get tired>[lose interest] after the first novelty of it [them] has worn off —even if he gets a number to consent to make a trial. And when they determine to leave, he will find it difficult to keep them. If he has them bound by contract for a term of years and they are not allowed to leave when they wish, they will give trouble and appeal to the Government. >...>[Eventually][?] they will go off, and when Mr. Quinby appeals to the Official [of the Government] to make them keep to their contract, the probability is that the Official —especially in Oosaka where the Governor hates Xnty— will <side with>[favor] the boys, and probably break up the whole thing.

Mr. Quinby is a good Teacher; and I wish he wd. throw himself heartily into this part of our Mission work, and take the sole management of the School, releasing Mr. Morris and Dr. Laning, who will find plenty to do in their special work, carrying it on with the aid of Japanese Teachers. I fear [+ that] he [Mr.Quinby] will never be able to speak with any fluency or preach in Japanese; and I do not know what other work he will be able to do. He has been here now nearly three years, and has not yet made a beginning in preaching; and from my experience, I feel persuaded that if one does not make certain progress during the first 3 years, there is not much hope of his doing much afterward. He has some enthusiasm, and hopes to be able to preach. He keeps at his books, studying very well, but does not seem to be able to get on in speaking.

Miss Eddy

I feel very sorry for Miss Eddy. She wishes to work but unfortunately has not those ways which win people and draw them to one [her]. And she has no <stir and

push>[lively personality] wh wd. make her go among the people [the Japanese] and do them good against their wills. If there were an energetic, hearty, good manager woman over her who was congenial and whom she [Miss Eddy] loved, who wd. assign her a given work, she [Miss Eddy] wd do it conscientiously. But she is of a desponding [despondent] nature: says [that] she does not know how, has never done anything, and is unable to do much. When people <think so>[think like that] of themselves, they will probably not ever >...> unless there is someone over them to assign them their duties, and encourage and push them in the hope that >...>; and so I also wish to do, but I have no very strong hopes of success. They ought to go through a probation [a period of probation] at the Potter Memorial House before they are sent out.

Yours very sincerely
C. M. Williams

090 ***To Stricker, 1875.8.26.***

Copy of letter to Rev. Mr. Stricker

Yedo Aug 26th, 1875

Rev. Francis H. Stricker
Dear Sir

I have received from the Rev. Y. K. Yen a communication stating that you had written him a letter by which he has been greatly aggrieved, that his character has been unjustly and unrighteously attacked; and I am called on to take some action that his character may be vindicated. <I am very loath>[I feel quite hesitant] to proceed to such extremities without making an effort to have the matter settled amicably. I cannot think that, if you have done him a wrong as a Xn, now you will not be willing to acknowledge the wrong and retract the offensive language which has been used. Certainly the expressions that you are reported to have made use of —<"that he has>[that he has] enriched himself and deceived the Church by plausible stories of self-denial"— are most uncalled for, and I can only attribute them to the fact that —when you wrote them— you were under great excitement; and I think you would not have made such charges in your calmer moments. I am the more inclined to think that this is the true explanation, as there is a sort of insinuation that you are the only member of the Mission who has a particle of honour, or who is not afraid to speak out in cases of wrongdoing. I am sure you wd. not say such a thing when cool.

I would advise very strongly that you try to settle the matter amicably; and if there wd. be any difficulty in your mind about how to effect a settlement, that you wd. ask Mr. Boone or Mr. Hoyt, or —probably better— both of them to use their kind offices [aid] to make some satisfactory arrangement.

If you are unwilling or unable to make a satisfactory settlement of this matter, I must request you to send me a full statement.

1st. [+ State] the origin and cause of the difficulty;

2nd. State on what ground [basis] you made the charge that he [Mr.Yen] was using [making] efforts to have you reported to me;

3d. What is the complaint made against you with regard to which he wished to have you reported;

4th. Explain what you mean by saying [saying to Mr. Yen] "your former well-known secret machinations [evil actions] again and slanders for five years against the Rev. Mr. Höhing", and show what proofs you have for the [this] charge;

5th. Give the proofs that he [Mr. Yen] has been "connected with the Mission only to enrich himself while deceiving the Church at home with plausible stories of self-denial and so on". What is meant by "so on" ?

6th. Send me a copy of your letter in which these charges are [were] made.

I sincerely trust that you will be able to settle this matter amicably, and [and that] there may be no occasion to send these papers to me. But if it is not done [settled amicably], I must request you to send answers to the above at your earliest opportunity.

Please send your reply to Mr. Thomson to be forwarded to me, as I may be absent from Yedo when it arrives, and he will be informed of my movements.

That God may make peace and charity to abound is the prayer of

Yours very truly
C. M. Williams

091 ***To Duane, 1875.10.9.***

Yedo Oct: 9th, 1875

Rev. R. B. Duane, D. D.
My dear Brother

Yours [Your letter] of Aug 23d <is to hand>[has been received]. I wrote you Aug 24th.

You will be sorry to learn that Mrs. Quinby is still very ill. The Physicians Dr. Laning, Dr. Bunn, and Dr. Adams of the A. B. F. C. [American Baptist Foreign Committee] all said that she must not remain in Oosaka, and advised her to go to California and she very reluctantly consented. She is now in Yokohama expecting to sail in a day or two. Her son, a youth of 16, goes with her. Mr. Quinby remains behind. He <was at a loss to know>[was deeply troubled in deciding] what he should do, but he says Mrs. Quinby herself solved the question by saying that she would not go if it would take him from his work. At my suggestion he has come as far as Yokohama with her. It is very sad to see her go away without him when she is so sick, and they very possibly may not meet in this world again. He is very earnest in his work and wishes to labour in this portion of the "great vineyard", but I fear that he will never be able to preach much in Japanese. He now reads service Sunday and Friday afternoons, morning prayers in

school, and sometimes makes comments on what he reads; but in 3 years, a Missionary ought to be able to preach pretty well. He has taken sole charge of the school, [+ and] relieved Mr. Morris and Dr. Laning of all teaching.

I am very sorry to learn that the health of the Rev. Mr. Bull is so poor, and that there are fears that he may not be able to come to us. We want men very much —especially do we want a good energetic, stirring [exciting] man in Oosaka at once. I earnestly hope his health may be fully restored and that he may be able soon to come out and help us.

It is not decided to what place in California Mrs. Quinby will go, but if you direct your letter to the care of Dr. Lathobe, he will be able to forward it. A letter from you wd. be very acceptable to her.

Excuse [+ my] haste.

Yours very sincerely
C. M. Williams

092 ***To Duane, 1875.11.24.***

Yedo Nov 24/75

Rev. R. B. Duane, D. D.
My dear Brother

Dr. Denison's letter of Sept 20th, announcing your absence from the Office on account of the illness of your son, has been received. I was sorry to learn that he was so sick, and sincerely trust that God has been gracious to you and that he [your son] has entirely recovered.

As you <have had>[have received] copies of other letters of Mr. Stricker addressed to me, I think it right to send you the enclosed [one] recd from him Oct 21st. It shows signs of a better state of [+ his] mind, and I hope when the new Bishop comes out, he will be able to settle the unhappy differences then without great difficulty. The outlook of the Wuchang Hankow Station is very sad, and no one can foresee the future. Mr. Höhing thinks he will be obliged to leave on account of Mrs. H's health; and now Mrs. Boone, as you will doubtless learn by this mail, is very ill in Shanghai, and her Physician says Mr. Boone must take her home as soon as she can bear being removed. Mrs. Hoyt too is not at all strong, and I fear [+ that] she will not be able to stand the climate. But it is God's work, and we must pray that He will overrule all to His glory.

I have lately returned from a visit to Oosaka, where I found our Missionaries all well and hard at work. The absence of Mrs. Quinby —who, you know by this time, has been compelled by ill health to go to California— has left a great gap in our little band [group].

The boys school, of which Mr. Quinby has now sole charge, does not prosper very well this year —there being now only 15 pupils. He had already taken 3 pupils to live with him and take their meals at his table; and he proposed to give up the school house and remove the school to the house in which he lives, and thereby save house rent. Miss Eddy's school was doing better. She had 12 scholars [students], and seemed more

encouraged in her work.

I am constrained to appeal to you, my dear Brother, to send out another man for Oosaka as soon as possible if Mr. Bull does not come out. <You can have no idea of>[I think that you cannot even imagine] how much a man is needed. Mr. Quinby is thoroughly in earnest in his desire to do his Master's work in Japan —as his willingness to let Mrs. Quinby return home without him shows— but I grieve to say he {he} seems unable to <get hold of>[master] the language. He has been here now three years, but does not even venture to make a short address and I fear [+ that] he will never be able to preach. My experience has been that if a man does not learn a certain amount of the language in the first three years, he will not do much at it afterwards.

Mr. Morris is a very hardworking and most faithful and consistent man, but he needs someone to encourage and lead him, and often expresses the wish for someone to be with him. Do send us a live [lively spirited] man, hearty, earnest, whole-souled [having a well developed soul], who will push things [the work] with wisdom.

I am looking [waiting] anxiously for the acc't [report] of the Meeting of the House of Bishops to learn who has been elected for China and Africa. I trust [+ that] there will be no disappointment this time, that he [a Bishop] will be [coming] out very soon.

Give my love to Dr. Denison and my hearty thanks for his kind words of sympathy and interest. I should like to write to him, but [+ I] must carry this to the mail immediately.

Yours very sincerely
C. M. Williams

093 ***To Duane, 1875.12.27.***

Yedo Dec 27th, 1875

Rev. R. B. Duane, D. D.
My dear Brother

Your letters of Oct 27th and Nov 6 have been received. My last [+ one] was dated Nov 24th.

<You have>[Please accept] my hearty sympathy on your sad affliction. But God has been so gracious to you in bringing your Son to the true knowledge of Christ his Saviour, and giving him such a blessed, happy death bed, that in the midst of your sorrow, you have cause for the greatest joy and comfort. May we at our last end have the same peaceful falling asleep in Christ.

<You say>[You write in your letter], "the paragraph (in my report with reference to a Common Prayer Book for the Japanese) has attracted some attention from the Members of the Board, and it is desirable to know exactly what has been done." The hope is expressed [in your letter] that there has not been the Slightest variation from the Offices of the Book of Common Prayer, <and C>[etc.], "according to the use of the Protestant Episcopal Church in the United States of America".

<To put you in possession of the facts>[To inform you fully], it will be necessary to go back and call your attention to what has been done previously in this matter. But before doing so, I will say distinctly that the Bishop and two Presbyters did not think that they could properly make changes in the Prayer Book, or that a temporary Book would have any authority without the Sanction of the Church at home. But speaking only for myself, I must say I did think that the Church at home would give permission to make some modification in the Prayer Book, so that there might [could] be a common Prayer Book for the use of the Native Christians gathered into the Church by the labours of the Missionaries of the Episcopal Churches of England and the U. States. It has always seemed to me a great pity —a sad mistake and a hindrance to the future growth of a United National Church in Japan— for the Misss. of the Ch of Engld [+ and those] of the P. E. Ch in the U. S. to use different Books when [even though] the two Churches are alike in everything and the Misss of both Countries are here to do the same work. Why shd we be compelled to have the barrier of two books thrown up to keep the native Converts apart now, and to be an unnecessay difficulty hereafter in bringing them together into one National Church? If, by the expression "there has not been the slightest variation from the Offices of the Book of Common Prayer, <and C>[etc.], according to the use of the P.E. Ch in the U. S.", it is meant that it is expected that every part of the Book of Common Prayer is to be translated and used just as in the United States, it shows little appreciation of the difficulties of our position and but [only] little acquaintance with what has been done in our Mission in China.

[+ Morning Prayer:] In no Prayer Book that has been published in China has every part of the Morning Prayer been used, and in the Evening Prayer there has been considerable variation. For instance, in the Pr. [Prayer] Book used when I went to China —a copy of which I have before me— I find in the Morning Prayer only 7 of the Opening Sentences (viz., 1, 3, 4, 7, 9, 11, 14); and but [only] one [+ of] four, of Absolution (the 2nd). The Gloria in Excelsis, Benedicite, Jubilate, Benedictus, and Nicene Creed are omitted.

This Book was revised after Bp Boone returned to China, and published in 1861, and is still used. In this Book, 9 of the Opening Sentences and [+ the] 1st form of [+ the] Declaration of Absolution are used. The 2nd form of Absolution, Gloria in Excelsis, Benedicite, Benedictus, and Nicene Creed are omitted. An alternate Canticle after Venite (Ps [Psalms] 7 [?], Vs [Verses] 9, 10, 11, 12, 16, 17) and [+ an] alternate for the Jubilate (Ps [Psalms] 130) were added.

Evening Prayer: 12 opening sentences (different from Morning), Confession (from the 9th Ch [Chapter] of Daniel), 2nd Absolution, the Lord's Prayer, Gloria in Excelsis, Cantate, Alternate (First [Book], Ps [Psalm] 25), Benedic anema mea, Alternate (Ps [Psalm] 31, [+ Verses] 1-7), Apostles Creed, Versicles as in [+ the] English Pr [Prayer] Book, omitting 3, and the Lord's Prayer, Prayers for Peace, Against Perils, for [+ the] Clergy, for all conditions of men, Thankgiving (taken from the Family Prayers in [+ the] Pr [Prayer] Book), final prayer (the last at [+ the] end of the Comn [Communion] Office)

and 2nd Cor [Corinthians] [+ Chapter] 13, [+ Verse] 14.

I understand from Mr. Syle, who took part in the preparation of the first Book, that Bishop Boone considered that he had a right to make these changes, and that he said that in the Vestry room of St. Peter's, Phila, immediately before his consecration in 1844. he [He] told the assembled Bishops that he must not be understood as engaging [committing himself] to use the whole of the appointed services as they stand [exist] in the Pr [Prayer] Book, in the new circumstances [as a Missionary Bishop] in which he shd. be placed. Bishop Southgate was consecrated at the same time, and may be able to recall the incident and perhaps give the particulars more minutely. Mr. Syle says, "I remember also Bp Boone's remarking (as we proceeded with our work) on the 'spirit of freedom', as he expressed it, with which the Reformers acted; and he claimed that a like [similar] freedom might be used by us in recasting the materials provided to our hand —always limiting ourselves to the Bible and [+ the] Prayer Book for thoughts and phraseology".

When I came to China in 1868, I found a Mandarin Pr [Prayer] Book wh had been translated and published by Mr. Burdon (now Bishop Burdon of Victoria) and Dr. Schereschewsky, and was asked by Dr. S to authorize it. This I did not think that I had the authority to do, but [+ I] brought the subject before the Gen'l Convention in my report of 1868, to which I beg to refer you.

After speaking of the particulars in which the American Book or the English Book has been followed, I said, "of course the Book is without authority and it is respectfully asked whether the Ecclesiastical Authorities in America and England can give the necessary authority for the preparation of a Pr. [Prayer] Book wh may be used by the Misss of both Churches; and if so, in what particulars it shall be conformed to the English, and in what to the American, Pr. [Prayer] Books".

The reply which I recd was that I should consult with the Bishop of Victoria, and then send home an account of what was agreed on. This I give [tell] only from memory, for I am not able now to verify it by written evidence. My impression is that this was written [+ to] me by Dr. Denison, but I have examined all the letters from him that I have <by me>[with me at hand] from Nov 14/68 (the first I recd from him after the Meeting of the Genl Conn) to Oct 30/69. The dates of those examined are Nov 14/68, Feb 8 [+ 69], Apl 9, May 8, June10, July 9, Aug 13, Aug 16, and Oct 30. Will you kindly have copies of his letters examined to see if he wrote [+ any other letters to me]. If not Dr. Denison's letters, possibly one of the Secretaries of the Genl Convention might be able to give the information. I must have gotten the reply [+ to my letter] from someone there, but as I can not lay my hand on it, I shall be obliged to ask you kindly to procure it for me. The Journal [Record Book] of 1868 may show what was done.

I did not take any steps to consult with the Bishop of Victoria on the subject. He soon after this returned home and resigned.

The question has come up again here in Japan, and I have been anxious to secure a Common Book. There is no English Bishop of Japan, and it is only a year since Bp Burdon (of Victoria) —under whom the English Missionaries have been advised by the

Archbishop of Canterbury to place themselves— came out. The subject had been previously talked over by the Missionaries in the field, and all seemed [+ to be] in favor of it. And the Missionaries of both Churches, living in Yedo (2 of S. P. G., 2 of C. M. S., and 3 of our Mission) met and agreed on a common form for Morning and Evening Prayer, the Litany, and the Offices for Holy Comn.

Bishop Burdon, to whom I wrote, is strongly in favour of a common Book, and urges its settlement as soon as possible, but thinks [+ that] the Missionaries in the field had better settle it among themselves.

The principle which has guided us is to insert nothing that is not found in [+ either] one of the Books; and this has been departed from only in two particulars, which will be mentioned. The result of our Conference was as follows.

Morning Prayer: The Sentences as in the Am [American] Book; the Exhorted Confession, 2 forms of Absolution, the Lord's Prayer, Versicles, as in the English Book; Venite (both forms), Te Deum, Jubilate, the Benedictus (as in [+ the] English Book); Apostles' Creed, Nicene Creed, Versicles (as in the English Book, omitting "Christ have mercy upon us, Lord have mercy upon us", and the Lord's Prayer); The Prayers (as in the American Book)

Evening Prayer: As in Morning Prayer, except the Canticles. The Canticles of both Books [+ are] inserted.

Litany: As in the American Book. Earthquakes and fires were added as they are more frequent and more fearful calamities than those mentioned. In the petition for Rulers, that the Mikado [Emperor] and all officers may believe in the "One True God and the Saviour Jesus Christ" (as in our Prayer Book in China) was added.

The Office [form of service] for the Holy Communion presented the greatest difficulty. The Lord's Prayer, Collect [prayer], Ten Commandments, our Lord's summary of the Commandments, and Prayer following (as in the American Book); Nicene Creed, Sentences at the Offertory, First exhortation giving warning [notice] of the Celebration, Exhortation at time of Celebration (as in the English Book, omitting the words "We kindle [?]... sundry kinds of death"). The Invitation, Confession, Absolution, Comfortable Words, the Preface [?], The Proper Prefaces (as in [+ the] Am Book), Prayer of Humble Access.

Having learned the objection, which some of the English Missionaries had, to the use of a portion of the Prayer of Consecration in the American Book, I proposed that a permissory [?] rubric be inserted making the part for the oblation optional, but Mr. Shaw of the S. P. G. proposed that the words of the Invocation as in the American Book be placed before the words of Institution where a portion of them stand in the English Book; and then the remainder be as in the American Book. This was the position of the Invocation in the English Book of 1849. This was passed.

It was not satisfactory to many, and at a meeting held Dec 1/75 after the reading of letters from Bishop Burdon and Missionaries of the C. M. S. in the other ports [port cities] who objected to the use of the American form as it stands, a proposition made by

one of the C. M. S. Missionaries that the words, "which we now offer to Thee and of Thy Almighty goodness vouchsafe to bless and sanctify with Thy word and Holy Spirit, these Thy gifts and creatures of bread and wine", be omitted, was brought up. The insertion in full of the American form was contended for strenuously, and the two Missionaries of the S. P. G. were willing to accede to the proposal, but the C. M. S. Misss were all opposed. In the course of a long discussion which followed, Mr. Cooper said he wd. prefer the Consecration prayer in the English Book to the omission of the words; but [+ he] claimed that we shd be allowed to have the alternate form. This led someone to propose that the English form be used; and a resolution was offered by Mr. Wright (of S. P. G.) and seconded by Mr. Piper (of C. M. S.) "that failing other means of obtaining uniformity, the Prayer of Consecration in the English Prayer Book be used in the Communion Service". Mr. Cooper moved [proposed] an amendment "that the American form be used as an alternate", but his motion was not seconded. The original motion <was carried>[passed] —Mr. Cooper voting in the negative and Mr. Blanchet declining to vote.

In the meeting, before the vote was put [taken], Mr. Blanchet was asked if he would use the book if the English form only was [were] inserted, and [+ he] replied "yes, if the Bishop <puts it out>[?][approves its publication][?]", but that he [Mr. Blanchet] thought we ought to be allowed the alternate form. To the same question, Mr. Cooper replied that he would not say that he would not use it; but [+ that] he is very strenuously opposed to yielding [giving up] the use of the Amer'n form, as [because] he regards the Consecration prayer as "the glory of the American Prayer Book".

I did not think at the meeting that Mr. Blanchet was so much opposed, but since then he has expressed himself very warmly against the putting forth of a Book without the Am Consecration prayer, saying that, though he will use it if put forth by authority, he protests against it, and considers himself wronged [treated unjustly] by being denied the use of that form which the Church allows and to which he <subscribed>[had agreed]. Mr. Quinby and Mr. Morris are in favour of the proposed compromise.

I have felt very strongly the evils of having two Books, and have done what I could to secure a common use; and in order to gain this, I am willing to give up my own preferences. It does not seem to me possible to have a common Book if the words quoted above (wh: we now offer, <and C>[etc.]) are used. Six of the eight English Missionaries are opposed and will never consent to their use. One who is as strongly opposed as any [+ of the six] says that he has himself no difficulty in using the expressions, but thinks they may be made use of to support views which he considers dangerous. He says also that the words in the Invocation were put out of the English Book in 1552, and at the revision in 1661 the Church refused to restore them; and moreover, the English form is used by the whole of the Anglican Church except the Church in the United States —the Scottish Church having given permission to use it in Scotland. For these reasons he is opposed to introducing it.

Of the only alternatives, two books or the Consecration prayer in the English Book, I accept the latter, as —with Bishop White— I do not consider the English form as

"essentially defective". But as Mr. Blanchet feels that <a wrong will be done him>[he will suffer unjust treatment] by the adoption of a Book in which the American form is not inserted; and Mr. Cooper is so strongly opposed; and as I do not wish to take away from anyone what he may consider <a right>[to be his right], or to force my opinion on him, I am disposed to <let the matter drop>[take no further action on this matter], unless the Church [American Church] may think the use of one Book of sufficient importance to settle the matter for us.

I am very very sorry that it shd result in our being compelled to use two books, but as there are some at home (how many I do not know) who think that not the slightest variation from our own Book shd be made, and [as] two of our Brethren are opposed to the proposed compromise, I shall have to <make up my mind>[decide] to endure it [the situation] as best [+ as] I may [can]. It will be a continued grief to me to be isolated from Brethren here who are doing the same work in the same way, when there is <no great principle at stake>[not very much to be lost or gained by competing] —but [other than] simply to maintain without the slightest variation the Book of Common Prayer according to the use of the Prot: Episl Church in the United States. National prejudices, patronal [ecclesiastical] preferences, or even a well-founded conviction that our own is the more beautiful, ancient, and compleat 〔complete〕 form, should never be allowed to interfere with the unity of the Church in Japan.

If a Common Book is not settled now, it will be far more difficult to effect hereafter. The Church of England will send three, possibly five Missionaries <to our one>[compared with our one]. (Next year they [the total number of English Missionaries] will be double our number unless others are sent out to reinforce us); and the English Prayer Book will be used by the large majority of Missionaries and native Christians —while we in the minority are <off by ourselves>[away from the others, all alone] using the American Book. And it is hardly to be expected that the majority will give up what they have been accustomed to use to adopt our form, and it is very possible that the Japanese Christians who may use our form may not be disposed to maintain a separate isolated existence only to secure the use of the American form of the Pr [Prayer] Book.

I sometimes <fancy to myself>[imagine] how our Blessed Lord —who prayed so fervently that all His disciples might be one [in unity]— would look on this [+ situation] if He should come into our midst. Would He say: "That is right. <Throw up>[Erect] that hedge [+ and] fence, [+ and thus separate] yourselves and your little flock from those other sheep across the way [+ road] there, [+ those] with that American Prayer Book. I love to see my sheep cut up into many separate little flocks, and put into separate little pens and be marked American Prayer Book Sheep and English Prayer Book Sheep." ? [+ No —rather] Would He not say, "<Away with>[Take away] such differences. There shall be one fold and one shepherd." ? And the [that] glorious Apostle who was so lifted up out of himself by the grand thought of the middle [dividing] wall of partitions being broken down, and the two [+ sides] being made one [Ephesians II, 14-15]: what would he

say? But I have already written enough, possibly more than is good or proper, and [+ I] shall stop. Just one thing more: I shall be greatly obliged if you could get the opinions of some of the Bishops and Clergy with regard to this matter. Is it well to put out two books? And if it is thought best to have only one Common Book, what should it contain? Please let me know this as soon as possible.

Wishing you a Happy New Year, full of blessings, I am

Yours very sincerely
C. M. Williams

Our English Brethren are anxious to have the Book out [published] as soon as possible and wish to know whether we are to join them or not, so I shall be much obliged if you could let me know as soon as possible what others think of the >...> [this matter][?].

January 2/76: Steamer from S. Francisco <not in>[has not arrived], and no word of Dr. Nelson yet.

094 *To Duane, 1876.1.8.*

Yedo Jany 8th, 1876

Rev. Richd. B. Duane, D. D.
My dear Brother

I wrote you (Dec 27), by the mail which left on the 2nd [+ of January], with reference to the Prayer Book. Another mail leaves tomorrow, and I send you a short letter.

New Missionary

We are all very sorry to learn that it is definitely settled that Mr. Bull will not come out. What shall we do? We must have a man for Oosaka. Can you not find time to run down to the Alexa Semy and secure a good energetic man for us? If money is the difficulty, I think I can, to a good degree, <meet that>[solve that problem]. There are Tls 2000 in the Bank in Shanghai, placed there to help to start a Station in Suchow. But as it [the Tls 2000] has been there three years and there does not seem [+ to be] any prospect of a Station being commenced there for many years to come, possibly never, I do not wish the money to be idle any longer. I think it will be better to use it here and [+ I] propose to give Tls 1000 for the support of [+ a] Missy in Oosaka —unless you think there is a reasonable hope that a Station may be commenced in Suchow soon. Now do try and secure us a first-rate man. (My Webster [dictionary] has "first-rate" in the body of the book, and "first-class" —the more popular word just now— in the appendix, wh: wd. tend to show that "first-rate" is the older term.)

A petition here has been signed by the 2 Misss of S. P. G. Socy [sic] and Mr. Blanchet and Mr. Cooper, asking the Come. to send Mr. Newman back [+ to Japan]. What was told me of his action at the Semy does not seem, in the mind of the one who told me, to disqualify Mr. N [Newman] for re-appointment; and it is possible that I may have gotten a wrong impression of the case. Mr. B [Blanchet] and Mr. Cooper were with

him [+ for] 3 years at the Semy, and Mr. Shaw was very intimate with him, and they all think [+ that] he ought to be sent out again. <May it not be well to ask more particularly, with regard to him, of his Professors, if the Come. are willing to send him out [again]>[If the Committee are willing to send Mr. Newman out again, may it not be well to ask his Professors about him in more detail ?] One of them, Dr. Hugh Miller Thompson, is in New York. Personally I like Mr. N [Newman], and though I fear he will never make a very good Missy, and did not seem to get the language so well as Mr. B [Blanchet] or Mr. C [Cooper], still if we cannot get a better one, I could wish to see him back [come back].

Bishop for China

It is a great disappointment that there is to be no Bishop for China for a long time. The matter of the election of Bishops is becoming a very serious one. That an admirable speech before the Board of Missions have [has] decided the election of a Bishop is very singular.

Visiting China

I scarcely think that any good will <come of>[result from] my visiting Hankow. Mr. Stricker took up the idea that I am prejudiced against him, and <am partial to>[favor] the other Brethren there; and he will probably never be satisfied with any investigation which I may make unless the result shd be just as he shd wish. It seems to me that it wd be much better for Dr. Nelson to make the investigation. He has been absent and comes as one who has not been mixed up with the matter in any way. I have heard nothing from Mr. Stricker and it is possible that he will [would] not feel disposed to send me any evidence of the changes he has made. I cannot say that I shall be sorry if he does not.

Dr. Nelson

The Steamer of Dec 1st from S. F. has arrived, but brings no tidings of Dr. Nelson. Another Steamer is expected in a few days, and we hope to see him then.

Bible Society

The translation and publication of the Bible does not progress so rapidly, as our sales and circulation are not so large as I supposed. We shall not be able to use a good portion of the B. S. [Bible Society] money ($2582)[?] in the next six months. Sales at our own residence have not been very great, and I wish to try to open another place for the sale of Bibles and get a colporteur [a peddler of books, especially religious books] for their distribution. I am making up the Bible Socy's acct, and will try to send it by next mail.

Mr. Höhing

I shd. not like to take the responsibility of advising that Mr. Höhing be sent back to Peking. Dr. Schereschewsky said, when he was there before, that he wd not remain in Peking if Mr. Höhing were there. He [Höhing] managed to get into difficulties such that I understood that some of the Missionaries of other denominations were not sorry that he left.

Yours very sincerely
C. M. Williams

LETTER 95

095 ***To Denison, 1876.2.11.***

Yedo Feby 11th, 1876

Rev. S. D. Denison, D. D.
My dear Brother

Yours of Jany 4th has come to hand. My last was dated Jany 8th. I have but [only] a little time to write and enclose the half-yearly account recd from the Treasurer, the Rev. Mr. Morris, a few days ago, and also the acct of the Bible Society.

We are all shocked and stunned by the unexpected announcement of the death of Dr. Duane. So full of life and zeal and earnestness, having just gotten well hold of the work, and in the midst of his usefulness —to be called away! It is one of those inscrutable acts of providence that we cannot understand. We can only believe that God "doeth all things well" and that Infinite Wisdom has ordered it. The hearty sympathy he [Dr. Duane] felt for us all, and the great interest he took in our work has endeared him to us all, and we shall miss him very much. We can only pray that God who has called away our Dear Brother will soon raise up one like-minded to take his place.

I trust you will find the Treasurer's acct correct.

Please deliver the enclosed acct of the Bible Socy, and say that the Balance due from Oosaka ($43.15), as per memo recd from Mr. Morris, has not been credited in this acct, as Mr. Morris retains it to purchase other books with.

The Committee on the translation of the Bible has asked me to translate St. Peter's Epistles, and I hope to find time to do so shortly [soon].

Dr. Schereschewsky, while here, spoke of the probability —or rather possibility— of his coming to Japan to assist in the translation of the Bible. If he does not come, our Church will not be able to contribute much towards it. What has been decided about his coming?

The Steamer of the 17th of Jany from S. Francisco <is in>[has arrived], but Dr. Nelson did not come on her.

I note what you say with reference to my being requested to take a [sic] general oversight of the Mission in China. It is a great pity that there is no Bishop for China. The work in Japan suffers much by my going there [to China] and China also suffers for want of proper Episcopal supervision. I trust the Committee will urge the speedy election of a Bishop.

Dr. Duane sent me a copy of the Appropriations for 1876.

Mr. Quinby has been sick, and Dr. Laning advised him to come up here <to recruit>[to restore his health]. He has improved since he arrived. All the rest of the Mission are well. Do try and send us a man for Oosaka.

Yours most sincerely
C. M. Williams

096 ***To Denison, 1876.3.9.***

Yedo Mar 9th, 1876

Rev. S. D. Denison, D. D.
My dear Brother

Yours of Jany 18th has been received. My last was dated Feby 11th.

I think your suggestion that Dr. Nelson be asked to investigate the charges [accusations] against the Brethren in Wuchang is a very good one. You will probably have recd my letter to Dr. Duane of Jany 8th in which I made the same suggestion. No investigation which I might make will be satisfactory to Mr. Stricker, or keep him from believing the charges, or repeating them.

I enclose [+ for] you a copy of a letter recd from Mr. S [Stricker] in which you will see that he declines to furnish me with any evidence (as requested by Dr. Duane) with regard to alleged misconduct on the part of any of our Missionaries, but says that he shall "leave it with the Forn. Come. to furnish you (i.e., me) with a copy of <sworn depositions>[certified statements made under oath] from the U.S. Consulate at Shanghai."

It seems to me that it would have been better to have called Mr. Stricker home, telling him to bring all the proof of the charges [accusations] [+ which] he has made, and [+ to] lay all [+ of them] before the Come. By making some investigation there, the Come. cd. have learned definitely what are the charges against each person in the Mission, and what evidence there is to sustain them. And then the Come. cd send to Dr. Nelson what particular charges they may deem [consider] necessary to have investigated, with the proofs of each which may have been furnished by Mr. Stricker.

This wd. have prevented him in some measure from saying that he believes he is "purposely kicked out in this cruel manner so that <once [+ and] for all>[absolutely] unpleasant investigations on the spot can be quashed [suppressed completely] and prevented through my absence." It might also have prevented, in some measure, his talking about Mission matters to others outside of the Mission.

If Dr. Nelson shd be asked to make any investigation there, the authority under which he acts shd be very clear and definitely settled. This matter involves seriously the character of several of the Missionaries, and shd. be proceeded in with great caution.

I do not think that I have sufficient authority to ask Dr. Nelson to make the investigation. It is not an Ecclesiastical Trial —(and [+ even] if it were, I wd. have no authority in the matter as I am not the Ecclesiastical Authority of the Missy Jurisdiction of China)— but only an investigation into certain charges against Misss. As Misss. [+ are] appointed by the Committee, the Come. may depute [assign] some one to make the investigation. I wished very much that Dr. Duane could have come out and made the investigation, and seen the whole working of all the Stations.

It may be that, when Mr. Stricker reaches New York, his statements and proofs may be examined there; and some definite charges, with the proofs he may be able to bring, may be forwarded to Dr. Nelson to verify, shd the Come. deem it necessary. I wd.

commend this thought to your consideration. So much is vague and <ill-digested>[not well explained] in Mr. S's [Stricker's] letters that what he may think [be thinking are] the most important matters, may be left unexamined. In trying to <get at>[uncover] some knowledge of {of} the matters, I embodied the subjects which Dr. Duane suggested for investigation in a few questions in my letter of July 2/75 to Mr. S [Stricker], quoting the words used in Mr. S's letters to Dr. Duane. —and [+ I] also repeated the questions [which I had asked] in my letter to Mr. S. of Aug 26/74, [+ and] which Dr. Duane [+ had] said were <in order>[proper], but Mr. Stricker thinks [considers] them "selective unimportant questions".

Dr. Nelson, Miss Nelson, and Miss Harris arrived safely by the last Steamer from S. Francisco. They were with us a few days, and left for Shanghai yesterday. They were all well.

Yours very sincerely
C. M. Williams

[+ P.S.] I enclose a Draft for $48.75, [+ the] value of $50, placed on the plate on Xstmas Day "for a new Missionary for Japan". No name was given. I neglected to send it by last mail. Do try to send us a good man for Oosaka.

097 *To Denison, 1876.3.25.*

Tokio (Yedo) Mar 25/76

Rev. S. D. Denison, D. D.
My dear Brother

Yours of Feby 7th has come to hand, and your promised letter by Steamer of Mar 1st is looked for [awaited] with much interest. My last [+ letter] was dated Mar: 9th.

You will be glad to learn that in future all Govt Offices will be closed on Sundays. The Prime Minister issued a notification on [+ the] 12th [?] inst., as follows: "It is hereby notified that up to the present time the 1st and 6th (i.e., all days wh: have 1 or 6 in their ordinal numbers) have been observed in the Govnt offices as days of rest. But from the 1st of April next, all Govnt Offices will be closed on Sunday, and will be open only until noon on Saturday."

The Japan Mail [English-language newspaper], commenting on this says, "It will be readily inferred by the people here and at home —whom, for want of a better name, we must call the religious world— that this setting apart of the first day of the week as a day of rest, or rather, suspension of business in the Public Departments, is a foreshadowing of a further movement in favour of Christianity. Nor is this wholly without some such bearing. For it is quite certain that the attitude of the Govnt and a very large number of the people of this country towards Christianity has undergone a remarkable change during the past three or four years. Certainly they stand in no fear of it, and many think that in its adoption lies the only true hope for the future of the country. The Govnt, wh had long and not unnaturally held it in such mortal tension, now pays little attention to the

proceedings of those whose avocation it is to inculcate its doctrines and principles; and very sensibly places no <bar to>[ban on] the diffusion of translations of the Scriptures."

He [the writer of the newspaper article] then speaks of a philosophical school wh regards "the superiority of the Xn races as the result of causes entirely unconnected with their faith". These [who are associated with this school][?] say, "You foreigners cannot surely claim that the Bible exercises much influence over you. You are commanded to be temperate, sober, and chaste; to pay every man his due [that which is owed]; to bear no malice [hatred] or false witness: not to slander a neighbor; to do to others as you would have others do to you, and not to do to others what you would not have others do to you. You are commanded not to curse or swear; you are enjoined [directed] to be not only exact but [+ also] punctual in the discharge of all money obligations; [+ and] to do justice [+ and] have mercy; and to walk humbly. Many —if not most— of you <fly straight in the face of>[absolutely disregard] these commands. So that if you are superior to us —wh, speaking without prejudice, we admit that you are— it does not arise from the special obedience you pay to your religion or to the ethical code attached to it." (The Editor adds in a footnote, "This is the substance of a remark made to us by a Japanese who is now exercising greater influence over the minds of the rising generation of this country than any other man." The Editor gives as "the probable causes for the notification: first, the convenience to the Public Departments; second, an approximation, little by little, to the customs, habits, and observances of the Western Nations, in [by] virtue of which the plea for jurisdiction over foreigners may be urged and ultimately obtained."

I have no time to make comments on the notification or the article. Whatever the motive the Govnt may have had in making Sunday a day of rest, it must have a good influence and be a great help in advancing our work. But alas! that the lives of men from Xn countries shd <give occasion>[provide a reason] for the Heathen to speak as the one quoted by the Editor has done. Certainly the lives of many are not helpful to us in spreading the Gospel here.

In haste,

[+ C. M. Williams]

098 *To Denison, 1876.4.25.*

Yedo Ap'l 25th, 1876

Rev: S. D. Denison, D. D.

[+ My dear Brother]

Your letters of Feby 23d, March 16, and March 18th have been recd. My last was dated March 25th.

Dr. Nelson's needs, as I understand them, will necessitate a new Mission Station in Canton. He thinks there shd. be a Missionary there to <look after>[take care of] them [Chinese] when they return home, so that what they have learned in America may not be

lost when they get back to China. Most of the Chinese who have gone to the U. States are from the neighborhood of Canton, and on account of [+ the] distance from Shanghai and [+ the] great difference in the dialects, our Missionaries now in the field cannot help them in any way. Missionaries in Shanghai or Hankow cannot preach, nor indeed make themselves understood in very simple conversations, in the Canton dialect. I suppose the Committee are not prepared to begin a new Station in Canton. Dr. Nelson will doubtless give you his views.

Prayer Book

Thanks for the information with regard to the Prayer Book. I shall <let the whole matter drop>[take no further action on the matter].

Bishop for China

I trust [+ that] the Committee will urge the appointment of a Bishop for China as soon as possible. The Standing Committee [+ here] have requested me to make a visitation, but I do not see how it can be [+ done] before the summer vacation in our school begins.

Easter Day

Was [Easter was] a joyous season to [for] us all. At the Morning Service, seven persons were confirmed, five of whom were women. In the Afternoon, seven were baptized. Five of them are pupils in our school, one was formerly a pupil, and one is a Ship's Carpenter. There are six more now preparing for Baptism.

Excuse [Please excuse my] haste.

Yours very sincerely
C. M. Williams

099 ***To Denison, 1876.5.10.***

Yedo May 10/76

Rev. S. D. Denison, D. D.
My dear Brother

Your letters of Ap'l 1st and 8th have been duly recd. I wrote you under date Apl 25th.

Missy for Oosaka

I am greatly rejoiced at the prospect of another Missy for Oosaka. The need of a good man there has pressed upon me heavily for a long time, and the prospect of relief is very refreshing. I am glad you are trying to get a first-rate man from Berkeley. Through the Rev. Mr. Yardley I have recd two contributions ($50 and $200), which shows that there is a >...> in Berkeley interested in our work in Japan, and I trust someone may be found [+ who is] sufficiently interested in our work to offer himself to help us to carry on the {the} good work here. But whoever comes, I hope he will prove [+ to be] an earnest, hardworking "live" man who will infuse a little more life and vigour into our Mission in Oosaka. Our Missionaries there are all good >...> Christian men, but they want [lack]

"push" [aggressive energy].

You [In your letter, you] did not complete your sentence about the employment of the money for Suchow. Shall I credit the Mission acc't with Tls 1000?

Among our Easter offerings was one for $50 mex designated as follows:

Forn. Misss.	$25
Dom: "	10
House Miss to <Cold People>[Blacks]	10
Indian Conversion	5
I enclose a Draft for the amt	$46.75 Gold [?].

Native Press on Christianity

<Of late>[Recently] articles have frequently appeared in the native newspapers for and against Xnty —showing that it [Christianity] is engaging the attention of educated people, and that they are not afraid or ashamed to write about it and advocate it. A correspondent in Yedo, over his own signature, writes to one of the most popular of the daily Papers, urging a reformation of life and belief in Christianity. He says, "I was formerly <given over>[addicted] to wine and women, and for my sins [+ I] deserved both human and divine punishment. But the true God was however so kind as not to forsake me, but to extend His mercy to me and reform me. I was cleansed in the redeeming blood of Jesus Christ, and owing to the teaching wh: I have recd from Him, I am today living in accordance with the divine law. Changed from my former feelings, I now yearn for what is good, and loathe [hate intensely] what is wrong; and I cannot endure to see my brethren pursue the same wicked course which I did formerly."

He [The correspondent] urges them [his Japanese brethren] to "reverence [revere] God, esteem their Saviour, and appreciate the doctrine for which they should be grateful".

The Editor of "The Daily Newspaper", which has probably a larger circulation than any Paper in Yedo, says in an article lately, "Under the tyrannous rule of the Tokugawa family, the Xn religion was long prohibited by law, and no one might [was allowed to] either teach or learn it; but at present it is <as good as>[virtually] tolerated by the Govnt, and we do not believe there is any probability whatever that the Holy Religion of Jesus will be suppressed by the State." These extracts are copied from the translations published in the "Japan Mail"

I must send this off to the P. Office.

Yours very sincerely
C. M. Williams

100 ***To Denison, 1876.5.23.***

Yedo May 23d, 1876

Rev S. D. Denison, D.D.
My dear Brother

Dr. Nelson has sent me his report on the difficulties of the Hankow Wuchang Station, and requests me to forward it to you after reading it. I am very glad that he has <sifted the matter>[examined the matter and clarified its essential points] and given his opinion, so that the For: Come may be able to understand the unfortunate troubles there more clearly.

It is late, and I must close to be in time for the mail. Since my last [+ letter] of May 10th, I have had no advices [word] from you.

Yours very sincerely
C. M. Williams

101 ***To Denison, 1876.6.9.***

Yedo June 9th, 1876

Rev. S. D. Denison, DD.,
My dear Brother

I wrote you under date May 23d enclosing Dr. Nelson's report of the troubles in Hankow. Yesterday yours of May 2nd (enclosing blank for statistics of Mission) and May 8th [?], together with letters from Mr. Kimber dated Apl 26th and Apl 28th, <came to hand>[reached me].

Mr. Yen has been in Shanghai for the past six months, he tells me, completely <laid by>[disabled] on acc't of his throat and eyes so that he has been unable to speak or read, and has consequently been very miserable. His Physician, Dr. Greeson [?], insisted on his coming over to Japan to avoid the rainy season in Shanghai and to try to recruit [restore] his health. When he arrived he was greatly depressed, and thought that he was very ill; but after a little while, I perceived that he was in no immediate danger. His feeling of illness was mostly great mental depression, and this evidently seemed to react on his throat. At first he could only speak in a whisper for a very short time; but he was encouraged and cheered up, and set to work digging in the garden, >...> and visiting to keep him from thinking of himself and brooding over his troubles. At the end of a week he cd speak in his usual conversational tone of voice; and before he left here, wd. converse for hours at a time without any apparent difficulty —and was using his eyes reading more than he had done for a long time previously.

He is a timid desponding, easily depressed man, and needs someone near to sympathize with and encourage him, and keep him at work. Whether his throat will ever allow him to preach much is more than I can say, and it would be well to take [get] the opinion of a Physician about it.

While here, he told me of that most unfortunate business of renting his house in Hankow. He acknowledges [+ that] it was very wrong and does not attempt to justify or make any excuses for himself. He only says that he greatly regrets that he did so, and wishes someone had advised him against it. He told me (but asked that I wd not repeat it as it wd. seem to be trying to excuse himself and throw the blame on others for doing a

thing for which he alone is responsible) that he was sick in bed at the time, and two or three of his friends advised him to rent it; and I can easily understand now —if he were in anything of the state of mind he was in when he reached here— he would have consented.

There was another thing which probably may have affected his mind, though he did not bring it up in that connection. In Shanghai, Foreigners —and among them some who profess and call themselves Xn's, some of whom I have no reason to think they are not Xn's— rent their houses to Foreigners who are Missionaries. If the truth were known, it will be found probably to be a sad fact that 8 out of 10 of the unmarried men of Shanghai or Hankow keep mistresses; and one who rents to an unmarried man will probably have the man's mistress in his house. I shall <jot down briefly>[summarize down below] the facts of the case as given me by Mr. Yen.

Mrs. Nelson and children stayed over a week and left for Shanghai by the Wednesday's boat. It is very sad to see the little one who has been so sick. She has lost the use of her voice.

Yours very sincerely
C. M. Williams

In October, Liu (a servant who lived in and took care of Mr. Yen's house in Hankow) was at Gooscloud's [?] (a watchmaker) and was applied to by G. for Mr. Yen's house for [on behalf of] a Mr. Bryant, a clerk in the U. S. consulate. Liu communicated this to Mr. Yen, who was sick in bed in Wuchang —and at the same time, [+ Liu] said [+ that] Bryant had a Chinese woman. Yen consented to his having the house. This house is behind the house Yen lived in when in Hankow, and separated from it by a narrow alley. The rent was the same at wh it had been rented previously and has been rented since Bryant left. This he [Mr. Yen] mentions to show that it was not the high rent which tempted him.

In Nov. Mr. Yen went to Shanghai —having never seen or known Bryant. About the end of Decr, Ting, a friend who, with Liu, had been looking after the house, wrote to Yen in Shanghai that he had rented a part of the house —in which Yen had not lived— to a Russian. He [the Russian] also had a Chinese mistress.

In March, Yen heard by letter from Liu that Mr. Höhing had him [Liu] arrested and sent to the Toutai, where he was questioned about the house, but afterwards dismissed the same day. (It is not very easy to see why he shd. send this servant to the Toutai. If Mr. Höhing —as the boy says, did >...> it is worthy of enquiry why he adopted such a >...>.)

Mr. Yen wrote to Mr. Hoyt in >...>, supposing that the occupants of the house had been guilty of some disturbance. Mr. Hoyt replied that Mr. Höhing had made a report to the Forn Come that his house is let to prostitutes and that it had been signed by several foreigners. Mr. Yen wrote to Mr. Hoyt >...> the house had been >...> foreigners, and asking Mr. Hoyt to require the foreigners to move out. The Russian had moved three days before Liu's arrest, having gone to >...> country. Mr. Hoyt afterwards wrote that >...>had moved out.

(This [The foregoing] is the substance of what Mr. Yen told me.)

102 ***To Denison, 1876.7.7.***

Yedo July 7th, 1876

Rev. S. D. Denison, D. D.
My dear Brother

Since my last letter of June 9th, I have had nothing from you.

There is a matter on which I have been intending to write to you for some time past, which causes a good deal of anxiety and care to our good Brother Blanchet. He has often spoken to me of it, and I feel sure [+ that] you will have great pleasure in doing what you can to remove the cause of his anxiety.

Just before he came out, his Father died, and he was appointed guardian of his younger Brother, then 17 yrs old. The question of which was his duty —to preach the Gospel to the Heathen, or to remain and <look after>[properly provide for] the education of his Brother— pressed heavily upon him. Shd. he go at once to Japan to tell the dying Heathen of the infinite love of Christ Jesus, or remain and assist his Brother till he had gotten a suitable education: [this dilemma] caused him much anxious thought —which was <not a little>[much] increased by the advice given by some of his [our Brother Blanchet's] friends, that he ought to remain and take care of his Brother. He [our Brother Blanchet], however, concluded that it was his duty to come here —trusting that a way wd. be opened by wh: his brother could get his education.

Following Mr. B's advice, he [the younger brother] has been teaching a part of the time, by wh means —and with the assistance given him by Mr. Blanchet— he has been enabled to study a little so that he has a pretty good Common School education.

Mr. Blanchet's brother —Mr. John B. Blanchet, now 20 yrs of age— has had for the past three years the steady purpose and earnest wish to study for the Ministry; and if permitted, to follow his Brother as a Missionary to Japan, but [+ he] has not the means to go through College and the Seminary —and of course, Mr. B cannot possibly, out of his salary, send him [+ the funds necessary].

I see in an article of the Church Journal of May 11/76 that there are 12 Scholarships in Harvard College —called the Matthew's Scolarships for students who intend to become Episcopal Ministers; and that there are not enough applicants to fill them. I may be able to get one of these Scholarships for him, but he will need some previous preparation before he could enter Harvard. After finishing his College course, Mr. Blanchet would like his Brother to enter the Berkeley Divinity School. I do not know Mr. John Blanchet, but if he is like his Brother here, he will prove [+ to be] a diligent and faithful student and a systematic hard worker.

I feel confident [+ that] there are many friends who wd. gladly assist in so good a work, if they only knew of the case; and I am sure it will give you great pleasure to try and make some arrangement by which the mind of our good Brother [+ here] may be set

at rest, and a worthy soldier of the Cross be gained for the Church.

If you are able to make the necessary arrangements —wh I sincerely hope you may be— reference may be made to the Rev. C. B. Guillemont, London >...> and to the Rev. D. S. Phillips, Rector of St. Paul's Church, Kankaku, Ill., who will be able to give you information of the character and qualifications of Mr. Blanchet. <Should you>[If you should] wish to write to Mr. Blanchet, his address is "Mr. John B. Blanchet, care of Rev. D. S. Phillips, Kankaku, Ill.".

Hoping you may be entirely successful in securing the needed assistance for Mr. Blanchet, I am

Yours very sincerely
C. M. Williams

103 *To [Denison], [1876.7.10.]*

Private

I wrote a private letter to Dr. Duane with regard to a suitable person for the Bishopric of China. He <wrote me>[replied, informing me] that it [the private letter] was not put with the papers at the [his] office, but taken to his own home. It can be of no use to anyone now, and might create unpleasant feelings <shd. the contents>[if the contents should] become known, so I beg that you will ask Mrs. Duane to <let me have it back>[return the letter to me].

Yrs,
C. M. Williams

[Editor's Note: The foregoing is a private note written by Bishop Williams addressed to the Rev. Dr. S. D. Denison, and evidently enclosed together with the letter to Dr. Denison dated July 10, 1876 —there being, on the letter, following the word "Private", the words "with the letter of July 10th", penned in by someone in Denisons's office who had opened the letter of July 10th.

The note refers to an earlier letter from Bishop Williams to Dr. Denison's predecessor, the Rev. Dr. Richard B. Duane, since deceased.]

104 *To Denison, 1876.7.10.*

Tokio July 10/76

Rev. S. D. Denison, D. D.
My dear Brother

I have been intending as soon as the School vacation commenced to make a visit to China, but Mr. Cooper has been ordered by the Physician to stop all work and <go to the country>[away from the city]; so that it seems hardly right for me to be absent so long and throw so much additional work on Mr. Blanchet. He is not very strong, and by

increasing his labours, he may break down. I have written to Mr. Thomson telling him the circumstances, and he seems to think the difficulties almost insurmountable. Taking all things into consideration, I think it will be better not to go now. A flying [very hurried] visit to the different Stations does not at all meet the requirements of the case. A Bishop for China is absolutely necessary, and the sooner he is sent out, the better. I hope the Forn Come. will continue to press the point till [until] a good man is appointed.

Mr. Cooper has been to Oosaka and the neighborhood for three or four weeks. He has returned, improved somewhat, but still not well. He will probably be obliged to go to the country again. I am expecting to make a visit to Oosaka day after tomorrow.

The brethren in Oosaka have sent me their reports. Mr. Cooper has not written his yet, but will do so in a few days. I shall be able, I hope, to send you all [+ the reports] by the next Steamer.

Yours very sincerely
C. M. Williams

[+ P.S.] I am <looking anxiously for>[anxiously awaiting] tidings [news] of the Missy for Oosaka. You can hardly imagine how much he is needed there.

105 *To Denison, 1876.7.19.*

Oosaka July 19th, 1876

Rev. S. D. Denison, D. D.
My dear Brother

I wrote [+ to] you under date July 7th, and since then no advices [+ from you] have been recd. I had hoped to be able to send you my report by this mail, but Mr. Cooper's report has not yet been received, so I am obliged to postpone mine till the mail of Aug 10th. I am able to forward [+ herewith the following:]

Joint Report of Mr. Quinby and Mr. Morris,
Separate reports Mr. Quinby
" " " Morris
Dr. Laning
Miss Eddy
Mr. Blanchet
The Treasurer's acc't to June 30/ 76, and letter.
Estimates for 1877

Last year the rate at which the Tales were estimated varied somewhat, but I have calculated all the sals at a uniform rate of 73¢ [.73 × $1=$0.73]. Mr. Blanchet asks for a house at $25 pr mo and a house for a Girls' school at $15 pr: mo. Mr. Cooper's house rent is set down at the same as last year, and the house I occupy is set down at $220. The whole ($1000) may not be used. I trust you may be able to secure a Missionary for Oosaka; and in that event, it will be necessary to add house rent and teacher's salary for him. The Tls 1000 available in Shanghai will pay his saly for a year if [+ he is] married,

for nearly two years if he is single. In the depressed state of the Treasury, I have been unwilling to embarrass the Come. by asking for any appropriation that was not absolutely necessary; but as this [year] is the <Centennial Year>[100th year of USA independence], it is probable that the receipts will be larger and I think I might ask for an appropriation for houses in Yedo. Mr. Cooper and Mr. Blanchet will each need a house, and most of the Missionaries of the other Missions have built or are building houses which cost from $3000 to $3500. It is a large sum to put in brick and mortar, but a good house cannot be built for much less in Yedo. If the Come. appropriate $6000, I'll try to make it do more than build two dwelling houses.

It is time to send my letters.

Yours very sincerely
C. M. Williams

106 ***To Denison, 1876.8.7.***

Yedo Aug 7th, 1876

Rev. S. D. Denison, D.D.
My dear Brother

Your letters of June 1st and 22nd have come to hand. I forwarded the report of Dr. Nelson on the Hankow troubles, and enclosed a short note with it, stating the facts.

I trust there will be no failure about a Missy for Oosaka this time. My late [recent] visit showed me more than ever the absolute necessity of a "live" man there at once. If the Committee wd. consent to send two men, I shd. be glad to appropriate Tls 2000 instead of Tls 1000. This money I set apart 5 or 6 yrs ago for a Station in Suchow, but there seems no likelihood [probability] of such a Station being established, and there is no use in letting the money lie idle any longer. We want men for Japan badly [very much] now, and I know of no better way of employing the money than in sending men to Japan. Send us two good men and I shall be doubly happy. But do try and see that they are good men before they are sent out.

Am [I am] very glad to learn that the House of Bishops will make an effort to elect a Bishop for China, and [+ I] hope they will elect this time one who will accept.

I wrote you under date July 19th, enclosing sundry reports of Misss, the Treasurer's acc't to June 30/76, and the Estimates for 1877. I now send a portion (the other sent by previous mail) of Mr. Blanchet's report, Mr. Cooper's report, and my report with the statistics of Japan Mission. I enclose also a letter to Bishop Potter unsealed, wh I wish you wd. read, and do what you can to promote the request —if it commends itself to your judgement.

The Boys school in Oosaka has dwindled to almost nothing, and I do not [+ know] what great good Mr. Quinby will do by staying there, for I fear he will never be able to preach with any fluency. Mr. Blanchet is expecting to move off to another part of the city and proposes to begin a Boys school and also a Girls school on a small scale, so I am

thinking of asking Mr. Quinby to come [+ to Yedo] and take charge of this school. I hv not decided fully to do so. From what Dr. Duane wrote me some time ago, I suppose such a change, if decided on, will meet with the approval of the Committee.

Yours very sincerely
C. M. Williams

107 ***To Denison, 1876.8.17.***

Yedo (Tokio) Aug 17th, 1876

Private

Rev. S. D. Denison, D. D.
My dear Brother

You are doubtless aware that I wrote a private note to Dr. Duane at his special request, giving my opinion with regard to a suitable person for the Bishopric of China. I did not feel any hesitancy in deciding that, if one of the Missionaries in China must be elected, {that} Dr. Nelson —all things considered— is decidedly the most suitable man; but at the same time, I said if a good man could be found at home, it would probably be best to send him. My opinion of Dr. Nelson's qualifications has not changed, but a very sad fact has come to my knowledge which I feel <in duty bound>[compelled by my sense of duty] to make known to you. It is very painful to speak of it to anyone, but it seems to me that I am obliged to do so.

When Mrs. Nelson passed through Japan, she spent from Thursday afternoon till Monday morning with us in Yedo. On Sunday afternoon I noticed that she was very much under the influence of intoxicating liquor; and when she came to the tea table, she could not walk straight, and during the meal [+ she] hardly knew <what was passing>[what was being served to her]. It [her behavior] was seen by three [+ persons] besides myself. Such a condition was most shocking, and I felt it my duty to write and warn her of the danger of such a course, and the disgrace [+ that] this habit would surely bring on herself, her family, [+ and] the Mission of the Church. In reply she said, "I assure you it is not my habit, but I was severely threatened with a trouble which only stimulants <kept off>[would overcome]; such cannot again happen, as I have a sure remedy and I cannot bear the use of stimulants. It is too horrible. I thank you for your note, and you need feel no fear as to the future."

I trust it will be as Mrs. Nelson says, that it will not happen again, but I cannot feel that there is no fear as to the future. On the contrary, I feel very great fear. <Should this grow into>[If this should become] a habit —and the use of liquor is a most insidious thing— or [+ even] only occasionally occur and become public, as it must, it will bring great disgrace on us all; and this disgrace will be greatly misused if Dr. Nelson should be Bishop. It may be as Mrs. Nelson says, that it will not be repeated, but it is to my mind a great risk to elect one to the Bishopric where such a thing is known to have happened once.

This matter has distressed me beyond measure, and my distress is increased greatly by the fact that I am obliged to write and let you know it. Dr. and Mrs. Nelson are dear personal friends, and it is exceedingly painful to me to be compelled to communicate such a sad fact.

If you think it [+ is] necessary to make use of this information, I must earnestly beg that it will be [+ used] in such a way that it will not go beyond a few friends. It may be that a suitable man may be found there and Dr. Nelson's name not be proposed. <In this event>[In that case] please mention this matter to no one. But if it is probable that Dr. Nelson's name will <come before>[be proposed at the meeting of] the House of Bishops, may it [this matter] not be entrusted to one of the Bishops, with the request that it be made known to no more than it is abolutely necessary? A Committee might be asked for and they be informed, and then if it was thought proper, they could report that the Committee do not think it [+ is] expedient [necessary] to elect.

108 ***To Denison, 1876.8.22.***

Tokio (Yedo) Aug. 22, 1876

Rev. S. D. Denison, D.D.
My dear Brother

I have time only to write you a short note. I wrote you on the 7th inst. Since which time I have recd nothing from you. After sending the estimates for 1877, Mr. Cooper wrote that he wished I wd. ask for House Rent for him $40 pr month, instead of $25 pr mo, though it is not certain that it will be all needed. He will probably be married about Xstmas and may wish to move into a better house.

By this mail you will learn from Mr. Blanchet that he is engaged to be married. The Lady is a Missy sent out by the "Women's Missions" of which Mr. Dooman [Dorman][?] is President. There is a rule of the Socy that if one marries before the 5 yrs expired, the outfit and passage money must be refunded. Neither Mr. B. or [nor] the Lady are [is] in a position to refund the amount, and he naturally looks to the Forn Come. for help. He asks that I will say a word in his favour, and I do so very gladly for I have frequently expressed the opinion that it wd. be wise if the Come. wd. allow single men to return home after three years to get married, if they so desired. It would be a great gain to the Missionary as regards his Japanese studies; and if for any reason —health or unfitness for the work— he shd. be compelled to return home, it wd. be a great gain to the Come. —that they shd. only pay passage of a single man rather than of a married man. Mr. B. has found a lady here, and so does not ask to go home; and the expense of this Lady's passage and outfit will be much less to the Come., [+ so] that it wd be wise to return home for a wife. I suppose the Come. will have no difficulty in meeting this expense, particularly as we shall gain a very good Missionary, I believe.

Whether the rule of the Socy, referred to above, applies to those who marry Missionaries or not is not known. The Secy of the Socy, Miss Doremus, will be able to

give all particulars. The Come. cannot be <hard on>[overly strict with] young Missionaries for getting married when "The Great Cause of Domestic Missions" sets them such a good example. Please give my hearty congratulations to Dr. Twng [?].

Mr. Blanchet will be obliged to rent a larger house than he intended and will need more for house rent. He cannot tell [estimate] how much, but it will be safe to add, say, $300 for his house rent. If not needed, of course it will not be used. In haste,

Yours very sincerely
C. M Williams

109 ***To Denison, 1876.9.13.***

Tokio (Yedo) Sep 13/76

Rev: S. D. Denison, D.D.
My dear Brother

Your letter of July 7th has been recd. I wrote you Aug. 22nd. I mentioned in previous letter that I thought of asking Mr. Quinby to come to Yedo and assist in this school. I proposed it to him but he had already been in negotiation with a Japanese in Oosaka, and hoped to be able to live in the native city and get access to a different class of people. He was ready to come here, if I said so, but preferred to try a new work there. Under all the circumstances, I thought it best to let him see what cd be done with his new plan. Mr. Blanchet will assist in the school till his marriage.

Dr. Bunns has lately written me with reference to coming to Japan. He said he intended mentioning the subject to you in his next letter and wished me to do so also. I shd. be sorry to see him leave his present field, and trust there will be no occasion for <it on the score of health>[for doing so because of his health]. I have written him that I cd not recommend the Come. to make the change and hoped that it wd not be necessary for him to leave Wuchang.

In the first place there is a much larger field for a Missy Physician in Wuchang than in Yedo. The number of people who go to a Physician in China is much greater than in Japan. Then [+ too] the influence of a Physician to draw the people to the Missy is felt more there than here. The clergy here will soon have as much as they can do and will have no difficulty in getting people to preach to. We need clergymen more than Physicians, and the appointment of a Physician means one less clergyman.

Still another reason is that it will be a bad precedent. If, as soon as a Missy in China is a little unwell, he can be transferred to Japan <on application home you will probably other applications>[sic][?].

My surplice has become rather shabby and I shall be obliged if you will kindly send me a new one the next time anyone is coming here.

Excuse haste.

Yours very sincerely
C. M. Williams

Please let me know as soon as a Bishop for China is appointed.

110 *To Denison, 1876.12.11.*

Tôkio Dec. 11/76

Rev. S. D. Denison
My dear Brother

Your letters of Oct 4, 20, and 21st hv. bn. recd. Other letters by former mails hv. [had] bn. recd, but were burned by a late [recent] fire so that I can not give dates.

I hv. just learned that the Am: mail closes tonight, and as I hv. to go to preach in a few moments, I shall be only able to send a note.

One of those destructive fires for which Yedo is rather notorious occurred on the night of 29th Novr. and, on account of the high wind wh: was blowing at the time, swept over the City destroying in a few hours about 10,000 houses and making 50,000 people houseless [homeless]. Our house was burned and the fire spread with such rapidity that only clothes and a portion of the books were saved. Mr. Blanchet lost almost everything. He saved probably 1/4 of his books. It comes very heavily on him just now as he expects, as you are aware, to be married soon. If some kind friends shd be <disposed to>[willing to] assist him in his misfortune, it wd be doing a truly Christian act of kindness.

Our Mission Library suffered also. I trust you will try to do something to replace the books that were lost. By next mail I shall let you hv. a list of the Missison books wh were destroyed.

Please excuse haste.

Yours sincerely
C. M. Williams

111 *To Kimber, 1876.12.26.*

Tôkio (Yedo) Dec 26th, 1876

Rev: J. Kimber
My dear Brother

From Dr. Denison's last letter I learn that you have been appointed Secy and Gen'l Agent, and I take the [this] first opportunity to send greetings and God Speed. Your long acquaintance with the workings of our Missions enables you to enter upon the duties of your office with some qualifications which an entirely new man could not possess, and I trust that with God's blessing you may be the means of awakening a new life and interest in the Foreign Missions of our Church.

Now my good Brother, do <signalize your entrance on>[give distinction to the beginning of] your Office by sending us two earnest faithful hardworking wise men. We need them very much. It grieves me to see all other societies going ahead of us. We who were the first may be [become] the last unless you come to the rescue. I hope you will be

able to send Mr. Waterman to join our force in Oosaka.

There were two men of the last graduating class at Alexandria, who wished to become Forn Missionaries; and from Mr. Yokoyama, the Japanese studying at Alexa, I learn that there is a student there anxious to become a Missy. If you cd go and see them, and consult with the Professors and pick out one or two first-rate men, you would give a great impetus to our work. We need good men. One good Missionary is worth two or three poor ones. Do try and send us two men at the beginning of next year.

The fire

From my letter to Dr. Denison, you will have learned of the disastrous fire which has occurred in Tôkio. Apart from the loss of property, we have been greatly injured by it. Our School has been broken up, and we are now without a Chapel. The Japanese Gov'nt will not allow us to live outside of the Concession; and as we can get no house at all suitable within the limits, <—to the grief of ourselves and our pupils— our School has been given up>[our School has been given up, which greatly grieves ourselves and our pupils]. The School at the time of the fire was in a better condition than it had ever been, and numbered 55 pupils, of whom 46 were boarders. Our Services are held in a small Japanese room, where all sit <huddled up>[close together] on the mats. We have been looking for a house for a Chapel outside of the Concession, but the only room large enough was upstairs, and for it the owner asked $20 a month, and a deposit of $75, which in case of fire we should not be able [+ to] recover. The Native Xns think we shall be able to build a cheap Chapel —"a burn house", they call it— for about $200, which —<it lasts>[if it lasts] only one year, will be less than the rent of the one room, and be much better suited for our purposes.

Our small Mission Library suffered. Of the 53 volumes which it contained, only 17 are left, and some of these belong to broken sets. Also, the 18 volumes sent [+ to] me wh: were placed in the Mission Library, the large Bible and prayer books for our reading Desk, the Prayer books and Hymnals for our Chapel, and all the Chapel furniture, including the Organ, were destroyed. Possibly you may be able to do something to restore and even enlarge our Mission Library. Among the books lost were Chamber's Encyclopedia, Robinson's Church History, and the 1st and 3[+ rd] vols of Wordsworth's Old Testament.

With kind remembrances to Dr. Denison and with best wishes, I am

Yours very sincerely

C. M. Williams

I enclose a [an] L/C [Letter of Credit] ($300 unused) which I am sorry to say I neglected to draw in time. Three weeks before its expiration, a merchant advised me to wait, as the rates wd. improve, but I waited just a day too long. I suppose it will make no great difference, as it can be reissued and we have sufficient to pay this year's dues [debts].

112 ***To Denison, 1877.1.22.***

Tôkio Jany 22nd, 1877

Rev. S. D. Denison, D.D.
My dear Brother

I have time for a few moments to acknowledge the receipt of your letter of Nov. 21st.

Mr. Blanchet and Mrs. Blanchet, who is to be, are willing to receive the single woman in their family as long as she may wish to remain with them, though they expect that after she has learned enough of the language to take entire charge of the Girls' school, she will find it more pleasant and also more advantageous for the work to live in the house with the Scholars [students]. Mr. Blanchet will not be married before Easter, so it will not be advisable for the Lady to come out before that time. Mr. B has not yet rented a house and does not find it easy to get a suitable one. The Japanese Govnt will not allow us to live outside the Forn Concession unless under a contract entered into with a Japanese, by which it normally appears that the School is the Japanese's school. To my mind, the arrangement is not satisfactory, but it is done by many Missionaries as the only possible way of getting <out of bounds>[outside the limits of the Concession] at present. Mr. Cooper has gone out of the limits in this way and Mr. Blanchet hopes to do the same. The Lady had better not move till Mr. B has his matters all settled. I shall write about this matter again.

I trust you will soon cheer us by news of the appointment and speedy coming out of Rev. Mr. Wasterman. We need a man so much that <I am constrained>[I feel compelled] to write about it by every mail. <If the debt is lifted>[If the Foreign Committee's financial condition has been improved] by the effort which was made, will it not be possible to send two men [+ ?] Japan is in such a transition stage, and we ought to be pushing our work with vigour. I have just learned that the Methodists have determined to reinforce their Missions in Japan before they send other Missionaries to China. China certainly needs Missionaries, but there is a loud call from Japan which ought to be heeded.

Excuse my haste. I have not time <to read over>[to check this letter].

Yours very sincerely
C. M. Williams

113 ***To Kimber, 1877.1.22.***

Yedo Jany 22/77

Rev. J. Kimber
My dear Brother

Your letter of Nov 22nd has come to hand. I wrote you under date Dec 26. There are many things about which I shd. like to write, but [+ I] fear [+ that] I shall not have time, as I have to go to Yokohama to Confirm Miss Maltby and Miss McClay the affiances [intended marriage partners] of Mr. Blanchet and Mr. Cooper.

I write to enclose the Treasurer's account to Dec. 31/76, which I trust you will find <in order>[correct].

I am afraid we shall be obliged to ask for more money this year for house rent. The fire has disarranged all my calculations. I shall have to rent a dwelling for myself, a Chapel, and one or two rooms for wayside preaching to the Heathens. Mr. Blanchet will need the same. Mr. Cooper has already a dwelling and 2 Chapels, but I cannot say what will be needed till I have found the houses —which, by the way, is no easy matter. We are waiting anxiously to hear of a Missionary for Japan and hope [+ that] there may be two sent out.

I trust the debt of the For'n Come and [+ those of] all the Comes have been already cancelled and that there are brighter days ahead.

I have a letter from Dr. Denison of Nov 21st, and I shall reply if I get back from Yokohama in time for the mail. Lest I shd be unable, I will say that Mr. Blanchet says he will give the young lady [?][a new missionary?] a room in his house {in his house}, but he will not be married till Easter, and it will be better for the Lady to wait till after his marriage.

Praying that God may bless you in your work, I am

Yours very sincerely
C. M. Williams

[+ P.S.] Kindly send the enclosed to Mr. Ely, Providence, R.I.[Rhode Island]

114 *To Kimber, 1877.3.8.*

Tokio March 8th, 1877

Rev: J. Kimber
My dear Brother

Your letters of Dec 16th and 19th, and enclosure with List of Appropriations for 1877 have been received. Today's mail brought yours of Jany 16th with its words of kind sympathy, for which you have my hearty thanks. A good portion of my books were saved; and as I have no desire to make a large contribution towards another Yedo fire, I shall try <to do in future>[in the future to live with only] a very few articles of household furniture. Mr. Blanchet has sent a list of the books of our Mission Library which were destroyed by the fire, and which it is hoped you may be able to replace. If you could also send Dailtok's (I am doubtful about the spelling of the name) Commentary on the <O. Test.>[Old Testament] and another Wordsworth's New Test. for the Library, we shall be greatly obliged. We want very much also a few interesting books to lend [+ to] our young Japanese Christians, such as Pilgrims Progress, <and C>[etc.]. Please send for me Alexander on the Psalms; The Churchman's Hand Book by Dr. Richey (if it is good); Dr. Thomson's Tracts, viz., "Concerning the Kingdom of God", "First Principles", "Unity and its Restoration", "Thoughts on the Presence in the Holy Communion", "Sin and its Penalties"; Southwell's "Which is the Church", and another by the same author on

Church History (title not known); Bp Randell's "Why I am a Churchman"; Bp Burgess' "The Stranger in the Church"; Bp Whittaker on Confirmation; Bp Mead and Bp Johns' tract on Confirmation; Bp Burgess' Catechism on the Ch Catechism; Bp Hobart's "Festivals and Facts"; and Bp Mead on Baptism.

Mr. Blanchet asks for Rev. Mr. Shin's Manual on the Pr Bk [The Prayer Book] (3); Bp Hobart's "Festivals and Facts"; and Witherspoon's Sunday School series (1, 2, 3,).

I am glad Miss Blatchley has gone to the Potter Memorial House. Mr. Blanchet is now negotiating for a house outside the Concession in which he will have rooms for her accommodation. As soon as it is definitely settled, I shall let you know.

You make no mention of the Rev. Mr. Waterman in your last letter. The Rev. Mr. Yardley writes me that the young man who, he hoped, wd join me has abandoned the purpose on account of certain changes in his family circumstances. If this has reference to Mr. Waterman and he is not coming, do try to learn something of the two young men of the last class at the Alex'a Seminary who wished to become Missionaries. We must have a man in Oosaka if we wish to see any fruit [conversions to Christianity] there. Mr. Quinby will never be able to do much in preaching, I fear; and Mr. Morris who preaches very often does not seem able to <get hold of people>[move his listeners].

Mr. Yokoyama, the Japanese at the Alexa Semy, writes me about coming as a Missy. He expects to graduate in June, but fears there will not be money in the Treasury to send him. I hope the same mistake (as it appears to me) which was made in China of paying the native clergy such large salaries will not be repeated in Japan. To my mind, it seems to have worked badly there in many respects; and much of Mr. Yen's troubles, I fancy [imagine], grew out of his high salary. <(See 2nd page)>[See below]

We have not settled definitely among ourselves what is proper salaries to pay Native Ministers, but all feel that it will be bad to pay too high —not over $20 or, at the most, $25 pr month. Mr. Yokoyama's case is somewhat peculiar, and it may be thought best to give him more, but I am afraid of <the precedent>[setting an example]. If Mr. Yokoyama would willingly agree to serve the Church at $20 pr: mo:, he would set an example to the Church in Japan which will be of incalculable good. A Japanese can live comfortably in Yedo on $20 pr mo —that is, as a Japanese, not as a Foreigner. Many dress and live like foreigners, but the Native Clergy will have to live like Japanese. If some one or more persons, or some Church would undertake his support, it might prevent his case being made a precedent, and prevent others from claiming that they shd. receive from the Mission as much as he receives. I commend this subject to your earnest consideration and beg that you will let me know your opinion. I sincerely trust there will be no difficulty or delay in sending out Mr. Yokoyama as soon as he has completed his Theol course. We need his help very much.

Yours very sincerely
C. M. Williams

[+ P.S.] Kind remembrances to Dr. Denison.

LETTER 115

115 ***To Kimber, 1877.4.9.***

Tokio Ap'l 9/77

Rev. J. Kimber
My dear Brother

Your letters of Feby 7th (duplicate of same date) and 19th have come to hand. I wrote you under date March 8th.

Caution

I thank you for the Caution and regret very much the mistake. The L/c was handed to the Clerk of the Hong Kong and Shanghai Bank, and he filled up the Bills for me to sign. I saw the amount was correct, but neglected to examine properly the time at which they were made payable. The last time I think I asked, "Is it drawn at six months?" and the Manager who was standing by [nearby] replied, "Yes, you always draw at six months". But I do not mention this to excuse myself and throw the blame on someone else. I was altogether at fault in not more carefully examining the Bill I signed. I shall try to be more careful in future.

Scholarships

The list of Scholarships to which you refer was sent [+ to] me by Mr. Morris, and has not been forgotten or overlooked. It is kept in my Acc't Book where I continually see it.

It could not be filled up for the reason that we had no suitable scholars [students] to give the benefit of the Scholarship to. Mr. Quinby <was full of a scheme for>[had been enthusiastically planning] a large school, and wrote [had written letters] asking for Scholarships; but before the list with the responses to his appeal, I suppose, came his ardour [ardor] had cooled, his school had been closed, and the project had been abandoned. So Mr. Morris sent the list to me.

As a general rule, I do not desire to have Scholarships, thinking if pupils can help themselves, they are much more independent and probably will study harder. Our school was well filled with scholars [students] who paid their own board and tuition; and both Mr. Blanchet and myself proposed, in the two or three instances where boys asked for help, to give them work to do for the school and pay them out of the funds of the school, rather than let them live on charity. That being the case, why not write at once to state the matter plainly? Because I thought cases might occur when worthy boys might need assistance which we cannot pay out of the receipts of the school, and I shd. have the scholarships to <fall back on>[have recourse to]. One such case has come up lately: I have decided to place him on the "Calvary <S. S.>[Sunday School] Scholarship" if it meets the approval of the contributors. He is living in my house and studying privately with a view of becoming a Minister of the Gospel. I propose to make him write to the S. School, and [+ I] shall write also myself. There is another young man living with Mr. Cooper who also wishes to study for the ministry, and who at Mr. Cooper's request has been given the Rev. S. A. Clark Memorial Schp. Mr. Cooper has promised to write to the S. S.

Mrs. Cooper wishes to open a girls' school and Mr. Cooper has applied for Schps for

4 girls. When it is definitely settled, he or Mrs. Cooper will write all particulars.

Miss Eddy has sent me your note with reference to the Sarah P. Doremus Scholp, and [+ she] says "I do not believe in Scholps for my School for many reasons, so [+ I] will turn the benefit over to the lady expected in Yedo." I shall pass this, and three others in the list you sent, over to Mrs. Cooper subject to the approval of the donors.

I should like to give you my views of a boys' school in Yedo, but my eyes and head will not allow me to write any more. I can hardly see. This must be my apology for bad writing.

116 ***To Kimber, 1877.4.21.***

Tôkio April 21st, 1877

Rev. J. Kimber
Secy and Gen'l Agent
My dear brother

Your kind letter of March 6th, and duplicate of Feby 19th have come to hand. The letter of Feby 19th was answered under date of April 9th. As soon as the other Scholarships are appropriated, I shall fill up the list and return [+ it] to you.

Please return my hearty thanks to the Committee for their warm expression of sympathy for us, the substantial relief extended to Mr. Blanchet, and the kind offer of assistance to <make good>[reimburse me for] personal losses by fire. I am very truly grateful for this testimony of the Sympathy of the Committee, but do not feel that I ought to receive assistance when there is so little money for carrying on the great work to be done here and in our other Missions. Besides [moreover], my wants are few and easily supplied.

Today is Saturday, a busy day with me, so I must close.

Yours very sincerely
C. M. Williams

In addition to the books mentioned in my letter of March 8th, if the box has not already been forwarded, I shd. like <to have sent>[to have you send] also 1st Vol Alford's Comy [Commentary] (Gospels), 4th (Prophets), and 5th (Gospels and Acts) vols.; Scott's Comy (my edition was published by Crocker and Brewster, Boston, 1844) if odd vols <can be had>[are available]; The Calvary Catechisms (Mrs. Weston), Bishop Burgess' Catechism, and any other good one that you know. Is there an abridgement of Pearson on the Creed and Butler's Analogy? If so, I shd like a copy of each. Also a copy of Harris' Introduction ([+ a] second-hand copy will do). In fact second-hand copies of any of these books will suit me, for they are lent freely to the Japanese, and won't look fresh long. Besides, new books burn as easily as old, and that is a contingency which dwellers in the Concession in Yedo may look forward to. As a commentary on this, I may mention that one of Mr. Cooper's 2 chapels was burned two weeks ago. He >...> the suspension of his work at that place.

Please get estimates for Bishops' robes (Chasuble, Rochet, and Sleeves, separately) made for me. I wish to know whether it will be better to send to New York or to London for them.

Yours sincerely
C. M. Williams

117 ***To Kimber, 1877.5.4.***

Yokohama May 4/77

Rev. J. Kimber
My dear Brother

Your letter of March 20th has come to hand, and I have time only to reply in a very few words. Having to make up the accounts of this Station, move my residence, and with the hundred and one things to attend to before leaving home, I have time on board the Steamer to say only a few words.

I want Mr. Yokoyama very much, but do not wish the amount of the special provision, to which you refer, applied in thousands sending him out. We need a strong driving man in Oosaka to originate —and help to push forward— this work. There is no one there to lead the way. Mr. Morris is a most faithful worker, always ready when a suggestion is made, but he says he needs someone there to take the lead. He has no confidence in himself and wants someone to consult and lean on. Mr. Quinby cannot speak Japanese with any fluency, and so [+ he] cannot do much. It is not to be expected that the Foreigners will look up to, or follow the lead of any Japanese, unless he is a most remarkable man, and [+ even] then, not one in ten Foreigners will consent to follow. So without knowing Mr. Yokoyama or [nor] <saying anything to his disparagement> [criticizing him], I must say he will not do the work needed there. The danger is that he will be affected by those he wd. be with, and fall into a routine —very slow. We need a live man there, and I hope you will send one out very soon. Mr. Yokoyama writes that there were two of the last graduating class, and one or two of the next class, who will gladly come out. Do <try and hunt them up>[try to find them]; and if they are suitable send one out forthwith.

About the salary of Mr. Yokoyama, I began a letter —but not being able to finish it, I shall be obliged to defer it until the next Steamer.

In haste,

Yours very sincerely
C. M. Williams

118 ***To Kimber, 1877.5.19.***

Oosaka May 19/77

Rev. J. Kimber

My dear Brother

I wrote you May 4th on board the Steamer just before leaving Yokohama. Since then I have had no advices.

I enclose a letter to Mr. Yokoyama for you to read, that you may know my views about salaries. It seems to me most important that we should begin aright in Japan and not pay too high salaries. A great mistake, I think, has been made in China in paying high salaries to the native clergy; and now thirty odd years after the station was begun in Shanghai, the native Christians do absolutely nothing for the support of their own clergy. Probably if a small salary had been paid, something wd. have been done towards the support of Rev. Mr. Wong by his congregation, and the Xns wd hv bn in a more healthy condition. No other Mission in China pays such Salaries as ours, and in some places the native Xns pay the whole salary of their Pastors. I wd. call your attention to the case of the Japanese mentioned in my letter to Mr. Yokoyama. This young man could have gotten a support from the U. States but of his own free will declined, saying he wished to have his support from his own people. I wish Mr. Yokoyama may have the same spirit that >...> who cd support him and he must now look to the Mission. He wd do much for the Mission if he wd voluntarily consent to receive a smal salary. It may be well to talk with him on the subject.

This matter has been on my mind much of late and some months ago I wrote to the Rev. Mr. Yen on the subject, and he has so far agreed with me, that he has voluntarily reduced his salary from Ts 83 pr: mo: to Ts 50 pr mo. But while this shows a good spirit, it does not go far enough to meet the difficulty, for no native congregation, for many years to come, will be able to pay Ts 50 pr: mo:. What should be given is enough to live on, without care about money matters. A married man can live, I shd think —as a Chinese, not as a Foreigner— on $20 a month. One Deacon, Rev. Mr. Ting, receives from the Mission only $12, the other Deacons get Ts>...> Mr. Ting's salary was fixed when he was a Catechist, and ought to be raised now to $1500 or 16 [+ 00]. The bringing down the salaries of those who have been getting high salaries is no easy matter, but I could wish that none had ever recd. more than $20 or $25 a month. It will be well to settle this with regard to those who are candidates for orders now, for I have learned that 2 of the candidates get too high salaries, $30 I think, while the others are only getting $6 a month.

But this is a matter for the new Bishop to look into. What I am more immediately concerned about is that the same mistake shall not be made in Japan. I wish to see the Church in Japan self-supporting at the earliest possible date; and the way to effect this is to begin with small salaries, and urge on the native Xns at the beginning the necessity of making the effort to assume the responsibility of supporting their own clergy.

There are other things which I wish to bring to your notice, but cannot now.

Yours very sincerely

C. M. Williams

You are at liberty to make any extract from the letter to Mr. Yokoyama, wh you may

wish.

119 *To Kimber, 1877.6.18.*

Osaka June 18/77

Rev. J. Kimber
My dear Brother

Your letters of Ap'l 20 and 21st have come duly to hand. My last letter was dated May 19th.

I trust Miss Pitman may prove to be as good a Missy as Dr. Hanekle thinks she will become. Mr. Blanchet did not succeed in getting permission to open the School as he expected, and so he is still in the Foreign Concession. He proposes to apply now for a girls' school in Mrs. Blanchet's name but has been advised to wait a few months before making the application. As it is so near the time for the Summer vacation, he has concluded to wait a while, but he expects to make the application in time to open the School the 1st of October. As soon as it is settled that he can live out of Ts'kiji (the Concession), I shall let you know.

I am glad to learn that the contributions are over $8,000 ahead of the same time last year, but the fact that the Treasury is still $30,000 in debt will repress any undue exultation [joy] over the increase. When will the Church rise to a true sense of her duty to the Heathen?

It is very kind of you <to recur to>[to mention again] my losses by fire, and <wish to make them good>[offer to reimburse me for the losses] —but really I cannot accept anything for myself; and [+ I] have <but little>[only a vague] idea of the amount of the loss and could not make a statement of what it consisted in without <a good deal of>[much] time and trouble —which the things lost are not worth. When milk is spilt, there is no use [advantage in] grieving over it, and it makes no difference whether it was a pint, more or less. I hope you will let the matter rest, and not give yourself anymore trouble about it, for it is not worth a serious thought.

In my letter of April 9th I gave you all the information I could with regard to scholarships, and have nothing more to add, except that Miss Eddy has concluded [decided] to take the money sent for the Sarah P. Doremus Scholarship, as a little orphan girl, whom she wishes to support, has been brought to her within a [the past] few weeks. She will write the particulars. As soon as I return to Tôkio, I shall try to make out a list of the scholarships as far as they have been settled, and send it on [+ to you].

The Reports shall be attended to and I shall ask one of the Miss's in Tôkio to consolidate them as you wish.

The Missionaries here are all well and working faithfully as ever.

120 ***To Kimber, 1877.6.28.***

Tôkio June 28th, 1877

Rev. J. Kimber
My dear Brother

Yours of May 19th has been received. My last was dated June 18th. I have just retd from Oosaka, and find that the Mail closes this evening. So I shall have time to write only a short letter.

I shall begin with your last sentence and say I shall try in future to write only on one side of the sheet, and am glad to know that by so doing, I can assist you in any way. This <turned down margin>[?] is the result of a request by Dr. Hare, which has been quite faithfully attended to, I think. I shall try and remember your request as well.

I note what you say of [about] Miss Pitman, and as soon as Mr. Blanchet gets his house, I shall let you know.

Suchow fund: In a former letter I said I should like to employ the additional Tls 1000 in paying the passage and outfit [an allowance for clothing and other essentials] of the second Missy for Japan, if the Committee would send him, but I meant an American. You will recollect possibly that I at first asked for three Misss for Oosaka and three for Tôkio. They were sent by the Foreign Committee as requested, but Mr. Miller left Oosaka and Mr. Newman withdrew from Tôkio, so that we were left with only two in each place, and it was with a view to getting the three men in each place, that I asked to be allowed to use this money in this way. There is always a great danger in the work of a Station, suffering by failure of health of the Misss (as in Wuchang); and so I wish always to have three men together, [+ so] that if the health of one shd. fail, two wd. remain to carry on the work. The farther [further] danger is that the work of two being thrown on one, he [that Missionary] will do too much and his health [+ will] entirely give way —and the whole work [+ will] come to a standstill. It is always to be borne in mind that it takes two years, or more, [+ of] hard work at the language, before one is prepared to preach with any fluency, so I urge the sending out [+ of] both an additional man for Oosaka and one for Tôkio. I have sometimes very serious fears whether we shall not lose one of those now here. Mr. Cooper has been complaining for a long time of his head, and I am afraid it will end in his having to go home. In fact he has hinted at the possibility several times already. If he shd go, much additional work will be thrown on Mr. Blanchet; and as he does not seem to have a very vigorous constitution, the consequences to the work may be very serious. Besides, they have been out half of the seven years, and will probably ask for a change home at the end of that time. I could wish that the Foreign Committee would use the money for sending out two Foreign Missionaries; and if the money for Mr. Yokoyama's passage and outfit cannot be gotten there, I shall be very glad to supply the means necessary. It seems to me that Mr. Neilson's [?] congregation, and one or two other congregations would be glad to have the privilege of sending him. I am sure [+ that], if he [Mr. Yokoyama] is what he is said to be and what I hope he is, I shall consider it a privilege to furnish a part, or the whole, of his passage and outfit. But let me

ask that —if I furnish it— not a word of the matter is mentioned to him or indeed to anyone. I shd not wish him to know that I had provided the money.

There is one caution [+ that] I would suggest. The Japanese are very changeable, and he may of his own mind, or through the persuasion of others, conclude to leave the Mission. The Christians of other Missions may attempt to pursuade him to "come and be King over us". They attempted this in the case of the only other Japanese in Japan educated and ordained in the U. States, but he declined their invitation. He was paid [to be paid] by a private individual in the U. States the same salary that the Board gave their Misss, and furnished with money to open a large School. But if he had been <only receiving>[receiving only] $20 pr mo, he might have accepted. Mr. Yokoyama's friends will probably urge on him the propriety and duty possibly of seeking employment, where he wd receive higher pay. I trust [+ that] he is too good a Churchman to be induced to leave the Church for any other body of Xns; and [+ that he] feels the sacredness of the office of an Ambassador for Christ so strongly that no offer of money could induce him to <turn aside>[yield to such inducement]. But I know that some of the Cumnisuites [?] came from Alexandria and all the Demasks [?] are not dead; and therefore I give the warning. Dr. Laning was informed that, if he left the Mission before the end of five years —except on acc't of sickness, he wd. have to refund the passage and outfit [+ allowances], and you know the rule of the Women's Missions. Now will it not be better to let Mr. Yokoyama understand that if he shd leave before a certain period, 5 or 7 yrs, his passage and outfit shd be refunded? I make the suggestion [+ to you], but wd. not wish him to know that I had made it.

I enclose [+ a] Bill for $54.60 gold, the proceeds of our Easter offerings. Fifty dolls [dollars] from E. [these Easter offerings] [+ are] (designated [+ as follows]: Forn Come. $25, Dom: Come: $10, Founders'[?] Commission $10, Indian Coms [Commission] $5); and six fifty-eight ($6.58) from [+ a] congregation, designated for the Mission in Africa.

Excuse haste.

121 *To Kimber, 1877.7.11.*

Tôkio July 11/77

Rev: J. Kimber

My dear Brother

I wrote you under date June 29th, since which time no letter from you has come to hand.

I am very busy getting up report statistics, <and C>[etc.], and write only a short letter to fulfill my promise to let you know as soon as Mr. Blanchet had secured his house. After long delay and much trouble, the Japanese Authorities on the 9th inst gave the necessary permission for him to live outside the Concession; and the contract for the house is to be signed today. He expects to move in on Monday next. The house is a large one, and he will be able to receive Miss Pitman, and have the school under the same roof.

As you may not be aware how the Misss. <manage to get out of bounds>[are able to reside outside the limits of the Concession], I may briefly mention that it is done through some Japanese friend. He [The friend] applies to the Govnt for permission to open a girls' school (in this case), and when that is granted, [+ he] asks permission to employ Mrs. Blanchet as teacher —promising to pay her a certain sum out of the proceeds of the School. In this way, some ten or a dozen of the Misss. have been able to live outside the Concession. Of course this employing and paying the Missy is only nominal, as he or she, as the case may be, has the sole management of the school, and receives all the tuition fees for disbursement. Our experience so far with our schools shows that the fees will <about pay>[be about enough to pay the salaries of] native teachers, [+ a] school servant, and the running [operating] expenses of the school. If Miss Pitman comes, she will have to be employed in the same way in order to live with Mr. Blanchet; and if she does not live out [outside] the Concession, she cannot get a school that will <amount to much>[be adequate], unless some five to seven thousand dolls [dollars] are expended in buildings. In Ts'kiji ([+ the] foreign Concession) there are three Prot: (Methodist, Am Presbn, and Scottish Presbn) and one R. Cath'c schools, with buildings costing from 5000 to 6500 dolls [dollars]; and by the time the furniture and fittings [accessories] are paid for, they will cost 1 or 2000 $ more. We cannot expect to succeed by the side of them unless we <make as good a show>[have at least equally fine buildings]. Off in another part of the City, we may hope to have a good school in a rented Japanese house, provided [+ that] we have a good teacher, with kind and pleasant manners. Kindness and pleasant manners, and <the faculty of mixing>[the natural ability to mix] easily with the people <will tell more>[will be appreciated more] in Japan than in most Countries.

I hope Miss Pitman <is of a studious turn of mind>[has the desire and the ability to study] and not too old to learn <the language>[Japanese]. If there is delay in sending her out, may it not be well for her to spend a little time at the Potter Memorial House [+ so] that she may have the benefit of a little training and her fitness be somewhat tested. The opinions of Pastors and <partial friends>[friends who are inclined to favor a certain person excessively] is [are] not always reliable. If some Misss., men and women, had been tested and known to the [+ Foreign] Come. before they had been sent out [+ here], they wd. probably not have been sent. <But once out>[But having been sent out here], they are likely to remain unless they themselves wish to return, which has been the case in several instances.

With kind remembrances to Dr. Denison,

Yours very sincerely
C. M. Williams

[+ P.S.] The reports from the Misss are not <all in>[all received] yet. They will be forwarded by the next mail.

[+ P.P.S.] I enclose 2nd of Exchange [?]. First sent by last mail. If Miss Pitman does not understand music, she will find it helpful to learn to play a little on [+ the] Harmonium

[reed organ][?].

122 *Report on the Japan Mission, 1877.7.22.*

Report on the Japan Mission for the year ending June 30th 1877

This Report, judged by the statistics of the Baptisms, Confirmations, and Communicants, is not encouraging. There have been many things during the past year to try [test severely] our faith and patience, but we are not "cast down" [discouraged] and will not yield to dispair 〔despair〕. Through all the gloom and shadows cast by unrealized hopes, sudden breaking up of the work, derangement of plans, and sad defection of some who for a time had "run well" [done their work well], we have had much to cheer us, and see ahead a light which we think [+ is] the harbinger of a brighter, happier day. But right or wrong in our anticipations [expectations], honest hard work, trust in God's sure promises, earnest prayer, and "patient continuance" are our part [task] and duty; fruits, results, success —[+ these] we must, and are content to, leave to God.

Oosaka

Though few missionaries are to be found more conscientious or faithful in preaching and teaching than Mr. Morris, yet from various causes —unnecessary now to detail— no additions to the Church have been reported. Most of the Communicants have removed to other places, and as the condition and even [+ the] residence of most of them are unknown, he has not thought it proper to report them.

In addition to the work done at the Dispensary near the Concession, in April Dr. Laning opened a new Dispensary in the heart of the City, where he spends five afternoons in the week —seeing the few [patients] who attend, instructing a small class of Medical Students, and teaching the Bible to those of them who wish to learn. He has also been engaged in a translation of "questions on the Gospels" for the use of Sunday Schools.

It is worthy of note in this connection, that a young man, formerly in our School in Oosaka, who began the study of Medicine under Dr. Laning, has just passed a satisfactory examination before the Official Examiners, and received from the Government a licence to practice medicine. Some 5 or 6 began to study at the same time, but the grace of continuance is not one of the virtues for which the Japanese are remarkable, and <by degrees they fell off>[one by one they quit], till [until] he was left alone. His success is now bringing others to the Doctor for instruction.

It is hoped that this new Dispensary will become a new center of light and life to many now in the darkness of heathenism. A beginning has already been made, without any interference on the part of the officials; and Mr. Quinby has taken charge, and will give a morning and afternoon service on Sunday, and preach to the Heathen on Friday Evening. He has spent much time in preparing on Old Test. History.

Through the faithful, steady, painstaking labours of Miss Eddy, the Girls' School has grown from the five pupils in 1875 to its present number, thirty-five on the list and

closing with an actual attendance of 22 at the end of June. She naturally feels much encouraged, and may well hope for a farther [further] increase next year.

There is a fine field for Missy labour in [+ and] around Oosaka, but another stirring, active, energetic man is needed to work the field properly. The funds for his passage and outfit [an allowance for clothing and other essentials] are provided; and it is hoped that the increased offerings of the Church at large will justify the Committee in appointing a new Missionary, or [+ that] some individual or Church will undertake the support of one.

For fuller particulars, reference may be made to the several reports herewith forwarded.

Yedo

By the marriages of the Rev: Mr. Cooper and the Rev: Mr. Blanchet, valuable additions to our Mission force have been gained. Mrs. Cooper has already opened a combined boarding and day school; and Mrs. Blanchet has taken charge of a class in the Sunday school, and is teaching music to a number of boys and girls —which will greatly improve the singing at our service. She will also take part in the Girls' School, which it is proposed to open in the Autumn when Miss Pitman arrives.

Mr. Cooper's work has suffered loss by change of residence, and by the burning of the house he had rented as a school and Chapel. He has just made a contract for a small Chapel, which he hopes to occupy in Septr. He has lately made several Missy [Missionary] tours to towns near Yedo, and thinks them [+ to be] promising fields, from which much fruit may be gathered into the Church.

By the great fire, which swept away many thousand houses on the 29th Novr, our Mission house was destroyed, the work at the most important point brought to an end, and injury done —which in some things, can never be repaired. We lost our Chapel and were compelled to hold services in a room in an <out of the way>[inconveniently located] place, where all felt uncomfortable, strangers could not find us, the Xns became discouraged, and the attendance dwindled down to a mere handful [few]. Much time was lost in trying to find a suitable house for a Chapel, and after it was determined that we shd build, more time was lost in looking for an elligible 〔eligible〕 site.

But an end to our trouble came on the 29th April, just five months after the fire, when we occupied our neat little chapel. Since then the congregations have been large, the Christians have been greatly encouraged, and some of them are showing commendable zeal, and earnestness in working for the Master's cause [purposes]. The services held at this Chapel are Sunday School; Sunday morning and afternoon, full service and sermon; Sunday and Wednesday evenings, preaching to the Heathen; and Friday evening a service for the Christians.

This is the first Chapel which has been built outside of the Concession, and no opposition has been made on the part of the Native Authorities. Heretofore Missionaries have only made use of Japanese houses, which outwardly had no appearance of being a place for public worship; and it is considered a great <point gained>[advance] to have been allowed to erect a proper Church building, which will be immediately recognized as

such, in the heart of the City.

Our Boys' School had gradually increased in numbers from the first of October, and at the time of the fire numbered 59 pupils, fifty of whom were boarders. It had never been in so flourishing [active] a condition, or in more efficient working order; and as the Government, in <making retrenchments>[cutting costs] disbanded about that time [closed] a number of the High Schools, and there was no good School to which the pupils could go, it [our School] had every prospect of large additions. Probably it would have reached as many as 75 or 100 boarders. We were very anxious to keep up the School, believing that there is no more efficient way of spreading the Gospel, but no building suitable for a School House could be rented in the Forn. Concession, and the Japanese Authorities refused me permission to take a house not [less than] a hundred yards outside the limits. And so to the mutual great regret of Teachers and pupils, all thought [intentions] of continuing the School had to be <abandoned for the time>[given up for the time being].

But the School is an agency which we <cannot possibly afford to>[must not] lose, and [+ it] must be revived. The Clergy can have as much as they can do in preaching, and [+ they] do not feel that they can take —from what is their more especial work— the time and energy necessary to make the School a success; and after trying for 4 or 5 years to keep up a School, looking to [depending on] the Clergy as instructors, the conviction [strong belief] forces itself upon me that an efficient and permanent school cannot be maintained without a good well trained Teacher who will give his whole time and strength to its management.

The importance of a good School in Yedo cannot be overestimated, and the results which may reasonably be expected, will, with God's blessing, be greater than is usually obtained from the same expenditure of time and money. The need of a good Xn school here in Yedo seems more pressing than anywhere else. The Govnt Schools, in which an English education could have been gotten, have all been disbanded, with the exception of one, which is the feeder of the Imperial College. Two other English Schools exist, but they are for particular classes: one for the sons of the nobles, and one for the sons of the Tosa Clan. All the Prot't Missionaries have given up their Schools —except two, who teach a few boys as an excuse for living outside of the Concession. So that practically the field is unoccupied, as far as Boys' schools are concerned —though there are already three large well-appointed Mission Schools for girls, and four others in which a few girls each are taught.

The one English School for Boys, above mentioned, is in no sense a Xn School, and in the College to which it is attached as a preparatory department, there has lately been developed among several of the native Professors, educated in America and England, a spirit decidedly and openly antagonistic to Xnity —[+ if] not to say infidel or atheistic— which is poisoning the minds of the young men, even of some who had "professed and called themselves Christians" —as we know to our great grief. In the largest of the Native Schools, in which the translation of English is taught, the works of such men as

Buckley and John Stewart Mill are used as text books, and the whole atmosphere of the School is hostile to religion.

This state of things calls loudly on us, as Christians, to put forth an effort to rescue some of the youth of Japan from the dangers to which they are exposed, by providing a thoroughly good Christian School where Xn instruction will be given, Xn morality taught, and a healthy Xn influence exerted. But apart from this consideration, the school is absolutely necessary for the successful prosecution of our work. The Church cannot possibly send out men enough to evangelize Japan with its 35,000,000 inhabitants, and any extensive spread of the Gospel here can only be effected [achieved] by natives trained on the spot, who know the manners, customs, and prejudices of the people, and having perfect command of the language, <can without stammering tongue>[can fluently] declare the wonderful works of God. Now it is only in the School that we can raise up well-educated young men, who can be trained up as Teachers, Catechists, and Ministers of the Gospel; and I appeal most earnestly to the Church to send a Teacher —two would be better— to take charge of the School. A layman is asked for, as [inasmuch as] the Clergy —and, as far as [+ is] known, almost all Protestant ministers— think they are sent to preach the Gospel, not to teach school, and are not willing to give time and energy to it. The Roman Catholics and the Greek Church are wiser in their generation; and while there is here no Prot: Boys' School, the R. C's have two and the Gk Church has one large one.

There is no way in which money can be so well expended, and from which we may expect greater results. Our schools in China are cases in point. In 1868 the Boys' school in Shanghai under the care of Miss Fay was organized, and in 1870 the school in Wuchang was commenced, and now there are 12 or 14 candidates for orders. And to come to Japan for illustration [example], it may be mentioned that a pious man, not of our Church —in the Government School in the Province of Higo— by simple teaching [+ of] the Bible and the continued quiet influence [+ which] Xn exerted, had the great satisfaction of leading a number of his pupils to know and love Xst Jesus as their Saviour, and seven of them are now studying for the Ministry.

We shall have no dififculty in getting [realizing and operating] a large school, <paying all expenses>[self-supporting] except the salary of the Forn. Teacher —if we can only have a good teacher. Some of our Boys, after waiting a long time, were compelled reluctantly to enter other schools. Others have changed from school to school, while others are trying to study privately —and almost all [+ of them] would return to us if we could reopen.

The Country is in a very unsettled state. During the past year the farmers have risen in insurrection in six different places —the Chooshu samrai 〔samurai〕, led by a former Cabinet Minister, have taken up arms, and since Feby last the powerful Satsuma Clan has been in rebellion against the Govnt. The remaining one of the three clans most active in the restoration of the Mikado to his legitimate place as ruler de facto, Tosa, is clamoring for a representative system, and threatens, it is said, to appeal to arms if it is not granted.

The farmers of Chooshu samrai 〔samurai〕 were speedily put down, but the result of the Satsuma rebellion is still undecided; and if the Tosa men should take up arms, the Govnt will find itself seriously embarrassed, and may be overthrown [destroyed]. These émeutes [uprisings of the people] and rebellions are <greatly impoverishing>[causing much poverty in] the Nation, causing immense loss of life and suffering among the poor people; and it is devoutly to be wished that peace and quiet may soon be restored to this unhappy Country.

With our increased force —Mrs. Cooper, Mrs. Blanchet, Miss Pitman, and the Rev. Mr. Yokoyama— and, we hope, a Teacher for our Boys' school and a Clergyman for Oosaka; [+ and] with our new Chapels, and new Centers of work which have been begun or are <in contemplation>[being considered], with the openings for preaching the Gospel in the villages nearby which are offered, we have much to encourage us, and have good hope that with God's blessing, in answer to the prayers of His Church, we shall have greater success next year, and a more encouraging report to make.

Yedo July 22nd 1877

123 *Triennial Report of the Missionary Bishop of Yedo, 1877.7.22.*

Triennial Report of the Missionary Bishop of Yedo

The Annual Reports of the Board of Missions will give all needed information with regard to the condition of this Missionary Jurisdiction, and it will be unnecessary to repeat the details here.

The loss, by removal [relocation], of two of our Clergy is seriously felt, and it is most important for the interest of the Mission that their places should be speedily filled.

Especial attention is called to the fact that Missionaries of the Church of England and of our own Church are working side by side here in the same Cities, <but kept separate>[but they are separated in their efforts] by the use of different Prayer Books. We are not here to plant a branch of the Protestant Episcopal Church in the United States, and a branch of the Church of England, but to lay the foundation of the future Church of Japan; and it seems most unwise to introduce the differences of our National Churches, which will prove [+ to be] a serious barrier to the future union of the Christians in one united Church [+ in Japan]. An effort has been made to get <a common translation of>[one translation in common for] those parts which are the same in the two Prayer Books, but it is feared that it will fail, as long as there are an English Book and an American Book to be translated.

In view of the approaching Pan Anglican Conference, it is respectfully asked, cannot the General Convention take some steps to secure for us a Common Prayer Book? Anything which may [+ be] done towards this end must be done at home.

C. M.Williams

Missionary Bishop of Yedo

Yedo July 22nd,1877

124 ***To Kimber, 1877.7.25.***

Tôkio July 25th, 1877

Rev. J. Kimber
My dear Brother

My last was dated July 11th. Your letters of May 31st, June 5th, 9th, and 23d have been received.

I forward by this mail the reports of Rev. Messrs. Blanchet, Cooper, Morris, Quinby, Dr. Laning, and Miss Eddy, and also my Annual Report to the Board of Missions, Triennial Report to Genl. Convn., Statistics for the year ending June 30th, Estimates for 1878, Treasurer's acc't for [+ the] half-year, and [+ a] copy of [+ the] half-yearly acc't of Yedo Station, which was forwarded to Mr. Morris.

Your request that Mr. Blanchet or Mr. Cooper would [should] combine the several reports in one general report was made known [+ to them by me], but they did not see their way clear to do so. One anticipated that it would not give satisfaction to some of the Missionaries.

In the acct of this Station, there is a slight error. Under [+ the] head of Designated Contributions, the Letter [+ of] Feby 7/77 shd. have been $232.63 instead of $235.50. The difference $2.87 has already been credited in [+ the] acc't Book.

I take up your letters in order:

(Letter [+ of] May 31) Please accept my thanks for the estimates for Bishop Robes. [+ I] Have not decided <to whom to send>[from whom to order], but when I order I shall follow your suggestions.

(Letter [+ of] June 5th) I feel truly grateful for the kind action of the Committee <to make good>[reimburse me for] my losses by fire, and [+ I] do not wish to do any thing which would seem to show <a want>[a lack] of appreciation of their kindness, but truly I cannot accept anything for my own personal use. It would in future prevent me from letting the wants of my Brethren be known. This, and the fact that I do not really need the help, compel me to decline accepting it for my own personal use. But if it will meet the approval of the donors and the Come., I could accept it on condition that it may be appropriated to sending out Mr. Yokoyama, and so, in part, redeem the pledge made in my letter of June 29th [28th][?]; or to [+ being appropriated to] the purchase of books for our Mission Library, or to some other object connected with my work here. Mr. Morris has sent me the L/c for the £ 100, and I shall keep it till I learn what may be decided with regard to its application.

I am rejoiced indeed to know that Mr. Yokoyama has been appointed and still farther [further] rejoiced to learn by your last letter that he proposes to come out immediately. All here —Forns and natives— are partaken of my joy, for all hope that much good will

come from his help.

My pledge to provide a part or the whole of his passage and outfit will prevent any disappointment about the application of the "Suchow fund", and I hope the Come. will see the way clear to make use of the whole [whole Fund] in sending out 2 Forn. Missionaries for Japan. My fears that we may need a Missy to replace one of those now here are not all imaginary. Mr. Cooper in one week lost 9 lbs. of flesh —though he has no such disease as diarrhoea or fever <to account for it>[to explain the loss]. <He has run down a good deal>[His physical condition has greatly weakened], and [+ he] has gone to the Country for a change. We hope he may be benefitted by his trip. Please don't publish this. Miss's do not like always to have their sicknesses <paraded before the world>[publicized].

(Letter of June 9th) Invoices of Books for [+ the] Library and <B/L's recd>[Bills of Lading received], and shall <have attention>[be taken care of]. We are feeling very rich with such donation to our Library.

(Letter of June 23d) The <acc'ts>[accounts] referred to were the accts of the Yedo Station, which —as we never know what may happen, and it is always best to have them in order— I made up to June 30th. Besides there was a possibility of my remaining in Oosaka beyond June 30th, and if so, I shd have had them with me to hand to Mr. Morris.

Mr. Blanchet and I had been living together, but after his marriage, he needed the whole house, and I moved <my goods and chattels>[my movable belongings] into <other quarters>[a different place to live].

I hope the man you <refer to>[mention in your letter] is No.1 [1st Class] and that the Come. will send him out at once. Such a man is greatly needed at Oosaka.

I shall acknowledge receipt of Miss McCulloch's letter, and return [+ our] thanks for the books for the Library.

Mr. Morris has not sent me Estimates for Oosaka Station, so I have <set them down>[recorded them in the same amounts] as last year, and [+ I] think there is no occasion to alter them. There is a very little alteration of the Estimates for Yedo Station. The Girls' School is put [set] at $180, as it may be necessary to rent another house next year. For the present, the school will be in Mr. Blanchet's house. House Rent for myself is set down [estimated] at $200, but it is not settled where I shall live and rent may be more or less.

Yours very sincerely
C. M. Williams

[+ P.S] Just between you and me, it may be will [well] to suggest to our good brother Blanchet that you would like him to set down [report] the number of services he held. He did not <put the figures to that question>[write any figure in reply to that question in the report]. That one baptism [+ which] he reports <occupied a good deal>[took much] of his time and energy. It was Miss Maltby who [whom] he rebaptized. About this [this matter], I shall write again. But don't mention that I suggested the question of [+ the] number of Baptisms.

125 *To Kimber, 1877.9.17.*

Tôkio Sept 17th, 1877

Rev. J. Kimber
My dear Brother

I have to acknowledge Dr. Denison's letter of July 28th, Duplicate of [+ the] letter ([+ of] Apl 5) with acc't of [+ the] books sent for [+ the] Library, and your letter of Aug 9th.

In my report to the Board of Missions I drew attention to the great need of a Boys' School in Yedo, and urged the appointment of a Teacher to take charge of it, but I fear it [the need] will be passed by without notice, and therefore [+ I] write to urge it on your special attention.

I have ever felt the very great importance of a Boarding School for Boys, and the experience of the schools in Shanghai and Wuchang —though they were not on the footing [basis of operations] it [which] was desired to place them— [+ they] have shown results which have fully justified our expectation.

From the time of my first coming over to Japan, I have been trying to establish a good school —first in Oosaka and then in Yedo, but it is not yet a "fait-accomplis" [a successfully completed task]. In Oosaka the school under Mr. Quinby's management increased to 70 pupils, and then rapidly declined to 20, and was soon after disbanded. The next session, he reopened his school, but only 6 or 8 came, and so after a time he gave it up altogether.

In Yedo our school was quite a success and <but for the fire>[if the fire had not occurred], [+ the school] would have been kept up till the end of June. Mr. Blanchet and I each taught an hour-and a half, having also two Japanese assistants. Mr. B. had also the management of the school. He had not been satisfied to spend so much time in the school; and expecting to move to another part of the city, he had determined to give up his connection with the school after June; so that even if the fire had not broken us up, by his leaving, it could not have been sustained this year without someone from home to take charge. He, like most of the Clergy, does not wish to teach, and it seems almost hopeless to expect to have a school —which is at all worthy of the name— if it is to be dependent on the Clergy. They find work enough in connection with their chapels, and are not willing to give the necessary time to the School. So, as you know, I have asked that a qualified layman may be sent for this purpose, but if there is a clergyman who is qualified and wishes to teach, and is willing to come out with the understanding that the school is to be his especial work, there could be no objection. But he will have to learn the language if he is to be efficient [effective], and so [+ he] must not be too old.

It is hoped that after the first year there will be no expense to the Mission other than his salary while he is studying [studying the language], his teaching salary, and rent of [+ the] school house. The tuition fees would be sufficient to cover salaries of native assistants and running [operating] expenses. This is a great and most important work, and the conviction forces itself upon me more and more every day that the Church must

<take it up>[undertake this work]. So strongly do I feel the necessity of having a Boarding School in wh to train up catechists and Clergy, that if the Church will send a Bishop to take my place, I [+ myself] will undertake the charge of such a school most gladly. I could take care of the school and at the same time, with the assistance of a catechist, have the charge of a church and one or two chapels. But I suspect [suppose] [+ that] the church will not send out someone to take my place, though it would be greatly to the benefit of the work if a suitable man for the Bishop could be sent here. So I shall have to <stand in my lot>[continue as before], and depend on you to help me. The Church must not expect us to <make bricks without straw>[make something without the necessary materials]. Whatever is done ought to be done at once.

I am looking daily for Mr. Yokoyama. I sincerely trust that he will see that it is for the good [benefit] of the Church in Japan —and his own good— to continue to receive the salary settled by the Committee. He will have an influence much greater than if he recd the same salary that Foreign Missionaries do. I shall try to write to Dr. Denison soon.

Yours very sincerely
C. M. Williams

Since I wrote the above about the school, I have learned that the Dutch Reformed Mission has rented a building at $100 a month, and engaged a layman to take charge of a Boys' School.

126 *To Kimber, 1877.10.30.*

Tôkio Oct 30/77

Rev J. Kimber
My dear Brother

Your letters of Aug 29th and Sept 12th have been recd. My last was under date of Sep 28th .

Mr. Yokoyama arrived in Yokohama on the afternoon of the 3d inst. and I went down by the early train next morning to receive him. He came up with me by the 12 M [noon] train, and remained with me till next morning when he went on to see his Parents who live about 25 miles north of Tôkiô.

He did not <allude in any way to>[mention in any way] the matter of salary, and I thought it best not to appear to know that he hesitated to accept fully the position he voluntarily assumed, but to show him by my actions that he would meet with nothing that would make him feel that a lower salary would in any way lower his status in the Mission. As he was not fully very well, Mr. Blanchet also invited him to come and stay several days with him, and let Mrs. Blanchet nurse [take care of] him that he might <get up>[regain] a little strength before he went to the country.

His status in the mission will not be regulated by the amount of salary he gets, but by his character and conduct. If anything, a large salary will more unfavourably affect his

standing with many persons. For some will suspect that he comes <for the loaves and fishes>[for money and other personal benefits]. This was so in Mr. >...> [Yen's][?] case. Some among both Missionaries and Merchants suspected his [Mr. Yen's] motives; and, as I think, [+ they] did not do him justice.

Thanks for the permission to increase —or rather to suggest an increase— of his [Mr.Yokoyama's] salary if it should seem desirable. I shall, however, not be forward to suggest such increase, and shall only do so if I see that it is absolutely necessary.

Mr. Blanchet is <a good deal>[much] troubled about his brother's support. He [His brother] is trying to prepare himself to enter the Ministry, but has not the money necessary to go to school. Mr. Blanchet [+ had] thought for a long time before offering himself to the Come. for appointment, [+ thinking] that it was his duty to remain at home and assist in the education of his brother; but at length [+ he] determined to come, trusting that God would open a way by which his brother might get an education.

I wrote some time ago to Dr. Denison on the subject when he was acting as Secy, and he kindly referred the case to the Socy for Increase of [+ the] Ministry. The Secy has written that the Socy will allow him 5$ for every 4$ given him by the Diocese of Ill. —but the Diocese of Ill. gives him nothing, and so the poor fellow will have to stop his studies, and teach to enable him to get [earn] a little money in order to go to school for a few months in Spring — expecting >...> as he did last summer— to go to work on a farm, and thus get a little more to go on with. It will be useless to point out what a serious loss to him and to the Church such a preparation is.

I have volunteered to write and lay the matter before you, hoping that you may be able to devise some way by which he may be assisted. There must be some to whom God has given wealth, who —if they know of the case— would gladly help him. I suppose the Socy for Increase of [+ the] Ministry must hv some reason or rule for giving money only on [+ the] condition of an amount of money being raised by the Diocese, but <it strikes our Mr. Blanchet>[such a reason or rule seems to our Mr. Blanchet to be] very much as if a benevolent man shd tell a poor starving friend, "I'll give you half a breakfast, on [+ the] condition that you get your neighbor to give you the other half." If the [+ starving] man was unfortunate enough to live with a wretchedly stingy set [set of neighbors] or his neighbors were in truth so poor that, with all the [their] willingness, they had not the ability to give the other half, the benevolent individual's kind proposal wd. virtually <amount to>[be the same as] saying, "go, my good friend, and starve, according to [+ the] rule".

Mr. B. has sent his brother $50 out of his salary this year, and an additional $50 has been sent him, but Mr. B. cannot manage to support his brother out of his salary, and hopes that you may be able to <set on foot>[make and activate] some plan by wh he may be assisted. His brother's address is Mr. John B. Blanchet, c/o Rev. D. S. Phillips, Kankakee City, Ill. If anyone wishes <to know anything of>[information on] Mr. Blanchet, reference may be made to his Pastor, the Rev. D. S. Phillips.

We are looking for Miss Pitman by the next steamer.

Excuse haste.

Yours very sincerely
C. M. Williams

127 ***To Kimber, 1878.1.7.***

Tokio Jany 7th, 1878

Rev. J. Kimber
My dear Brother

Your letters of Sept 21st , Nov 19th, 20th, and 21st have been recd. My last was to Dr. Denison under date Dec 3d.

We are looking for news of the appointment and sailing of the Rev. Mr. Spencer, and hope he may prove [+ to be] a good Missy, and that he has no <angular points>[sharpness and stiffness in points of character] which will make it difficult to get along with him. One of our Misss learns that he is an Englishman, and [+ our Missionary] feels somewhat afraid, as there is sometimes a little national feeling between English and American Misss, and national peculiarities will at times <crop out>[show themselves] unpleasantly. I can't say that I sympathize much with the [+ such a] feeling, for if the man be an earnest whole-souled Xn, a sound Churchman, educated, hardworking Missy, with good common sense, and no strong peculiarities, I shall not <be disposed to take exception>[ever tend to show any objection] at his being English, German, or French.

Appropriations: I am sorry the state of the Treasy is still in such a condition that the Come. only feel justified in authorizing payment for the first quarter, but I am sure the Church will not let her Missions stop for the want [lack] of money.

Mr. Newman: Personally I like Mr. Newman very well, and think he has some very good traits of character, but I do not think he is a suitable man for the place in Oosaka. He has not the "push" that is needed there. My letter book was lost by the fire last year, and I cannot say exactly what I wrote when he left; but [+ I do] recollect mentioning that he had times of great depression, bad "fits of the blues", when he seemed unable to do anything, and that I had been told that the same was manifested at Nashotah. Subsequently I learned from a letter of a friend in Virginia that it was said he [Newman] had manifested what was supposed to be signs of mental derangement when he was at College at Lexington. I fear that, if he were sent out, <should he>[and if he should] for any reason which might seem sufficient to him, determine [decide] to go home again, he wd. not listen to advice. I tried to persuade him to remain till he cd get permission from the Come. to return, but he thought [+ it] best to go, and went under certificate of a Physician. I could not guarantee that he wd. not do the same thing again.

Mr. Blanchet, Mr. Cooper, and two of the three English Misss in Tôkiô joined in a petition (one declined to sign it) to the Come. that he might be sent back. I am sorry that I do not feel that I could "nominate him for reappointment" —though he may make a better Missy than some others who may be sent out. He has some traits of character wh:

will make him acceptable to the Japanese when they become acquainted with him. Among other things, he is very kind and likes the people.

Teacher: I have no doubt the Come. act for the best in declining to send out more Misss while the Treasury is in debt; but this matter of a school is pressing, and I hope as soon as the funds will allow it, the Come. will send out a qualified Teacher. Two young men —formerly in our school— who are looking forward to the Ministry feel that it is necessary to study more English before they begin their preparation, and we have no school for them. They will have to go to some other school, and may form connections which may turn away their minds from the Ministry. The want [lack] of a good training school is a source of continual sorrow. If I could get out of the Foreign Concession, I should begin a school myself, but I am tied down here and do not see my way clear to do so yet.

Scholarships: The letter in question was written by Mrs. Cooper, and Mr. Cooper does not seemed [seem to be] disposed to write and say he is "sorry". He applied to me for 2 scholarships for girls, and finding on the list this one with no name assigned, I said he could have it provided he could get the consent of the donors. This was the proviso [condition], according to my recollection of the matter. But he does not recollect that any proviso was made and does not feel sorry. But whether the mistake was his or mine, I am sorry the mistake was made; and if I can find time before the mail goes, [+ I] will write a note to that effect, and will replace the money so that it will remain on <the books>[the financial records], as contributed for a "Japanese Boy", till we can get a boys school and get a boy who needs it.

Mr. Yokoyama went to visit his parents on [upon] his arrival, and remained with them till Novr 26th. Soon after his return, at his request a meeting of the Clergy was held to consider the subject of his salary. We did not consider it advisable to increase the salary, but as he stated that he cd not live on Japanese food —that he had tried it for two months, and became very weak— it was proposed and agreed that an additional allowance of $15 pr: mo: shd be made [given] him for foreign food till he cd get accustomed to living on Japanese. He said he was satisfied, but he is —I fancy [imagine]— not well pleased. At his own request he is now working with Mr. Cooper, and has a school on the same lot. He is allowed House Rent $11 pr: mo and $5 pr mo for a Teacher till he can improve himself in Japanese. He was never a good Japanese scholar. The H. Rent is higher that it wd. be if he were to have no school. I hope he may prove [+ to be] a useful man after a while, but at present I fear he will not be a source of strength. So far he has not made a good impression. He did not even tell his friends at home that he was a Christian.

I enclose the acc't he gave me of the money expended on his journey from N. Y. to S. F. He asked me to tell him whether there were any items which ought not to be charged, but I did not feel <like making>[that I should make] any suggestions, <and said>[saying instead] [+ that] it [this matter] would rest with you to say whether it is right or not.

Conference: The Church Missy Socy has written to the Missionaries advising them

to hold a conference to discuss matters of common interest, and the Misss have decided to meet in May next in Tôkiô. It has been suggested that at the same time all the Episcopal Misss shd. hold a joint Conference so that we might agree on some common line of action and mode of working in the many points common to us all. The Misss of the S. P. G. have written to their Secretary asking for permission to attend this meeting, and all our Misss think it wd. be well for us to attend. Will you kindly bring the matter to the notice of the Foreign Come, and let me know at your earliest convenience if it is approved? It will involve an expense of $30 passage [travel] money for each of the Misss in Oosaka.

In the event of the Committee's approving, shall Dr. Laning and Miss Eddy be asked to attend, or shall the passage of the Clerical members of the Mission alone be allowed? In the other Missions there are no Physicians or Single Ladies, so that their action will be no guide to us. The change may do them good bodily, and probably put a little more life [enthusiasm] in them. I have thought frequently of holding a convocation of our Missionaries, but the expense attending it —with some other things [considerations]— has kept me from proposing it.

Theological School: There has been a proposal made to establish a joint Theol. School for the training of Candidates for the Ministry for the three Societies, the S. P. G., [+ the] C. M. S., and our own. The matter will be discussed at the meeting next May. Would such a plan be favoured by the Come.; and if they approve, and <shd. it be>[if it should be] decided to form such a school, will the Come. furnish money for the joint support of it? It is not proposed to make it a very expensive undertaking; and after the first outlay for buildings (wh will not be more than $3 or 4000), probably less than $1000 a year will be needed for Teachers and support of Students and running expenses. The details have not been fully discussed, but it was suggested that one Missy shd. hv the charge of the institution, and other Misss shd assist in instructing the Students. Would the Come. consent to Mr. Quinby's giving his time to this work, shd it be [if it should be] deemed advisable?

The school will be located at Tôkiô or Ôsaka, more probably at Tôkiô. The American Presbyterians, the Dutch Reformed, and [+ the] Scotch Presbyterians have formed such a joint Institution, and in this way, hv. secured the services of 4 Teachers.

Financial Come.: As our Mission here is increasing, I have thought it advisable to form a Financial Come. [+ so] that the appropriation of money may be discussed before it is used, and [+ I] wd. suggest that Mr. Blanchet and Mr. Cooper be appointed to act with me as such a Come.; and that during my absence, I have power to appoint a third [+ member], <should there>[if there should] be another Foreigner in the Mission. A question was asked by one of >...> [the two others][?] on a point on which they differ in opinion, viz., whether or not I shd hv. a veto on the appropriation of money which the two had voted for, and I against; and I promised to refer it to the Forn. Come. I do not desire to have any such prerogative [individual power] and [+ I] leave the decision entirely to the Come.

I forward by this Mail the Treasurer's (Mr. Morris') account for the half year ending

Dec 31/77.

With kind remembrances to Dr. Denison

Yours very sincerely
C. M. Williams

[+ P.S.] The "Hudson" has just arrived —over six months! I hv. not learned the cause of her long passage. I enclose a note to Mr. Partridge, but if you think [+ that it] had better not be sent, you can destroy it. Ought not Mr. P. be informed that we hv. no Boys school now and no one to give the scholarship to at present?

128 *To Kimber, 1878.2.9.*

Tôkiô Feby 9th, 1878

Rev. J. Kimber
My dear Brother

On the 2nd Ins't the following Telegram was received from Dr. Nelson. "Mr. Bunn died 28th Jany. Bunns and Boones expect to leave in March by California [name of ship]. Write Mr. Kimber."

This is very sad intelligence [news] that I have to convey. The China Mission has lost, by the death of Dr. Bunn, a most valuable Missionary —one of singularly [extraordinarily] simple faith, deep piety, and warm loving heart, thoroughly in earnest, hard-working, and consecrated [devoted] with all his power of mind and soul to his Master's service. The poor Chinese have lost one of their best friends, and will miss [feel deeply the lack of] the kindly sympathy he ever manifested for the sick or suffering, and the ready help and grateful relief his professional skill brought. Will another be found to <take up his mantle>[put on his 'robe of greatness'] and carry on the noble work he has so admirably and so faithfully done?

Mr. Boone's withdrawal —temporary only, I hope— leaves the Wuchang Hankow Station without a single Foreign Missionary, and the whole work in both places falls on Mr. Yen. It is to be earnestly hoped that Bishop Schereschewsky will soon come out bringing new recruits to take up and carry on the important work at that Station.

Yours very sincerely
C. M. Williams

129 *To Kimber, 1878.2.27.*

Tôkiô Feby 27th, 1878

Rev: J. Kimber
My dear Brother

In "Church Bells", a paper published in England, I have seen a paragraph purporting to give a Resolution of the House of Bishops with reference to a common Prayer Book for the use of the native congregations under the charge of American and English

Missionaries in Japan. Can you kindly find out from the Secy of the House of Bishops whether or not such action was taken, and if so, get from him a copy of the Resolution? Once before I understood that I had received authority to arrange for such a joint Prayer Book, but afterwards learned that there was a mistake about it, that a resolution to that effect was introduced by a Committee of the House, but that it was not acted upon.

Death of Mrs. Bunn: Letters from China inform me that the death of Mrs. Bunn, not Dr. Bunn, was telegraphed. The Telegram stated that "Mr. Bunn died 28th Jany", and as the English out here usually speak of Doctor as Mr., I supposed Dr. B. was meant. I am very sorry this mistake was made, and trust [+ that] it will not have been made public before this reaches you. It will greatly distress Dr. Bunn's relatives. I have written about it to Dr. Nelson, and he will have time to telegraph before my letter reaches New York.

Mr. Spencer: From Mr. Cooper I have just learned Mr. Yokoyama's opinion of Mr. Spencer, which I think I ought to make known to you, that you may be on your guard and make enquiries with regard to him before his appointment. Mr. Y. says that he [Spencer] is almost a dwarf, very lazy, lying in bed till very late, and hard to get up in the morning —and <is much given to smoking>[smokes often]. Mr. Y. says he told Mr. Spencer plainly, when his opinion was asked, that he did not think him [him to be] a suitable man for Japan. Mr. Y.'s opinion must be <taken "cum grano", I fancy>[understood as being not entirely correct, I suppose], but still it is well for you to know it. Dr. Walker of the Alexa Semy does not seem to have such an unfavourable opinion of him. In a letter to Mr. Thomson, recd some time since [ago], he [Walker] gives the names of three who offered themselves to the Committee, of whom he thinks Mr. McNabb the best. Mr. Yokoyama also thinks Mr. McNabb the best, and speaks very highly of him —but says he has heart disease. You will see Dr. Walker's opinion from the following extract: "Thomas Spencer and Ins. [?] McNabb offered themselves. Another, Rob't [Robert] F. Jackson offered himself after the session closed. These men were three of the best in the Class. Jackson is an A. M. [Master of Arts] of the University of Va. and a man of decided [unquestionable] ability. Spencer is a man not of as thorough —but of more general— culture, and more preaching talent. McNabb, with less culture than either of the other two, is a man of good mind, of much higher than ordinary power [?] of piety, and a very earnest effective preacher. If I had to select, I shd undoubtedly take him first, and I might have to <cast lots>[throw dice to decide] between the other two." This is not a bad testimony in Mr. Spencer's favour —and I hope he is a little larger and not so lazy as represented [+ by Yokoyama].

Mr. Winston: Your letter of Dec. 8th, enclosing one from Mr. Winston to you with reference to the books for Mr. Wakayama, has been recd. I shall write to Mr. Winston after the books arrive and they have been presented to Mr. Wakayama, but I shall be obliged if you will return my thanks for his kind present.

Mr. Cooper: I am sorry to have to report that Mr. Cooper had a very sharp attack of congestion of the brain on Saturday night. Last night (Tuesday) the Doctor said he was much better, and <with quiet>[by resting quietly], he hoped he [Mr. C] would soon

recover. Quite a number of Missionaries in Japan are troubled with affections of the head, and several have been compelled to return home on this account. At present one of the S. P. G.'s Missionaries from Kobe is here to consult with the Physician, and will probably have to leave Japan. He was attacked with congestion of the brain some six months ago, and has never recovered from it. I have great fears that Mr. Cooper will be compelled to go home, but still hope for the best. Please do not publish anything of Mr. C's illness. It would alarm his mother.

You will see the necessity of sending out a man for Tôkiô at once, and I hope you will try and get one to us as soon as possible.

With kind regards to Dr. Denison.

Yours very sincerely
C. M. Williams

130 ***To Kimber, 1878.3.20.***

Tôkiô March 20/78

Rev. J. Kimber
My dear Brother

My last was under date of Feby 27th. In that letter I mentioned that Mr. Cooper was suffering from a sharp attack of Congestion of the brain, and that it was feared that he would be obliged to return home. This fear is about to be realized. The Physicians all say he must have a long rest. One thought there was a bare chance that after a visit to Shanghai, and a rest of some six months, that he might be able to resume his work, but advised that if he perceived the slightest return of his trouble, he should leave Japan at once, and give up all hope of ever returning again. He consulted other Physicians in Yokohama and they advised that he should go home at once and try a long rest with the hope that he might be able to return and resume his work here.

Dr. Hepburn writes to me, "the best thing to be done for him, in my opinion, is to send him away from Japan. He shd. go to some place which should afford him the best conditions for recovering his health. This certainly wd not be in America where it wd be almost impossible for him to resist the demands wh: wd be made on him continually to talk or preach upon Missy subjects. He shd be entirely free from all kinds of work that wd. tax his brain in the least. He shd lead a quiet life, free from any kind of study, with as much outdoor exercise as possible, with a plain simple diet, and regular hours. I have advised him to go to Switzerland, Northern Italy, [+ the] South of France or Germany, as the places wh: wd. suit the exigencies [urgent needs] of his case the best. There he will have a healthful climate, pleasant scenery and associations, and a good field for the exercise wh: is essential to him. He shd. take his family with him in order to make him more contented, as well as for inducing him to remain away from Japan the length of time wh: will be required to perfect his recovery. His recovery will be slow. A brain ill-used and broken down will require some time to bring it back to a healthy working condition.

Indeed I doubt whether he shd ever again tax its powers as he has done, or whether it will ever again endure <to be hardly dealt with>[being used so strenuously]. I think he shd not expect to return to Japan under [with less than] two years of this kind of treatment —<and then only provided>[and even after two years, only if by then] he has evidently regained his health. If he returns to Japan, his work wd be necessarily different from what it has been hitherto: not so much study or brain work, and more superintendence and directing others. If he were to return to the same kind of work as that he has been engaged in —mostly hard study of the language— I wd. not advise him to return at all. In the countries I hv. mentioned above he wd. be free from the necessity of lecturing and much talking; besides he cd live more economically than in any other country I know of."

The English Physician here in Tôkiô thinks it is very doubtful whether he will ever be able to work <at the Japanese>[in the Japanese language] again, but that English work will not hurt him. He [This Physican] has a theory that he has injured certain cells of the brain wh: were used in studying Japanese. Another Physician says this theory <is exploded>[has been proven to be false].

Mr. Cooper has determined to go to Europe and await the decision of the Forn. Come. whether or not they will allow him sufficient salary for his support in Europe during the next two years. He has been told that he can live cheaper in Europe than in America, and will send the opinion of Dr. Gulic [?] who has lived there.

Of course I have no authority to pay his passage to America via Europe, but he has been allowed the passage money to N. York via S. Francisco $450, and $50 for incidentals for which he will account to you on his arrival. This $50, it was thought, wd. be put in his hand <had he>[if he had] gone via S. F., to meet any unforseen circumstances on the way.

This is a serious loss to our Mission in Japan. Mr. Cooper speaks Japanese very fluently and has been very earnest and active in his work, but now, in the midst of all his plans, he is laid aside for two years, with no certainty that at the end of this time he will be able to return to his work here. Our Mission has now lost three of the six Foreign Clergy who have been sent to Japan, and no one comes to take their places. If the process is suffered to continue much longer, it is very plain that at a near future, our Mission to Japan will be numbered among the things that are past. Is the Church willing to <stand by and see>[stand still and watch] the Japan Mission die such a miserable death by piecemeal [little by little]? Will not the Forn. Come. do something <to stop it>[to save this Mission]? Can you not find a good man who is willing to come and help us to lead this people to the knowledge of God and of His dear Son?

I have no time to say more.

Yours very sincerely
C. M.Williams

Please send out as soon as possible money to cover the expenditure for Mr. and Mrs. Cooper's passage. Unless Mr. Morris recd an L/C [Letter of Credit] by the last mail, our Treasury is nearly empty and I shall have to make some arrangement by which the

passage money can be raised. I may be obliged to borrow some.

The books for Mr. Wakayama have been recd and sent [forwarded] [+ to] him together with your message. He feels very grateful for all, and besides calling to return thanks, [+ he] has written me a note, a copy of a portion of which, I enclose for Mr. Winston. You are at liberty to read what Mr. Wakayama says before sending it to Mr. Winston.

131 *To Kimber, 1878.5.3.*

Tôkiô May 3d, 1878

Rev. J. Kimber
My dear Brother

Your letter of Feby 18th has come to hand and [+ a] duplicate of same by [+ the] last mail. My last was under date of March 20th.

Mr. Cooper left us April 1st for Europe, and we have recd news from him in Hong Kong. He has suffered from sea sickness, but otherwise was about as when he left. Mr. Blanchet tells me, I am sorry to say, that Dr. Eldridge, whom Mr. Cooper consulted, does not take at all a favorable view of Mr. C's case.

I was surprized at receiving the enclosed bill for the Church Journal, showing that my subscription has not been paid for two years. <My impression is>[I seem to recall] that when I requested Dr. Duane to subscribe for me, I also asked that the subscription should be sent to him for payment, as [+ each time] it became due; and [+ I] always supposed the Proprietors would send the bill to <No. 23>[your address] for payment. I am sorry they have <been kept out of>[not received] their money. Will you kindly attend to it for me?

Mr. Yen has sent me the enclosed to read that I may know something of the state of the Mission in Wuchang. He writes that Mr. Boone was very much <cast down>[depressed], and thought it wd. be better to give up the Station and concentrate our forces in Shanghai, unless the Committee are prepared to reinforce the Station strongly, of which he was not very sanguine [hopeful]. It will be a disgrace to our Church to take such a step, and I am sure the Committee will not give it up unless there are much stronger reasons than any I know. Mr. Hoyt will stand in the gap till aid can come, and Bishop Schereschewsky will no doubt be able to find some one or more to reinforce the station. The position of the Mission buildings is said to be unhealthy, but something may surely be done to improve the health of the place. We have spent money, done a good amount of work —getting converts, rearing up young men who have become candidates for orders— and have the appliances for carrying on a successful mission, and I trust it will not be given up.

I must beg that you will kindly not make reference to anything I have done with regard to paying outfit [the outfit allowances] of Missionaries. Mr. Blanchet has seen in the papers [newspapers][?] that some Missy in the field has paid Mr. Yokoyama's outfit and passage [ship fare], and given money to send two Missionaries. He [Blanchet] thinks

it is Mr. Morris, but if Mr. Morris is <spoken to>[asked], he will say he has not done so. It will do no good to tell anyone what I have done.

In this connection I wd ask also that you wd. be careful in making extracts [excerpts] from my letters. Many of them are written hastily without any idea that they may be published. What I said about going to meet Mr. Yokoyama, bringing him up [+ from Yokohama to Tokyo], and Mrs. Blanchet offering to nurse him, was never intended for any eyes by [except] your own, to show you that he would not be <looked down on>[less respected] because he had less salary than a Foreigner.

The Conference of Missionaries, English and American, will begin on Thursday next. Some have already arrived.

In haste,

Yours very sincerely
C. M. Williams

132 *To Kimber, 1878.6.6.*

Tôkiô June 6th, 1878

Rev. J. Kimber
My dear Brother

Your letters of March 19th and 29th, Apl 17th and 20th, have been received and the contents noted. Shall [I shall] take up the subjects in order.

Mr. Hoyt spent a few days with us in Yedo and we <talked over>[discussed] the Wuchang Hankow Station with much interest. He does not seem to think the place [+ is] so unhealthy as has been represented, and fully agrees in the opinion that the Station shd <not be given up by any means>[certainly not be given up]. The fact that Mr. Hoyt's noble offer to leave his wife and children and come out for two years, till another Missionary can hv. time to come and learn enough of the language to carry on the work, was accepted by the Come. [+ —that fact—] is a pledge that the Station will not be abandoned. And I feel sure that you will not let the new College so absorb all attention that the work —most important work— up there [Hankow] will be forgotten or neglected. A new Missy ought to be sent there immediately.

Clergyman for Osaka: I trust that one of the men to whom you refer may be secured and will prove the right man for the place. We sadly need a good, earnest, live [energetic] man there. Hope [I hope] also your appeal for a Teacher of [+ the] school in Yedo will be successful.

Scholarships: I suppose a scapegoat [one who bears the blame for another person's mistake] was necessary, and I hv. had to play the part, but I feel perfectly innocent of "having used money for purposes other than those for which this [this Scholarship money] was designated". 1st: Opposite the printed <Christ Ch. S. S.>[Christ Church Sunday School] is written in red ink "No Name", and I cd not tell [learn] whether it was for a boy or girl. 2nd: I feel quite sure that it was with the distinct understanding that Mr.

Cooper shd write and get the consent of the Donors. Moreover, this money has not been used. What shall be done with it?

Conference: Met [The Conference met] as proposed and everything passed off most harmoniously. There were present the Bishops of Victoria and Yedo and 15 clergy (3 Misss of S. P. G. , 7 of C. M. S. , 3 of our own, Dr. Syle, and the Chaplain of the English Church at Yokohama, who is also engaged in mission work.)

Theological School: When this subject was brought up for discussion, the Secy of the C. M. S. announced that "the C. M. S. had formally refused to sanction the scheme for one Common Training Theological College". Consequently, the subject did not come up before [at] the Conference, and the paper which Mr. Quinby had prepared specially with reference to the school was not read. Since the Conference, the Bishop of Victoria and the Misss of the S. P. G. have asked if our two Societies cannot cooperate in forming a school, and the Misss of the two societies have had a meeting; and after talking over the matter, it was resolved "that the Misss of the Am:n Church and of the S. P. G. cooperate to form a common Theol Training School for the preparation of Native Students for the Ministry and for Catechists."

The members of our Mission had previously —while our Brethren from Ôsaka were here— determined that we must do something to train up those who wish to study for the Ministry. The young men, now four, are to live in my house, and it was left to me to devise a plan for their instruction. Mr. Blanchet and I have so much work on our hands that we are unable to give adequate time for the proper training of the students; and it seems to me that the best thing under the circumstances is to ask Mr. Quinby to move to Yedo and take the large part in instructing them. There are difficulties in the way, and his removal here would be a temporary experiment to test the practicability of the plan. Mr. Blanchet and Mr. Morris, whose opinion has been asked, think with me that it will be well to try it.

Nothing has been yet said to Mr. Quinby on the subject, but I propose to mention it when I visit Ôsaka. From what he said while here, I feel sure he would like to engage in the work and will willing[+ ly] come, unless some of the conditions may not please him.

The Committee will not object to his removal here when they know that he has said before all the Missionaries of our Mission (so this is not revealing something said in private) that "My work in Ôsaka amounts to almost nothing" and that he "cd not complain if the Come. shd. recall —or the Bishop send— him [me] home". He does not get hold of the language so as to preach, and having tried so many years, it is quite certain that he never will. The only thing that he can do is to teach. This I was convinced of several years ago and got the consent of the Come. that he shd move here and assist in our school, before the fire in Novr. 76. It was proposed to him, but at the time he was making arrangements to open a school in Ôsaka where he thought he would hv better opportunities of doing good. The arrangements were not completed; and during the past year he has been diligent in attendance all day Sunday and on Friday evening at the Dispensary opened by Dr. Laning in the heart of the City —but he is convinced that no

good comes of it; and as Dr. Laning seems to think that his [Laning's] work there will not amount to much, the house will probably be given up. He [Quinby] has been doing something at translation, but his ability and knowledge of Japanese is not such as to justify the giving [+ of] his whole time to work of a Translator.

I must close or [+ I] shall be too late. Will try to write again by next mail.

In haste

Yours very sincerely
C. M. Williams

133 ***To Kimber, 1878.6.27.***

On Board "Nagoyamaru" June 27th, 1878

Rev. J. Kimber

Resuming the account of the Conference, I shall tell you what was done with regard to a common Prayer Book. In order that you may understand what was done, it will be necessary for me to go back, and say that, after Dr. Duane's letter on the subject, I gave up all hope of having one Common Book for the use of the English and American Missionaries; but the subject was brought up by one of our Missionaries at the first meeting held with reference to the formation of a joint Theol School. It then met with no favourable response from our English Brethren, as they —seeing no prospect of a Common Book— had prepared already a portion of the English Book for publication, and did not wish to stop their work. In making arrangements for a service in Japanese on the Day of Intercession, I mentioned the subject again, and to my great surprise, [+ I] found [learned] that our English Brethren —though they had already made arrangements with the Printer for the publication of the Morning and Evening Prayer and [+ the] Litany— were willing to defer the publication till some understanding [agreement] could be arrived at between the Misss of the two Churches.

I wished to follow the advice of the Clerical members of the Forn. Come., and use the translation of the English Book; but as some of our own Misss were unwilling to use it in that form, it was suggested that, if the English Missionaries would <put out>[publish] a Book with a few modifications, we would use it temporarily. This they very readily consented to do, and we had several meetings to make the translations the same.

In Ôsaka on the Day of Intercession, the English and American Missionaries —without knowing that any steps had been taken in Tôkiô with regard to it [this Book]— met and passed a series of resolutions advocating the preparation of one Common Book of Prayer, and sent the resolutions for Signature to the Misss at the other ports. With the exception of one, who sent no reply, all signed the paper. <When all this came to our knowledge>[When we learned of this action], we could but [only] think that God was moving the hearts of the Misss and inclining us all to unity —and the avoiding [+ of] one great danger to the future Church in Japan.

It was agreed that one Common form for Morning and Evening Prayer and Litany

should be prepared, and the office [Prayer] for the Holy Comn shd. be left to the decision of the Conference. The Changes in the English Book are as follows: there are added 8 opening sentences from the Amn Book, a permission rubric to omit the portion of the Venite commencing "Forty years long, <and C>[etc.]," all the canticles peculiar to the American Book, and a rubric as in our Book, allowing the omission of a portion of the Litany. The Lord's prayer is omitted in Morning and Evening Prayer in what is called the lesser litany.

It was agreed that the English Consecration Prayer in the office for the Holy Comn should be used, but that in all other parts, the Come. appointed for this purpose should arrange a common form.

Some think that the resolutions passed by the House of Bishops at the last General Conv. gave me authority to arrange such a Common Book. While I cannot see that they [those resolutions] were intended to give me such authority, still —as God has so evidently been leading us in this matter and a common Book seems so necessary for the future well-being of the Church in Japan— I felt obliged to take the responsibility of using the Book till the Church at home forbids its use.

The Bishop of Victoria said he did not have as much authority as the Bp of Yedo, but in case of necessity, he was willing to take the responsibility of authorizing the preparation and use of such a Common Book.

I trust what has been done will be approved: it wd be [+ approved] by anyone who cd see this matter <as all on the ground see it>[as all of us here on the spot see it], but if the Church at home shd disapprove, she [the Church] has only to say so, and we are all loyal enough to obey and submit to her decision —though it will be with no little sorrow.

Yours very sincerely
C. M. Williams

[+ P.S.] I enclose [+ the] list of scholarships, but am sorry not to be able to forward full reports of them. I hv asked Mr. Blanchet and Miss Eddy to write you and give full accts of those in their schools, and I shall try and give an acc't of Mr. Sakurai. Mr. Cooper wrote with regard to Mr. Fukai. Sakurai and Fukai are looking forward to the Ministry. As we are about to begin a Theol School, we shall probably have occasion to use the other scholarships soon. Dr. Laning is thinking of starting a School in Osaka, and may have an opportunity of putting a boy on the Howard Duane Memorial Scholarship.

134 *To Kimber, 1878.7.12.*

Tôkiô July 12th, 1878

Rev: J. Kimber
My dear Brother

Your letters of May 14th, 22nd, and June 5th <are to hand>[have been received]. My last was under date June 27th. Many thanks for the information with regards to the action

of the House of Bishops. What was given in the Journal of Conv. [the General Convention] is quite satisfactory. The Journal had not been recd when I wrote or I shd not hv. given you and Dr. Potter so much trouble.

Rev. T. S. Tyng: Your letter of June 5th telling of the appointment of the Rev. Mr. Tyng caused <no little>[much] joy in Tôkiô, and will not cause less in Ôsaka when the good news —already sent— reaches our Brethren there. It lifted a load off my heart. From what you say and from the character of the persons by whom he is recommended, I feel sure he will be a great help to our work. He must hv. been in the Ministry some years, and so has experience wh: will be most valuable. Miss Harris often spoke of her Pastor, Mr. Tyng of Cambridge, and I suspect [would guess] he is the one who is about to come to us.

If I could hv. been at your elbow when you wrote, I shd hv. asked a half dozen questions: How old? Married or single? A relative of Dr. Tyng of St. Georges, N. Y.? When may we <look for him>[expect him to arrive here]? But [Only] a little patience and I shall know it all —though I must say I feel a little uneasiness with regard to the subject of age. A man forty years old —as were Mr. Quinby and Mr. Miller— will, as a general rule, not do much at preaching.

I shall write by next mail to Jno. G. Purdon, Esq., the head of the firm of Bull, Purdon, & Co. of Shanghai to remit Tls 1000 to you, if there be no loss in so doing, but if there shd be a loss, to transmit the amount to me to be passed to the credit of the Mission acc't. I suspect [would guess] he will say there will be considerable loss in remitting to you. Sterling Bank 6 mos Sight is quoted in Yokohama at 3/10 7/8 [?], Private 6 mos 3/11 1/8 [?] on N. Y. Bank on demand 94 [?].

Easter Contributions: I enclose [+ a] draft [+ for] the equivalent [+ of] $50 Mex, recd at Easter to be divided equally between [+ the] Forn and [+ the] Domes: Missions.

Outfit provided by worker in field: While I am sure that the member of the Come., in proposing that the fact shd be published, meant it in kindness, I do not feel <that it was "due to me">[that it was the Committee member's responsibility] to make it known; and it may be questioned whether it has the effect on the Church at home that may be anticipated. When Dr. Hare was Secy, he mentioned in a speech in Phila. the am't of Contributions wh: had been given by members of the Wuchang-Hankow Station on the occasion of the semi-centennial Jubilee; and a gentleman said, "They seemed to have so much money there that he wd send what he had to give to Africa". We do not want the impression to get abroad that there is a mine here from which we can get money when needed.

Mr. Quinby: I hv taken the responsibility of asking Mr. Quinby to come to Tôkiô and take a post in the Theol. School, and he has consented to do so. For a long time I hv. bn. convinced that he can do nothing but teach; and he is now himself persuaded that this is the [a] fact —as a year's experience at the Chapel under his sole charge has proved. His remaining here is of course subject to the approval of the Come., and he was told plainly that his remaining here might be only temporary. His reply was that if he cd not

be employed in teaching, the Come. ought to recall him, as there was nothing else that he could do. I feel very sorry for him, as he is conscientious and, believing that God called him to work in Japan, fears to resign, but is distressed at the thought of receiving money and doing so little in return. If he had money to support himself, he wd not think of returning home. I trust the Come. will give consent to his being employed here till it can be seen whether he can be useful in the Theol. School or not.

Reports and Treasurer's acc't: The reports of Mr. Morris, Mr. Quinby, Dr. Laning, and Miss Eddy will be forwarded by this mail, and also the Treasurer's acct to June 30, wh: I trust you will find <in order>[satisfactory]. Mr. Yokoyama has already sent his own [+ report], and has given me a duplicate —but lest it [the one he sent] may possibly fail to reach you, I copy [+ it] on the back of Mr. Q's report that he has furnished me. Mr. Blanchet's report has not been sent [+ to] me yet. Hope [I hope] to send it with my report, statistics, <and C>[etc.], by next mail.

Yours very sincerely
C. M. Williams

135 *To Kimber, 1878.7.29.*

Tôkiô July 29th, 1878

Rev: J. Kimber
My dear Brother

I wrote you under date of July 12th, since which time no letter has been received from you.

By this mail I forward Mr. Blanchet's report, the Treasurer's account for the half year, my report, Statistics and Estimates for 1879. Mr Quinby's salary is <set down>[recorded] under the head of Ôsaka, as his change of place will depend on the decision of the Committee. Mr. Tyng will be stationed most probably at Ôsaka, and his saly, <and C>[etc.], will come under the head of appropriations for Ôsaka. If Mr. Quinby should remain here, Mr. Tyng will take his house or the one occupied by Miss Eddy, but Mr. Q. will need house rent here which will amount to at least $25 pr: mo:.

I am sorry to say that Mr. Yokoyama is not very well, suffering from general and nervous debility [weakness], and [+ he] has been advised by the Physician to go to the Country for 6 weeks. He wrote from the hot springs soon after his arrival, rather despondingly [downheartedly], but it is hoped that after a rest there awhile, he will improve. Miss Pitman, by [on] advise 〔advice〕 of a Physician, has gone to the mountains for a month; and Mr. and Mrs. Blanchet are also advised to go to the country if they cannot get a cooler house on higher ground.

Yours very sincerely
C. M. Williams

136 ***To Kimber, 1878.9.1.***

Tôkiô Septr. 1st, 1878

Rev. J. Kimber
My dear Brother

Since my last letter under date June 5th, I have recd nothing from you.

Appropriations for dwellings: Mr. Blanchet and Mr. Cooper have lived in Japanese houses outside the Concession, the quarter where Foreigners may rent land and build houses in their own name; but the Authorities are becoming more stringent, and as the Contracts wh: the Misss have made with Japanese [+ owners] to enable them to live outside expire, they [the Authorities] seem [+ to be] disposed to compel them to come [+ back] within the limits. Within a [the past] few months, one of the Misss of the S. P. G. and one of the Evangelical Association of [+ the] U. S. have been compelled to return [+ to the Concession], and others whose contracts will expire in a few months are expecting to be forced to come within bounds.

Mr. Blanchet's contract expires next June, and he is looking forward to being compelled [sic] to come back; and necessarily [+ he] thinks of the question [+ of] where he is to live. It will hardly be possible to rent a house in the Concession. At present there is only one house that can be rented, but $80 pr: mo: is asked for it. There are only 20 houses in the Concession, and 12 of these were built by Misss, so there is no probability of our being able to rent. The C. M. S. Missy and one of the S. P. G. Misss tried a long time to live outside, but they hv been compelled to buy and build.

The Committee ought to appropriate for dwelling houses, say $7000. With this, I hope to be able to buy 2 lots and build 2 houses. The houses of other Misss cost from $3500 to $6000 each.

The mail closes sooner than expected, and I must send this to the office.

Yours sincerely
C. M. Williams

137 ***To Kimber, 1878.9.18.***

Tôkiô Sep: 18th, 1878

Rev. J. Kimber
My dear Brother

Since my last letter of Septr.1st, Dr. Denison's letter of July 23d has been recd. Please thank the Doctor for it, and say that I shall be unable to write to him today.

I have only time to write a line to say that I forgot to mention that we shall require a Native teacher for the Theological School, and shall have to ask for an additional appropriation of, say [I would guess], $15 pr month for his salary.

I trust the Committee will consider favourably the application made in my last letter for an appropriation for Dwelling houses in Tôkiô. I do not wish to build in the Foreign Concession, but it seems hardly possible to avoid doing so.

Mr. Quinby has come up to take part in the Thel. School, which will open as soon as the building is ready for occupation, probably by the 1st of October. After we get <fairly to work>[some actual experience in the work], I shall try to give you an account of the school. Mr. Quinby is also proposing to open an English School on a small scale, as we are all hoping that a Teacher will be sent out to take charge of the School before very long.

Excuse haste.

Yours very sincerely
C. M. Williams

138 ***To Kimber, 1878.10.9.***

Tôkiô Oct 9th, 1878

Rev: J. Kimber
My dear Brother

I am in receipt of yr letters of Aug 12th and 14th, enclosing B/L [Bill of Lading] and Invoice of Mr. Tyng's personal effects [belongings]. My last [+ was] under date Sep 18th.

Mr. Purdon found this [+ to be] a very bad time —the worst he has ever known— to remit money to New York, so has transferred the Tls 1000 to Yokohama at the rate of 73 1/2 to the $100 max, which gives $1360.54. This am't is in the Bank at the credit of the Mission. In acknowledging it, please say [+ that it is] from "A friend to Missions" China.

There are also in the <Hg Kg>[Hong Kong] and Shanghai Bank, Yokohama, the equivalent of another Tls 1000 which I trust you will soon make use of to send another Clergyman to Tôkiô. Do try to send us another good true working man. Mr. Tyng comes of a good stock [background] —earnest, hardworking— and from all I hv. learned with regard to him, I feel sure he will prove [+ to be] a good useful Missionary. Send us another.

Mr.Yokoyama : I am sorry to inform you that Mr. Yokoyama continues in a very depressed state of mind, rather than body. He images [imagines] that he has all sorts of diseases, now heart, now lungs, then head; but the English Physician Dr. Anderson, in the employ of the Navy Department and Physician of the British Legation, and who has kindly prescribed [given him medicines and medical advice] for him, says he has no organic disease, that his trouble is only mental depression, though there may be some slight trouble of the brain from overwork. Two of the best Japanese Physicians in Tôkiô, whom Mr. Yokoyama consulted, say the same. One, Dr. Sato, told him it was Hypochondria, and that it wd be useless to give him medicine unless he came to his Hospital —about [surely] the worst place one wd think [+ of] for a Hypochondriac. The [That] big word —wh: certainly sounds formidable [fearful]— frightened him more than ever, and he was greatly distressed till he learned that the Doctor only meant melancholy [mental depression]. He now has an idea that he is going crazy, and [+ he] told me this

morning that he cd not go to Ôsaka because he is insane.

Poor fellow [Pitiful man], he seems to suffer very much and has been able to do <scarcely anything>[almost nothing] since the end of June. I hv tried a number of times to get him to come and stay with me, but he made all sorts of excuses. He came [did come] twice and stayed two or three days each time. While you are talking with [+ him], and engage his attention, driving his thoughts from himself, he cheers up a little —but as soon as he is left to himself, he goes down and down and becomes fearfully depressed. At my suggestion, and with the entire approval of Dr. Anderson, he started overland [on foot] for Ôsaka this morning. It is hoped that the exercise in the open air —wh: all three Physicians recommend, but which he cannot be induced to take in Tôkiô— with change of scene to divert his mind, he may be <set up>[restored to normal health]. He expects to be absent about a month —that is, if he shd get as far as Ôsaka, but he may turn back before he gets halfway.

There is a question which the Come. ought to settle whether Missionaries who receive news from home of the illness of their relatives are to be allowed to return if they shd desire to do so. Lately Miss Eddy learned that her Mother was very ill, and in her very natural distress, [+ she] wrote requesting me to allow her to go home; but immediately afterwards she telegraphed that she would not go. In my reply I said I thought she had decided wisely, as the distance is so great [+ that] our friends may have gone to their rest, or be quite restored [restored to health], before we could reach them, <and C>[etc.]. I supposed that she herself had determined [decided], or some friend had persuaded her not to go from some such reason —but she writes me that she did not go because she received a letter saying that her Mother was better; and [+ she] <gives me to understand>[clearly implies to me] that if her Mother shd be ill [+ again], she wd apply again. Mr. Cooper some time ago said, that if his Mother were ill, he shd insist on going home. It seems to me that this [+ dilemma] is part of the "cost" which each should "count", when he or she becomes a Missionary, and I do not think that I have any authority to give permission. But I do not wish to prevent anyone returning, under such circumstances, <should their return>[if their return should] meet the approval of the Come.

The building for our Divinity [Theological] School is not yet completed, but we have made <a commencement>[a beginning], and recitations are held every day in my dining room.

With kind remembrances to Dr. Denison

Yours very sincerely
C. M. Williams

139 ***To Kimber, 1878.11.9.***

Tôkiô Novr. 9th, 1878

Rev: J. Kimber

My dear Brother

Yours of Septr 20th is received.

Reinforcements: I am glad to learn that there are applications for appointment as Missions [Missionaries] to Japan, and [+ I] trust that the one who, in God's good Providence, shall be sent out, will prove [+ to be] a faithful earnest hardworking Missionary. Mr. Bates spoke of a young man, the Rev: Herbert M. Denslow of the Berkeley Divinity School now in Hartford, who he thinks would be an excellent man for our work. He also mentioned another young man, Mr. W. Roberts, still pursuing his studies at Berkeley, whom he thinks well of. If you could get an opportunity of seeing Mr. Denslow, and shd judge him to be a suitable man, and ask him to consider the subject, it might lead to his joining us.

The Resolutions of the House of Bishops, to which reference was made, will be found on the 275[+ th] page of the Journal of Genl. Convention. I suspect [suppose] you must have seen them, but do not think —as Mr. Quinby does— that they give me authority to act in the matter.

We had the great pleasure of having the Rev. and Mrs. Sayres and the Rev. Mr. and Mrs. Bates with us a little while on their way to China. Mr. and Mrs. S. were in Tôkiô a couple of days while waiting for the Steamer, and Mr. and Mrs. Bates remained a week, as Mrs. B seemed to need a little rest. We all enjoyed their visit very much, and think if God gives them health, with His blessing, they will prove [+ to be] very useful Missionaries.

Catechists and Teachers: I return the paper with the names and have written on the back the names of those <set down>[listed] in the Statistics accompanying my Report on the Mission last year. You will see that there have been great changes. The Japanese greatly need statibility [stability], and you must not be surprized to learn from time to time of Changes among our Catechists and Teachers. This changeableness is one of the most discouraging features in our work.

Scholarships: In this connection I have to report that Mr. Sakurai, who was placed on the "Willie Edgar" Scholarship has changed his mind, and determined [decided] to remain in the Telegraph Department. However, another young man, Mr. Kanai, has been put in his place. Mr. Nobori Kanai, born Sep 28/58, entered our School about four years ago, was baptized Easter Day (Ap'l 16) 1876, and has been one of the most earnest and conscientious of our Xns. Through his influence, his Mother and Sister have become Xns and his (2) younger brothers have been baptized. He has purposed [declared his intention] for more than a year to study for the Ministry.

Mr. Sadakichi Osada, born Aug 24/60, who entered our School about the same time [+ as Kanai] and was baptized on the same day, has also applied to enter our Divinity School, and has been placed on the "Arthur Van Rensslear [?]" Scholarship.

In the Divinity School and Mr. Quinby's Boys school, we shall soon, I suspect [would predict], be able to appropriate all the Scholarships.

Yours very sincerely

C. M. Williams

140 ***To Kimber, 1878.11.25.***

Tôkiô Novr 25th, 1878

Rev. J. Kimber
Dear Brother

I have but [only] a moment to inform you that Mr. and Mrs. Tyng have arrived in good health and will remain with us in Tôkiô till the Steamer of next week.

You can imagine how glad we all are to welcome them to Japan, and we feel assured that they will help in our work in Ôsaka, and prove [+ to be] good and useful Missionaries.

Our Missionaries are all well and the pupils [+ in] both the Girls school, under Miss Pitman, and the Boys school which Mr. Quinby has lately started, are increasing, and there is every prospect that they will continue to increase.

In great haste

Yours sincerely
C. M. Williams

141 ***Report on Scholarships, [1878].***

[+ Report on Scholarships]

Scholarship [Donor's name and designation of School]	Supported by [Support group's name]	Name [Name of recipient]
"Willie Edgar" [Undesignated]	Ladies' Missy Assn Xst Church, Pelham, N. Y.	Mr. Sakurai Baptized
No name [Name withheld] In Mrs. Bt's School	Women's Forn: Missy Assn Grace Ch: N.Y.	Miss Shidzu Tanaka Age 12 yrs. Baptized
Rev. S. A. Clark [Undesignated]	St. John's S.S. Elizabeth, NJ.	Mr. Fukai Baptized
No name [Name withheld] In Mrs. Blanchet's School	Ladies' Missy Assn St. Thomas' Ch:N.Y.	Miss Kin Tanaka Age 18 yrs.Baptized

Ann Marie Jay In Miss Eddy's School	Woman's [Womens'] Missy Assn Xst Ch: Rye, N.Y.	Miss Yoshikawa
Sarah P. Doremus In Miss Eddy's School	Missy Socy of Ch: Holy Trinity N Y City	Miss Otora Kushiba Age 10 yrs.

[Editor's Note: The above "Report on Scholarships" is undated. However, it was found in the Archives "Japan Records Collection" together with Bishop Williams' letters dated in the period from September 18, 1878 to October 9th, 1878.]

142 ***To Kimber, 1879.1.27.***

Tôkiô Jany 27th, 1879

Rev. J. Kimber
My dear Brother

I intended to write you this afternoon, but have been interrupted and now have only time to acknowledge receipt of late letters before the mail closes. Your letters of Oct: 17th and 19th, Nov 19th and Dec 23d have been recd, and the contents noted.

We are all grateful to the Come. for the appropriation for Dwelling houses. None of us like the thought of establishing ourselves in Ts'kiji, having the feeling that the Japanese Govnt may, after a while, allow Foreigners to live outside the Concession, and it will be much better for our work. Before anything is done about building, I shall call on Mr. Mori, Assistant Minister for Foreign Affairs, and ask if he thinks there is any probability of our being allowed —within any reasonable time— to live outside. If he thinks there is, we shall try to make some shift to house Mr. Blanchet and family till the time comes.

A young girl has been placed on the "Frances Shirly" Scholarship, of whom Miss Pitman will write. The ladies in charge of the school can find as many scholars as you can find scholarships. The school now numbers 14 boarders and 7 day pupils. The money —$300 >...> and $339 max— for the School in Tokio comes very opportunely. We are most thankful for it, and will make use of it as soon as we settle on a site for the Mission.

I am very sorry to learn that our beloved Brother, Dr. Denison, has been in such poor health, but [+ I] trust that God has been graciously pleased to spare him to us and that his health has been quite restored. Please give him my most affectionate love.

Mr. Yokoyama has not recovered his spirits. I have had him living with me since his return from Osaka, in the hope that I might be able to cheer him up and <do him some good>[restore him to health], but I am sorry to say my efforts have not <proved a success>[succeeded], and I do not know what will become of him. He is teaching in Mr. Q's school and preaches two or three times a week, but he needs someone by his side all

the time to encourage him. If left to himself, he is wretched.

The information that so many [+ people] are applying to be sent out to the several Mission fields is cheering. It shows that the attention of the Church is turned to the great field, the world. I hope you may soon be successful in finding <a good man and true>[a man —good and true—] for Japan.

On enquiry I learn that such a case as you mention, of 2 Frenchmen refusing to pay their rent, has happened, but my informant cd. not give the particulars and the case has not been {not} reported in the Yokohama paper [newspaper] which I take. But about two years ago an American living in the Concession refused to pay his ground [land] rent on the plea that the Japanese Govnt allowed some Foreigners to live outside the Concession, contrary to the Stipulation at the time the ground was sold, so the value of his lots was greatly depreciated. The American Consul General Genl. Van Buren decided the case in his favour, and ever since [+ then] the Authorities has [have] been much more strict. Immediately after the trial, several foreigners, engaged in trade, were sent back within bounds. A British subject set up the same plea, as did Frenchmen and Germans, but the British Consul decided against him and compelled him to pay the back rent due. Since this last decision the American has paid his rent, and the ground rent in the Concession has been reduced from 36¢ to 28¢ pr tsubo (6 ft square). The decision of the American Consul has, without doubt, made the Japanese Govnt more strict about allowing Foreigners to reside outside the limits.

There are some Japanese who have considerable influence who are opposed to Xnty and are using their influence against it. Some time ago I mentioned the fact that Mr. Soyejima, a former Minister for Foreign Affairs, had made a public speech against Xnty; and Mr. Yokoyama tells me that Mr. Kawamura, an officer of the Gen-ro-in (they call it a Senate, though you must not think it has the power of the U. S. Senate), next in rank to the President of that body, has been making speeches against Xnty lately.

But it is time for me to close or I shall be too late. Please excuse this hastily written letter.

Yours very sincerely
C. M. Williams

The. Rev. Mr. W. B. Wright of the S. P. G. asks me to request that you will kindly pay the American News Copy, 39 Chambers Street, $3 for the Oriental Church Magazine. He cannot get a P. O. [Postal Order] or Draft for that am't. He will refund the money to the treasury. I do not like to ask the favour of you.

143 *To Kimber, 1879.3.26.*

Tôkiô Mar: 26th, 1879

Rev: J. Kimber
My dear Brother

I am sorry to find that so long a time has passed since I wrote you, and that your

letters of Jany 7th [?][9th?] and 24th are still unanswered, but <of late>[recently] more work than usual has demanded my time and attention.

Our Boys Boarding School is not yet in operation, but as soon as we are in a condition to start it, we shall no doubt find a Boy who will be glad to have the assistance of the Scholarship supported by Miss Rose [Rosa][?] Baker and her class.

I join in the "hope that Mr. McNulty will be found [+ to be] the right man in the right place", but I must confess that his idea (if it is his idea) of spending all his time in his study at translation does not strike [impress] me favourably, and [+ I] trust that no one will be appointed with such an understanding. Before he cd master the language sufficiently to take any part in the translation, the Prayer Book will all hv bn published; and though it may be very imperfect, it will suffice for our wants [needs] for some years to come. The <N. Tes't>[New Testament] will probably be completed this year, and a number of Committees have been appointed to translate the O. Test. Xn books will be needed, but there are a number of Japanese who read English —some fairly well— and who have a knowledge of their own language —which few, if any, Foreigners can hope to attain— who can make good idiomatic translation so that it becomes a question whether or not Misss ought to spend much of their time in book-making.

The British Tract Socy has engaged a good friend of our Mission, Mr. Wakayama, to translate Smith's Students' Church History. If it shd be well done, they will doubtless get him to translate others. The Foreign Misss must spread their strength in trying to gather into the fold of Xst as many as possible of those wandering sheep —by preaching and teaching— and through schools, train up young men who shall become efficient Catechists, Teachers, and Preachers. We want live men, well-educated, full of faith and love and zeal, of good robust health, not afraid of hard work. But you have heard all this from me before.

Mr. Borchard [?] was in Tôkiô for some time. He has a great deal of energy, but I do not think he is the right sort of man for us. I could give him no encouragement to return to Japan. The fact is, the representative of the Church here should be [+ a] picked man, not anyone picked up, who was not fit for work at home or took a fancy that he wd. like to see Japan. Many men who might do very well at home, and get along in a parish, wd not at all be the right man for this work.

Our building in Ts'kiji (the Foreign Concession) has not yet been settled. Mr. Shepard, formerly U. S. Consul in China, now in the employ of the Japanese Govnt at the Foreign Office, advises me to wait a little while longer and tells me privately that there is <a scheme on foot>[an unannounced plan being prepared] to hold a Conference in London with reference to the revision of the Treaties with Japan. He thinks, if the Conference shd. be held and anyone wd. <at all>[even gently] press the matter of Foreigners living in any part of the Open Ports, it wd. be readily granted. If the Conference shd. take place, I hope the Committee will ask the Representative of the U. States to try and get this privilege secured for Foreigners. We are compelled now to live all together on the low ground, in a part of the City mostly exposed to fire, and our work

is greatly hampered thereby.

Today I have an appointment with Mr. Mori to see if he can give me any definite information with regard to the probability of Foreigners being allowed to live outside the present Concession, and whether or not he can get permission for us to rent land and build on higher ground. I do not have any great expectation of this being granted, but there is nothing like trying.

By the terms of your letter enclosing [+ an] L/C for building purposes, we are not allowed to draw except as we may need the money, and I have not felt justified in drawing yet; but as Exchange is exceptionally low, we wd. make a good deal by drawing it all at once. By an arrangement with the Hong Kong and Shanghai Bank, I can deposit money with them on Fixed Deposit for a year at 5 pr:ct, the regular yearly interest —with the privilege of withdrawing it at any time— getting at the rate of 5 pr ct for the time during wh: the money was deposited. Will the Come. be willing for me to draw it all at once and deposit it with the Bank?

Mr. Cooper writes me from Miss.[Mississippi][?] in no very encouraging strain [tone], I am sorry to say. He says "I am not altogether [entirely] encouraged about my health; although physically pretty strong, still my head trouble is never far away and <ready to return on the slightest pretense>[seems ready to recur for the slightest reason]. I hv still many of my old symptoms and am not yet in a condition to do any kind of mental work without serious injury."

Yours sincerely
C. M. Williams

[+ P.S.] Excuse errors. Have no time to read over. Have other things to write about but hv no time. Mr. and Mrs. Blanchet have been sent by Physician to Osaka. Both improved. Dr. thinks the house they hv lived in is not healthy. Mission >...> They are to leave >...>.

144 *To Kimber, 1879.5.15.*

Tokio May 15th, 1879

Rev. J. Kimber
My dear Brother

Your letter of Mar 18th has come safely to hand.

The questions referred to me for settlement have not been decided, but I have spoken to Mr. Blanchet on the subject. As soon as the several matters have been settled, I shall write you fully.

You asked that when any expenditures over and above the regular appropriations were made, you shd be informed of it. Mr. and Mrs. Blanchet's visit to Osaka, by order of the Physician, will probably amount to about $100, but he cannot give me the particulars to send by this mail. He promises that I shall have them certainly to forward by the next opportunity.

Mr. Tyng sent me a letter some little time ago which contained a proposal which not a little astonished me, though he says both Mr. Morris and Mr. Blanchet approve. He proposes that he shall return home to try and get men and money for the Japan Mission.

There seems to me to be very serious difficulties in the way. First, where is the money to pay his passage, there and back, to come from? The Committee were only willing to send him out on condition that his outfit and passage money were specially provided, and it does not seem to me at all probable that they would consent to pay his passage there and back so soon after his arrival here.

Then there is no certainty —or I may say, reasonable hope— that his visit would accomplish what he expects from it. The experience of Missionaries who have returned has not been encouraging, and I am not at all sanguine [hopeful] that Mr. Tyng's visit would be a successful one.

We certainly need men and money, and if I thought there was a good prospect of his getting them, I should gladly recommend his going and give towards the expense of the trip. But the Come. will be better able to judge of the propriety of his returning than I am, and may think it advisable to try the plan he proposes, so I forward his letter that they may see his views. Kindly return it to me at yr convenience.

Over $130 have come into my hands for the For and Dom Missions, but the loss by Exchange will be so great that I have been waiting with the hope that the rates wd improve. Shall I send it on [+ to you], or credit the Mission acc't with the am't?

Excuse haste. I must hurry off to my Chapel.

Yours sincerely
C. M. Williams

145 ***To Kimber, 1879.5.30.***

Tôkiô May 30/79

Rev. J. Kimber
My dear Brother

I have only time to send a line to acknowledge receipt of yours of Ap'l 21st, and to say the reports shall be forwarded as soon as possible after June 30th, with estimates of the value of the Mission property in Japan.

The Missionaries in Ôsaka sent me a communication several days ago with reference to the appointment of the Rev: Dr. Syle as principal of a Boys school in Osaka, which I forward that you may know their minds. Dr. Syle some little time since [ago] spoke to me with reference to his joining the Mission, and engaging in educational work here; but as ten years ago, the Committee declined to appoint him, I told him I did not think they wd. be likely to do so now. I like Dr. Syle very much, but there are some drawbacks [unfavorable aspects]. He is now 64 or 65 yrs old; and though he is still quite active, it is not to be expected that at his time of life he can have the energy and push of a younger man, and may break down at any time. Still he seems to stand the climate pretty well.

He is not what I shd call a first-rate man for the head of a school. But he is on the spot and may be able to begin the work, if the Committee are willing to undertake it.

The question is will the Committee give the money to begin and carry on the School. The Missionaries do not say how much would be needed for the purpose. First [+ there is] the Salary of Dr. Syle —that of a Married Missionary, I suppose— [+ and] a Dwelling house for him; but for a time he might live with Mr. Tyng or Miss Eddy, as Mrs. Syle will soon go home on a visit. A School house, Temporarily a Japanese house, might be rented —though I know of no suitable one wh: cd be gotten in the quarter in wh: foreigners are allowed to reside. But eventually a school house would be needed. The expenses of the school wd. probably be, say [I would guess], $200 or $300 for Japanese Teachers, <and C>[etc.], though if the school shd. be successful, it might pay the Teachers' salary.

The School is a very necessary part of the machinery of a Mission Station, and I urged the Misss in Osaka to begin one there. A boys school, as you know, was begun when Mr. Quinby and Mr. Miller arrived, but after doing very well for a time, it collapsed for some cause or causes. It might do better under different auspices and efficient management. If the Come. approve of the plan suggested by the Misss at Osaka, I shall be pleased to see it tried —only I must say that it ought not to interfere with our plans of having a Boys school in Tokio, for which I have been asking for several years. If the Come. are unable to give us two schools, the one that is established shd be here, as [as it would be] far more likely to succeed.

I hv just purchased a small house for Mr. Quinby's school, but as soon as we get settled, we shall need better accommodations.

Excuse haste,

Yours very sincerely
C. M. Wiilliams

146 *To Kimber, 1879.6.27.*

Tôkiô June 27th, 1879

Rev. J. Kimber
My dear Brother

Yours of Apl 21 and 28 are to hand. I learn from Mr. Morris that the Mission Property at Ôsaka cost [+ is] as below:

1. Dwelling House No. 14 Concession (now occupied by Mr. Tyng)	$1,559.86
2. School House for Girls on same lot	342.91
Lot No 14 on wh it stands	100.00
3. Dwelling House lot No. 7 (6) Concession (occupied by Miss Eddy)	1,400.00
4. Japanese Dwelling House No. 1	390.47

<Yoriki machi street>[on Yoriki Street] not on Concession

(occupied by Mr. M [Morris] and Dr. L [Laning])
$3,793.24

This is cost price, but Mr. Morris does not think they would sell for this amount. There was an upper story put to the Japanese House wh: cost $157.00, but Mr. M thinks this wd. not affect the market value of the property.

Mission Property in Tôkiô

1. Trinity Chapel (at Ôhashi, i.e., Great Bridge)	cost	$470.00
2. Christ " " Kanda	"	250.00
		$720.00

I have written to Ôsaka with reference to the Scholarships held there, and have made known your request to Mr. Blanchet. He promises to attend to it.

Mr. Yokoyama

You may recollect that, under date Oct: 8/78, I wrote with reference to Mr. Y's health, and mentioned that he had gone overland to Osaka with the hope that the trip wd. benefit him. This hope was not realized. Though everything which Mr. Morris cd do for him, was done, he still continued in his depressed state of mind and remained there only a few days.

On his return to Tôkiô, I invited him to stay with me, thinking [+ that] I might be able to help him. As it was necessary to keep his thoughts from dwelling on himself by giving him something to do all the time, he was asked to assist me, in my parish work, and Mr. Quinby, in his school. At first he seemed to improve and I had hopes that he might get over his melancholy. As long as he was with me, when I cd see and talk with him, his spirits were much better, but if left to himself even for a short time, he began to mope [be depressed] again.

He remained with me about four months, and as he seemed to be getting worse, I suggested that he wd go to his father's, and try some work on the farm, where without having severe mental work, he wd get plenty of physical exercise and have something to interest him. After much persuasion from myself and some of his Japanese friends, he started —but, after getting a short distance from Tôkiô, turned back and went to a Japanese Hotel in Asakusa, a quarter [section] of the City about three miles from me. It was two weeks before we knew that he had not gone home. When it was known, some of his friends became much alarmed, fearing he may have thrown himself into the river. I did not share in this fear, and wrote to Yokohama to ask a friend to look for him, and [+ I] got his brother and uncle to make enquiries about him.

After he had bn away about a month, he became a little unwell and then wrote to one of our Theol Students telling him where he was staying. One of our Xns fancied [thought] that he could cure him, went to live with him, made him get up early every morning, <set him>[got him started] regularly to work, and induced him to take a <good deal>[lot] of exercise. The Japanese Physician who had been attending him advised that he shd give up all study, and go to the Country —as it wd. be a long time before he wd.

be well. Thinking it better to get further medical advice before such a step was taken, I wrote to Dr. Anderson, an English Physician who had seen and prescribed [+ medicine] for him before, when he was first taken sick, and asked his opinion of Mr. Y's case. He thought it best for Mr. Y to give up permanently all Mission work, and seek some other occupation —as a return, even after a year's rest, might result in a new breakdown wh: might disable him permanently. At his [Yokoyama's] own request, I gave him a note to Dr. Hepburn. He <thinks with>[agrees with] Dr. A. [Anderson] that there is no bodily disease, but says there may be some trouble of the brain, and advises that he shd give up Mission work for a year —have mental, not physical rest. He suggests that he shd try civil engineering or some such occupation. But it will be better to <enclose you>[send you enclosed] the opinions of the two Physicians. When you have read them, kindly return [+ them] to me as I shd like to keep them.

The question for the Come to decide is whether the Mission will continue his [Yokoyama's] support or no [not]; and if they decide to pay, shall it be full or reduced salary. He got one of his friends to ask me if the Mission wd support him, but I told him that as the Come. had fixed his salary at first it wd remain with them to say what shd be done. I have had troubles enough on account of the matter of his salary, and do not wish the question to be referred to me for settlement. But I may say that we —Mr. Blanchet, Mr. Quinby, and I— think that if Mr. Y cd be placed in a position where he wd be compelled to work for his living [living expenses], it wd be the best thing for him. If he has money and can sit down and do nothing, the danger is he will go on moping, and get worse and worse. He needs to be kept occupied all the time. He has been paid his salary till end of June, and went a week ago to the Country to try to find some kind of work on the farms. Today I recd a postal from him saying he had not been able to find anything yet.

I shall be obliged to defer another matter till the next mail. This must be sent off to the office.

Yours sincerely
C. M. Williams

147 *Report of the Japan Mission, 1879.6.30.*

The Japan Mission
for the year ending June 30th 1879

The history of every Mission resembles in many respects the history of the individual Christian. There are times of great joy and times of deep sorrow —sad painful falls and glad joyous risings again— seasons of rapid advance and seasons of slow progress or actual retrogression, yet with a steady true growth. With much to try the patience and faith, with many things to discourage, and much to grieve over, we are not "cast down"

[depressed], but "thank God and take courage", knowing that Christ Jesus is our Leader, and that under Him the Japan Mission is steadily, though slowly, advancing.

Ôsaka

The usual amount of conscientious, hard work has been done by our faithful Missionaries in Ôsaka, and encouraging features in the work are mentioned in the several reports sent forward. The Rev. Mr. Morris states that some of the Christians have shown much zeal and self-denial in visiting and giving assistance to the sick and destitute, thus proving that they are imbued with the spirit of their Master, whose infinite compassion when on earth, was manifested in going about doing good to the bodies as well as to the souls of men.

Several applications have been made to him [Morris] by persons living at a distance for tracts and copies of the Holy Scriptures, and in one instance for a Missionary to instruct them in the Xn religion. Another Missionary, he says, is needed to take advantage of these openings.

Dr. Laning has treated a larger number of patients this year than last, and has, in addition, seen [observed and advised on] a number of cases in a native Hospital, and given 15 or 20 lectures before a Native Medical Society.

The Girls' School under the Charge of Miss Eddy has been well maintained, all the old [original] pupils <with but three exceptions>[except three] remaining with her. She makes grateful acknowledgment of the assistance rendered by Mr. and Mrs. Tyng in the School. A dwelling house in which a number of Boarders may be received has been purchased, and a School house built, so that the appliances [equipment] for carrying on the School have been improved; but the necessity of sending out another Single Lady to assist in this work has been pointed out, as there is too much work for one person; and even though Miss Eddy's health shd not fail, she will probably return home on a visit before very long, and the School may be left without a manager.

The Missionaries were greatly cheered by the arrival in Decr of Mr. and Mrs. Tyng. A new life and energy seems [+ to be] infused; and in order to extend the influence of the Mission, the Missionaries propose to build a large Church where they may hold daily services and open a Boys' school, an absolute necessity, without which the work can never be expected to grow to any healthy proportions. Another Clergyman is needed to enable them to carry out the proposed plan, and it is earnestly hoped that some [some persons] to whom God has given <this world's goods>[material and financial security] may be moved [spiritually motivated] to provide the outfit and passage money for a new Missionary for Ôsaka.

Tôkiô

In the weak state of our force [working force] —Mr. Cooper absent, Mr. Blanchet unwell for several months, Mr. Yokoyama able to do but [only] little at any time and finally laid aside entirely, it has been quite impossible to extend the work of preaching the Gospel; and [+ we] have been compelled to content ourselves with maintaining services without any serious diminution at the points already occupied.

In some other directions, we have made important advances. It may be remembered that it was said in the last report that it was hoped that the Missionaries of the S. P. G. and of our own Church would open a Theol. School for the training of Catechists and candidates for Holy orders. This hope was realized, and in October the School was opened with fourteen Students, ten of whom remained through the session. The course of instruction —arranged with special <reference to>[regard for] the training of the Catechists— embraced Internal Evidences of Xnty (Rev. Mr. Shaw), Old Test: Messianic Prophecies, Moral Science, and [+ the] Preparation of sermons (Rev. Mr. Quinby), Ecclesiastical History [+ in the] first three centuries (Rev. Mr. Blanchet), a course of lectures on Prayer (Rev. Mr. Wright), and Exegesis [explanation], Harmony of the Gospels, Critical study of St. Matthew's Gospel, and weekly essays.

There are no text books, and all instruction has to be given orally; but the examinations, which were quite searching, proved that the students had mastered much of what they had been taught, and that they can be prepared for the Ministry in this way. The experience gained the past year is valuable, and improvements will be made next session. Though the Theol School is now of very diminutive proportions, its importance cannot be overestimated. Our only hope for the evangelization of Japan is by means of a Native Ministry, and much of the time and energies of the Foreign Missionaries must be given to training up suitable men for the work.

As a feeder to the Theol. School, a Boys' School —where by daily personal influence and instruction we may, through God's blessing, lead some of the young men to Christ, turn their minds towards the Holy Ministry, and prepare them to enter on a course of Theol Study with an advantage— is absolutely necessary.

This objective has been kept steadily in view since the commencement [very beginning] of the Mission, and the very moderate request for a good, well-qualified Teacher, and money for a School house has been repeatedly made in these reports, but up to the present time, it has met with no response. Mr. Quinby started a small school last year, with the hope that a Teacher would be sent out to take charge, and will continue it next year with better prospect of success, as a more suitable school house has been secured. This however is only a temporary expedient, as much of Mr. Quinby's time must be given to the Theol. students, and to make a School <anything like a success>[even slightly successful], the whole time of a Missionary must be given to it. We are therefore compelled to make another earnest appeal to the Church to send us a Teacher.

We had wished to make the Girls' School self-supporting, but finding it impossible to get a sufficient number of scholars [students], we have been compelled, reluctantly, to do what the American Presbyterians and Methodists are doing: make it a free school. With certain Scholarships and funds which kind friends have placed at our discretion, fifteen pupils have been supported; but as the present corps [staff] of teachers can well instruct a larger number —and as many scholars [students] can be found as we can support— Scholarships are asked to enable us to increase the number to twenty-five.

A wide field of usefulness is opened for work among women, wh: wd. yield abundant fruit and be extended almost indefinitely if [+ it] [this field] had a sufficient number of well qualified labourers. Mrs. Blanchet has thrown herself with spirit and energy into this work, and is greatly encouraged with the results. One of the native Xns has become greatly interested, and has lent her house for these "cottage lectures", and [+ she] goes every day just before they begin to invite her neighbors to come.

Within two months, applications from three different places have been made to us to visit them and give them instruction in Xnty, but with our weak force we have been unable to take advantage of these openings. We need a Clergyman, who —not being tied down to Tokio by Schools and other duties— could be more free to visit the towns and villages in the neighborhood.

It is with very great regret that the report is made that the Physicians say the Rev. Mr. Yokoyama must give up all ministerial work, and seek some employment in which he can have physical exercise but entire mental rest. One Physician thinks that he will never be able to resume his work in the Mission. Another, however, hopes that after a long rest, he may be able to do ministerial duty.

Before closing this report, I must once more press upon the attention of the Church the necessity of aiding us more liberally, and [+ I] earnestly urge the immediate sending out of a Teacher and Clergyman for Tokio and another Clergyman for Osaka.

respectfully submitted,
C. M. Williams
Missy Bishop of Yedo

148 ***To Kimber, 1879.7.26.***

Tôkiô July 26th, 1879

Rev. J. Kimber
My dear Brother

Your letters of May 20 and June 19 are to hand, and contents noted. My last was under date June 27th.

The passage and return of Mr. Blanchet, wife, child, and nurse was $75 plus R Road [railroad], Boat, and jinriki [jinrikisha] fares amounted [amounting] to $12.45 = $87.45. This has been included in the acc't for 6 mos ending June 30/79 sent to Mr. Morris.

With regard to the questions referred to me in your letter of Mar 18th with reference to Mr. Blanchet I beg to say that Mr. B was asked if the

(1) statement, that the professional nurse saved part of the Doctor's Bill, was without qualification, and that he replied, "without the nurse's services, the Doctor's Bill would have been greater, and the nurse was obtained by the Doctor's directions." The amount $36.75 was therefore allowed, as you said if the statement were unqualified, the Committee would say, pay.

(2) Mr. Blanchet mentioned no case of "cost of hospitality" on which action could be

taken, but seemed to think that a general rule should be made on the subject. He said he did not have reference in his letter to you, only to the case of Mr. Bates. It wd. be difficult to make a general rule about such a matter as some Misss look upon showing hospitality as a Christian duty, and would not be willing to receive any compensation from the Committee.

(3) Heretofore married ladies in our Mission have used the Teachers of their husbands, and no application for a Teacher for Mrs. Blanchet had been made when the estimates for 1879 were forwarded. So no Teacher for Mrs. B was included in the estimates. Last year Mrs. B used Miss Pitman's teacher, but did not like the arrangements and applied for a teacher for herself. Before your letter came to hand, referring the matter to me, Mr. B —acting on what you published in the Spirit of Missions and a letter from Miss Jay— had secured a teacher for Mrs. Blanchet. She was making good use of him and was "rendering actual service" in instructing the women [women who attended the "Cottage Lectures"][?] two or three times a week, and consequently, <the teacher was allowed>[salary for the teacher was approved].

<(Letter N. Y. May 20/79)>[Letter from New York dated May 20th, 1879]

It is settled that the proposed conference in London will not be held. The U. S. Govnt has already concluded a treaty (entirely commercial) and the British Govnt, through its Minister Sir Harry Parkes, proposes to discuss the matter in Tokio with certain commissioners already appointed by the Japanese Govnt. I cannot say that I am at all sanguine [hopeful] of our being allowed to live outside of the Forn. Concession.

I have to return my thanks for the information, communicated by Dr. Denison, with reference to the action of the Forn Committee on the question of Jurisdiction in Japan. It does not seem to me at all probable that the arrangement proposed will ever be made. Unless different counsels prevail from those which were predominant some years ago, the C. M. S. will never consent to any plan which will confine the Misss to any territorial limits or place them under an Amn Bishop; and the Archbishop of Canterbury will hardly take any step in this direction without the consent of the C. M. S.

The question with regard to Silver must <stand over>[wait] till I can get more information.

With kind remembrances to Dr. Denison

Yours very sincerely
C. M. Williams

149 ***To Kimber, 1879.8.7.***

Rail Road [Aboard train] Aug. 7/79

Rev. J. Kimber
My dear Brother

I am on my way to Osaka and have not had time to write you by this mail. <I leave [?] in Yokohama>[I shall leave it in Yokohama][?] to be forwarded by the steamer of the

12th.

The Reports of Mr. Morris, Mr. Tyng, Dr. Laning, Miss Eddy of the Osaka Station and of Mr. Blanchet, Mr. and Mrs. Quinby of Tôkiô, also the Treasurer's acct for the half year ending June 30/79, Statistics of the Mission, Estimates for 1880, and my yearly Report [+ are all enclosed here with]. I am sorry to send a report so badly written, but I have been so much pressed for time that I have been unable to write it more carefully. Please correct any mistakes which you may observe.

I shall send you [+ a] reply to your questions with regard to salaries by next Steamer.

Please excuse this >...> [report][?].

Yours sincerely
C. M. Williams

150 ***To Kimber, 1879.8.30.***

Tôkiô Aug 30th, 1879

Rev. J. Kimber
My dear Brother

Since my note conveying Reports, Estimates, and Accts was forwarded, yours of July 10th has been recd, [+ and its] contents are noted.

Mr. Cooper writes me that the Rev. Mr. McKim of Nashotah has sent in his application for appointment as a Missy to Japan, and <speaks in very high terms of his>[he highly praises Mr. McKim's] qualifications. Mr. Blanchet, from whom information was sought, knows nothing of Mr. McKim, but tells me that caution shd be observed in appointing him, as the lady to whom he is engaged —Miss Nellie Cole, daughter of Dr. Cole of Nashotah— is, or rather was, quite delicate; and [+ he] adds [+ that] she was very much like Mrs. Hoyt. It is almost as important to have a medical examination of the wife of a Missy as of the Missy himself.

I tell you this to <put you on your guard>[to alert you in advance] —though in making enquiries with regard to her, it will be well not to mention Mr. Blanchet's name. If Mr. McKim —for this or any other reason— should be unable to come, I trust another Missy will soon be found for Tôkiô.

Mr. Cooper's health, I am sorry to learn, is not restored. He writes "I am not yet by any means well, but certainly improving and much encouraged," and adds that he thinks Nashotah [+ is] a good place for his recovery. I fear he will never be well enough to join our Mission again. At the time he left us, Dr. Anderson said he thought he wd. never be able to work in Japan; and some time since [+ then], when I mentioned that Mr. Cooper had improved and hoped to come back to Japan, he [Dr. A] seemed to think it very doubtful. Dr. Eldridge expressed to Mr. Blanchet the opinion that he thought it doubtful whether Mr. C. wd. ever be well again or not.

Some time ago Dr. Denison wrote to Mr. Morris giving directions about the manner of keeping the accounts which will involve the keeping [+ of] them by "double entry".

Mr. M has studied the subject, but does not yet understand all that Dr. D. wrote about it. It seems to me to be a mistake to require Misss to keep acc'ts in such a complicated manner, as most probably after a while they will <get in a "muddle">[become confused]. Mr. Morris is a methodical, painstaking [diligently careful], hardworking man, and after he understands what is required of him, will do it well; but there are not many Missionaries like Mr. M. and <shd he>[if he should] be taken sick, go home, or remove to another place, and someone else have to take his place as Treasurer, the accounts will probably get into confusion.

The way Bishop Boone kept the accts —and in wh they were kept till Mr. Hayes took charge of them— was simple and safe, and whatever may be the defects of it, the Come. cannot lose money. When a Bill is sold, the acc't is credited with the amount, and the acc't rendered every six months shows how this money has been expended. If there is any loss through want [lack] of care on the part of the Treasurer, he has to <meet it>[restore the loss]. The credit side shows that he has recd <so much>[a certain amount of] money and he has to account for that amt. Mr. Morris tells me that he will write to Dr. Denison for further instructions, and do his best to carry out the instructions of the Come; but it seems to me that it wd. be better to allow him to keep the accts in the old way, and [+ then] after, they are sent home, get a Bookkeeper to put them in the form which may be wished.

<Letter of July 10.>[Regarding your letter of July 10th:] The purchasing power of Silver. Enquiries have been made, and from the Agent of the Hong Kong and Shanghai Bank, I learn that Mexican dolls [dollars] average about 7 pr ct discount as compared with U. S. [?] Gold. The exact purchasing power of Mexicans is hard to determine. In purchasing from Foreign Shops, imported articles, he [the Bank Agent] says you have to pay an average of 5 pr c't more; while you gain as much as an average of 10 pr c't on all articles purchased from the Japanese, on account of the depreciation in paper money.

In reply to questions [+ which] I asked Mr. Drake, a partner in the Amn firm of Smith, Baker, & Co., he writes me [to me as follows:]

1. Mexican dolls [dollars] are about 10 pr: ct: discount as compared with U. S. Gold or Sterling.

2. Five years ago Mexicans commanded a premium of from 2 to 3 pr c't.

3. The decline in price of Silver must affect the purchasing power of the Mexn dollar for all imported articles. The importer must pay for his goods in gold or Sterling.

4. How much worse off is a person receiving a salary of $1000 now than he was 5 yrs ago?

For all imported goods, he must pay from 10 to 15 pr: c't more. For the portion of his expenses payable in native currency, he has a gain varying from 5 to 20 pr: c't. This however is not all clear gain, for wages have risen, and also many articles [+ are] grown or manufactured here. You will perceive there is some differences in these two statements.

Mr. Morris, who is careful and <sets down>[keeps a record of] all his expenditures,

thinks one can live as well now on his salary as he could five years ago. Many imported articles which he has to buy as [such as] flour (or bread), Butter, jams, <and c>[etc.], are as cheap, or cheaper. Clothing is no higher, [+ a] servant's wages are the same in paper money —and so lower, as he gets more paper for his Mexicans.

To sum up what I would say: The impression you seemed to have gotten from Mr. Tyng's letter, that the Missionaries have suffered loss from the change from Taels to Mexicans, which I proposed (if you have such an impression) is not correct; and Mr. Tyng says he did not wish to convey such an impression. Taels varied from 72 to 74, and to save the trouble of finding the rate every time a salary was paid, I suggested it shd be settled at what seemed an average. They are now from 72 1/4 to 72 3/4 and vary now just about what they did 5 yrs ago.

Then, the paper currency was at a premium of from 2 to 5 pr c't, and now, they are at a discount of 18 pr: c't. Since July 1878 they have varied from 6 to 35 pr c't discount, averaging most of the time, I shd. think, 15 pr c'tn —wh is a gain to the Missy, as a paper dollar will purchase from the Japanese as much, or nearly as much, as it did then. While it is true that silver has fallen and all imported articles have to be paid for in gold, as a fact, many imported articles as [such as] Bread, butter, jams, clothing (gentlemens' —I cannot speak of ladies' clothing), are not higher than they were. Taking it all together with the best information I can get, the impression is left on my mind that the salaries <go as far as they did>[have as much purchasing power as they had] five years ago.

With kind remembrances to Dr. Denison

Yours very sincerely
C. M. Williams

151 *To Kimber, 1879.10.10.*

Tôkiô Oct 10th, 1879

Rev. J. Kimber
My dear Brother

Since my last [+ letter], yours of July 10th, Aug. 20, 21, and 25 have been recd. Before taking up your letters, I ought to say a few words more on the subject of salaries:

1. In speaking with Mr. Tyng of it, he said he found that the dollar would not purchase as much here as at home.
2. For the past six years, the average [average value of] imports has been $ 27,158,472 and Exports $22,574,749, showing an annual deficiency of $4,583,723 —which seriously affects Foreign exchanges.
3. The Foreign Banks and Merchants in Japan have lately consented to take the Japanese Silver Yen (dollar) at par with the Mexican dollar, and it was thought that this wd. put a stop to the fluctuation and depreciation of the paper currency (Sats [satsu][?]), but so far the expectation has not been realized. When the silver Yen was first put on the market, the Sats (paper dollar) went up to 106, but two weeks after [later] they were quoted at 124

1/2. Since the 1st [+ of] Jany, Sats have varied from 104 to 132 1/2 and have averaged 118 3/4. At any time Sats may rise to par —and the gain [+ that] Missionaries now have from that source would be cut off. But it is so uncertain that no one can say what [+ it] will be. If the Govnt can coin and put on the market enough Silver yen, Sats wd. soon go to par.

4. When salaries of our Misss. were settled in Shanghai, they were fixed for the Church Missy Societies [sic] Missionaries at the same rate, but that Society [sic] (as I understand [heard] from a Missy of the S. P. G.) now pays its married Misss £300 with allowances for children, H. Rent, Teacher [Language Teacher], travelling expenses in case of sickness, and Doctors' (including Dentists') bills. The S. P. G. pays its married Misss £300, H. Rent, and Teachers but no other extras.

The [The other][?] Missy Societies of America do not pay (I have heard) as much as is allowed our [our Episcopal Church] Misss. —but you are in a position to learn about this if you shd. wish to do so. These facts may help the Committee in coming to a decision on the subject.

(<Letter July 10>[In reply to your Letter of July 10th:]) The Brethren in Osaka were informed of what you wrote with regard to the Boys School they proposed to open.

The School House purchased here was paid out of money at my discretion, not out of the appropriation for Dwellings in Tôkiô.

(<Letter of Aug. 20>[In reply to your Letter of August 20th])

Scholarships: Mr. Fukai having entered the Government Normal School, another boy —the son of a widow who lost all her property by the fire in 1876, at the same time [+ that] we were burned out— was placed on the "Rev. S. A. Clark Schp" and put in Mr. Quinby's school. When his Father was alive and they had property, the elder son was sent to our School and became a Christian. He died in Osaka over two years ago, but before his death [+ he] requested that his younger brother might be sent to our School when he became old enough. They were formerly in very good circumstances, but the widow goes out to work now and only gets her food and two yens a month. I cannot <turn him off>[expel him] now; and [+ I] hope St. John's Church will continue his support.

On the "David Preston" Schp, I had lately placed the son of my former Teacher in Nagasaki, who came to me two weeks ago in great distress. He [My former teacher] has an office in the Yokohama Customs House and receives $15 pr: mo:, but has seven in [+ his] family <and worse>[—and what is worse—] has a debt on which he has to pay five pr: ct a month, which completely ruins him. —Fancy [Can you imagine] paying $10 pr: mo for the loan of $200!— [+ So] I agreed to take the eldest son into the school. The lad about —15 yrs old— [+ in order] to save the fare by Rail (30 ¢) walked with his bundle of clothes (not large, I am sorry to say) and books from Yokohama, about 20 miles from Tôkiô. This is a case of real distress, and I am sure the good friends of Grace Ch:, Hickory, Md, will <see to it>[make sure] that the needs of this boy are supplied.

A Xn youth, who hopes to be able to study for the Ministry after he has prepared

himself more thoroughly in the school, has been placed on the "Bp Williams" Schp supported by Miss Rose Baker and her Class. If I can possibly find time, I shall write to her about him by this mail.

Am [I am] glad that St. Thomas' Scholarship will not be stopped. The number of Schs shd be increased, not diminished.

Letter Aug 21. [In reply to your Letter of August 20th:] I note what you write with regard to Mr. Yokoyama. After I have seen him, I shall write you more fully and tell you the date when the salary ceases.

L/C: I was under the impression that I had asked you to have the L/C [Letter of Credit] for £1400 for building proposes renewed, but on looking back at any letters, I cannot find when I asked you. The L/C expires Oct.16th, and I must beg that you will kindly have it renewed as soon as possible. It is unfortunate that it expires just at present as we have some hopes of getting lots [land] soon.

Lots: The U. S. Consul has written to the Japanese Authorities asking them to <put up for sale lots>[make lots available for sale] in Ts'kiji. And the American Minister has offered to apply to the Japanese Govnt to allow me to purchase a lot out [outside] of Tskiji on the high ground. It is very doubtful whether or not we shall be allowed to live there, but we shall make the effort. We hv bn looking at some lots wh are offered for sale, and as soon as we settle the price, the Minister will make the application.

Boys School: We ought to hv. a Boys' School in Osaka; and —not expecting that the Come. wd. respond favourably to the request of the Brethren that Dr. Syle might be appointed— on my visit in July, I urged them to start one, as by each of the three teaching an hour or an hour and [+ a] half a day, with the aid of a native Teacher, they cd have a pretty good school. They all consented, and to give the school a start I allowed out of money in my hands [+ $]300, as I felt sure the Come. wd. make an appropriation. Mr. Tyng, who has the principal management of the School —in reply to my question of how much (or rather, how little) wd. be needed for 1880— writes that it is difficult to say exactly how much will be wanted, but asks that the Come will appropriate $400. If the School is at all successful next year, they will not expend the whole of this amount; and they hope to make it self-supporting after next year. At the first I urged them to make the School self-supporting as soon as possible, but they must have a start, and they say they cannot charge more than half as much as we charge in our school here. We charge 1 1/4 yen a month, and Mr. Q. hopes to make his School entirely self-supporting this year. The Come. will be able, I trust, to make the needed appropriation.

Property in Osaka: The property in Ôsaka has been transferred to me and is registered in the U. S. Consulate in the name of "Rt. Rev. C. M. Williams, Bishop of the <P. E.>[Protestant Episcopal] Church of U. S. A. in Japan, and his successors in office in trust for the Domestic and Foreign Missy Socy of the P. E. Church in the U. States of America".

Some one suggested a doubt of the propriety [properness] of its being registered in that form, so I wrote to Shanghai and also consulted Genl [General] Van Buren, Consul

General of the U.States in Japan, with regard to it; and [+ I] am assured by both [+ of them] that it is perfectly <in order>[proper] and that there can be no difficulty if so registered.

With kind regards to Dr. Denison who, I hope, is well, I am,

Yours sincerely
C. M. Williams

The young man placed on the scholarship supported by Miss Baker is named Ginzaburo Tots[+ u]ka, was born 1858, baptized Sunday after Ascension [+ Day], and Confirmed Whitsunday, June 1st 1879.

152 *To Unidentified Person, 1879.12.13.*

Tokio Dec. 13th, 1879

My dear Brother

Your letter of Oct. 16th has been recd.

You <can hardly understand>[cannot fully realize] how much anxiety your letter —telling us in the name of the Committee that we must retrench— has caused us all. Our work in Japan has always been carried on with the most rigid economy —<some think almost in a way little creditable to our Church>[which some people think is so rigid that it is almost disrespectful to our Church]— and we find the order to cut down expense, when we ought to enlarge our operations, hard to bear.

However, we have tried to do the best we can to meet the wishes of <the Board>[our Board of Missions]. The Brethren at Ôsaka were requested to do what they could to reduce the estimates, and have cut down the amount $180. This was effected by Dr. Laning's undertaking to pay his teacher and a part of the rent of the Dispensary out of the receipts from patients, and by a reduction which has been made by the Insurance Company, since the estimates were forwarded. If the fees from the Dispensary shd. not be sufficient to meet the am't Dr. L. assumes, somebody will have to make it good.

Mr. Tyng says [+ that,] instead of reducing [being reduced], they [the missionaries] ought to have more given them, as no allowance has been made for incidentals or for the expenses of Miss Eddy's school, for fuel and lights or "so much as to buy a piece of chalk", and that Mr. Morris has to pay for fuel for the Chapel. Should they wish to open a new chapel in the town in the course of next year, which he hopes to do, there will be no funds to do it with.

I have <gone over and over>[read repeatedly] the estimates for Tôkiô, and have cut down as much as I am able —greatly, it is feared, to the injury of our work. The result of all our reductions is that we make [could make] the estimates for Japan —exclusive of Mr. Cooper's salary— $12,102.90. I cannot take the responsibility of reducing any farther. If the Board cannot appropriate this am't, I must ask them to tell me what portion of the work shall be given up.

There are a number of items such as Repairs, Incidentals [miscellaneous needs],

[+ and] Medical expenses, <and c.>[etc.], which cannot be set down beforehand [in advance] with any accuracy. Some years the expenditures under one head [title] exceed the am't asked for in the Estimates, and we have met the deficit by using the unexpended balance of some other item. From late [recently received] instructions, an impression is left on the minds of some here that this is not admissible [allowed]. I trust the Board or Come did not intend to convey such a meaning. No one can say when a high wind or fire may injure [damage] the house you are living in, or a chapel, and make it absolutely necessary to put some additional repairs on it. Provided we do not go over the am't of the appropriation, we surely must be allowed to transfer an unexpended balance from one item to meet the expenditures under another head. Please let me know if I am not correct in this opinion.

Specials: I can well understand that if large amounts are given for "Specials", the funds put at the disposal of the Come. may be diminished and the Come. be seriously embarrassed [troubled]; and how ever much I might wish to relieve the Come., I do not see that I have the right to <pass over>[transfer] all Specials to the General fund. When donors specify how they wish their money to be used, we are bound to use it in the way that they designate, or [+ to] get permission from them to use it for some other purpose. If my memory <serves me>[is not mistaken], this question was brought up in a former meeting of the Board of Missions, and it was distinctly stated that designated contributions would be used as the donors might direct. Without some such understanding, I fear some persons wd. give nothing at all to Foreign Missions. It wd. probably be better that the members of the Church shd. send their contributions without <tying the hands of>[restricting] the Come in using them —and in time they [the members] may be educated up to this point; but as long as they claim the right to say how their money shall be expended, we are bound, it seems to me, to use it as they specify. This applies to all moneys wh: are designated, such as scholarships, <and C>[etc.].

The money placed at the discretion of the Misss in Japan is so very little that the Committee will not be embarrassed by our receiving it. Two of the Missionaries who were asked about it, replied [+ that] they could easily <relinquish their claim>[give up their claim to such money], as they had not received any <worth mentioning>[of notable value], and did not expect to receive any in future. Mr. Tyng says, [+ that] with regard to Specials placed at his discretion, <he hardly liked speaking for himself yet, as>[being new, he hesitated to speak yet for himself, but that] he can easily conceive of Specials being sent to him at discretion by donors whose known wishes might lead him to appropriate them otherwise than to the general fund. He adds, "I shd. try to use my discretion so as to relieve the embarrassment of the Committee as much as I possibly could, but I cannot see my way clear to renouncing my discretion beforehand."

For one, I [Williams] shd. be willing to pass into the general fund all that is placed at my discretion if I thought it wd. relieve the Come. of embarrassment, but it [what I receive] wd amount to nothing worth speaking of. In [+ 18]78, $30.73 and in [+ 18]79, [+ $] 24.56 was all, I think that —from a look at the Specials Account— {that} was sent

to my discretion. Most of the money sent in former years was used in keeping up the girls' school, for which no appropriation has yet been made.

Mr. McKim: From what Mr. Bull writes me, I suspect [believe] [+ that] he thinks Mr. McKim is a single man, and that he [Bull] is paying all of his [McKim's] salary. He says, "In conjunction with my Mother and Sister, I hv. pledged myself to pay him (Mr. McK) the annual salary of 600 Ts or its equivalent in Amn money, wh: is at present about $750, I believe. Regarding his outfit and travelling expenses, I am as yet unable to state what we can do, owing to some legal matters which remain unsettled."

I had hoped that Mr. McKim would have been sent out by funds in response to the appeal wh: was made for his support, and that a single man wd. be sent to Osaka by Mr. Bull. Can it not be arranged? We shall certainly need another man in Tokio before very long, and he ought to be here now preparing for his work. I trust you are quite right in yr opinion that Mr. Cooper is getting well, and will be able to come out to help us. His services will be most valuable —but great care shd. be taken and thorough medical examination be made, as two Physicians here hv. said he ought not to come back. But if he shd come, we shall, I fear, absolutely need another man. Mr. Blanchet is not strong and Mr. Quinby, I am sorry to hv. to inform you, has a trouble with his head much like Mr. Cooper's. For some time, he [Quinby] had suffered a good deal of pain, and had at last to consult a Physician. The Doctor ordered him to stop work at once, and gave him a medical certificate to go to China to recruit [recover]. This Physician thought that if he shd. take rest and a change before serious damage had been done, he might recover. Before going, however, at my request, he consulted Dr. Hepburn, who advised him to go with his wife to Cala. [Calif.] for 4 months. This meant going home, for he has been out 7 yrs and having gotten so far on the way home he wd. most probably have gone the rest [+ of the way]. So it was decided that he shd go to China.

This necessitates, I am sorry to say, an additional expense of passage to and from Shanghai of $99 mxn, and $50 more was given him, as [because] a Missy of S. P. G. who had lately been there on acct of health said he wd. need this amount. Mr. Q's absence is a serious injury to the Thel. School and the Day School, and if he shd be obliged to go home, I do not know what we shd. do. Mrs. Q, who has <all along>[continuously from the beginning] taught 2 hours a day, is doing her best to fill Mr. Q's place in the Day School during his absence.

The Misss. in Osaka say that by making an addition to the house Mr. Tyng lives in, Mr. McK can live with him. The arrangement may or may not be satisfactory. From my experience the probability is that it will not be satisfactory. Putting two families in the same house does not work well, and I know of no case now in Japan where two families are living together. For a little while they may manage to get on very well together but, unless they are uncommonly well matched, and uncommonly good people, it will be anything but pleasant after six months. If this is all the Come. can do for a house for them, it will be well to let Mr. McKim know beforehand [in advance] what he is to expect.

The equivalent of Ts: 1000 is in Bank at the disposal of the Committee and I hope they will soon use it in sending another man to Tôkiô.

I enclose a Draft for $129.94 U. S. Gold, the equivalent of Mex 139.75, plus $5.08 U. S. Cy [currency] for subscriptions to Papers, to be distributed as follows:

Domestic Come for J. H. Q.		$15.00
Forn " for J. H. Q.		20.00
Domestic Come. E.		50.00
Forn " E.		50.00
For Africa Trinity Chapel		4.75
Subs to "Living Church" for		
Rev. Anatoly Russian School	subs US Cy	
No. 6 Suruga Dai Tokio, Japan	[+ $]1.50	
	post [postage] 1.04	[+ total] 2.54
Subs to "Living Church" Subs and postage US Cy		2.54
for C. M. Williams Tokio		

I must beg you kindly to have these papers sent to the above addresses.

Communicants: The 6 Forn Communicants reported were Dr. Laning, Miss Eddy, [+ and] Mrs. Tyng (Osaka); and Mr. Blanchet, Miss Pitman, and Mrs. Quinby (Tokio).

The Clergy hv. never bn. reported as it had never occurred to me that the Clergy were included in the lists of Communicants in any diocese. If it is usual to include them among the Communicants, it will be done in future.

Schools: Each of our Schools takes both Day and Boarding Scholars [Students], and therefore hv. bn. called Day and Boarding Schools. We can give the number of Day and Boarding Scholars separately in future reports if you wish.

Yours very sincerely
C. M. Williams

[+ P.S.] Dr. Hare began to send Mr. Morris and myself the Speakers Commentary. We have recd all but the last Volume and <if it wd not look like begging>[if you will not think that we are just a couple of beggars], we shd. like to have the set compleat [complete]. If you have an opportunity to send it, I shall be obliged if you will purchase for me the Vol of Langes' [?] Comy [Commentary] containing Galatians, Eph: [Ephesians], Phil [Philippians], and Col [Colossians].

153 *List of Japanese, [1879].*

[+ List of Japanese Personnel Engaged in our Mission Work in]

Japan

Mr. Tai	*Catechist*	*Tokio*
Mr. Tadokoro	*Teacher*	*"*

Mr. Kawashima	"	"
Mr. Kondo	"	"
Mr. Takahashi	"	"

"Miss Pitman's personal teacher, no longer employed."

Mr. Yoshikawa	*Catechist*	*Osaka*
Mr. Nakashima	*Teacher*	"
Mr. Fukai	"	"
Mr. Sakamoto	"	"
Mrs. Ando	"	*Tokio*

Also four (?) other teachers whose names have not been furnished [given] us. See Bishop Williams' Statistical Table

[Bishop Williams' reply to the inquiry from the Foreign Committee regarding the Committee's records of the Japanese Personnel engaged in the Church's Mission Work in Japan.]

In my Report 5 catechists and 6 Teachers were set down [listed]. Their names are as follows:

Catechists	Ôsaka	Three	Mr. [?] Yoshikawa
			" Hirome Fukai
			" Torajiro Nakashima
	Tokio	Two	Mr. Masakazu Tai
			" Mototsuke Nuki
Teachers	Ôsaka	Two	Mr. Torajiro Nakashima
			" [?] Sakamoto
	Tokio	Three (male)	Mr. Kusuma Tadokoro
			" Keizu Kawashima
			" [?] Kondô
	"	One (female)	Mrs. Kiku Andô

[+ Note]

Mr. Yoshikawa will soon give up his work as catechist (if he has not already done so). [+ He] Proposes to study law.

Mr. Fukai is now in Tôkiô and proposes to assist Mr. Quinby as soon as a building can be found for a Chapel.

Mr. Nakashima acted in the double capacity of Catechist and Teacher. He has given up Teaching and is employed in the Post office. Whether he will render Mr. Morris any assistance or not, I cannot say.

Mr. Tadokoro and Mr. Kawashima were employed in Mr. Yokoyama's School. As the School was disbanded they are no longer employed.

Mr. Nuki has resigned his place as Catechist and is engaged as Teacher in Mr.

Quinby's new Boys' School.

Mrs. Andô teaches no longer, but assists Mrs. Blanchet as Bible Reader.

154 *To Kimber, 1880.1.3.*

Tôkiô Jany 3d, 1880

Rev. J. Kimber
My dear Brother

Your letter of Nov 19 is to hand. My last was under date Dec 12th.

Another fire: I am sorry to have to inform you that on Dec 26th we had another of those great fires for which Tôkiô is so famous. It <broke out>[started] about noon, nearly in the same place that it began three years ago, and as there [+ was] a very high wind blowing at the time, it spread with great rapidity in a southeastern direction towards the Foreign Concession. North of the Concession it destroyed all the buildings, except fire-proof godowns [storerooms], in a space of probably a mile and a half long by half a mile wide, down to the river —and sparks flying across it [the river] burned a number of houses and a portion of the Penitentiary [jail] on the other side. <The convicts were turned out>[The prisoners were temporarily freed], and working with a will, [+ they] succeeded in putting out the fire after about a third of the place had been burned.

The estimates of the number of houses burned vary from 9,500 to 12,000. About thirty (some say as many as a hundred) people lost their lives and 2 or 300 were more or less injured.

The Methodist Mission lost all their property: two dwelling houses, School and church; and the Missionaries [+ lost] nearly everything they had. A single lady of the Presbyterian Mission, living in a rented house, lost about half of her personal effects [goods]. My house was burned, but nearly everything was gotten out by the kind assistance of my Japanese friends, though some [+ things] were burned afterwards.

This is an experience which Missionaries living in Ts'kiji must expect, and for this reason I am very much opposed to settling down here. But I must say I do not see any great hope of our being allowed to move outside.

I must close for fear I shall be too late for the mail.

155 *To Kimber, 1880.1.26.*

Tôkiô Jany 26th, 1880

Rev. J. Kimber
My dear Brother

Your letter of Dec 9th is to hand. Taking up your letter of Nov 19, partially answered in my last (Dec 13), I beg to say that what you write with regard to salaries is noted. The Treasurer has been requested to pay Mr. Tyng the amount for freight from Yokohama to Kobe.

LETTER 155

Osaka School: Copies of my letters are almost always taken [made], but unfortunately I was so much pressed for time when the [my] letter of May 30 was dispatched, that it was impossible to make a copy, so that I <am at a loss to know>[have no way of knowing] the words [+ I] used which have excited your "surprise" and led you to <read me a lecture>[reprimand me].

There has been no "changing of views", and as far as I can recollect there was nothing in that letter inconsistent with the one of Octr 10th. If my memory <serves me aright>[is not mistaken], in the letter of May 30th, after mentioning the plan proposed by the Brethren in Osaka, and saying something of the proposed outlay which it wd require —which they had failed to notice— I said I approved of the plan, provided [+ that] it wd. not prevent the establishing of the Boys School in Tôkiô —for which I had been so long pleading— and that if the Come. cd only support one School, that School should be in Tôkiô.

The <outlay requisite>[required expense] to carry on the School at Ôsaka by Dr. Syle wd hv. bn. from $2000 to $2500 yearly, and it seemed to me that this might seriously interfere with the sending [+ of] a School Teacher for Tôkiô, but <it never entered my head>[I never thought] that the appropriation of $400 for 1880 (the "whole of which wd not be expended if the School were at all successful") —for a School wh: it was hoped, "after next year (1880) wd be self-supporting"— would prevent the Committee from sending us a Teacher for Tôkiô when the Teacher had been found and the Committee had the money —a time, judging from the past, still in the distant future. To my mind there is some difference between asking for $2000 or $2500 yearly, and asking for $400 for one year.

There has been no <"changing his views">[changing of my views] with regard to the necessity of having a Boys School in Osaka. From the first beginning of the Station, it has been kept steadily in view; and as soon as Mr. Morris arrived we began a School together. When Mr. Quinby and Mr. Miller came, the School was enlarged and put on a better footing —but after being quite successful for a time, for some reason or reasons, it began to decline and at the end of three years had ceased altogether. In the Summer of 78 during my visit to Osaka, I suggested to Dr. Laning that he shd try to revive it. In my Report last year (See pg 18 of Report of the For: Come.), a School in Osaka was said to be an "absolute necessity"; and feeling so, it was natural that during my visit in August last (which, by the way, was before your letter of July 10th was received), I urged the Brethren to start a School and make it self-supporting, telling them that I did not think it probable that the Committee wd. respond favourably to {to} their request.

More has been said about the matter than is necessary and more than you probably expected in reply, but as you put me on my defense, it had to be made. Whether it will appear [be considered] satisfactory or not remains to be seen. The fact is I have been trying to understand what it was which excited your surprise and led you to think that —that there had been any change of view; and [+ I] can only account for it in one way, which seems [+ to be] indicated at the close of what you say on this subject: [+ that] <you

are at your "wits ends for ready money">[you have reached the limit of your ability to find ways of providing us with money promptly]. Probably, <had the Treasury been>[if the Treasury had been] full, you would not {not} have been surprised at my request, nor would it have been imagined that there had been any changing of views, but [rather] the request for the appropriation of $400 wd hv. appeared the most reasonable and most natural thing possible. The having money or the not having money makes a great change in our feelings and opinions.

Mr. Quinby made but [only] a short visit to Shanghai and returned to Osaka not much improved, we thought. The fact was [+ that] he was homesick; and as Dr. Hepburn said before he [Quinby] went, he could not be content to remain away from his wife long enough to do him good. By the advice of the Physician, Mrs. Quinby has joined him in Osaka and I am glad to say that he is reported as already much better.

There is a question which you will oblige me by answering "Will the Committee pay Mrs. Q's travelling expenses?" Dr. Hepburn advised Mr. Q to go with his wife to California —thinking he wd. not get well without her— and remain away four months; but as the other Physician suggested Shanghai and said nothing about taking Mrs. Quinby, it was thought better, to save time and expense, that the trip to Shanghai shd be made alone. When the Physician who had been attending Mr. Q, Dr. Faulds, learned that he (Mr. Q) was about to return, he advised very strongly that Mrs. Q shd join him in Shanghai and keep him away from Japan for a few months; and [+ so he] telegraphed to Mr. Q to wait, and that Mrs. Q. wd join him in Shanghai. He [Mr. Q], however, had left before the Telegram reached him, so Mrs. Q only went as far as Osaka. Both Physicians seemed to think that Mrs. Q's presence was necessary to his recovery. I learn that Mr. Q is feeling so much better that he is anxious to come back to his work immediately, but he has been written to, not to hurry back too soon.

Building Appropriation: Thanks for the L/C for this purpose. The old ones are returned herewith, with "Cancelled" written across the face as you requested. The new one came just in time, and a portion has been used in the purchase of two lots. After waiting for several months on Judge Bingham —hearing from time to time that he wd. see the Minister for Foreign Affairs and get me permission to live out of Ts'kiji— I called on him again about a fortnight [two weeks] before the Sale of Lots in the Concession was to take place, and learned that he had been unable to see the Foreign Minister about the matter. But he said he thought he cd get me permission to buy land in the same way that Mr. Shaw of the S. P. G. had bought for his Church. This did not seem to me a safe tenure [manner of holding property], and I asked if he thought property held in that way wd be safe. He replied [+ that] he supposed it would be —but coming back into the room, he said [+ that] I must think over it and judge for myself, and added: "don't you think it wd be better to buy and build in Ts'kiji?"

The way Mr. Shaw holds his property is, to my mind, very unsafe, and I can get land in that way without assistance from Judge Bingham. It is bought and held in the name of some of his Japanese Xns, just as we have two Chapels in Tôkiô. But supposing the

Japanese are perfectly honest and wd do nothing willingly to alienate [transfer ownership of] the property, <should they be>[if, however, they should be] unfortunate in business, get in debt, or become bankrupt —<a thing>[things] of <no unfrequent>[rather frequent] occurrence here— the Creditors would seize the property, and it is probable that we wd. have no <recourse at law>[legal rights].

Under the circumstances —much as we all dislike to do so— there seemed nothing left for us, but [other than] to do as all the Missionaries —with one exception— have done before us: buy and build in Ts'kiji.

At the sale on the 15th Inst [of this month] I bought Lot No. 26 for Yns 758.88 + Title Deed yns 5.00 = yns 763.88 = $560.65 (at present rates, very good for us) and Lot No. 38 (adjoining No. 26) for Yns 769.88.5 and Title Deed [+ ¥] 5.00 = [+ ¥] 774.88.5 = $568.72.

The upset price [the minimum price, set by the seller] was yns 1.50 pr Tsubo and we were not allowed to bid less than 5-yen cents pr Tsubo. We bought at an advance of 5 cents pr Tsubo in both cases. I bought a Lot for myself adjoining No. 38 at the same time. I'll try and send you a plan of Ts'kiji showing the position of our Lots and the relative position to the others.

Lot No. 26 has 489.60 Tsubos and Lot No. 38 has 496.70 Tsubos. A [One] Tsubo is 6 ft square. The yearly ground Rent on No. 26 is yens 137.68.5, at present rates = $100.07, and on No. 38 [+ it] is 139.07.6 = $102.07.

We shall have to wait a little while before beginning to build as —on acc't of the demand created by the fire— lumber and labour have advanced [risen in price]. We shall build specially with a view to the danger from possible fires.

There is a matter wh: I hv wished for two or three mails past to bring to your attention but cd not find time. When the former School in Osaka was started, a number of School Books were sent out. Many were sold, but after the School was disbanded, a number were still left on hand; and Mr. Morris —through the young Japanese who had charge of the books— placed them with a Bookseller, and the young man recd Govn't Bonds as security. But it seems that the Bookseller got the Bonds away from him and has not paid for the Books. Mr. Morris writes me that he is afraid the money will not be recovered, but says he will refund it —though he must ask for a little time, as he has not the ready money by him at present. It amounts to something like $150. It has occurred to me, considering that Mr. Morris has served the Church for 8 or 9 yrs without any salary, the Come. might be unwilling to allow him to refund this money. I write this entirely without his knowledge.

Yours sincerely
C. M. Williams

[+ P.S.] I was very sorry to learn from your letter to Mr. Morris that Dr. Denison's health was so poor. Will you kindly give him by best love and say [+ that] I hope to write to him soon?

Can you kindly send me a plan or simple drawing of a neat Church? Two things we hv to keep in mind in building a church [+ are] earthquakes and fires: for the one, it shd. have a broad base and not too high, and for the other, as little woodwork [wooden parts] exposed as possible.

156 ***To Kimber, 1880.2.15.***

Tôkiô Feby 15th, 1880

Rev. J. Kimber
My dear Brother

My last was under date Jany 26th. Since then your Telegram with reference to the appropriations for 1880 have [has] been received. It has been forwarded to Mr. Morris.

The Accounts to Dec 31/79: [These accounts,] recd from Mr. Morris, are herewith transmitted and I hope you will find them in order and in the form you wish.

Mr. Blanchet showed me a note from Dr. Krecker [?] in wh: he says the professional nurse for the second time [+ assisting] was at his request, that her presence was indispensable to Mrs. B's welfare and recovery, and [+ that] "only by her presence and careful attention cd the almost constant presence of a Physician be obviated [not needed]." As the Committee had taken action in this matter in the former case, the amount of the bill was paid.

Spirit of Missions: Mr. Blanchet has just handed me the enclosed address, which was on the Spirit of Misss for this Station <and one>[also the one] for Mr. Tyng —and asked me to call [+ your] attention to it. I suppose it was by mistake that they were sent to Mr. Yokoyama, but it is rather inconvenient, as we did not get them till the fifth day after the arrival of the mail. Mr. Yokoyama is no longer a member of the Mission, and has no great love for us, I am sorry to say, and wd. not consider it his duty to forward them to us promptly.

In my last [+ letter] I asked if you could kindly send us a plan of a church. Having learned from Mr. Quinby that Upjohn has published a book of plans for Churches out of which we might find a plan wh:, with some modifications, would be suitable, I must beg you to send me a copy. It will be useful in giving us plans for other churches and chapels in Japan. If the Come. can appropriate the money for it out of the Bolen fund, I shall be obliged; if not, please charge it to me —if it does not cost more than $10 or $15.

Mr. Quinby has returned and thinks he is quite well again, but the Physician says he must not go to work too soon. I trust he may soon find that he is quite restored and able to resume his duties as usual. He has no intention at present of returning to the States.

With regard to Mr. Cooper, I ought to mention that just about the time your letter was received, telling me that he was ready to come out, Mr. Blanchet recd a letter (dated Dec 3/79) from a classmate of Mr. C's, Mr. McMurphy, in which he [Mr.McM] says, "I heard not long ago that Cooper was very enthusiastic and spoke of returning to the Missy field. Dr. Kemper (one of the Professors at Nashotah) told me he did not consider Mr.

Cooper's health sound [+ to be good] enough to warrant his going back." It [This report] may be incorrect, but it is well that you shd know what one of the Professors of Nashotah, where Mr. C had been staying for some time, thinks of his case. While I am very anxious to have him back here at work as soon as possible, he ought not to come too soon. So many Misss have been compelled to return home on account of affections [afflictions] of the head, that it seems there must be something in the climate of Japan which induces such troubles; and it is not well to run [take] the risk too soon of another breakdown. This [Cases like this of] having to go home is very expensive and depressing to our work. It has been suggested that it might be well for Mr. Cooper to take some kind of work for a short time to test the condition of his head, and see if he can stand continued mental application.

When Mr. Quinby wrote about my being "half sick", <there was scarcely anything the matter with me>[I was only very slightly ill], and when he <called by>[visited me] on his way to the Post Office and told me [+ that] he had written this, I requested him —and he promised— to correct it.

With kind regards to Dr. Denison

Yours very sincerely
C. M. Williams

157 ***To Kimber, 1880.3.8.***

Tokio Mar 8th, 1880

Rev. J. Kimber
My dear Brother

Yours of Jany 23d is recd, and as you will readily suppose, the information it contains greatly rejoices me.

Mr. and Mrs. McKim, to our great joy, arrived safely by the last Steamer. They will prove valuable additions to our Mission force in Ôsaka, and we hope that, by God's blessing, they may be enabled to do much efficient work in building up the Kingdom of Christ in Japan. Mr. McKim has written to you by this mail so it will be unnecessary for me to say more. At Mr. and Mrs. Blanchet's <urgent solicitation>['could-not-say-no' invitation], they were induced to remain with them [the Blanchets] a week till the next Steamer. Mrs. McKim took [caught] a severe cold {cold} while crossing the plains [Western America] and suffered a good deal on the trip from S. Francisco. She looks quite badly but I hope she will be well again very soon.

The prospect of having another man for Tôkiô cheers us all. If you have the opportunity, please give my sincere thanks to the noble member of Trinity Parish, Pitsburg [Pittsburgh, Pennsylvania][?] for the generous support [+ that] he has given to our Mission. I trust [+ that] Mr. Woodman may prove to be the right man for the place.
[Editors's note: The following paragraph seems to be Bp.Williams's comment in response to some expression of doubt from Rev. Kimber that housing the McKims

together with other missionaries or missionary families might not result in a satisfactory living arrangement for all members concerned.]

It would be "very deplorable that the result" suggested shd <take place>[happen], but I do not think it is by any means an impossibility; and as "an ounce of prevention is better than a pound of cure", I shd. suggest that Missionaries shd. not be forced to live together. Missionaries are supposed by some persons to be Angels —only without the wings— but it does not take a long time in the Mission field for one to find that the expression in the Article, "this infection of nature doth [does] remain even in the regimented [humans under strict discipline]", is true even of Missy Angels; and that unfortunately it will [does] not always "remain in [inside a person]" but shows itself in <ruffled feathers>[rude or spiteful behavior], sometimes soiled with very ugly dark spots. But it is useless for me to go into this question. The McKims tell me they hope they may be able to <keep house for themselves>[have a separate house for their daily living]; and from what Mr. Quinby tells me, I trust [+ that] an arrangement may be made more to their satisfaction than the one at first suggested. The case you mentioned of the Missionaries in Wuchang is not <a case in point>[a comparable case], as the house is a tenement and Mr. Hoyt and Mr. Boone each had his own house.

If <the money>[the money you mentioned in your letter] is needed to send the School Teacher, I shall be very glad to have it applied in that way.

Mr. Morris has been notified of what you say with regard to the matters brought to the notice of the Committee by Mr. Tyng.

I have all the copies of the Speakers Comy as far as Lamentations and [+ I] think Mr. Morris has the same. The only other set {set} is the one for the Mission Library.

Excuse haste.

Yours sincerely
C. M. Williams

[+ P.S.] The vol of the Speaker's Comy, containing the Minor Prophets of the Set for the Mission, has been recd, and Mr. Blanchet thinks <a copy>[copies] for Mr. Morris and myself were recd at the same time in [+ 18]77, but I have no recollection of receiving it and it is not in my Library —and Mr. Morris had not recd his last summer when he spoke to me about [+ it]. However, I shall write and ask him if he has recd the volume.

158 *To Kimber, 1880.3.29.*

Tôkiô Mar: 29th, 1880

Rev: J. Kimber
My dear Brother

Your letters of Feby 14th and 19th have come to hand. My last was under date Mar 8th.

The information you ask for with regard to the Speaker's Comy was given in my last letter. The good account you give of Mr. Woodman is very gratifying, and I trust [+ that]

he will join us after he has completed his course, <and prove>[and that he will prove to be] a useful member of the Mission .

I am sorry that your letter about the Ôsaka School was misunderstood for two reasons. One, that my understanding it as I did gave you pain, and the other, that you were led to speak in commendation of me —which I feel I do not deserve. Your disclaimer [denial] of the intention to <read [+ me] a lecture>[reprimand [+ me]] is all that is necessary and I most gladly accept the explanation —though to show that I was not too [overly] ready to take offense, I ought to mention that the <words used>[words which were used] left [caused] the same impression on one of my brethren to whom they were read.

My question was whether Mrs. Quinby's travelling expenses to Osaka, when she was ordered by the Physician on Mr. Quinby's account, would be paid by the Come. or not? The rules passed by the Come. a few years since [ago] covered the case of Mr. Quinby, and there was no question as to his expenses being paid.

By the way, I should like to have some copies of the rules about travelling on sick leave. The copies sent me when they were first passed were destroyed by the fire three years ago, and Mr. Morris has no copy of them. They were printed on little slips of paper.

Mrs. McKim has been kept here by order of the Physician, as he did not think it prudent for her to proceed to Osaka at once. She is better now, and Mr. McKim said this morning that he wanted to be off [going] to his station. They have been offered rooms in the house occupied by Miss Eddy, and have determined [decided] to live there.

Mr. Quinby seems to be better. He has been teaching an hour a day in the Boys School and proposes to begin with his class in the Theol. School next week.

Yours very sincerely
C. M. Williams

P.S. The Rev. Henry C. Mayer has written me with reference to his plan for raising money for educational purposes in Japan, and [+ he] offers himself to take charge of the proposed Boys school. Whether or not he is a suitable man for the position, it is impossible for me to know. But if he is a good man for the place, and comes out with the understanding that he is to devote himself to this work, I have no objection to his being a clergyman. However, we have no school house suitable for the work yet, and no house for him to live in. In the present school house, we can take only 18 or 20 Boarders, and it is already full —in fact too much crowded.

This leads me to ask: if Mr. Cooper comes out for Tôkiô, where is he to live? He expects (so Mr. Blanchet tells me) to have one of the two houses about to be built —but Mr. Blanchet claims one and Mr. Quinby the other. It seems to me that Mr. Cooper ought to understand this before he leaves America.

159 ***To Kimber, 1880.4.16.***

Tôkiô Ap'l 16th, 1880

Rev. J. Kimber
My dear Brother

My last was dated Mar: 29th. Since then, your letter of Mar 10th has come to hand.

Osaka School: I shall be unable to write definitely of this till information, which has been written for, is received from Osaka.

Property in Tôkiô: We cannot hold property in <fee simple>[a freehold estate of inheritance in land] in Japan. We purchase an indefinitely long lease, and then pay rent on the ground [land] at the rate of 28 sen per Tsubo (36 sq ft). At present, we pay no taxes, but the Japanese may claim payment for certain purposes specified in the Convention made with the Foreign Ministers.

"Upset price" is the price the Auctioneer starts the property at, and below which it cannot be sold. In the case of land in Ts'kiji, it is settled at 1.50 sen a Tsubo, and no bid under 5 sen a Tsubo will be received.

I am glad the Come. passed the resolution with regard to the School Books. Whether or not Mr. Morris will consent not to refund the money remains to be seen.

Mr. Cooper: We are all much pleased to learn that Mr. Cooper is so well and [+ we] hope he may have a long and useful life in Japan. The house Mr. Cooper has lived in may have <had something to do with>[been one cause of] his ill health, though this was not the sole cause. The climate and temperament [sensitivity of the individual] has had much to do with it. The climate of Tôkiô and Yokohama are not very different —though in Yokohama, Foreigners may live on the hill while, in Ts'kiji we are on level ground.

The houses which are to be built will have six rooms each. The Missionaries ask for a Parlour and [+ a] dining room and [+ a] study below, and bedroom-guest room —and where there [+ are] children— a nursery. This may be thought more than is necessary. You know my opinion of the advisability of compelling married Missionaries to live together in the same house, and it will be unnecessary for me to enlarge on this point. From a third person, I have understood that Mr. McKim wd. probably have made serious complaints if he had been compelled to live with Mr. Tyng.

Mr. Quinby says he will be able to give one room to Mr. Cooper or Mr. Woodman —provided Miss Pitman does not live with them. It is not yet settled where she will live. To my mind, it is very certain that Mr. Cooper will not Consent to live in Mr. Quinby's house.

Many thanks for the efforts you are making to get a plan for the Church for us. But let me ask, <shd one>[if one should] be sent, would we be obliged to follow it? In calling in a Physician, it is only fair [proper] to follow his advice strictly, but in the case of an Architect, his plan may not at all suit our circumstances. We have earthquakes, terrible fires, and very severe winds to take into consideration. The roof cannot be very <high pitched>[steeply angled] where we use Japanese tiles. Shingles cannot be used on acc't of fire, and we have no >...>, tiles, slate, <and C>[etc.].

I am very sorry to learn that Dr. Denison is so unwell. Give my best love to him. I am sorry that I cannot write to him by this mail.

Yours very sincerely
C. M. Williams

[+ P.S.] Mr. Q resumed his lectures in the Theol. School this week, but I am sorry to say, his head gave him trouble again yesterday, and he did not attend to class today.

160 ***To Kimber, 1880.5.12.***

Tôkiô May 12th, 1880

Rev. J. Kimber
My dear Brother

Your letter of Mar: 30th with enclosures is to hand. I wrote you Ap'l 16th. When the last mail left, I was unable to forward the Estimates for the year beginning Septr. 1/80, as the Estimates sent from Osaka needed some explanations which were not recd in time. They [the Estimates] are now enclosed and I hope they will be approved by the Come. On the same sheet you will find a few comments which will make it unnecessary for me to enlarge here. The Missionaries are willing to relinquish "Specials" if the appropriations for the schools are made.

Ôsaka School: Mr. Tyng informs me that you wrote to him to be sure and put the money for the School Building in the Estimates and to notify me. The $2500 asked for are [is] included, but if it is probable that our Missionaries may be withdrawn from Osaka within a short time, it will hardly be well to expend the money in the erection of a School Building. By the way, do you know whether or not there is any likelihood that the proposed arrangement with regard to Episcopal Jurisdiction in Japan will be carried into effect. The sooner the matter is settled the better. There are several things wh: I shd like to begin there, if it were certain that we shd. remain there permanently. The uncertainty hinders our work. It wd be much more satisfactory to have the School held in our own name and under our sole control, though I cannot say that the property wd be unsafe, if it were in the hands of suitable trustees. A person who had some grudge ag'st us might frighten those who held the property and induce them to withdraw their name —as was supposed to be the case with our Girl's School here— or the Gov'nt may at any time think fit to cancel the permission to have the school, and we could do nothing. Only two weeks ago the Authorities notified the Teacher of the Boys school in whose name the School is held, that he must make a new application, and state in it what salary he paid Mr. Quinby. This was nearly a year after the first application had been made. As Mr. Quinby was unwilling that he shd say that he [the Teacher] paid him [Mr. Q] for teaching when he did not pay, we were all afraid the School wd. hv. to be closed. At the suggestion of the Officer in charge, Mr. Q's name was left out of the application, and so the School continues. But another Officer might hv. taken a different view of the case and refused to grant the permission.

Mr. Tyng has just written that he can get two lots on the concession for about $600, which he says "is as cheap as he can probably buy outside, but then the taxes wd. be over $200 a year, while outside the concession they wd be very little". It may be that one lot on the concession will be sufficient and so the taxes wd not be so high.

Boys School in Tôkiô: >...> [From the way your letter][?] is telling Mr. Tyng not to depend on >...>[the result][?] of the appeal, but to include in the estimate the money for the school building, I suppose that the Come. will be able to make an appropriation to build a Boys School here in Tôkiô as well. This is a necessity if we are to have <anything of a School>[a School which is at least worthy of the name "School"] here. The small building I purchased for $350, wh: will only accommodate 15 or 16 boarders, <makes no show by the side of >[appears very poorly, located beside] the Presbn School that has just been completed; and it is seriously feared that most of the Scholars [Students] who pay, will leave us. Already the best and most advanced pupil in our School has left us, and gone to them. Mr. Quinby is writing you by this mail with regard to this matter, so that it will not be necessary for me to say more. Two thousand dollars will be sufficient; possibly we may get it built for less.

Girls School: Will the Committee allow me to make use of the balance —which may be left of the $7000 after the two dwelling houses are completed— for the erection of a Girls School? The neighborhood of <the School>[the present school][?] is considered very unhealthy, and as soon as our buildings are finished, Mr. Blanchet and Miss Pitman will leave their present dwellings, and then <the Girls>[the girls in our present school][?] will be without supervision. Apart from the unhealthiness of the place, this wd be a serious drawback to the success and efficiency of the School. In fact, it becomes a serious question whether it will be well to attempt to carry on the Girls School away from foreign supervision and influence. I hope the Come. will feel no difficulty in allowing me to use the surplus >...> [in this] way. What the surplus will be, I cannot tell [know] yet. It depends <a good deal>[very much] on the rate of the Sats [U. S. dollars][?] at the time we make our payments. If they go up, there will not be much left but if they remain at present rates, there will be a balance which will enable me to make a beginning and get a place for the Girls on our lot —with the hope of enlarging hereafter.

Please find enclosed a Draft for [+ U.S.] $105.03 to be distributed as follows:

		Mex
Trinity Chapel	Easter Day [+ 1880 for] Forn Missions equiv of	6.37
" "	for Haiti	4.19
"	E. for Forn Missions	50.00
"	E. " Dom. "	50.00
	[+ Total] Mex. [+ $]110.56	

There are some things in Mr. Tyng's letter which I do not agree with, but hv no time to mention them —<and simply say this lest you may construe my silence into>[which I simply say, in case you may misunderstand my silence to be] approval— as you kindly enclosed a copy of his printed letters. I hope his letters will induce someone to give the

money.

In haste

Yours sincerely
C. M. Williams

161 ***To Kimber, 1880.6.4.***

Tôkiô June 4/80

Rev. J. Kimber
My dear Brother

I have but [only] a very little time to acknowledge your favour [letter] of Ap'l 15th. My last was May 12. Mr. Morris has been told what you wrote with reference to the accounts, and will no doubt be gratified to learn that they were satisfactory.

We shall be rejoiced to have Mr. Cooper back among us, and earnestly hope his health may not fail again and necessitate his return.

We shall not be less glad to welcome Mr. Woodman when he comes. If the Clergyman is a good Teacher and comes with the intention of giving his attention to the school, I shall be as well pleased as getting a Layman. I trust a first-rate man for this work may be found. There is no more important work which can be undertaken by a Missionary well qualified for it.

Please return my hearty thanks to the Committee for their kind thought of me in inviting me to visit the United States. It would give me very great pleasure to make a visit to America, and see all my friends once more, but I do not see how it is possible just at this time. There is so much to do and so few to do it, that it seems impossible for me to get away at present. As long as God preserves my health, I shall have to stay at my post. Should He be pleased to lay me aside so that I cannot work, I may take advantage of the Committee's kind invitation. For yourself, please accept my sincere thanks for your very kind invitation to visit you at your home when I go to America. I shall be very glad to pay you a visit, <should I>[if I should] return home at any time .

Dr. Laning wrote some little time since [ago] to ask if money for a hospital could be gotten from home. I advised him to make a statement of the needs of the Hospital, <and C>[etc.], and said that I would transmit it. There is one Hospital in Tôkiô supported by the Scotch Presbn Mission, which seems to be doing well. I shall try and get a Report of it to send you. Many at home are interested in Medical Missions and may be inclined to give the money for the Hospital. An old Missionary from India now on his way to England in an address [lecture] last night said he thought the Missions had not done enough towards developing Medical Misss. He felt the necessity so strongly that during his visit home ten years ago, he studied medicine in Edinburgh and has found the practice of Medicine a great factor in the successful working of the Mission in >...>.

I am sorry to report that Mrs. Quinby has not been well for some little time past. She has gone to Yokohama for a change. Her disease has yielded somewhat to treatment

there, but [+ she] reports great suffering from an attack of neuralgia today. The Doctor thinks it is the effect of Malaria. Mrs. Blanchet has not been very well, but is not <laid by>[disabled]. Of course this is not for publication.

With kind regards to Dr. Denison and Dr. Twing [?], both of whom I hope are improving by rest. I am,

In haste,

Yours very sincerely
C. M. Williams

162 *To Kimber, 1880.6.18.*

Tôkiô June 18/80

Rev. J. Kimber
My dear Brother

Your letter of May 1st is recd and contents noted. My last was dated June 4.

At present it will be difficult to rent a suitable house for Mr. Cooper in Tôkiô, so I suppose there is nothing else to be done but [except] to accede to his request to let him rent a dwelling in Yokohama. The action of the Come. authorizing me to rent will make this possible.

When Mr. Woodman comes I hope we shall be able to rent a house in Tôkiô for him.

I am glad to learn that there is a prospect of having a Teacher for the Boy's school. You say, "in Osaka", but I suppose you meant in Tôkiô. A Teacher is more needed in Tôkiô than in Osaka.

Please return my thanks to Rev. Mr. DeCosta [?] for the plans of the Church he has kindly sent me, but I shall have to wait till the plan from Boston are recd before any decision with regard to building is <come to>[reached]. We are all looking with great expectations for the plans, and hope they will be just the [+ right] thing and will need no alterations.

The lists of scholarships are recd. and the persons who have charge of the several beneficiaries [recipients] shall be urged to give you an acc't of them with as little delay as possible.

Mr. and Mrs. Blanchet and Mrs. Quinby, not being at all well, I advised them to go to the country for a week. Mr. Blanchet will return probably today. As Mrs. Quinby and Mrs. Blanchet expected to go at the end of the month and remain during the heat of the Summer, they will not return. I trust they may be benefited.

Unexpected outlays for "piling" the foundations of one of the houses and {and} making drains will take all the appropriation for dwellings, and we shall hardly have anything left for the Girls School unless the Satz [?] should fall much lower than they are at present.

With kind regards to Dr. Denison, I am

In haste

Yours sincerely
C. M. Williams

163 ***The 13th Annual Report of the Japan Mission, 1880.6.30.***

The 13th Annual Report of the Japan Mission for the year ending June 30th, 1880.

The outlook of the Mission is brighter, and the prospects for the future seem more encouraging, than at any previous time. The addition to our force [+ has] already arrived in the field —another Clergyman; and a Teacher for our Boys School expected soon to join our little band; the increase in the number of Baptisms, Confirmations, and communicants; the greater earnestness and activity of many of the Christians; and the improved basis on which our Boarding Schools are to be placed: all give promise of greater success in future, and cheer the laborers in the work.

Ôsaka

The seed so diligently sown in past years is beginning to bear fruit, and a larger number of Baptisms are reported than in any year since 1875 —and what is most encouraging, one half of the number are grown men and heads of families. Most of those who have been baptized in years past were quite young —pupils in our Boys school, who soon moved away and therefore rendered no assistance in building up the Church. But all of those baptized this year are residents of Ôsaka, and some of them already give evidence that they feel the responsibility wh: rests upon them as soldiers and servants of Xst to go to work and try to lead others to a knowledge of the Saviour, who has bought them with His most precious blood. At the request of a man partially blind, now under treatment at the Dispensary, one of those lately baptized goes once a week to the blind man's house to teach him and his friends and neighbors, whom he gathers in. This man has been Dr. Laning's Teacher for five or six years, and is well instructed in Christianity. He was formerly a Buddhist 〔Buddhist〕 Priest, and had many doubts and difficulties to overcome before he could accept the Truth. It is hoped that he may become a useful Catechist after a while.

Dr. Laning's work grows year by year into larger proportions, and this shows that his quiet Xn character, uniform kindness, and manifest skill in his profession continue to gain for him the confidence of the Japanese. For several years past, there has been a steady yearly increase of about 400 in the number of patients, and a corresponding increase in the receipts. He thinks the time has come when a Hospital should be built where he may treat the difficult cases which require closer medical attention, good food, and careful nursing. He hopes that in response to the appeal sent to Mr. Kimber, some whom God has made stewards of His bounty and who feel an interest in Medical Missions, may furnish the necessary funds.

The influence of Dr. Laning's work in building up the Church is beginning to manifest itself. One half of those baptized this year were led into the Church through

their connection with him. Two are practicing Physicians, one a Medical Student, and one his Teacher and Assistant in the Dispensary.

The Girls' School has about the same number of Pupils, most of whom have been in the School three or four years, and "their progress in studies is satisfactory." Miss Eddy has been greatly cheered by seeing the "first-fruits" of her school gathered into the Church. Four of her Pupils have been baptized this year.

The long-wished-for Boys' School has been fairly started and, under the energetic management of Mr. Tyng, has done well, considering the disadvantages he has labored under from want [lack] of a suitable schoolhouse. The School closed with 35 Pupils, 20 of whom were boarders. With a school building, which he hopes to erect soon, and other necessary appliances [equipment], he has encouraging prospects of a flourishing School next year.

The Mission has been strengthened and the hearts of the Missionaries gladdened by the arrival of Mr. and Mrs. McKim.

Tôkiô

Service have been maintained regularly, during the year, at four different places in the city: at Christ Chapel (Kanda), Trinity Chapel (Ôhashi), Asakusa, and Aikawa. In the two last named places, we have only rented houses used as Chapels. They are not suitable, and we have been trying for some time to get a good site for a Chapel at Asakusa, where there has been gathered a little company of Christians —but [+ we] have not yet succeeded. If we are able to build a Chapel there, our congregations will improve, [+ and] the services [+ will] be more cheerful and can be conducted with "decency and in order."

There has been but [only] little change in the Girls' School. It is hoped that a suitable Schoolhouse may soon be built; and that with better accommodations, the number of pupils may be increased and the efficiency of the School greatly promoted. Mr. Blanchet mentions in his Report that two of the Teachers and seven of the girls have been baptized this year.

The number of pupils in the Boys' School under Mr. Quinby's management, assisted by Mrs. Quinby, has ranged from 15 to 24; and there is abundant evidence that next year, when we shall have a Teacher who can give his whole time to the School, it will be an assured success —provided we can have a Schoolhouse. But we must have a School building if the School is to grow. We are all rejoicing at the near realization of our oft expressed wish for a Teacher and a School house. The Teacher has been appointed, and we feel confident that some kind friend or friends of the Mission will provide the funds for the School building.

For different reasons, some of the Students withdrew from the Theological School and our number was not so large as the previous year. It is gratifying to be able to report, however, that all the Students from our Mission remained, and with the exception of one, who was ill for four months, have done a fair amount of work and passed very creditable examinations in Evidences of Xnty, Old and New Testament exigesis, Church History,

and the Thirty-nine articles.

Some of our Christians have shown, <of late>[recently], much zeal and earnestness in trying to lead others to Christ. During the past year it has been frequently impressed on their minds that they must not rely entirely on the Foreign Misss to spread the Gospel in Japan, but that the work of evangelizing their Country must be done largely by the Japanese themselves —that the Laity all, men and women, must, in accordance with their Baptismal vows, labor for Christ as good and faithful soldiers and servants. Some have been aroused to a true sense of their duty, and are trying to lead their relatives and friends to a knowledge of the Saviour. They have begun to hold cottage lectures at the houses of Christians in five different parts of the City, where they <gather in>[bring together] their neighbors and friends, and instruct them in an informal way. Two of the Theological Students, aided by six or eight of the Christians, have been most active in this work. As the result of these meetings and [+ of] the quiet labors and personal influence of some of the Christians, there has been a gratifying increase in the number of applicants for Holy Baptism.

Another encouraging feature in our work is well worthy of mention. The Congregation of Trinity Chapel has begun to make an effort <looking toward>[to plan for] self-support. Over and above their usual offerings —by no means small when the Character of the Congregation is taken into consideration— they have undertaken to pay next year all the current expenses, sexton, fuel, lights, <and C>[etc.], and hope to do more the year following. The amount will not be in itself large, about 30 yens (Japanese dollars [+)], but it is an average of one dollar for each communicant, and a move in the right direction and an indication of healthy growth.

For further particulars of the Mission, reference is made to the Reports of the [our] several Missionaries and the statistics [+ they] forwarded [reported].

In addition to the persons confirmed in our own Mission, acting for Bishop Burdon, I confirmed for the Rev. W. B. Wright of the S. P. G., on Jany 6th (11 persons) and on June 2nd (1) [+ person]; for the Rev. W. F. H. Garratt, Chaplain of the Foreign Congregation in Yokohama, [+ on] Jany 8th 20 persons, (Japanese); for the Rev. A. C. Shaw of the S. P. G. [+ on] June 4th 20 persons; and for the Rev. J. Piper of the C. M. S. [+ on] June 20th (9) and [+ on] June 27[+ th] (3)12 persons.

respectfully submitted.
C. M. Williams
Missionary Bishop of Yedo

Tôkiô, June 30th, 1880

164 ***To Kimber, 1880.8.3.***

Tôkiô Aug 3d, 1880

Rev. J. Kimber
My dear Brother

Your letters of June 17th, 19th, and 21st, with 2 letters from Mr. Jon [?] Lewis, in one enclosure, and the plans of the Church have come safely to hand.

Before taking up your letters, let me say that my Report is not quite ready to be sent forward by this mail, but I send the Reports of the several Misss, Mr. Morris, Mr. Tyng, Mr. McKim, Dr. Laning, Miss Eddy of Osaka, and Mr. Blanchet and Mr. Quinby of Tôkiô, wh: may be of assistance to you in <making out>[preparing] your Report to the Board. I also forward the Treasurer's acc't to June 30, wh: will doubtless be found in order.

Mr. and Mrs. Cooper reached Yokohama safely the 9th of July, and we are all glad to welcome them back. As there is no house <to be had>[available] in Tôkiô, he has rented one in Yokohama, though it wd be much better if he cd be here to help in our work in Tôkiô. He could have one of the new houses, when they are completed, but he wishes a single-storied house, on acc't of earthquakes —which make him nervous; and also on acc't of Mrs. Cooper, who has some trouble with her heart, and thinks going up stairs has an injurious effect. He wishes the Committee to give him the money and allow him to build a single-storied house, such as he thinks it wd be safe for him to live in.

He has asked me to let him have half of the money sent for the 2 dwellings in Tôkiô, but there are two difficulties in the way. 1st: a single-storied house of six rooms will cost one-third more than a two-storied house of the same number of rooms, and we cd not build two houses with the money which has been appropriated. 2nd: Ts'kiji ([+ where the] Forn Concession [+ is located]) is very damp, and it seems to me that it will be unhealthy to sleep in the lower story, and I do not like to take the responsibility of building a house in which Misss will be compelled to sleep near the ground and endanger their health. If the Committee will appropriate the money for Mr. Cooper to build a house such as he desires, I shall be glad, for then I shall have no responsibility in the matter. Several persons have built single-storied houses in Ts'kiji.

Mr. Quinby has written you by this mail of his proposed visit home, and it will be unnecessary for me to say much on the subject. Several reasons led us all to think that it wd. be better for him to go at once. As he was <laid by>[sick] and unable to do any work for four months, and since then has had slight attacks several times, it wd hv. bn better for him to hv gone home when he <was first taken>[first became ill], as Dr. Hepburn advised. Since he expects to ask for leave-of-absence within a year or two, since neither he nor Mrs. Quinby seem to be very strong, since the house they expected to live in will not be finished possibly before November and probably not before some time in Decr and he says he will be compelled to live in Yokohama, since there is no work for him there (as he cannot preach), and since we shall have a School Teacher and there will be nothing specially requiring his presence except his class in the O. Test: and it will be a great inconvenience and an expense to the Mission for him to come up every day from Yokohama to teach —since these several things come together— we all think it better for him to go now.

Appropriations: We are glad that the Come were able to appropriate the amount

asked for. There was one thing, however, which you seemed to [+ have] overlooked. There is no allowance for a Chapel or Chapels for Mr. Cooper, and nothing for Teachers [language teachers] for Mr. Woodman and Mr. Gardiner. Mr. Cooper must have a Chapel to preach in. He says you write that money has bn. sent to build a Chapel with, but we cannot build in a day or a month. I hv. bn. looking for nearly a whole year for a site to build near our Asakusa Chapel, but hv. not yet succeeded.

Mr. W and Mr. G. must hv. Teachers as soon as they arrive, or the Mission will suffer loss. It does not pay to send Missionaries out here and keep them dumb [unable to speak]. As soon as possible, the string of their tongues must be unloosed that they may speak to this people [the Japanese] and tell them in their own tongue [language] of the wonderful works of God, the riches of His grace. We are all rejoiced to know that we shall soon have Mr. Gardiner here to take charge of the School. The money you refer to amounts to Mex. [Mexican dollars] 1360 (and some cents) and will be available on the 27th Septr when the amount will be credited on the Mission books. The form in wh you propose to acknowledge it is correct.

I must close and send this off to the mail.

In haste

Yours very sincerely
C. M. Williams

165 *To Kimber, 1880.8.20.*

Tôkiô Aug: 20th,1880

Rev. J. Kimber
My dear Brother

Since my last of Aug 3d, yours of July 3d has <come to hand>[has been received].

I resume [continue] my reply to your letters of June 19 and 21.

Mr. Cooper will remain in Yokohama till he can get a house built for him in Tôkiô. If the Committee will place the money in his hands, or in the hands of a Committee of the Missionaries of this Station, and let him or them have the decision with regard to the Style of the house, the cost, <and C>[etc.], I shall be greatly relieved and very glad. The Brethren here think this is the best plan, and say [+ that] it is what is done in other Missions. I do not wish the responsibility of deciding on the kind of house that is to be built. Mr. Cooper is unwilling to live in a two-storied house, and urges me to build a single-storied one for him. But over and above the reasons of cost and healthiness which I mentioned in my last [+ letter], I do not think his health is good and fear that he will not be able to remain in Japan very long —and even should his health not fail, if Foreigners are allowed to live in other parts of Tôkiô, he will not be willing to remain in Tskiji. Then some other Missionary will be compelled to live in the single-storied house —though he [some other Missionary] may feel convinced that it will be injurious to his health. I mention this to show why I am unwilling to take the responsibility of building a

single-storied house. I hope the Committee may see the way clear to {to} leave it in Mr. Cooper's hands and relieve me. He thinks <it very hard>[it is overly strict] that he cannot have granted what —to him— appears a most reasonable request, and [+ he] looks upon me, I suspect, as a Small Pope.

Mr. Mayer: We have no houses for the Missionaries already in the field and it does not seem well to send any more till we have places for them to live.

Church: The plans drawn for us so kindly by Mr. Jon Lewis have come safely to hand, and I think <with you>[as you do, that] "they are beautiful". Several, to whom they have been shown, would like a little alteration in the windows, and a little more air and light at the Chancel end. But I am not inclined to make any alterations in the plan, and shall certainly make none before they have been well considered by a competent architect. We have some very hot weather, and the Architect may think it necessary to increase the windows. I should like to write to Mr. Lewis by this mail to thank him for his kindness, but [+ I] fear I shall not find the time.

I am <minded to>[thinking that I will] let $2500 already appropriated go for the School in Osaka, and make some arrangement to built here at the same time —feeling confident from what you say that we shall not have to wait long for the money. There will be nothing left for the Girls' School from the money sent for the dwelling houses. We are obliged to employ a Foreigner to oversee the building, and it will take a large part of the surplus to pay him.

<This Steamer>[The ship which carries this letter will also] takes Mr. and Mrs. Quinby, and they will tell you all the news. I hv paid their passage to S. Francisco $500 Mex; and [+ have] given him a draft on S. F. for $500 Gold to pay fare and expenses to New York. He will render an account to you for the amount.

If a book is sent to you for me from Richmond, will you kindly pay for it and forward [+ it to me] when an opportunity offers?

I am rejoiced to learn that the receipts have increased so much <of late>[recently], and trust [+ that] the Church will arouse herself to a true sense of her duty to the heathen, and that we shall have the money to carry on properly the great work which is to be done here.

With kind regards to Dr. Denison

Yours very sincerely
C. M. Williams

[+ P.S.] Please send me a Copy of Van Antwerp's History of the Church, 3 vols, the next time you are sending a box to Japan. It may be useful for our Theological Students.

166 ***To Kimber, 1880.10.4.***

Tôkiô Oct 4/80

Rev. J. Kimber
My dear Brother

LETTER 166

Your letter of July 14th has come to hand safely. [+ I] Am obliged to the Committee for the permission to use [+ for] the Girls' School any balance wh: may be left from the Building fund, but the Girls' School is at a Standstill at present. Through the suggestion of another [someone else], Mr. Blanchet has come to the conclusion that it wd crowd <too much the lot>[the lot too much] —on which the house he is to occupy stands— if the Girls' school is built there; and as I have no wish to make him uncomfortable, I do not press the matter. He may change his mind after a while.

In yr letter of June 21st you used an expression to wh: I wish to call attention. You wrote, <"it has not occurred to the Come>["the Committee has not yet thought] that you need to take that (the possible removal of our Missionaries from Osaka) into acc't at all, when considering the advisability of acquiring more property at Osaka. It seems to me [Kimber] if such an arrangement were made, the English Ch: Socs wd be in honor bound to <take our property off our hands">[buy our property at a fair price].

I cannot see the matter in the same light, and [+ I] feel obliged <this to take>[to take this] into consideration. It does not seem to me right —with the prospect of a removal before us— to expend so much money on a School building and expect the English Socy to take it off our hands, when they do not want it. The C. M. S., wh will probably occupy Osaka, as it is already established there, and as a general rule, are [is] not in favour of Boarding Schools; and to require the Socy to pay $2500 for a School building —which it has no use for— seems <hardly the thing>[rather not the proper thing to do].

I wrote to ask the Misss in Osaka, if they thought it advisable to build just now. Since my first letter, Mr. Wright of the S. P. G. read [+ to] me an extract from a letter of the Secy of his society, in which he said they were in correspondence with the Archbishop of Canterbury with regard to the Episcopate in Japan, and hoped it would be settled satisfactorily to all parties. We are not much taken into consideration. The question is which Socy, the S. P. G. or C. M. S., shall furnish the Bishop. Mr. Wright thinks an arrangement will be made.

It has bn more than a month since my letter was written, but I have not yet recd any answer to my question, so I fancy [suppose] they do not think it best to build at present.

If it is understood that the English Socy must take our property in Osaka and we must take their property in Tokio —whether we wish it or not— it will affect us very seriously.

In Tôkiô the C. M. S. has two lots, on which stand a large 9 roomed Dwelling built of mud tiles and bamboo, a Chapel of mud and bamboo, and a Store Godown [storeroom], which has been divided into 4 rooms for one of their Misss. They paid about $5000 for the property at first, and —with the Chapel, alterations, and repairs— have probably expended $2000 more. They will ask for it $7000, I suspect. The dwelling house needs continual repairs. Not a month ago the dwelling, Chapel, and School house were repaired, and the Storm last night damaged them. Mr. Piper, the Missy, thinks [estimates the cost of repair will be] about $150 or $200. The Chapel is not such as I shd wish in Ts'kiji.

The S. P. G. also has in Tskiji a dwelling house —a small single-story house of 2

rooms in wh: a single lady lives— and a small school house for a day school. The property has probably cost $5000 and the houses are in a position much exposed to fire. During the fire in Decr last, it was on {on} fire several times, and it has much woodwork on the side from wh the fire comes. Neither of these pieces of property are desirable in my opinion, and the Mission does not want so much property in the Forn Concession.

Mr. and Mrs. Quinby are probably with you in New York by this time, and I hope both are already in improved health. When they left, they were looking forward to a return to Japan. It has been thought by some here that they will not return again. Mr. Quinby has never been able to get hold of the language so that he cd. preach, and after trying to keep up a Chapel for a year in Osaka, he gave it up thoroughly discouraged. He tried a School there, and for some reason, after being quite prosperous for a time, it dwindled away so that he closed it. After he came to Tôkiô he kept a school for two years, but it was never flourishing. To teach an hour in the Thel. School is hardly work enough for a Missionary, and it seems to me —<were I>[if I were] in his place, I should not return to Japan. He has held on bravely with all these discouragements <borne up>[supported] greatly by his sanguine [hopeful] temperament, and he cannot be blamed for remaining at home. He preaches with a good deal of fervency in English, and will do much more for the Master in a parish at home than in Japan. Knowing all the circumstances, I cd not [neither] blame him for remaining or [nor] urge him to return, and [+ I] think it better —<should he>[if he should] propose to remain at home— that he be not advised to come back.

Mr. and Mrs. Woodman arrived safely by the last Steamer. He tells me he has written to you by this mail.

Excuse haste

Yours sincerely
C. M. Williams

[+ P.S.] Mr. Quinby's former Teacher sends him the enclosed. Please give my kind regards to Mr. and Mrs. Quinby.

167 *To Unidentified Person, 1880.11.24.*

Tôkiô Nov: 24th, 1880

My dear Brother

Your letters of Sep 24th, 25th, and Oct: 11th have been recd —and for them and the several enclosures— you have my thanks. I regret that they hv not bn answered sooner, but when the last two mails left, I was so pressed that I cd not reply.

The several resolutions of the Committee are noted and I am obliged for the action taken. I cannot say just now what the lapsed [unused budget] items will be, but if "sats" ["satsu" (paper money)] remain at the present low rate there will be a surplus from several items —viz., Teachers' H. [House] Rents.

In this connection, I hv. to say that I hv. bn obliged to rent a house for Mr. Gardiner

—and [+ I] am sure [+ that], if the Come. appreciate [know] the circumstances, they will approve my action. Up to the present, he has occupied a little room 10 ft square, so crowded that he is unable to hv. a study table, and so situated that all persons passing [going] to the dining room [+ or to] Mr. Blanchet's study, or [+ to] the front door, must go through it. It is just impossible [awful] for this to continue any longer. The house rented at present rates is about $20 pr mo.

Kindly return my thanks to the Come for allowing me to <take advantage of>[accept] their invitation to visit the U. States when it may be possible.

Mr. Cooper has bn disappointed, I am sorry to say, in getting a house [+ which] he wanted in Tôkiô, and [+ he] seems to feel it [his disappointment] very much. He is proposing to rent a Chapel in Yokohama.

It is not pleasant to hv. to write about what I am doing —and believing that it wd <be taken for granted>[surely be supposed] that I am not idle, I hv. never said much about myself; but as you wish to know, I suppose <you will hv. to be informed>[I must tell you]. Last year —i. e., the year ending June 30th— I officiated and preached regularly three times a week at Trinity Chapel, twice a week at the Asakusa Chapel, and once a week at the Aikawa Chapel. The attendance at the Aikawa Chapel was so small that the preaching was suspended during the hot weather and has not been resumed on Tuesday evenings. One of the Thel. Students preaches there Sunday evenings.

<The sum>[In answer to your question, the sum] of $1360.54 was credited in the Mission books [records] Sept 27th.

From [Having read about his condition in] your previous letters, I was not surprized to learn that our much esteemed friend, Dr. Denison, had <entered into rest>[passed away]. His uniform kindness and consideration for the Comfort of the several Missionaries, and the [his] warm expressions of personal interest in them and their work wh: came with each [his every] letter, endorsed [endeared] him to all the Missionaries. The effect of his presence and personal influence was well expressed by one of the Phila. [Philadelphia] Clergy, when we [I (Williams) and others][?] were about to sail for China. He [That clergyman] said, "why do you [you Missionaries] not pay us [the philadelphia clergymen and congregations][?] a visit? It will [+ be] necessary for you only to let us see you and learn what you want, and you can get all the money you need."

Will you kindly return my hearty thanks to Miss Jay and, through her, to the Come. for [+ the] Work for Forn Missionaries for the great help they [the Committee] are rendering to the Japan Mission in providing the outfit passage money and salary for a Teacher for the Girls School in Osaka. May the rich blessing of God rest on all the kind helpers in our work.

Miss Eddy —in acknowledging my letter giving her the information— asks if she may be allowed to go home before her full time expires —that is, next Novr. By the end of next session, she thinks her successor will have sufficiently learned her duties, and with the assistance of Mr. and Mrs. McKim, will be able to take charge of the School. Will the Come. sanction [agree to] her leaving at the close of next session —or a little

sooner if she shd. ask it on acc't of the heat?

Excuse haste.

Yours very sincerely
C. M. Williams

168 *To Unidentified Person, 1880.12.7.*

Tôkiô Dec 7/80

Dear Brother

Since my last of Nov 24th, no further advices have been recd from you.

Two years ago when the first Conference with the English Missionaries was held, it was suggested that another Conference shd. be held after a while; and it has lately been proposed to me to hold it this Spring, and one of the English Missionaries will write to Bishop Burdon on the subject. Nothing has been settled with regard to it, but <shd. it>[if it should] be thought advisable to hold the Conference, will the Committee authorize the payment of the passage [ship fare] of the Missionaries from Ôsaka? The passage money will be a little over $30 each.

I have had <any amount>[a lot] of trouble about house-building, and [+ I] do not wish to <have anything more to do with>[be involved hereafter in any way in] such matters. When the money for Mr. Cooper's house is appropriated, cannot the Forn Come. appoint a Come. here to disburse the money and relieve me of all responsibility?

In haste

Yours very sincerely
C. M. Williams

[+ P.S.] Can you give me any information about what was done at the Genl Convention with regard to Episcopal jurisdiction in Japan? Is there any probability of our Missionaries removing from Osaka? I wish it [this matter of jurisdiction] could be settled at once, one way <or the other>[another].

169 *To Unidentified Person, 1880.12.31.*

Tôkiô Dec 31/80

My dear Brother

My last was dated Dec. 7th. Today yours of Nov 11th was recd and the contents are noted. The last day of the year brings so many things to attend to here, that I have been occupied all day, and tonight have time [+ only] to write a short note before the mail closes.

I am sorry to have to inform you that Mr. Blanchet has been rather unwell for some time and has lately been troubled with diarrhoea, and his Physician has advised him to take a trip to Osaka. He left yesterday and we all hope he may return quite restored.

Mr. Cooper found it difficult to rent a suitable Chapel, but at last succeeded in <renting a place>[finding a place for rent] near his house. This [This, however,] is not in a good situation for a wayside preaching Chapel; and as he thinks much of his time wd be lost without a Chapel where there are a number of passers-by —[+ since] he cd not rent— he has bought a house in a very good situation for about $200. If it does not burn in two years, it will be much cheaper than renting; in fact, the rent of a Chapel there —if he cd hv. rented one— would amount to more than the cost of the building. The one element of danger is fire, but this is much less than in most other places in Yokoa [Yokohama] as there is a wide creek in the rear only one block off [away] in the direction from which the fires come. <And more than this>[Moreover], there has been a large fire which burned all the houses down to the Creek, and this will make the place much safer this winter.

I am aware that we have no authority on Mission accounts, but as Mr. Blanchet —who was appointed to act with Mr. Cooper in getting the chapel— thought it well to purchase, we determined [decided] to take the responsibility. If the Come. cannot approve of the course taken, we shall have to make some arrangement here <to meet the outlay>[to make the payment] —though I hope that, taking into consideration all the circumstances, the Committee will sanction what has been done. One consideration is [+ that] there is an outlay for his [Mr. C's] salary, H Rent, Teacher, <and C>[etc.], of about $5.00 a day —and it is poor economy to keep him [Mr. C] partially idle for want [lack] of a Chapel to preach in.

Will you kindly renew my subscription to the "Living Church". The Russian Clergyman Mr. Anatoly [?] has gone home, so his subscription will not be renewed.

Mr. Tyng has written [+ to] me with reference to the employment of educated Japanese in his school, but I shall be unable to advise with regard to it [+ in] this mail.

Yours very sincerely
C. M. Williams

[+ P.S.] A Happy New Year! May it be a Year of blessings to yourself, to the Church, and to all the Missions, Domestic and Foreign.

Mr. Woodman has handed me the enclosed memo of expenses and paid the balance into the Treasury.

170 *To Unidentified Person, 1881.2.10.*

Tôkiô Feby 10/81

My dear Brother

Your last of Decr 21st informing me of the appointment of Miss Michie has come safely to hand. By the same Steamer Miss Michie arrived. She suffered <a good deal>[much] on the passage from Shanghai from Sea Sickness, and was persuaded to remain [+ there] till the next Steamer, the week after. She seems bright and cheerful, anxious to get to work, and to have a good constitution [physical condition]; and will

become, I trust, a useful Missy. She left for Osaka by yesterday's Str and will reach Kobe (D. V.)[Deo volente (God being willing)] tomorrow morning. Mr. Morris has been written to, and requested to meet her in Kobé.

Mr. Blanchet wrote from Osaka that he had improved by his trip down [+ there], and that Dr. Laning thought there was no serious trouble, but that he needed rest and exercise. The week after [following,] he wrote to Mrs. Blanchet that he was not so well and wd go on to Shanghai. From Shanghai he has written, I am sorry to say, that the Physician there thinks it will be necessary for him to remain away three months to prevent [avoid] his going home; and he proposed to go on to Wuchang.

I shall be obliged to close.

Yours very sincerely
C . M. Williams

P.S. A letter has just bn recd from Mr. B [Blanchet], in wh: he says he is much improved. His diarrhoea has bn. checked [stopped], and he sleeps much better. He hopes to be able to return by the end of the month. He requests me to say that he has been unable to acknowledge yr letter and the books sent for the Schools, but hopes to do so soon. The books hv <come to hand>[arrived].

On the 26th of Jany, there was another large fire in Tokio, which destroyed over 11,000 houses, and made about 50,000 people homeless. Two of our Chapels were in danger, but I am thankful to say they were spared [not damaged]. Quite a [+ large] number of lives were lost —though the actual number has not been ascertained.

There is an opinion that the ladies of the Mission should be allowed to attend the Conference at Osaka. At the one held in Tokio, they were not allowed to attend the sessions of the Conference. <Should it be asked>[In case I am asked, please let me know], will the Come pay their passages?

171 *To Unidentified Person, 1881.3.1.*

Tôkiô March 1st, 1881

My dear Brother

Your letter of Jany 13 is to hand. My last was under date Feby 10th.

From Miss Eddy I have recd the enclosed —which is intended, I suppose, as her formal resignation. You will see from this that she asks to be allowed to return home in May, before the session closes in order to avoid the heat of the summer in travelling. Whether or not Miss Michie will have the school sufficiently in hand to take the entire management, so [+ as to] allow Miss Eddy to leave, cannot be known at present. <Should it>[If it should] be found that the School will not be injured by her going in May, will the Committee give consent? Miss Eddy does not seem happy and seems very anxious to return and live with her Mother who is growing old, and there seems nothing <left but>[to do other than] to accept her resignation.

Mr. Mayer writes me that he has applied for appointment as a Missionary to Japan

and that you said his testimonials [Letters of Recommendation] were all right; but on account of the difficulty Missionaries had with regard to houses, the Come preferred postponing the consideration of his application. He seems to have a deep interest in Japan and we enjoyed his visit [sic], but he did not <strike us as just the>[seem to us to be just the right] man for a Missionary. The fact is, a Missionary to Japan should be in every way a first-class man. The best talent, best education, thorough devotion, entire self-sacrifice, are needed. <A few such men and>[If we had a few such men,] we would see the best results in Japan before many years shall have passed.

Mr. Blanchet is expected back the day after tomorrow. In his last letter to Mrs. B., he did not speak of his health, but we hope, from his returning, that he is better. The house they have been living in is not a healthy one, and after Mr. B left, Mrs. B and their eldest child were taken sick, and Miss Pitman also was quite unwell. Mrs. Blanchet became very much alarmed, and it was considered best by all the members of the Missions that her request to be allowed to move [move to a better house] should be granted. Her Physician also thought that in her present condition, it would be best to consent to her removal. She has moved into a part of the Rev. Mr. Wright's <(of the S. P. G.) house>[house, Mr. W being of the S. P. G.]. The rent, I am sorry to say, is high, but there was no other house to be had in the Concession. It is $60 pr: month.

Yours very sincerely
C. M. Williams

172 *To Kimber, 1881.4.20.*

Tôkiô April 20, 1881

Rev. J. Kimber
My dear Brother

Your favours [letters] of Feby 15th and 28th with enclosures are to hand. The copy of the "Rules" [+ you] sent me hv. [has] [+ also] bn recd. They [The rules] are not very unlike the old ones. A few additions might have been made <with profit. One>[which would have been of value: for example, one] requiring a Missy to stand [take] an examination in the language of the Country to which he is sent, at the end of his first year, and again at the end of his third year. This wd make the new Misss enter on a course of regular study as soon as they arrive —wh I regret to say is not always the case. The subjects on which they shd be examined could be settled by the Missionaries in the field. The London Missy Society has such a rule. It wd hv. bn. well also to hv. added certain rules with reference to Misss travelling for health —passed [rules which were already approved], I think, when Dr. Hare was Secy.

I enclose the Treasurer's acct for the half-year ending Feby 28/81 —which will be found correct, I trust— and also [+ a] letter to Mr. Brown.

Mr. Quinby: I was not prepared to say what action I shd take with reference to the resolution to which you refer, and [+ I] feel great reluctance in writing about this very

delicate matter now. It is one thing [matter] to advise that a Missy who may propose to retire from the Mission be not urged to continue, <and quite another thing>[but quite a different matter] to take the responsibility of dismissing him. Several years ago Mr. Cooper and Mr. Blanchet advised me to ask the Committee to withdraw him [Mr. Quinby]. Mr. Morris, on the contrary, thought he ought to be allowed to remain. Mr. Quinby —with all his shortcomings [defects], his inability to <get hold of>[learn] the language, and [+ his] want [lack] of power to attach men to himself— is a sincerely pious man; and [+ he] always seemed, <in his discouragements>[even when he was discouraged], firmly impressed with a conviction that God had called him to labour in Japan, and had a work for him to do here, and it seems to me that these considerations should have some weight. I have hoped that the niche [position] he was to fill would be found —but [+ I] must confess that I do not see just what work he is fitted for here. If God has called him to this work and the Committee appointed by the Church have sent him, I hv. no right to dismiss him, and [+ I] must remember Ganalist's [?] advice to the council. Besides there seem to me [+ to be] so many shortcomings, things done and [+ things] left undone, in so many Missionaries, not excepting myself, that I fear I may be expecting too much of Mr. Q, and [+ I] am hardly the one to <cast the first stone>[be the first person to cause him to suffer].

Briefly, the case presents itself somewhat thus [as follows:]. Mr. Quinby has been in Japan about 8 years and has failed to get hold of the language so that he can preach with any degree of ease and fluency. This is not however from want [lack] of diligence and application, for he has been conscientious and has done a fair amount of faithful study. But he came out to Japan too advanced in life, for one thing, and then [then, too,] some persons can never acquire the language.

Mr. Morris says, "he [Mr. Q] made three converts in Osaka" —though I [Wms] only know of one person whom he has baptized, who died very soon after. He <took great pains>[worked very hard] in the preparation for Baptism of an old woman in Tôkiô, who has been baptized and confirmed since he left. Mr. Morris also says, "one of the young men whom he [Mr. Q] taught in Osaka, though never baptized, continued to avowedly [faithfully] believe the Gospel after he returned to his province, and many of our first converts were the fruit of his [that young man's][?] first wife's teaching —which it seems to me shd count for something in his [Mr. Q's] favour." He tried a Boy's School in Osaka, and again in Tôkiô, but they were not successful. There may hv bn sufficient reasons for want [lack] of success from the circumstances of the case —certainly the want [lack] of a proper schoolhouse in Tôkiô was a serious obstacle to his success.

He can never make a good translator, and unless a person has good gifts for such work, it will never do for him to spend his time in his study. A Missionary, who is unable to get the language <so as>[well enough] to preach —though at great disadvantage— may be useful in a Mission if he has "magnetic" power and can attach the Japanese to himself and set them to work. But Mr. Quinby does not seem to have this power. Rather, the Japanese are afraid of him —though at heart he is very kind, and will gladly do them

a favour when they are in trouble and need his help.

Mr. Blanchet and Mr. Cooper think he ought not to return [+ to Japan]. I do not know what Dr. Laning thinks, nor the opinion of Mr. Tyng and Mr. McKim. Their opinions cd only be formed from what the [they] hear of [from] others.

Mr. Morris says [+ that] for him "to give an opinion (he is the only one whose opinion I hv. asked) wd be like a man signing his own death warrant for Mr. Q —and I am in precisely [+ in] <the same boat>[in the same position], viz., <the roundest of pegs in the squarest of holes>[unfit for my work], but my candid opinion is [+ that], if Mr. Q shd. not come out again, I think <the chances very strong>[there is a great probability] that whoever might be sent in his place wd be a more successful worker; and so in that sense [respect], there wd be a gain. But at the same time, I think the Church owes something to those whom she sends out, and it seems to me that unless there be some moral cause, a man ought not to be dropped from the work merely for being unsuccessful. The Forn Come hv. an opportunity of examining a man's antecedents when they accept him; and if success is to be the test, they [the F. C.] shd hv. it distinctly [clearly] understood beforehand, and let him [that person] be for <so many>[a certain number of] years on trial."

While not agreeing with Mr. Morris that he and Mr. Q are precisely in the same boat, and that "unless there be a moral cause, a man shd not be dropped from the work", still his idea that the Church owes something to those whom she sends out and shd not dismiss them for any but [reason except] very serious causes; and therefore [+ , the idea that] the greatest care shd. be taken in their selection is well worthy of the most serious consideration.

Another Missy —in whose judgement I have great confidence— gave it as his opinion that, if the action proposed was to be taken, the Come should take [+ the] action, and that it is hardly my duty.

As it seems to another [+ person] —as well as [+ to] myself— not to be my duty to ask Mr. Quinby to send in his resignation, I shall not request him to do so, but I am proposing to write and give [+ him] a hint which may lead him to determine [decide] not to return.

It is very unpleasant for me to write so [as I have written above] about Mr. Quinby —who has my deepest sympathy— but I do not see how I cd avoid letting the whole [truth] be clearly known. I trust you will keep what I hv. written strictly private. No one here knows that I hv. written anything with regard to him, and I wd not do him the injury to let it be known that he had been asked to retire or [and] so wound his feelings.

Mr. Cooper's chapel: I wrote, telling Mr. C. what you said about applying the money sent out for his Chapel towards the payment of the one purchased in Yokoa, and he replies, "I do <not all agree>[not agree whatsoever][?] [agree, but not completely,][?] with the proposition. I shall need the money to build a Chapel in Tôkiô when I move there." This is the substance of what he said, but I quote from memory and cannot be sure these were his exact words.

Mr. Mayer: The little slip of paper enclosed in your last [last letter] will make it unnecessary for me to go into this question. It costs too much to get Misss out here <for them to>[—only to have them] go back after they hv bn out a short time; and [and this] greatly injures our Mission. There hv. bn. sundry rumours of dissatisfaction and threats of going home. There ought to be some method of testing the fitness of all Misss before they are sent to the Forn field. Cannot you devise some <plan? Require>[plan, such as requiring] them at least to be several months under the eye and direction of some member of the Forn Come or other person whom the Come may select [+ ?]. Testimonials [Recommendations] are given often very easily and are not worth much.

The Mission Library: Mr. Morris and I have recd all the volumes of the O. T. Speakers Comy [Speaker's Commentary on the Old Testament][?]. Mr. Blanchet and Mr. Cooper have never recd any.

The General Conference with the English Misss has been postponed at the request of Bishop Burdon, who expects to return from England in the autumn of 1882. Our Misss are desirous of holding a Mission Conference in July, and I write to know [ask] if the Come will allow the passage money for this purpose.

Excuse great haste.

Yours very sincerely
C. M. Williams

173 *To Unidentified Person, 1881.4.30.*

R. [Rail] Road Apl 30/81

My dear Brother

I hv just learned that two Physicians have ordered Mr.Tyng [+ to return] home on acc't of congestion of the brain, and I feel obliged to go down to Osaka to try to set our work on some dif't [different][?] foundations, and consult with my Brother before he <gets away>[leaves]. I am on the train going to Yokohama to take the Str.

The Estimates are late in <going forward>[being sent to you]. I wrote to Osaka in March asking them to call a meeting of the Misss and settle what wd be necessary for that Station. We met in Tokio at the end of March and discussed the question of the needs of this Station. I wrote to Osaka urging them to send up the estimates at once, but only recd them [+ the] day before yesterday. The delay is due, I suppose, to Mr. Tyng's sickness. His head has been giving [causing] him trouble for more than a month, and he has been obliged to go off to the country. But you will no doubt hear from him by this mail.

The Come will be surprised at the amount of our needs for next year. I wish I could reduce [+ it], and have called a meeting in Yokohama of our Missionaries to see if the Estimates cannot be reduced. I trust we may be able to reduce a little, but will probably not be able to let you know how much it may be. If possible, I shall get them to reduce somewhat in Osaka, and write [+ to you again] by this mail from Osaka. As it is somewhat doubtful whether I shall be able to catch the mail, I leave the estimates to be

sent on.

There are several explanations wh: I wish to make, but did not have time to write them down. [+ I] Shall do so and send it [them] possibly by the next mail. Mr. Tyng explains a number of the items in [+ the] Osaka estimates.

I must close <this, Shall>[this. I shall] hope to write you from Osaka.

Yours sincerely
C. M. Williams

174 ***To Kimber, 1881.5.11.***

S. S. [Steamship] "Takasago" May 11/81

Rev. J. Kimber
My dear Brother

The day I left Yokohama for Osaka, I wrote a note in pencil to be sent on with the Estimates, in which I said I shd try to get the estimates reduced a little at both Stations. The result of our efforts is as follows:

Osaka Teachers	Dr. L.	[+ $]120
	Rev. T. S. T.	90
	Rev. J. McK	90
	Miss Michie	90
	[+ Total:]	[+ $]390

Dr. Laning's cd hv bn reduced by paying this out of the receipts of the Dispensary, but then probably he wd. hv bn obliged to ask for money for medicines, so it was thought better to leave this item untouched. If the Board [Mission Board] cannot give what is asked and must cut down the appropriation, the only items wh: can be taken off wd be under "Salaries":

"Foreign Teacher for St. Timothy's School"	[+ $]1800
"additional ground for Girls' School"	200

N. B. [Please note.] Teacher [A language teacher] for Miss Meade will have to be added [+ to the Estimates].

Tôkiô	H Rent Girls School		200
	Catechists and Helpers		384
	Medical Rev. C. T. B.	75	
	" " W. B. C.	50	
	" " E. R. W.	75	
	" Mr. G.	25	
	Miss P.	25	250
	Day Schools Rev. C. T. B.	120	
	" W. B. C.	120	240

The Missionaries here think that an additional lot shd be bought for the girls' school and a good building put up on it. I had hoped that, by cutting off a piece of ground from each of the Lots (26 and 38), we could hv gotten a lot, say [about] 120 ft × 90 ft [37 meters × 27 meters]. This wd hv. left each of the lots for the dwelling houses 140 ft deep by 90 ft front [43 meters in depth with 37 meters frontage]. But all the Missionaries think there are serious objections to this plan.

Mr. Tyng was taking steps to return to the U. States by sailing vessel, when I reached Osaka, but for several reasons it seemed to me better that he should try [stay here and see] what rest here would do for him.

Dr. Laning thinks that —as his trouble of the head has only just begun— rest in Japan may restore him, and that all things considered, it will be better to try what rest here will do. Then it seems to me very doubtful, whether or not the Committee would send him out again, certainly not as soon as he expects —i. e. [that is], after remaining a month at home. If he were sent out again, it wd. be necessary for him to take some kind of work to test whether or not he could stand continued mental work.

Another reason is the expense. It wd cost <some 6 or 800 dolls>[from $600 to $800] to get to the U. S. by a sailing vessel, and more to return by Steamer. Then, too, the return of a Missy on acct of ill health —after being so short a time in the field— has a bad effect on the Church at home and on the Missionaries in the field.

I trust that by getting away from his work in Osaka and resting till Autumn, he may be quite restored, and find [realize] that it will not be necessary for him to leave Japan. He has come up to Tôkiô with me; and after settling how he can best spend the Summer, [+ he] will return for Mrs. Tyng and his little boy.

I am sorry to say that Mrs. McKim is not at all well and Mr. McKim says [+ that] if she does not improve <in the Country>[away from the city] this Autumn [Summer][?], he will be obliged to send her home in the Autumn.

I must close.

Yours very sincerely
C. M. Williams

P.S. I add <a line>[this note] to acknowledge your letter of March 29th and Telegram of Ap'l 12th. Miss Eddy is anxious to return home as soon as she can. Miss Michie will make a useful Missionary and prove to be a great acquisition to the School. She is studying the language very diligently and seems to be getting on quite well.

You do not say where Miss Meade is to go, but I suppose from notice of her appointment following "Miss Eddy's resignation accepted" that she has been appointed for Osaka. I wish we could get a first-rate Teacher for the Girls' School in Tôkiô. Miss Pitman does not wish to take the management of the School —and also seems delicate.

Yr. [Yours]
C. M. W.

175 ***To Unidentified Person, 1881.5.16.***

Tôkiô May 16/81

My dear Brother

The mail has been postponed and I have a few moments to write you with reference to our Osaka Station.

We have been hoping for a long time that some settlement of the question of Episcopal Jurisdiction in Japan would be made, but nothing definite is yet known, and our work has been greatly retarded by waiting.

Both here and in Osaka I have lately conferred with my Brethren with reference to the question of our giving up Osaka, and [+ I] find that we are unanimous in the opinion that we ought <to hold on and>[not to give it up, but rather to] push our work there more vigorously. It may seem a little selfish in [of] us to wish to keep Osaka and Tôkiô, but there are several things to be said with reference to this.

We were <first in>[the first missionaries in] Osaka and Tôkiô. When I returned to Japan I found the C. M. S. Mission established in Nagasaki; and therefore, [+ I] left it to them and went on to Osaka, where no Protestant Missy had settled. Mr. Morris, Mr. Quinby, Mr. Miller, and Dr. Laning had all gone there [to Osaka] before Mr. Warren of the C. M. S. reached the place. So we have the right to the [that] place by reason of priority of occupation.

Again [Also] we have always had a larger force [working group] there than the C. M. S. Up to within a few months [+ ago], when a new Missy of C. M. S. went there then, they have had only two men and one single Lady —while we have had, [+ for] part of the time and have now, three Clergy, a Physician, and one (now two) single Ladies.

If we cd hv. one more clergyman and a Teacher for the Boys School, it will be a larger force than the C. M. S. are likely to send there. Besides Tokio and Ôsaka, the C. M. S. occupy Hakodate, Niigata, and Nagasaki. If they wish to concentrate, they can have the western half of this Island and the whole of Kiushu [Kyushu] with Nagasaki for a centre and Shimoseki [Shimonoseki], wh will be opened probably after a little while. Some of the C. M. S. men are in favour of their remaining in Tôkiô as well. This question is to be discussed at the Conference of their Mission, which they are now holding in Osaka. But if they withdraw from the North, our Church <will be in duty bound>[must take the responsibility] to strengthen our Mission sufficiently to take up and carry on their work.

I must close.

Yours very sincerely
C. M. Williams

176 ***To Kimber, 1881.6.10.***

Tôkiô June 10th, 1881

Rev. J. Kimber

My dear Brother

Your letters of Mar 29th (enclosing [+ a] blank form of report) and Apl 25th, together with one [+ letter] from Mr. Roberts, have been received.

Miss Eddy expects to return to the U. S. by the next Steamer, and will come to Tôkiô on the 16th inst and spend a few days.

We are <looking for>[awaiting] Miss Meade's arrival in a day or two, and are glad to learn that she has had such good training. <May she>[I trust that she will] become a useful Teacher. Mr. Cooper has heard from a lady who knew her in N York that she is very delicate. This is bad news and I hope it is a mistake.

Mr. R's letter Specials: According to the agreement this [Mr. Roberts'] "Special" of $25 should go into the Genl Acc't, though I am not sure from the words used [+ in his letter] that the donor would be well pleased, <shd he or she know>[if he or she knows] the arrangement. By the way, I have understood [heard] that Bp Schereschewsky will not consent to the arrangement any longer. Is this correct?

Mr. Blanchet's house: Mr. B is living in a house in Tôkiô rented at {at} $50 a month. It has been taken for 3 mos.

Resolutions: The Brethren in Tôkiô have passed the following resolutions and requested me to forward them. Mr. Blanchet, Secy, has sent me the following "Copy of Minutes":

"At the regular monthly meeting of the Mission, held at Bp Williams' residence June 6/81, the following resolutions were passed:

1. That a lot be purchased for the Mission[+ 's] Girl' School to obviate [avoid] the probability of its <passing into other hands>[becoming owned by someone else].

2. That, in view of the pressing need of all the Mission buildings asked for, the Forn. Come. be requested to inform us by telegram of such appropriations as are made, in order that said buildings may be put up as soon as possible."

"Signd C. T. Blanchet, Secy"

Some little time ago, in order to get the Japanese authorities to put up lots at Auction, I offered to buy two lots —one for the Church, the other for the residence of Mr. Cooper— if money shd be appropriated for that purpose. I proposed to buy No 39 for [+ the] Church and No 25. It is feared by the Brethren that if no 24 is not bought by us, someone else will buy it. Mr. Cooper would like it for his residence.

Whether there will be any great gain by [+ your] telegraphing, you will be better able to judge. It seemed to me probable [+ that] the telegram would <only reach here>[reach here only] ten days or <a fortnight>[two weeks] before your letter.

I trust the Forn Come will appoint a Come here to settle on the building of the house which Mr. Cooper is to occupy. I cannot undertake the responsibility.

Enclosed please find [+ a] Draft for $90.26 Gold, the equivalent of $100 Mex, which was designated as follows:

Forn Misss	$ 50
Domes. [+ Missions] and >...> [?]	50

LETTER 177

$100

Wd it not be better in future to credit the books [accounts] here with <so many mex.>[the equivalent amount of Mexican dollars], and you pay the am't there —or at least <what is>[the portion] intended for Forn Missionaries?

Yours sincerely
C. M. Williams

177 *To Kimber, 1881.6.24.*

Tôkiô June 24th, 1881

Rev. J. Kimber
My dear Brother

No letter recd [has been received] from you since my last of June 10th.

Miss Meade arrived by the last Steamer. She remained a week in Tokio and left for Osaka day before yesterday. I put her under the Captain's care and telegraphed to Mr. Morris to meet her in Kobé. If her health continues good, she will do a good work in the Mission.

Miss Eddy is here and leaves for home by the Steamer tomorrow. She has done much faithful earnest work during the seven years of her residence here, the fruits of which we hope may be seen in the years to come.

Resolution: The enclosed resolution of the Financial Come at Ôsaka has been forwarded to me with a note from Mr. Morris in wh: he says, "we thought you might like to comment upon it." As it is a question of the interpretation of one of the Committee's rules, I am not <called on>[expected] to make comments. The question is, does "travelling expenses at actual cost " include expenses other than fares by Steamers, R. R., <and C>[etc.], such as hotel expenses <or the difference of living at home and board>[and/or the difference between the expenses in living at home and those in boarding] at the place the Missy goes to? The words "Standing Committee" had better have been "Finance Come" or "Committee of the Station". The members of the latter are <on the spot>[troubled by this problem].

Houses: We are in trouble about houses, and as Mr. Woodman has said he would write to the Board [Mission Board] about it, I shall be obliged to take some notice of the matter.

When we were making plans for the houses, Mr. Blanchet said he needed another room in his house for Miss Pitman's accommodation. To this I replied [+ that] it wd be unnecessary, as it is arranged that Miss P. shd hv. a room in No 26 with the Quinbys. It was understood by the whole Mission that Miss P. shd hv. a room in No 26; and when Mr. Cooper [+ was] expected to live in it, he understood that Miss P. shd live with them [Mr. and Mrs. Cooper]. [+ Later, however,] Mr. Cooper on acc't of fear of earthquakes declined it [to live in the house], and it was settled that Mr. Woodman shd occupy the house with the understanding that [+ Miss P] had a room there and was to live with him

[them]. No objection was made at the [that] time.

After <Mr. Woodman>[the Woodmans][?] moved to Tokio, Mrs. W. wrote me on the 20th [+ of] May, "I am so annoyed and unhappy at the near prospect of taking a boarder into our home, that I must appeal to you for assistance in regard to the matter. You cannot have stronger feelings of repugnance towards any arrangement possible in your own home than I have before me. We hv the greatest respect and esteem for Miss P. but I fear [+ that] such feelings towards her will not be increased by our taking her into our home for an indefinite length of time as a boarder —which is so distasteful to us."

This caused me much trouble, but I hoped that some solution might be found. But last week Mr. Blanchet told me that Mrs. W. had said [+ that] if Miss P. came, they [the Woodmans] would move back to Yokohama.

It [This dilemma] cd be kept from Miss Pitman no longer, and when I told her, she naturally felt greatly hurt and asked that I wd let her go home [+ to America] with Miss Eddy, as there was no place else for her —and she could not <think of>[bear] living in Mr. W's family.

I had a conversation with Mr. W, and he told me of Mrs. W's great unhappiness at the thought of taking Miss P. [+ into their home] —that it distressed her so that she cried when she thought of it, that he considered it an imposition, that he wd. only take her till spring, that he thought it very strange that Miss P. shd insist on coming when she knew Mrs. W. did not want her, that if she [Miss P.] were his sister he wd. not allow her to live with persons under such circumstances, and that he feared if she [Miss P.] came there wd be actual dislike to [of] her .

As the Woodmans felt and spoke, so it seemed to me that it wd, be {be} impossible for Miss Pitman to live with them. Mr. Blanchet said there wd not be room in his house.

I mentioned my trouble to Mr. Cooper, and a few days after, when I met him, he said [+ that], though afraid of earthquakes, he would move into <the house>[No. 26, which he had at first refused] in order to give Miss P. a home. This seemed to me [+ to be] the only possible solution, and I intended to write and tell Mr. W. that the <best interests>[well-being] of the whole Mission required that Mr. Cooper shd occupy No 26 in order that Miss P. shd not be obliged to go out of the Mission for a home; and that I would rent for him [Mr. W] the house now occupied by the Rev. Mr. Macauley of [+ the] Presbn Mission, and [+ that I] hoped that —all things considered— this arrangement would <commend itself>[be acceptable] to him [Mr.W] as the best that cd be made.

Unfortunately we had a Mission meeting, and much was said unwisely. Mr. Woodman thought, if Mrs. W could have a talk with Miss P about the matter, it cd be settled. He and Mrs. W <called on>[visited] Miss P, but she declined to live with them —and I agree with her, that after all that has been said, she could not live there.

I am sorry to say that the excitement has had a bad effect on Mrs. Woodman but I hope she will soon be well again. The house [+ which] I proposed to rent for him [Mr. W] is the one Mr. Quinby occupied before and after his marriage. Subsequently, Rev. Mr. Soper of [+ the] Methodist Mission, a married man with children, occupied it; and

Mr. Woodman [+ had] tried to get it when he first came. At present, Rev. Mr. Macauley of the Presbn Mission occupies it and Rev. Mr. Thomson of the Presbn Mission has lived in the other half of the house for four years. He is married and has three children.

I have asked the opinions of the three Physicians living in Ts'kiji —Dr. Faulds of the Scotch Presbn Mission, Dr. McDonald of the Canadian Wesleyan Mission, and Dr. Kreaker of the Evangelical Mission— and they all say the house is healthy [healthful]. It has four rooms, two upstairs [on the 2nd floor] and 2 downstairs [on the 1st floor], and he [they, Mr. and Mrs. Woodman][?] would be able to live in it for a while.

This whole affair has caused me much pain and anxiety. I must close and go to my chapel.

Yours sincerely
C. M. Williams

178 *Report of Bishop Williams, 1881.6.30.*

Dear Bishop [Bishop Williams]: Referring to our correspon-dence of last year, may I ask you to fill up the within [enclosed] blank, as a great favor to me in the interest of accurate statistics, giving figures for your personal work —and additional to your usual report as Bishop.

[Signed] *J. Kimber, Secy*
FOREIGN MISSIONS, Prot. [Protestant] EPISCOPAL CHURCH,
23 BIBLE HOUSE, NEW YORK, April, 18*81*

REV. AND DEAR BROTHER:

Please fill up this Blank as carefully as possible, and return it to me at the earliest moment after 30th of June.

Very truly yours,
[Signed] *Joshua Kimber*
Secretary and General Agent

Report of *Bishop Williams* **Residence:** [+ Japan]
for the year ending June 30, 18*81*

Names of places where Divine Service is held under your direction.
**(Write all proper names very distinctly.)*
Tôkiô Tatebayashi Gyotoku Koga

Whole [Total] number of persons in	**Attendance at each place**	**NATIVES**	*Places*	*attendance*
Tôkiô	Trinity Chapel	4,679	Shtaya	468
	Asakusa	1,750	3 private homes	660

Aikawa	84	Komagawa[Kamogawa] [?] Cho	
Tatebayashi {Tatebayashi}	225	(Mr. Yanagi)	600
Koga	40		
Gyôtoku	84		

No. of Services	
[+ Shtara]	52
[+ 3 private homes]	43
[+ Komagawa[?] Cho]	40
	135

Whole [Total] **Number of Public Services** *held at each place throughout [during] the year*

	ON SUNDAYS.	ON OTHER DAYS.	
Trinity Chapel	104	62	
Asakusa	52	52	
Aikawa	14	14	
Tatebayashi	8	7	
Koga	[?]	5	
Gyotoku	[?]	12	
	178	152	
		135	289

What is the population of each town or district in which you minister?

Tôkiô 1,219,499 Tatebayashi 9,900 Gyotoku 4,200

What other Organizations beside the Foreign Committee are engaged in your field?

How does the present state of your work compare with its state as reported last year?

Names of the Assistants in your special field or fields.

(Write all proper names very distinctly.)

Mr. Masakazu Tai
" Sadakishi Osada
" Nobori Kanai
" Ginzaburo Totska (Totska) [Totsuka]

***(Write all >...> names very distinctly)*

***Names of Candidates for Orders connected with the same.**

The three [Three of the four] named above are candidates, viz.,

LETTER 178

Masakazu Tai
Sadakichi Osada
Nobori Kanai

Baptisms:	**NATIVES**	**Adults,** 17	**Infants,** 2	**EUROPEANS**	**Adults,**	**Infants,**
Confirmations:	**NATIVES**	17		**EUROPEANS**		
Marriages:	**NATIVES**			**EUROPEANS**		
Deaths:	**NATIVES**	1		**EUROPEANS**		
Communicants:	**NATIVES**	46		**EUROPEANS**		

Amount of Contributions for work in your field?
Yen 79.13 <say mex. $50>[equivalent to about fifty Mexican dollars]
" " **outside of your field?**
100 [Mexican $100]

No of Schools: **SUNDAY.** 1 **DAY.** **BOARDING.**
MALE Native,
European,
FEMALE Native,
European,

* >...> *Boarding and Day Schools* >...> *Children?*

		* **SUNDAY.**		**DAY.**		
Number of Scholars:		**ON LIST.**	**ATTENDING.**	**ON LIST.**	**ATTENDING.**	**BOARDING.**
MALE	**Native,**	28	2 are from the Boys' Boarding School			
	European,					
FENALE	**Native,**					
	European,					

Buildings at this Station:
Trinity Chapel ([+ With regard to] Christ Chapel, I do not know whether or not this was reported by Blanchet)
1 Dwelling [+ and] 1 Dwelling (not completed)
1 Theological School (not completed)
1 Boys School partially [+ completed]

Their present Condition?
[+ The] Chapels are in fair condition
Dwelling (new)
School (good)

Of what material?

Chapels and School House of wood
Dwellings and Theol School of brick.

In whom is the Title [Ownership] to this property vested [legally assigned]?

[+ The] Chapels and School, being outside of [+ the] Concession, are held in the names of Japanese Christians. [+ The] Dwellings are in [+ the] name of Bp Williams [+ as] Trustee for the D and F Miss Socy.

What is the proportion of youth in the congregation?
Is there seriousness, promising accessions to the Communion list?
Is the attendance upon public worship regular and increasing?
Have you lost or gained in numbers since the last report? and from what causes?

Report on another sheet any individual cases or facts of particular interest, and if there are any Day or Boarding Schools under your care, mention where they are, who are the teachers, and give a list of names of the scholars [students], with particulars as to their parentage, character, progress, and state whether they are pay-scholars or beneficiaries. If beneficiaries, mention from what fund they are provided for.

I hold service and preach on Sunday morning and afternoon at Trinity Chapel, and Sunday evening at Asakusa. Thursday evening [+ I] have service and preach at Asakusa, and Friday evening at Trinity Chapel. The services at the other places mentioned are held [conducted] by the Divinity Students, chiefly by Mr. Tai and Mr. Kanai. Mr. Osada is the Editor of the Paper [Bulletin] [+ which was] started the past year by the Christians. Mr. Totska assists occasionally and teaches in Sunday School when one of the regular teachers is absent.

Last year I preached at Aikawa on Tuesday evening, but the past year, not much has been done there, and the attendance has been very small. [+ I] Hope to preach there or at some other place Tuesday evening after the warm weather is over.

Lest the places where services are held may not be clear on the other page, I sum up:

Tôkiô Trinity Chapel
Asakusa [+ and] Aikawa houses are rented and used as Chapels. Mr.Tai lives at Aikawa.
Shtaya [+ The] private school of one of our Christians [+ is here].
3 private houses Mr. Takeguchi's Mr. Ichikawa's [+ and] Mr. Kurihara's
Mr. T's house, near Trinity Chapel
Mr. I's and Mr.K's houses, near Asakusa
Kamegawa Cho (Mr. Yanagi, a hatter —[+ who is] not yet a Christian but

[+ is] <favourably disposed>[intending to accept Christianity] and lends his house [+ so] that his employees may learn.

Tatebayashi	about	30	miles	[48	kilometers]	from	Tôkiô.		
Koga	"	20	"	[32	"	]	"	"	.
Gyôtoku	"	10	"	[16	"	]	"	"	.

179 ***The 14th Annual Report of the Japan Mission, 1881.6.30.***

The 14th Annual Report of the Japan Mission
for the Year ending June 30/81

Reports are not easy to write, and generally they are not the most pleasant reading. But they must be written; for we wish to tell each year of the progress and needs of the Church's Missions, and the Members of the Church cannot desire less to learn how they can intelligently aid the Missions by their prayers and by their gifts.

Changes in the Mission Staff

During the past year the Rev. W. B. Cooper, after an absence of two years, came back to Japan, and the Rev. J. H. Quinby returned home, which left the Tôkiô Station, in numbers, the same. This Station has been strengthened by the arrival of the Rev. E. R. Woodman and Mr. J. McD. [McDonald] Gardiner, the Principal of the Boys Boarding School.

The Ôsaka Station has been reinforced by Miss Belle T. Michie and Miss Margaret L. Meade, who have already entered on their duties in connection with the Girls School.

Miss Eddy, after seven years of most faithful, self-denying labor in the Girls School, has retired from the Mission. Her uniform kindness, and unselfish devotion to her work has won the affection and esteem of her pupils, and many Japanese friends; and she will be long held in grateful remembrance by those she has left behind.

New Places occupied

Since the last report, work has been begun at several new points. Soon after the Theological School closed last session, two of the Students were sent about <30 miles> [48 kilometers] up the river to see what openings for work could be found. They visited Koga, Tatebayashi, and several other towns, and determined [decided] to spend most of the time at Tatebayashi, as one of them formerly lived there, and the people seemed desirous of being taught. They remained over a month —and [+ also], during the past session, one of them has [had] visited the place over a month, till within a short time before the close of the School.

One of the students has been [+ going] regularly twice a month to Gyotoku, a town <10 miles>[16 kilometers] off [away] to hold services on Friday evening, and remaining all day Saturday to instruct those who were interested. At this place a Physician, baptized several years previously by Mr. Cooper, lived and allowed the services to be held in his

house. He became very earnest, and intended to give up his profession, join [enter] the Theological School, and prepare himself to become a Catechist, hoping that he might eventually be able to enter the ministry. But God called him to the higher service. After a short illness in the Spring, he entered into rest, but almost to the last, he hoped that he might live and be prepared to preach the Gospel to his own people.

Two Chapels were opened in Yokohama by Mr. Cooper, but he found it a hard field to work, and [+ he] did not meet with much encouragement. As Mr. Cooper has moved to Tôkiô, the rented Chapel has been given up, but he hopes to keep up the services in the building purchased by the Mission.

Both in Osaka and in Tôkiô, Cottage [Home] lectures have been held once or twice a week, in private houses where informal services and simple expositions of the Scriptures or lectures have been given by the Catechists.

Hospital

The number of patients seen by Dr. Laning at the Dispensary during the past year have been about one-fourth more than the year previous. This growing confidence in his skill, on the part of the Japanese, seems to show the necessity of building the Hospital as soon as possible. The Church Women of New York have nobly [with greatness of soul] pledged the money, and there can be no doubt of the fulfilment of their pledge; but if some [some persons] to whom God has given wealth would advance the money —or better, give it— we could begin to build at once. The lot [land] has been secured but the sick [the sick people], who might be soon relieved, must wait a long time, for the building cannot be begun till the money is <in hand>[readily available].

Mission Conference

At the beginning of July a Conference of our Missionaries was held in Tôkiô. The notice of this would properly come in next year's report, but it is thought advisable to embody in this one, the opinion of the Conference on several important subjects.

Jurisdiction in Japan

The Conference was unanimous in the opinion that our Mission should continue to occupy Ôsaka, where we were first in the field and where we have always had a stronger force than the English Mission; and a resolution was passed that "whereas the Bishop of Yedo has long actually resided and had jurisdiction in Japan, and whereas also the Mission of the <Prot: Episl>[Protestant Episcopal] Church of the United States of America is now in actual operation with Clerical and Lay Missionaries, and various appliances, in both the Cities of Ôsaka and Tôkiô: Resolved that in the opinion of this Conference, it is not desirable that the Bishop of Yedo should renounce jurisdiction over either of the two cities mentioned, nor over the <intervening Country>[region between them]."

This is only an expression of opinion on the part of the Missionaries in the field, but of course it is understood that the settlement of the question is in the hands of the Authorities of the Churches at home.

LETTER 179

Education

The need of a Boys school of high grade, in which youths might be brought under Xn influences, and <should they>[if they should] become Christians, be prepared to enter on a course of Theological Study to fit them for Catechists and Ministers of the Gospel, [+ —this need] has been felt from the beginning of the Mission, and the establishment of such Schools has always been kept in view as a matter of primary importance. Both at Ôsaka and Tôkiô, Schools have been started and we have good hope that they will be brought up to a high degree of efficiency, and become successful under their present management.

It is absolutely necessary that the Church should enter with earnestness and heart on the work of education in this Country, to Counteract the infidel influences which are poisoning the minds of the youth of Japan, prejudicing them against Christianity, and sapping the foundations of the little restraining moral influence which Budhism 〔Buddhism〕 exerts. The largest and most popular private School [University][?] in Tôkiô, while professedly indifferent to all religions, and having contempt alike for all, is in reality antagonistic to Christianity, teaches Spencer's [Herbert Spencer's] philosophy as the highest Gospel, and <holds up>[praises] Mill [John Stuart Mill], Buckle [Henry Thomas Buckle], Huxley [Thomas Henry Huxley], and Tyndal [William Tyndal or Tyndale] as the great Apostles of the new faith.

The [That] [?] University has for some years past been removing the Professors who exerted an influence in favour of Christianity, and filling their places with those who were entirely indifferent or, in some cases, active opposers of religion. Young Japanese, educated in England or America, are now taking the places of the Foreign Professors, and it is a sad fact that there is not one among them who is favorably inclined to Christianity while several are openly and avowed enemies.

Under such circumstances, <it will not do for the Church to>[the Church must not] withhold her helping hand nor be tardy in building up Schools in Ôsaka and Tôkiô, where as good an education —if not better— can be gotten, as in such Schools as have been described. <To this end>[For this purpose] we must have for the school in Ôsaka a well-qualified Teacher at once, and we shall need another Teacher for the School in Tôkiô if it succeeds well.

A majority of the members of the Conference —feeling that the young men who may have finished their course in our Schools would be exposed to great danger in the University— passed a resolution that it is necessary to the thorough carrying out of Mission work in Japan that a well-equipped College with, if possible, four foreign Professors, in addition to the clerioal Missionaries, should be established as speedily as possible.

This may seem [+ to be] too large an undertaking and not likely to be carried into effect —but there are many in our Church abundantly able to give the money, and there are some in the Mission here who have faith enough to believe that there are those in the Church whose hearts are large enough to give the money to found [establish] a Christian

College in <this land>[—this land that is] just waking up to a sense of the life and activity of the 19th Century, and eager to adopt the learning of Western Nations, but unable to distinguish between what is true and what is false.

Clergy

Our need of Teachers for educational work is great, but our need of Clergy is much more pressing, to enable us to carry on efficiently the more direct Missionary work of preaching the Gospel. <The field is white to the harvest>[The field of possible converts to Christianity, like a field white with frost, is waiting to be harvested], but the laborers are all too few. In this one City there are 1,219,499 people, and our Church has, at present, but [only] one Bishop, 2 Presbyters, and 1 Deacon to minister to this immense multitude. <In Japan>[In the whole of Japan] we have only a Bishop, 5 Presbyters, and 1 Deacon, to preach the everlasting Gospel to a Nation of <Thirty-five Millions of people>[35,000,000 people], and of this small number of Clergy, two Presbyters and the Deacon have not been in the Country long enough to preach.

Now look at what Rome [the Roman Catholic Church] is doing. At the end of last year, she [that Church] had a Bishop, 22 Priests, and 19 Sisters in Northern Japan, a Bishop 7 Priests and 5 Sisters in Middle Japan, and a Bishop, 16 Priests and 2 Sisters in Southern Japan, making in all [total] three Bishops, forty-five Priests and twenty-six Sisters. The increase also in the force in most instructive. In 1877 there were only 2 Bishops, 26 Priests, and 10 Sisters.

Rome has all the wisdom of the serpent, and shows that she understands thoroughly the great importance of increasing her force in Japan now —that one man now is worth to her as much as five men ten years hence [from now], that now is the critical period in the history of this Country.

A few years will decide what Japan is to become, religiously. She cannot remain Budhist 〔Buddhist〕. The Budhist 〔Buddhist〕 Priests, alarmed at the activity and energy of Christians are using unwonted [rare and unusual] efforts —by lectures, preaching, newspapers, and schools— to retain the people in the old faith, but <the days of Budhist 〔Buddhist〕 are numbered>[Buddhism is slowly coming to its end], and Japan must become Christian or nothing. The question to be decided is, what sort of Christianity shall she have? Rome and Geneva [the Calvinist Church][?] are putting forth their strength to possess the land, while our pure and apostolic Church —though the first on the field— is now lagging behind, and letting others preoccupy the Country.

If I could <gain the ears of>[be given a hearing by] the Church, I should ask that ten Clergymen be sent to Japan this year —but knowing that this request would not be granted, I only ask that two Clergymen for Tôkiô and one for Ôsaka be sent out immediately.

The workers now in the field will not last forever: in fact, <there are not-wanting evidences>[evidences are not lacking] that the health of several is such that they may be compelled to return at any time. Others must be sent to get ready to take their places —for it must be borne in mind that it takes two or three years of thorough honest hard

work to fit one to be able to preach.

Most earnestly, therefore, do I beg —for the love of Christ, for the love of these immortal souls hurrying down to death without a knowledge of Christ Jesus, their Saviour, and of the blessed hope He brings to the weary and <heavy laden>[heavily burdened people] —that three Clergymen of good abilities, good common sense, and well educated, but above all sound in the faith, of deep piety, holy, earnest, self-sacrificing, ready to spend and be spent for Christ and the souls He came to save, be sent out this year to help on [in] the great work in Japan. How many hundreds [hundreds of people] are there in our beloved Church, who know and love the blessed Saviour, who cannot come to Japan to labor for Christ, whom God has richly blessed and made stewards of His bounty, who could easily undertake to send one in their place. This has been done in several cases already, and I pray God to put it into the hearts of others of His servants to follow their [these] examples, and send Missionaries as their representatives to lead these poor, blind, wretched, wandering heathen to Christ their Saviour.

By one [a certain person] who feels deeply the {the} need of more Clergy in Japan, I am authorized to say that he will gladly be one of ten to give $1000 to increase our clerical force here. It is hoped that nine others will be found to give a like sum, and that before the year has passed the much needed help will in the field.

One request more: Brethren, pray for us, that the rich blessings of God may rest on the Mission, that health, wisdom, and grace may be abundantly given to the Missionaries, that numbers [many persons] may be gathered into <the fold of Xst>[the Community of Christians], that the Christians may let their light shine and [+ may] walk worthy of their high calling, and that men full of faith and the Holy Ghost [Spirit] may be raised up here to preach the Gospel of Christ to their own people.

Respectfully submitted,
C. M. Williams
Missionary Bishop of Yedo

180 ***To Unidentified Person, 1881.7.27.***

Tokio July 27/81

Dear Brother

I enclose Blanks [the completed Blank Forms] of Mr. Blanchet, Mr. Morris, and Mr. Cooper, and [+ the] reports of Mr. Morris, Mr. McKim, Dr. Laning, and Miss Eddy. Mr. Tyng has not sent me his report. I am writing to you [him][?] —but fearing lest I may miss [+ the outgoing] mail [+ , I] send this off at once.

My report will be sent by next mail.

In haste

Yrs <and C>[etc.]
C. M. Williams

181 ***To Kimber, 1881.7.27.***

Tôkiô July 27th, 1881

Rev. J. Kimber
My dear Brother

Your letter of June 16th reached me safely and for it you have [+ my] best thanks.

I wanted to write you a long letter but am so tired and so pressed for time that I fear I shall be able to do no more than acknowledge yours.

I am sorry my estimates did not reach you before the Board met. When shall we know the am't of Appropriation for next year? Your letter only gives appropriations for [+ the] first quarter. I join in the hope that you will be able to meet all our wishes.

Our Conference passed a resolution with reference to Jurisdiction, a copy of which I am sending to Bishop Bedell, but [+ I] am afraid I shall not have time to make a copy for you by this mail. A copy of all the resolutions will be sent to you.

[+ I] Am glad to say Mr. Tyng thinks himself much better and hopes by the Autumn to be quite himself again. He has just gone to Hakodate to spend the summer. The telegram you sent him was not necessary. He gets worked up, and thinks [+ that] if he cannot get an answer by telegram, the Mission will be ruined. The lot for the Hospital, and one for the Boys school had been bought, and the purchase of a lot for residence had been authorized, if not actually bought, before your Telegram was recd. The lot for the Boys school is not the one spoken of in his printed letter. A day or two after he wrote, he found that it cd not be bought —and if it cd. hv. bn, it would hv bn a bad investment. Not being in the Concession, we <are liable to>[could] be sent back at any time, and so it is not safe to invest much money in such property.

Dr. Laning was informed of the noble work [+ that] the Church Women of New York have undertaken, and you can well understand that he is delighted.

Mr. Gardiner, on the receipt of your letter, came over in great delight to tell me of the good news of Extra Appropriation. But I am afraid with this addition, he will not be able to build such a school house as he has drawn a plan for. The lowest estimate which has been made for it is over $4000, another is over $5000, and two others over $6000. All materials have advanced so much of late —from 33 to 50 pr c't— that we cannot build houses of brick with the am't of money heretofor appropriated. We shall have to be content with buildings of less expensive materials —such as almost all the houses in Tskiji are built of— viz., frame [wooden frame] with tiles and cement outside. Mr. Gardiner does not like the thought of this, but I do not see what else is to be done with the present appropriation.

Mr. Blanchet has bn thinking of making a visit to the U. States, as he is not very strong and needs a change. Last winter he went to China, but he has never been strong since, though he is not actually sick. But he has determined [decided] not to go unless the Committee allow him a Servant. He proposes to write to the Come on the subject. There is no special reason in his case why it shd be allowed, and if granted in this instance, it will be a precedent; and all other married Missionaries will have the right to make the

same claim. This is the <way it strikes>[feeling also of] another of our Misss, and he added: "if a Missy had four children he wd be entitled to two nurses." I have no objection to the Committee making the allowance, but they ought to understand that it will become a precedent.

I understand [have heard] that, if the Come does not grant his request about the Servant, he may leave his family here and go home. This would be most unfortunate. Mrs. Blanchet is of a nervous, excited temperament, easily alarmed —and [+ she] gets very miserable when Mr. Blanchet is away. Last year when he went to China, she was uneasy and wretched much of the time. <Should he>[If he should] leave her, she will probably get sick and follow him. <Shd he>[If he should] make such a suggestion to you, do not encourage it. Though [However] if he shd. not speak of it, please do not mention it.

In haste,

Yours very sincerely
C. M. Williams

182 ***To Unidentified Person, 1881.8.11.***

Tôkiô Aug 11/81

Dear Brother

I send by this mail Mr. Blanchet's and Mr. Woodman's Reports, my Report to the Board, [+ and] the Blank and [with] Statistics of the Missions. Mr. Tyng and Mr. Gardiner have sent me no reports. They may have sent them to you direct.

I have no time to write a letter.

Yours sincerely
C. M. Williams

183 ***To Unidentified Person, 1881.8.25.***

Tôkiô Aug 25th, 1881

My dear Brother

Your letters of July 1st, 7th, 8th, and 12th <are to hand>[have been received] and I can do little more than acknowledge their receipt.

Appropriations: We all hope the Board will be able at their next meeting to make a larger appropriation. There is one item under the Tôkiô Station, to wh: I must refer Medical exps. The Misss here all wished to have Dr. Beltz, and it was agreed to give him $250 a year for attending on all our Misss, Messrs. Blanchet, Cooper, Woodman, and families, Mr. Gardiner, and Miss Pitman. This may appear a large amount, but the Physician fees for Messrs B., C., and W., and families for the six months ending Aug 31/81 amounted to $198.

I am <afraid I>[sorry to say, I may have] neglected to mention that Miss Eddy left

for S. F. on June 25th. I went down to Yokohama and saw her off on the Steamer. She recd $175 gold to pay expenses from S. F. to her home, and for this she will send you an account.

Thanks for copies of Bp Bedell's letters with reference to Jurisdiction in Japan. I hope the matter may be settled satisfactorily. It is said that the S. P. G. will leave the selection of the Bishop to the C. M. S.

Miss Meade looks [appears to be] quite healthy, and I trust she may have a long and useful life in Japan.

The $1000 appropriated for lots will not buy more than two, Nos. 24 and 25. I suppose the Girls' School will be built on one of them, when we get the money.

I proposed to purchase No. 39 for the Church, and [+ I] do not expect to call on the Board for help. Some years ago a Lady sent $2000, through Bp Hare, to be used at my discretion. In reply, I said it would be used in building a Church. It has been in Bank drawing interest, and amounts to over $2700. At the same time, I put aside a sum of money for this purpose and expect to supply what may be lacking to complete the Church. But I do not wish my name to appear in this connection. Whether the Church will ever be built on No. 39 or not is a question. The brethren in Tôkiô —or some of them— wish it to be on lot No. 38; and I heard a day or two ago, that a Memorial [request] on the subject had bn sent to the Committee, and it is thought that possibly an answer may be recd by the mail now due.

The question of Mr. Cooper's house will probably not come up. Certainly if the money were in hand to build now, he would make no objection. He is very comfortable in No. 26, and much pleased with the house. If an earthquake does not frighten him before the money for the house comes, he will not consent to give up the present house for any one [other house] that can be built with the money asked for.

I send you a number of circulars giving notice of the deposition of Mr. Yokoyama, and [+ I] shall be obliged if you will send them to the Bishops. Many will be in N. Y. at the Meeting of the Board in Ocr. It would have been necessary to have tried Mr. Y., but <on Mr. Tyng's calling on him, he>[when Mr. Tyng met with him to discuss the matter, Mr. Y] made a request, in writing, to be deposed from the Ministry. This is a great sorrow to me and will be a sad disappointment to the kind friends who have watched over him and educated him in America.

I must ask you to <strike out>[remove] from my <Report to the Board>[Report for the Year Ending June 30th 1881] the expression, "I am authorized to say by one [a cecrtain person], that he will be one of ten, <and C>[etc.]" It is not straightforward [clear or precise]. But <shd you>[if you should] think [+ that] it would do any good to make the offer, change it [the expression] to: "a thousand dolls [dollars] can be secured here if nine others will give the same amount". I hv not the paper [copy] before me, and must ask you to <put it in shape>[express it properly].

Please do not publish <the separate report on the blank you sent>[the "separate page" report requested in the recent Mission Statistics Blank].

In haste

Yours sincerely
C. M. Williams

184 ***To Unidentified Person, 1881.9.9.***

Tôkiô Sep 9th, 1881

My dear Brother

Your letter of July 19th <is to hand>[has been received]. My last was under date Aug 26th.

The reply to the Resolution of the Osaka Brethren have [has] not yet been communicated, as I expected to go to Osaka last week and intended to take your letter with me. But I cd not <get off >[leave], as it was necessary that I shd. remain till the contracts for completing the buildings were made. I hope to go next week. The Brethren there will be well satisfied with it [the reply], as it sustains their action.

The resolution of the Committee is looked upon by the Brethren here as authorizing the payments of all expenses over and above the expenses the Missionary would hv. <bn. at had he>[had if he had] remained at home. For instance, while at home his expenses wd hv bn, say, $1.00 a day, but while absent, his expenses wd. be, say, $3 a day, of >...> over and above actual passages and fares, then he wd [+ be] entitled to $2 a day from the Mission.

I understand that Mr. Tyng expects that the difference between his actual expenses while at home and what they will be while away will be paid by the Mission, if a favorable response in Mr. McKim's case were received. This may amount to a considerable sum, as he staid [stayed] some time at the Hotel in Yokohama at $7 a day board.

Another Missy tells me that his expenses on his China trip amounted to as much as his travelling expenses, though he staid [stayed] with friends in Osaka and China and paid no board, and he wd expect that the difference between what [+ he] paid and his expenses —<had he>[if he had] been at home— wd. be paid by the Mission. His actual travelling expenses were $170, and <had he>[if he had] been at home, he wd. not probably have expended $20 more than was expended by his family, so that he wd be entitled to, say, about $150. Is this the way you understand it?

Resolution 4 —"that appropriation for buildings in Tokio must be expended under the direction of the Bishop and Standing Come" — and what you say— "in more serious matters as house building, etc., they wd expect the technical Standing Come to act with the Bishop" —have been a disappointment to some here. It was hoped that the For: Come wd appoint a Building Come or Finance Come. at each station —who wd <look after>[take care of] all such matters. And it is thought by some [some persons] that only when the Members of the Standing Come and [+ the] Bishop meet together, can such matters be settled. It wd be necessary for the Bp and [+ the] Standing Come to go to

Osaka to settle upon buildings there, and the Member of [+ the] Standing Committee there to come here before any building cd be erected. I do not think this is so. If any buildings in Osaka are needed, if the members of the Standing Come [Committee there] will lay before the Members of the Standing Come here and the Bishop —the case, the reasons, and [+ the] plans, if necessary— [+ then] we may form our opinion probably as well as if we shd go there —and vice versa. If the information is not sufficient to form [make] a judgt [judgement], they must furnish more information. Is this correct?

But I must close, <go off to>[and leave for] my Chapel.

Yrs sincerely
C. M. Williams

185 ***To Unidentified Person, 1881.10.3.***

Ôsaka Oct 3d, 1881

My dear Brother

Since my last [+ letter] of Sep 9th, a Mail has reached Japan but my letters have not been forwarded from Tôkiô, so I have no letter from you to answer.

Mr. Blanchet has asked a question with reference to resolution 4th [No. 4], passed by the Forn Come at the meeting July 12, which I refer to you. He wishes to know: who shall decide in cases where the Standing Come and the Bishop disagree with regard to the expenditure of money. As the Members of the Standing Come are two or three, the Bishop [I, as Bishop,] would be perfectly willing that the Forn. Come. should settle [rule] that in case of such difference of opinion, the opinion of the Standing Come shall be followed.

Boys School: As a Boys school building is so absolutely necessary to the success of the School and [and as,] if not built at once, it cannot be built before the Spring, and as the Committee has expressed approval of the plan of spending —over and above the $800 already appropriateed— $3000 for this purpose and propose to send the money as soon as it has been contributed by the Church; and [and, moreover,] as I look upon this [this matter] only as a question of time, I have made arrangements to furnish the $3000 so that the School can be begun immediately. This is done, of course, on my own responsibility and risk, and does not bind or involve the Board [Board of Missions] in any way. The money is advanced, and when the Amount is sent out, it will be refunded.

A contract was made before I left Tôkiô, and it is hoped that the building will be ready for occupation at the beginning of 1882, probably by the middle or end of January. It will be combined with the Theol School, which has been already partially built; and if it looks, when finished, as well as the Drawing, [+ it] will be the handsomest building in Ts'kiji. It is to be of brick and will be very substantial. The cost at present rates of Mexs will be about $3200. Since my letter of July 27, materials have fallen in price and Mexicans have gone up about 20 pr c't. What will be needed over and above the $3000 will be made up from the $800 appropriated for this School.

When Mr. Woodman moved into the house he now occupies, it was understood that the house next door was not insured, but he has lately learned that it is insured —and he does not feel safe and wishes to leave. The house is a large one and has been without a tenant [occupant] for a long time, and it is suspected that it may be set on fire by the owner to get the {the} amnt of the insurance. In fact, it is said that arrangements were made to <fire it>[set it on fire] some months ago, and that the man in charge was in consequence deported by the French Consul.

Since I left Tokiô, a Missy whose family has just returned to America has offered his house at a rental of $55 pr mo and our Missionaries have passed unanimously a resolution requesting me to secure the house for Mr. Woodman. The rent is <a good deal>[quite a lot] to pay, but the Come has appropriated $50 a month for Mr. Cooper's residence and as he [Cooper] has moved into the house Mr. Woodman expected to occupy and will not need this money, it is thought that it may be used for Mr. Woodman. I hv telegraphed authorizing him to rent it, and [+ I] hope the Come. will approve.

I am sorry to inform you that Mr. McKim's little son has been called to his rest, after a brief illness of a few hours. Miss Meade has been sick also but is better now.

Yours very sincerely
C. M. Williams

186 *To Kimber, 1881.10.25.*

Tôkiô Oct: 25th, 1881

Rev. J. Kimber
My dear Brother

Your letter of Sept 13th telling me of the action of the Board of Managers at the Meeting in Septr has come to hand, and you can well understand that all the members of the Mission, both in Osaka and Tôkiô, are greatly rejoiced, and feel very thankful to the Board for appropriating, to the Church for giving, and above all to God, who put it into the hearts of His people to give the money so that we may put up the buildings which we need so much. May God give us grace to use it wisely, and make the buildings which may be erected, a blessing to the Japanese, and a means of giving glory to His Holy Name. Please return our hearty thanks to the Board.

I enclose the Treasurer's account to Aug: 31/81. There has been <a good deal of>[much] delay in forwarding the accounts. They were completed by Sept: 15, and sent to Tôkiô, but did not reach here before I had left for Osaka. They were forwarded, but too late for the last mail.

You will notice that Mr. Morris' name does not appear [+ on the accounts] —an oversight [omission] which happened, I suspect, from the fact that he had to rewrite page 5 and put it in the place of what he had written previously. There is one item to which I shd call [+ your] attention: "Funeral expenses of Rev: C. T. B's [Blanchet's] child". Mr. Blanchet mentioned that Mr. Cooper had told him that the Mission paid funeral expenses.

No case of the [this] kind has come under my notice, and I could not say what was the custom; but supposing that Mr. Cooper had ground for his opinion, I allowed the item. Let me know if this is correct.

Miss Mead has written to ask if she may prepare herself specially for work among the women. She thinks Miss Michie quite able to attend to the school alone and that she wd be more useful in visiting among the Women. She [Miss Mead] was not very well while I was in Osaka and staid [stayed] most of the time with Mrs. Tyng in the Country, so that I <saw very little of her>[did not meet her often]. From Miss Michie I learned that Miss Mead only taught drawing in the School, so that at present her assistance in the School is not very great.

Mr. Tyng tells me that Miss Mead is not at all satisfied with her present position and will [intends to] return home rather than remain as at present, [+ and] that she says she was told at <the Rooms>[Church Headquarters in New York] that she was to take Miss Eddy's place as head of the School and Miss Michie was to be her assistant, but finds [Miss Mead learns,] on the contrary, that Miss Michie is principal and she assistant.

My understanding was that, when Miss Eddy returned [+ home], Miss Michie succeeded Miss Eddy as principal, and Miss Mead was sent as [+ her] Assistant, and my impression is that <something was said>[it was stated to that effect] in a communication from home, about Miss Mead's being Miss Michie's assistant —though I cannot remember just now in what letter it was. Do you know what was said to her and what place she was promised? Would those who support her be willing that she shd. withdraw from the school?

It wd be well to give each Missy <in writing a>[a written] statement of what they were to do and what they were to expect. Several of those who have come out <of late>[recently] have made great complaint that they had been told by you that they were to expect certain things, [+ but] which they did not find on arrival. For instance, in the matter of salary, Mr. Gardiner said <he was given>[that information you gave him led him] to understand that he wd. receive a larger salary than he gets; and I learn from Mr. Cooper that Mr. Graves is not pleased about his salary and says he was told that he would receive $1000. I mention this to show the advisability of being particular in order to prevent misunderstanding and dissatisfaction.

I wished to write you about another matter but must close to catch the mail. You will hv heard the sad news from China.

Yours very sincerely
C. M. Williams

187 ***To Kimber, 1881.11.8.***

Tôkiô Nov 8th, 1881

Rev. J. Kimber
My dear Brother

LETTER 187

Your letters of Sep: 22nd, enclosing copies of sundry letters in re Episcopal Jurisdiction, [+ and] of Sep 28th, and also one from Mr. Roberts, covering a B/L [Bill of Lading] of goods for "Jonathan Bourne" have bn recd, and for them you hv. my thanks.

I am glad to hv the correspondence wh has already passed with reference to this matter, and [+ I] hope there may be a speedy solution of this difficult question. <It did not occur to me>[I never thought] that my letter to Bp Bedell wd be sent to anyone else.

Mr. Quinby: You may remember that I said I shd write to Mr. Quinby and give him a hint with regard to his returning to Japan. In May last, I wrote to him, and after mentioning our want [need] of a few first rate men, [+ and] that they shd be single, as one married man's salary when he had children wd support two single men, and [+ that] a house for a married man wd accommodate 3 single ones —<and asking>[then I asked] if he cd not find two first rate men who wd be willing to remain single for at least a number of years. <I said>[Next I said,] "How often have I wished that you cd hv. so <gotten hold of the Japanese>[well learned the Japanese language] that you cd hv. told these people of the great mercy and love of God with the freedom and fervency that [that you have when] you preach in English. But as you said, you cd not preach in Japanese and did not make a beginning while you were here, I am afraid you never will." Then in reply to his suggestion that the Schools shd be put under his direction, I said [+ that] I do not see how it can [could] be done. Mr. Gardiner had the Boys' school; and a Lady to take charge of the Girls' school with Miss Pitman was hoped for —[+ and] that I thought a Clergyman's strength shd be given to preaching and building up the Church. I hoped that he wd be led to see that, as he cd neither preach <or have to>[nor have the] Schools, there was not very much that he could do here, but he does not take the hint. In his answer, wh: has just bn recd and wh is written in an excellent >...> spirit, he says, "there was one part of your letter wh: gave me some pain for a while. It was where you referred to my not sermonizing in Japanese extenpere. I may hv. <done you wrong>[misunderstood you]: but you seemed to imply that you thought that I cd be of no further use in the Mission. This, I now feel, you could not possibly have meant." He then says [+ that] he determined [had decided] to write out <with a Teacher>[in advance, together with his Japanese Language Teacher] what he had to say till he cd speak accurately; and [+ he] added, "besides [Moreover,] I hv. so good an opinion of myself that I think I may yet do something in the educational and translating way [work]."

I shd mention that a resolution was offered at our Conference to the effect that the Committee shd not send out Mr. Quinby again without indicating accurately [specifically] what he shd do, meaning that the members did not know just what work he wd be useful in. It [The resolution] wd hv. passed if I had not requested that it be withdrawn. It did not seem to me the thing to do at all, and I am sure Mr. Quinby wd hv. felt greatly hurt by such action of the Conference.

What is to be done? I thought that the hint given wd hv. bn. sufficient, but he does not take it. And, with your opinion that I am the one to tell him to send in his resignation, I do not agree. Whatever may be the theory of appointing, practically [in actual practice]

the Committee appoint the men [Missionaries], and generally, <the first I know of it is>[when I first know of the appointment is when I receive] the announcement that <such an one>[such-and-such a person] has been appointed. This being the case, it seems to me that —if <the connection of one>[a person's connection] with the Mission is to be severed— it shd be done by the Committee. I feel very sorry for Mr. Quinby, for his heart is in the work —and <especially as Dr. Laning thinks he>[I am especially sorry because Dr. Laning thinks that Mr. Q] has a disease from which he cannot recover.

The appropriation for Buildings, rather than current expense —when both cd not be made— was the better plan.

Miss Pitman is living with Mr. Cooper. Mr. Gardiner is also living there. You must hv. learned [heard] that Dr. Laning and Dr. Boone did not think it was necessary for Mr. Tyng to return home. This leads me to say that Mr. Morris —who has been out [here] ten years, and by his faithful hard work, has well earned a furlough [vacation]— would like to make a visit home next year.

There [In reply to your questions, there] are three Candidates for orders [+ the Ministry]. [+ I] Shall get [+ a] statement of [+ our] properly in Osaka, but you will find it in the acc't <just sent on>[recently sent to you].

I must close.

Yours very sincerely
C. M. Williams

[+ P.S.] The enclosed one dollar was sent from H. Trail Frederick, Md [Maryland] for Miss Pitman's School. We cannot use it here.

188 *To Kimber, 1881.11.24.*

Tôkiô Novr. 24th, 1881

Rev. J. Kimber
My dear Brother

It is with great regret that we learn from your circular letter that, at the time of writing, your health was so impaired that your Physician thought it necessary to recommend entire rest for Some [several] months. We trust that God will be very gracious to you, and —through rest from your very arduous labours as Secy and Gen'l Agent— restore you to perfect health and give you a long life of usefulness in helping to build up the Redeemer's Kingdom in Heathen lands.

Just as I write this, a letter from Mr. Morris is received, in which he says, "We were all very sorry to hear of Mr. Kimber's illness, and hope it may be only temporary." This expresses, I know, the feeling of all the Members of the Mission. You have the heartiest sympathy of each and all of us, and we shall pray that God will graciously restore you to health very soon. I intended to write another letter to the "Secrey and Genl Agent", as you suggest, but I have been [gone] so interrupted that I am unable to do so.

With regard to Miss Riddick, I can only say that we have no accommodation for her

at present, and really do not see any provision that we can make for her till the Girls' School is built. We have been unable to secure the ground yet, though I have been to the Authorities 3 times and wrote a letter asking that they would put up the lots for sale.

Do you not think it would be well if Miss Riddick would go to the Potter Memorial House for a little training while she is waiting for accommodations to be prepared?

With best wishes,

Yours very sincerely
C. M. Williams

[+ P.S.] May I ask that my subscription for "The Living Church" be renewed and that "The Southern Churchman" be subscribed for, for me?

189 ***To Flichtner, 1881.12.24.***

Tôkiô Dec 24th, 1881

Rev. G. W. Flichtner
<Secretary pro tem:>[Acting Secretary]
Rev. and dear Sir

Your favour [letter] of Nov 11th <is at hand>[has been received], and for it you have my thanks. I have but [only] a few minutes to write and must be brief.

At the Meeting of the [our] Conference in July last, a resolution was passed that a Conference be held annually, and it is proposed to hold it next year just after Easter at Osaka. This resolution was passed after the [+ 1881/82] Estimates were [had been] sent forward [+ to you], and money was not asked for this purpose. Will the Committee appropriate funds necessary for the expenses of the Missionaries who go from Tôkiô? The male members of the Mission are all members of the Conference. At the last meeting of the members of the Tôkiô Station [Mission Station], I was asked to write and request that the expenses of the Ladies of the Mission be paid, [+ so] that they also may be able to attend the Conference.

In reply to Mr. Kimber's letter asking if any provision could be made for Miss Riddick that she might come out at an early date, I said there was no room in any of the Mission families, and [+ I] suggested that she should have a little training to test her fitness, while waiting for the school house to be built.

Miss Pitman wishes her to come at once and has asked if an appropriation cannot be made to rent a house for the two, to live together. There is a house nearly completed (on the Concession) which she would like to have rented. The owner will ask $40 or $50 a month for it.

We have been unable to get ground [land] for the Girls' School, but the Govnt have [has] promised to put up lots for sale on the 17th of Jany and we shall then purchase. It will take about 4 months to build the school house. <Should Miss Riddick come>[If Miss Riddick comes] out at once, it can make no very great change in the school, as the

girls will hv to remain in the present building till the new School house is finished.

The Mission Physician recommended that Mrs. Blanchet shd. go to Osaka, and at [on the] advice of the Physician, Mr. B has gone with her. He will return in two or three weeks, but she will remain probably <as many>[two or three] months.

Yours sincerely
C. M. Williams

190 ***To Flichtner, 1882.1.23.***

Tôkio Jany 23d, 1882

Rev and dear Sir

I have but [only] a few moments to write.

By the last mail, the Secy [+ here] of the Reformed (Dutch) Church <sent to their library>[requested their library to send] for the use of Dr. Verbeck —who has been appointed with me to translate the Psalms into Japanese— certain books which he finds [+ to be] a great help in his work. Some of them I should like to have, and I write to beg that you will kindly purchase them and send them by Book Post so that I may have them by return mail if possible.

They are:

1. <The Hebraist's Vade Mecum>[Handbook for Specialists in Hebrew and Hebraic Studies]
   London, Groombridge and Sons, 1867
   New York, John Boyd, 1193 Broadway
2. Englishman's Hebrew Concordance
3. The Variarum Bible for Bible Teachers
   Erye and Spotiswood
   N. York, Cooper Union, 4th Av.

I am obliged to ask you to forward the enclosed letters, as I do not know the present addresses.

Excuse great haste

Yours very sincerely
C. M. Williams

[+ P.S.] If you know any good critical work on the Psalms —other than Delitezsch and Alexander— please send a copy. I want the best help [+ that] I can get.

191 ***To Flichtner, 1882.2.13.***

Tôkiô Feby 13th, 1882

Rev. W. F. Flichtner

Rev. and dear Sir

Your favour [letter] of Decr. 20th, and [+ the] letter from Mr. Roberts of [+ the] same

date, covering [+ a] B/L [Bill of Lading] for [+ an] Organ have <come to hand>[reached me].

Miss Foster's letter was duly recd, and satisfactorily showed that Miss Mead had been informed of the position she was to occupy. It was my wish to reply to Miss Foster's letter, but [+ I] shall not be able to find time. Please return my thanks.

Mr. Quinby's case is a very sad one, and I feel truly sorry for him, but all things considered, it is better to have it settled at once. He preached in English with a good deal of fervour and earnestness, and will do more good for our Master's cause at home than he can in Japan. I trust that in the more healthy climate at home, his health may be restored, and that he may be enabled to do an efficient work in some parish in the U. States.

Now that it is settled that he will not come out again, I trust the Committee will not delay to send someone in his place, and I hope also they may see their way clear to send also the three Clergymen [+ whom] I asked for in my report.

In this connection, I would urge the necessity of having thoroughly educated men, and in every sense, if possible, first-rate men for Japan. The Japanese are an educated people, and appreciative of Western knowledge, and not slow to perceive a defect in education. In a Budhist 〔Buddhist〕 newspaper criticizing lately the various Protestant Missions, they said of one Society, "it has plenty of Money but its Ministers are poorly educated." It will be an evil day for us when such an impression gets abroad with regard to our Church. A good education is not everything needed in a Missionary, <by a long way>[of course] —but other things being equal, it is a most important factor in the success of a Mission in Japan. Our Mission has not been fortunate in this respect, for —of all our Clerical Missionaries— Mr. Morris and Mr. Tyng are the only graduates of a College. No one of our Missionaries from Nashotah has had the benefit of a College training, and the same is true of the last one from the Cambridge Thel. School.

Another thing [thing that is,] in many ways, advisable in a Missy is that he be single. <Light troops without "impediments">[Soldiers who carry no heavy burden] are often most useful —sometimes indispensable. Some of the considerations in favour of single men are:

1st: Two single men can be supported on what is needed for the support of a married man.

2nd: There is not much difficulty in providing accommodation[+ s] for them, they do not each require a six-roomed house costing $3500.

3d: They can remove [move] from place to place without much difficulty.

4th: Ladies suffer in this climate more than men, and this causes the return home of Missionaries. A married Missy said the other day that he knew only one healthy Lady among the Married Misss. This is overstating the matter, but it is a fact that a large number are far from being well: in our Mission in Tôkiô <not one>[there is not one who is well]. These reasons are sufficient —<not to mention>[without mentioning] the general one that St. Paul gives: "He that is married careth [cares] for the things of the [this] world —how he may please his wife".

I shd not wish anyone to be bound by <a vow of celibacy>[a promise not to marry], but if he can be content to remain single for some years, say five, it will be greatly to the benefit of the Mission. Is this too much to expect of a young man for the love of Christ and the good of immortal souls?

This brings up another subject. When I wrote with reference to Miss Riddick, none of us knew that Miss Pitman was engaged to Mr. Gardiner. It was only told to me about a week ago. Mr. Blanchet says they will be able to make some arrangement for Miss Riddick, till the School House is built, so it will be well [alright] for [+ her] to come out as soon as a convenient opportunity offers [+ itself]. Mr. Gardiner expects to be married in June next, and will need a house. If Mr. Blanchet shd go home in the Autumn, as he speaks of doing, Mr. Gardiner can go into his house —[+ but] if not, an appropriation will be necessary to rent a house for him.

In haste

Yours very sincerely
C. M. Williams

192 *To Flichtner, 1882.3.9.*

Tôkiô Mar: 9th, 1882

Rev. G. F. Flichtner
Rev and dear Sir

I shall be able to do no more than acknowledge your letter of Jany 17th by this mail.

Miss Riddick writes in a nice spirit, and I trust she may be a valuable addition to our Mission force in Tôkiô. The next mail will bring us definite news of her departure, we suppose.

We are all sorry to learn of the death of Dr. Smith. He has been so long connected with the Foreign Committee and was so well informed with regard to our Foreign Missions that he will be greatly missed.

The last mail brought me a letter from Mr. Geo [George] H. Appleton, a student at the Alexa. Semy, who expects to graduate in June next, and wishes to come to Japan. He informs me that the [he] studied Law and took some special branches [courses] at the University of Virginia, and received a license to practice before the [he] began to study for the Ministry. He writes a sensible letter, and seems thoroughly in earnest. He says he hopes to be able to pay his own expenses in the Mission field. I know nothing of him except what he tells me in his letter, but [+ I] hope to write to one of the Professors at the Semy, and learn something more with regard to him.

Excuse haste,

Yours very sincerely
C. M. Williams

193 ***To Kimber, 1882.3.20.***

Tôkiô March 20/82

Rev. J. Kimber
My dear Mr. Kimber

Thinking that you will have returned from Europe and be at your post by the time this reaches New York, I address you instead of Mr. Flichtner. Let me first express the sincere hope that you have been entirely restored to health by your trip to Europe, and that through God's blessing, you may be enabled to help on the good work for many years to come.

The only letter which requires acknowledgement is one notifying me that the [+ steamship] "Africa" —wh: had on board an Organ for Mr. Tyng— had met with some disaster.

You will be sorry to learn that Mr. and Mrs. Cooper have to return home by this Steamer. The Physician of the Mission, Dr. Bacly [?], and Dr. Eldridge, who attended Mrs. Cooper while she lived in Yokohama, after consultation gave a Medical Certificate that it was necessary for Mrs. Cooper to return to the U. S., as they did not think she cd. be restored to health in Japan, and that they thought Mr. Cooper should accompany her. The announcement was very sudden, but Mr. Cooper tells me that the Doctor has been thinking for some time past, that she would be compelled to return. But if it had not been necessary on Mrs. Cooper's account, it seems to me that Mr. Cooper would sooner or later be obliged to return. Ever since he came out the second time (July 1880), I have thought he might be obliged, at any time, to return home.

There is no probability of his coming back to Japan, nor do I suppose the Committee wd. be willing to send him out again; so I must urge that someone be sent out immediately to fill his place. Last month when I wrote asking that someone be sent to take Mr. Quinby's place, I did not expect to have to ask so soon for one to supply the place of another Missy. But it has come, and it is not improbable that another of our Misss may have to go home before very long.

Send us two good men at once, in good strong health, and not of a nervous temperament. Japan is a trying climate to a nervous person. By last mail I wrote with reference to one of the students at the Alexa Theol Socy [sic] [Seminary][?], Mr. G. H. Appleton, who speaks of coming to Japan. Mr. McKim informs me that a Clergyman of Texas, Mr. Davis, wishes to come to join us. He knew him at Nashotah and speaks very highly of his qualifications. He is at present unmarried, and I hope he may so remain for some time. We <are so greatly put to it to provide>[have so much trouble providing] houses for married families that I am afraid to see them come.

Miss Mead: Some time since [ago], I wrote [+ to you] that Mr. Tyng had mentioned to me that Miss Mead expected to be the head of the Girls' School, and [+ he] asked [+ me] what had been promised to her. He has just written [+ to] me, <he says>[in his words], "to rectify, if possible, an unintentional injustice I have done to Miss Mead. You [W] say that you heard from me [T] that Miss Mead came out with the expectation of

being head of the Girls' School. I [T] do not remember the exact words I used to you [W], but my impression is that I simply said that 'I thought or believed' that [she would be the head] or something <of the kind>[like that]. *See below. I [T] have apologized to Miss Mead for my misrepresentation of her, and I hope that if you have repeated to America what I said —or what you thought I said— you will do Miss Mead and myself the justice to let this explanation follow it."

*"It seems that Mr. Kimber told her very properly that the appointment to the management of the School must come from the Bishop and that she could neither take nor decline the oversight of it, but must take such a position in it as the Bishop should assign."

There is no doubt in my own mind about what Mr. Tyng said to me, and [+ I] think it is hardly probable that I shd have felt it necessary to write to you about the matter if he had "simply said I thought that or something of the kind". I was not a little troubled by what he told me. Miss Michie seemed to be getting on quite well with the management of the school and I was not inclined to supersede [place Miss Mead above] her, and yet I felt that if Miss Mead had been promised the position before she came out, justice would require that she should have it. With this thought, I wrote [+ to you] to learn exactly what had been promised her.

I am now very glad to know and to inform you that there has been a mistake, and that Miss Mead did not say <she came out>[that she had come out to Japan] with the understanding that she was to be the head of the School.

In haste with best wishes,

Your very sincerely
C. M. Williams

194 ***To Kimber, 1882.4.6.***

Tôkiô Apl 6th, 1882

My dear Mr. Kimber

Since my last letter of Mar: 20th, no advices from <the Rooms>[Church Headquarters] have been recd.

The Treasurer's acc't, now enclosed, reached me too late for the last mail. There are one or two items which need <some notice>[to be noted]. The item "Mr. Gardiner overdrawn" was for slating [roofing] <Ccy 5.00>[currency $5.00][?] and Insurance <Ccy 4.00>[currency $4.00][?]. Mr. G says he does not know what the Insurance is for. Can you inform me [+ ?]

I have credited the Mission with $77.96, [+ an] am't realized from a Draft [check] sent me by Rev. E. W. Appleton, but I am afraid that he would not approve of this if he knew the fact. I shall feel obliged, in future, to get permission to put it in the Mission Treasury before doing so, and if permission is refused to return it to the donor. Not that I am unwilling to let it go to the Mission, but that it seems to me but [only] right to let the

giver know that it is so applied.

Mr. Morris seems not to have been informed that an additional appropriation for the Tôkiô Boys' school was made. We have not overdrawn the appropriation, but still have several hundred dollars in hand. The Dwelling on No. 38 [Lot No. 38] will certainly exceed the appropriation, but it is through no fault of ours, and we could not help it. The Contractor stopped work, and after long delay during which time all building materials greatly advanced in price, we had to make a new contract in order to have it completed. The second contractor has also failed to carry out his contract, and we shall be obliged to give him an advance, or engage another person to finish it. But [+ I shall report] more of this when the house is finished.

I neglected to mention in my last letter that I had given Mr. Cooper $500 for expenses from S. F. to N. York. Mr. Thomson wrote me a little while ago that the route via Europe is now the cheaper, and a question arose with regard to the interpretation of the rules. Mr. Cooper thought that the route via S. F. was the most "direct" and had been already sanctioned by the Committee, and the other members of the Mission agreed with him. <The P. & O. S. S. Coy>[The Pacific & Orient Steamship Company] make a reduction of 25% in favour of Missionaries, so that the passage to London is something over $300 ($37, I think). But Mr. Cooper says there are many extras going that way, as he would have to go ashore at the various stopping places, and stay at the Hotels. This does not mean that the Steamer requires passengers to go ashore while in port. Then the fare from London to N York would be more or less according to the Line one takes. The amount of this, I do not know. All things considered Mr. Cooper thought it would amount to nearly —if not quite as much as— [+ going] via S. F. The question of passage will come up again, so if you think it [+ is] worth while [+ to do so], you can investigate it.

Hoping that you are quite restored [restored to health], and with best wishes,

I am

Yours very sincerely
C. M. Williams

195 ***To Kimber, 1882.4.21.***

Tôkiô April 21/82

My dear Mr. Kimber

Letters from Mr. Flitchner of Feby 27 and Mar 3 have come to hand and contents are noted.

Estimates: Before the receipt of Mr. Flichtner's letter, I had written to Mr. Morris asking that a meeting of the [our] Finance Come. might be called to settle the estimates; and [+ I] had already recd a statement of what the wished, but as there were some things which needed explanation, I wrote again and also asked that they wd indicate what shd best be stricken out, <shd the Board>[if the Foreign Missions Board should] be unable to make appropriation of the whole am't they [our Committee members] ask for. A Postal

[postcard] from Mr. Morris by yesterday's mail states that he was unable to reply fully by that mail, but wd do so as soon as possible.

As the next mail will be too late probably to reach New York by the first of June, I send a copy of the estimates as to the amount they wish, but following Mr. Flichtner's suggestion and [of] making last year's appropriation the basis and putting new items or those in excess of last year's appropriation as additional. I have placed last the items which in my judgements may best be omitted, but the Missionaries in Osaka may prefer a different arrangement. Some remarks may be necessary.

Salaries: Mr. Flichtner calls attention to the fact that the "question was raised by some of the Misss at the late [recent] Conference in Japan as to the Standard coin [kind of money] in which a Missy's salary shd be paid"; and [+ he] adds, "I might say that any change in this respect proposed shd be indicated in the schedule." It is very difficult to adjust to salaries so as to be satisfactory.

Mr. Tyng wrote me a very urgent letter lately, asking that something might be done for his relief. He thinks [+ that] the saly of a married Missy is barely sufficient <with care>[even with careful planning of household expenses] and that one [a missionary] wd be doing well to maintain a child from birth to 16 yrs of age on $274, or <20% on the saly>[salary plus 20%]. He says [+ that] our salaries, it is true, are larger than those of other Missions, but [+ that] as far as <his observation goes>[he has observed], they [the salaries] are not regarded as sufficient; and the Misss receive assistance from friends or others. If the well-known intention of the Board of Misss to support its Forn. Misss. sufficiently and comfortably is to be carried out, the allowance for children ought to be increased to at least 20% on the saly, if not to 25 or 30 pr ct. If some such measure of relief is not granted, I feel sure that a Missy with Children (unless he or his wife have very unusual or extraordinary powers of management) <can ever>[can never] be a whole man for his work.

I must stop or [+ I] shall miss the mail. I shall make comments on a number of the items of the estimate.

I enclose Draft [a check] for $98.04, the equivalent of <$Mex. 50>[fifty Mexican dollars] for <For Miss>[Foreign Missions] and $50 for Domestic Misss, from "E", and $7.45 for Mexico, wh was given at [+ the] time of our Conference.

In great haste,

Yrs sincerely
C. M. Williams

196 ***To Flichtner, 1882.5.12.***

Tôkiô May 12th, 1882

Rev. G. F. Flichtner
My dear Mr. Flichtner

Thinking that Mr. Kimber had returned to his post, I wrote by last mail to him, but

learning from Miss Riddick that he will not be able to take charge before the Autumn, I address my letter to you.

Continuing my comments on the "estimates", I wd say in connection with the quotation made from Mr. Tyng's letter to me, that I would gladly do what is in my power to relieve the Missionaries of all anxiety, but it is not easy to decide what is the best solution of the difficult question of salaries. Missionaries have such different ideas of what is necessary for their support: some are free and easy with their money, and do not take care of what they have, and are always <"hard up">[having not enough money], while others seem to live comfortably on their salaries. So that it becomes difficult to adjust the matter.

In 1879 the question was brought before the Come, and in my letters of Aug and Oct of that year I informed Mr. Kimber what the English [+ Mission] Societies paid their Missionaries. He found out in N. Y. what the leading Am: Societies paid, and [+ he] wrote [informed] me the several am'ts —though I cannot tell you just what he said, as I hv not his letter at hand just now. What he said agreed with what Mr. Tyng writes: that our salaries are larger than those of other Am: Missionaries. I was told a few days ago by one of the Missionaries that the Am: Presbn. and [+ the] Dutch Reformed Missions pay their Misss $1200 U. S. gold. I do not know what allowance they make for children. Mr. Kimber <went into the question>[investigated the matter] with [+ the] same amount of thoroughness, and [+ he] will be able to give [+ the] necessary information.

I enclose a note from Mr. Morris with reference to the sums asked for by the Misss in Osaka, and also Miss Michie's estimates for the Girls' School.

Of the "additional" sums asked for in Osaka, I have placed Catechists and Chapels first, as it seems to me most advisable that every facility shd be given to enable the Misss to preach the Gospel, [+ and] in as many places as possible.

Repairs and incidentals: [+ These] vary each year. The 300$ may be enough. I cannot understand why Mr. Tyng needs so much for St. Timothy's School, when there are no [sic] Boys supported on Scholarships. I have written to him on the subject but hv. recd no reply. The expenses are much heavier than our Boys' school and two other Mission Schools in Tôkiô.

Girls' School: Since [After] the estimates were sent on [+ to you] Miss Michie has written asking that the allowance for the Support of Pupils be made $800 instead of $600, and states that she has now 17 scholarships. The Girls' School in Osaka is not managed as economically as the Tôkiô school. The expenses of this latter school including the support of 18 (part of the year 19) pupils for the past six months amounted to only $300. It is set down for $1000 for next year, but it is expected that at least 25 pupils will be supported with this sum.

Lot for new residence $1000: We have not paid <anything like such a>[any such high] price before. Mr. Tyng explains that there are no more vacant lots and that it will be necessary to purchase one on which buildings are already erected. There is some expectation that Foreigners may be allowed to live outside the Concession. In that event

so large a sum will not be required; or if they are not allowed to live outside, the Concession may be enlarged.

Residence: If Dr. Laning <is not>[does not get] married or if a new missionary is not sent to Osaka, a new building will not be needed next year. But if Dr. L or another Missy are [is] to be provided for and the Come cannot make appropriation for building, an appropriation of $360 will be necessary for house rent. Probably, as the question of our Mission's removal from Osaka is now under consideration, it will be better not to build till this is definitely settled.

Chapel on Lot [+ No.] 20 $1000: I provided $800 of this am't, and did not intend to ask for its return just at present. I will wait for this till some pressing need makes it necessary to ask for its return.

Sanitary Cottage: I am not advised of the particulars <farther that>[of this matter farther than that] it was suggested by {by} Mr. Kimber that it shd be put in the estimates. It wd probably be cheaper to rent a house for that short time in the Summer when it wd be needed —particularly as it may be that we shall have to leave Osaka. Mr. Mckim says he wd prefer to be allowed to rent rather than ask that a building be put up for him.

Primary Department: I cannot see that this is so very important, and it seems to me that the money wd be much better employed [used] in parish schools in connection with the Chapels in different parts of the City and the Country. They wd form the nucleus of a Congregation, and be the means of getting the parents of the children interested.

Gymnasium: In the Govnt colleges here, no large am't has been expended for this purpose —a few simple appliances being all that has been provided. An appropriation of $100 for Osaka and the same am't for Tôkiô is all that I cd ask.

The Bookstore: [+ This] does not seem to me to be a necessity.

A fireproof safe: [+ This] is needed, but it may be bought here cheaper [more cheaply] than in N. Y. I bought one some time ago for $50. It depends on what they cost in N. York, and we may have to wait some time before we can get one as cheaply. If [+ I am] authorized and a limit to which I may go is fixed, I will make enquiries for one.

Tôkiô estimates

Thel. Students: <Should the students>[If the students should] be put to work next year, we shall have to increase their salaries. If needed, I hope the Board will allow this to <go a>[be granted as an] extra appropriation.

<H. Rent>[House Rents]: The 300$ for the Girls' School will not be needed if we can manage to build the school for the money we have on hand for this purpose. Rent for Mr. Woodman also will not be needed when the other Dwelling is completed. Bricks cannot be bought before August, and the Japanese Contractors are so slow and so uncertain that we cannot say when it will be finished.

Ground [Land] Rent: <Through an oversight>[By mistake], I neglected to <set down ground Rent>[apply for land rent] for 5 lots, say [about] $400.

Tokio additional

Country stations: If possible, we must open several Country Stations next year, and I

hope this appropriation may be made.

Dwelling on [+ Lot] No. 38: The first Contractor stopped work [+ for] a long time and finally left before 1/3 of the building had been finished. In the meantime, the prices of building materials had advanced 30%. The building must [had to] go on and a new contract had to be made. The present contractor also came to a Standstill, and said he could not go on unless an advance was made. I have been compelled to give him more in order to get the building finished. I dislike to ask for more than the original appropriation, as it is a bad precedent; and [+ I] shall not be very sorry if the Board declines to make the grant. It would teach us all a lesson.

Girls' School: To give accommodation for two Foreign Teachers and 40 or 50 pupils, a larger building will be needed than was at first contemplated; and at least $500 more than was appropriated will be needed.

Day Schools: [+ These] are set down at $300, but we may be able to make arrangements with some private Teachers near our Chapels to teach Xnty to their scholars [students], by [for] which we shall only be required to pay a small sum, say [about] $25 a year for each School. Lately I have made such an arrangement with a Teacher near one of my Chapels by which our Xn books are taught on Sunday, and also we are permitted to preach in the School room on Wednesday night. If it works well, we shall try to make such an arrangement with other schools.

Taking up your letter of Mar 24th:

We were all sorry to learn the death of Mr. Quinby. It seems a sad pity that when he was so near his end, the letter should have reached him informing him that he could not be sent back to Japan. But of course the Committee could have had no thought that he was so very ill.

Teacher for St. Timothy's: Mr. Tyng informed me last month that he had written you with reference to a Teacher, mentioning that he wd ask me to let you know what position he wished the teacher to fill. It seems to me that if a Teacher is sent, he should be prepared to take the management of the School. By the time the Teacher <gets hold of>[learns] the language, Mr. Tyng should be able to do full work in preaching, and it will be better that he should give his strength to the more direct work of the Gospel.

Miss Riddick arrived safely on the 27th of April. She seems [+ to be] in good health, zealous, and determined to like her work —and we trust she will prove [+ to be] a useful and successful Missionary.

Mrs. Quinby: At present our girls' Schools are well supplied and we have no special need of another teacher. She [Mrs. Q] has given orders for the sale of all the furniture, and that certain articles [+ are to] be sent on to her, so that it wd not seem that she had any idea of returning to Japan.

Specials: In Tokio Mr. Blanchet, Mr. Woodman, and Mr. Gardiner decline to give up their Specials [gifts of money from friends in America]. Mr. Morris writes that he and Mr. McKim "are willing to give up theirs", and that Miss Michie "will give up hers —except in the case of scholarships exceeding the am't of the appropriation for the

School. She does not see how she can relinquish [give up] such [+ gifts]". Mr. Tyng and Miss Mead want to keep their Specials. I am quite willing that all Specials sent me should go into the Genl appropriation, except when they are sent direct to me. In such cases, I shall feel obliged to ask permission of the donors to put it into the gen'l fund.

But it seems to me that I have no right to dispose of the specials sent to other Misss; and as a majority decline to relinquish what is sent to them, I do not see how I can renew the request you suggest. When it was made before, all the Misss. consented to the arrangement —[+ but] now the larger number decline.

I enclose a Life Insurance Policy <taken out by>[issued to] Mr. Quinby, <in favour of his wife>[designating his wife as Beneficiary] in 1875. This was during the life [lifetime] of his first wife. Whether the dues [premiums] hv bn. paid or [and] whether his second wife can claim it [the insurance payment], I am not in a position to know, so I send it to you; and beg that you will make enquiries with regard to the matter. I hope [+ that] Mrs. Quinby may be entitled to the benefit, for it will be a great help to her.

Miss Pitman expects to be married to Mr. Gardiner next Tuesday.

Yours very Sincerely
C. M. Williams

197 ***To Flichtner, 1882.6.12.***

Tôkiô June 12th, 1882

Rev. G. F. Flichtner
My dear Mr. Flichtner

Your letter of May 2nd and Mr. Roberts letter of Ap'l 29 have been received. I am very glad to learn that Mr. Kimber has returned, much improved in health; and [+ I] sincerely trust [+ that] he may have many years of vigorous health given him for the great work he has to do for our gracious Master.

Physician: Everything depends on the man appointed —whether he will be useful or not. If he be the right man, he will do much good and be a great help in our work.

It does not seem to me to be necessary to have another Physician at Osaka at present; and if one is sent to Japan, he should be stationed at Tôkio. For the present it will be better not to begin to build a Hospital here, as it is hoped that Foreigners will be permitted to live in any part of Tôkiô, when the Treaties now being revised go into effect. Then a Hospital could be built on high ground and would become a new centre of work. In the meantime a Dispensary could be opened near our Mission premises in Ts'kiji, and patients might be seen at some of our Chapels in the City.

The Physician might give also a little help in our Boys' school. There will be plenty of work for him if he be [were] prepared and willing to do it. <Should he>[If he should] be the right sort of a man, and his coming will not prevent the sending [+ of] the additional Clergyman we need, I shall be very glad to have him come.

He ought to be one who has had some experience in the practice of his profession

—not too young nor too old, say about 30, so that the Missionaries will feel confidence in him, and be willing to have him practice in their families —and thus save to [for] the Mission the fees now paid to Physicians —this year $300.

If he be a single man, probably we shall be able to make arrangements for him in one of the Mission families, but if married, there may be difficulty in getting a house. However, if he be [were] willing to <put up with>[be satisfied with] a house of 4 rooms, it is probable that we shall be able to rent one, say, at a rental of $40 a month. As Dr. Laning is in New York, he can give all necessary information and it will be unnecessary for me to say more. Only I will add that I hope he may be an earnest Christian who will try to do good to the souls of many while he heals their bodies.

Mr. Tyng writes in a letter recd last month that Miss Mead was teaching two hours a day in the girls' school, and also studying Japanese, but I am sorry to say that a letter, recd a few days ago by one of the Missionaries, from Mr. Tyng says Miss Mead is not well and is troubled with her spine. She had some trouble of this kind in America.

Episcopal Jurisdiction: I have written <at length>[a long letter] to Bishop Bedell with regard to <the this question>[this matter], and it is probable that he will send you my letter to read. I may however say [+ here] in a few words what I suggested.

There are grave difficulties <in arriving at>[reaching] a satisfactory solution of this matter. Neither the American Church nor the English Church seems willing to remove its Mission from Osaka; and as there appears to be no practicable solution of the difficulty which will not bring serious loss to the work —and possibly cause unkind feelings— I have suggested that the English Bishop might make Nagasaki —where the English Church has its most flourishing Mission— <his Seat>[his See or central place of his authority]; and the American Bishop have his seat at Tôkiô, as at present, and Osaka and Kyoto might remain common ground [territory]; and either Bishop be free to go there to perform Episcopal acts for his own Mission. Bishop Bedell in a letter to the Archbishop of Canterbury, under date of April 26/79, suggested that the Northern Island (Yezo) [Hokkaido] might "remain common ground until it shall appear wise to place the Mission under a Diocesan Episcopate". If the Northern Island may be "common ground", there seems no very good reason why Osaka and Kyoto may not be also.

There are doubtless objections to this plan, but considering all the difficulties of the case, it seems to me that this will be probably the best solution of the difficulty. The only Missionaries to whom I have mentioned it, Mr. Morris and Mr. Blanchet, say [+ that] they think it [+ to be] a very good solution.

On Trinity Sunday, the Rev. E. B. Woodman was advanced to the Priesthood. The Service was held in Trinity Chapel. After Morning Prayer in Japanese, the Ordination service in English was proceeded, with Mr. Blanchet preaching the sermon, and Mr. Morris and Mr. Blanchet joining in the laying on of hands.

Yours very sincerely
C. M. Williams

P.S. Your letter of May 12th has just been received, for which please accept my best

thanks. Will you kindly send $5 each for Mr. Morris and myself to the Rev. K. Nelson for the Gymnasium at the Alexa Thel. Seminary?

198 *Annual Report of the Missionary Bishop of Yedo, 1882.6.30.*

Annual Report of the Missionary Bishop of Yedo
[+ for the year] ending June 30th 1882

During the past year there has been no great change in the Mission. It is true [+ that] some things tending to discourage us have happened, but much to be thankful for and to Cheer [give hope and joy to] the Missionaries has marked the year.

One of the difficulties in the way of success in the Mission field, is the frequent changes in the Mission force. Nearly every year, changes which retard the progress of the work, and depress the spirits of the labourers in the field and their sympathizers and supporters at home, have to be chronicled [noted and recorded]. Some little idea of the injurious effects of such changes may be formed if it is borne [kept] in mind that it requires three years of faithful study of the language to enable a Missionary to preach with freedom [fluency] in Japanese, and so it is plain that the place of a Missionary, who has been out [in Japan] several years and has learned the language, cannot be filled immediately by a new man, however talented and learned he may be.

It becomes our sad duty to note the second death which has occurred in the Japan Mission. The Rev. J. H. Quinby, after being a member of the Mission nearly ten years, fell asleep on the 14th of Feby among his friends in Florida. His heart was in his work here, and he laboured faithfully, and had an earnest desire to lead some of this people to the foot of the Cross.

In April last, the Physicians, after consultation, ordered Mrs. Cooper to return home. As Mr. Cooper has not recovered from the trouble with his head, which compelled him to go to Europe only a few years ago, and as the Physicians think it will not be wise in [for] him to attempt to live in Japan, it is not at all probable that he will come back. It is therefore absolutely necessary that someone be sent out without delay to reinforce the Tôkiô Station.

Miss Sarah L. Riddick joined the Mission in May, and entered immediately on her duties in connection with the Girls' School.

Osaka

The work of this station is summed up in the Schools, the Dispensary, and the Chapels. The Boys' school has at last a School Building of its own, and is no longer in danger of being broken up for want of proper accommodation. A School House capable of accommodating about forty boarders, with the necessary school rooms, and also a residence for the Japanese manager have been built. For various reasons the number of pupils, varying from 22 to 32, was not large, but as there is a large corps of Teachers —two Foreigners and seven Japanese— Mr. Tyng hopes he will have a flourishing school

next year.

The Girls' school has grown, and now numbers twenty-nine pupils, 14 of whom are supported on Scholarships. At present all the boarders are supported, but lately application has been made by parents who are able and willing to pay the board and tuition of their daughters. As the school becomes better known, it is hoped that the number of self-supporting scholars [students] will increase.

Dr. Laning, after a service of over eight years, made a visit home last Novr, and his absence has naturally affected the attendance of patients at the Dispensary. Still [Even so], the work under Dr. Kobayashi, who was trained by Dr. L, and assisted him several years, has been well maintained. Three thousand four hundred and forty-two patients have been treated and the receipts amounted to yen 769 = about $496. When Dr. Laning returns, it is proposed to open a Hospital, and in other ways, enlarge this most useful branch of our Mission work.

Services are now held at three places. Heretofore all the services were under the Rev. Mr. Morris in the Chapel attached to the Dispensary, but last Autumn, Mr. McKim commenced a service on Sunday evening in the little Chapel at the Girls' School, and <kept it up till within a few weeks past>[continued it until a few weeks ago]. In May our new Chapel was completed, and the congregation —which had been worshipping so long in the unsightly room at the Dispensary— much to the delight of all, moved into it and all [all of us] hope that now —having such a neat and comfortable Church— the Congregation will grow.

This Chapel is very pretty, and does credit to the good taste of Mr. Tyng, who drew the plan and <took the oversight of>[supervised] the building. Being on the lot on which the Boys' school stands, the pupils attend daily prayers, and the influence thus exerted on them will lead, we trust, many to consecrate themselves to God, and to become labourers in the Lord's vineyard. Mr. Morris, besides the regular Sunday Morning services at the new Chapel, preaches two evenings in the week at the old Chapel.

Since last April, Mrs. McKim and Miss Michie have been holding meetings for women at two private houses in the city. The attendance has been regular, and "<from appearances,>[it seems that] a warm interest has been aroused". They have been requested to hold similar meetings at two other places. This is a move in the right direction; and if the interest can be sustained and the women be induced to attend regularly, <great good will come of>[many good results will come from] these services.

Up to the present time, the work here has been confined to the City of Ôsaka, but as Mr. Tyng and Mr. McKim are beginning to preach —and there are now four Japanese assistants who can render aid— it is proposed to begin work at some outstations [Mission stations outside the city]. In the neighborhood of Osaka there are many places <easy of access>[where access is easy], which our Mission ought to occupy, and efforts will be made to open, if possible, one or more stations during the next year. Two points, where Christians belonging to our Church reside, seem specially to call for help from us. Unless some unforeseen event occurs, we shall make a beginning at one of these places before

very long.

Tôkiô

Though [Although] the Boys' School had the great drawback [defect] of a poor school room and wretched [very poor] accommodations for the pupils to contend with, it steadily increased during the year, and [+ the students] numbered thirty-three in May. This difficulty has been removed, and it gives pleasure to state that we have now a handsome brick building, which is very creditable to the Mission. There is every reason to expect that next year the number of pupils will be largely increased, and that we shall have a flourishing school.

The school was nearly self-supporting last year and Mr. Gardiner feels confident that, after paying all expenses, St. Paul's School will have a balance in hand at the end of next session. Mr. Gardiner's knowledge of architecture has been of great benefit to the Mission and we are all indebted to him for the handsome School, which has been erected.

The Girls' School, since its commencement four years ago, has been under the supervision of Mr. Blanchet, but in June he transferred the entire management to Mrs. Gardiner. <As Miss Pitman she has>[As has Miss Pitman, Mrs. Gardiner also has] been connected with the School almost from its beginning, and thinks that, with the assistance of Miss Riddick, she will be able to take charge. As a temporary arrangement the School has been removed to Mrs. Gardiner's residence, but it is hoped that a suitable building will soon be erected and with increased accommodation, there will be great improvement. In Mr. Blanchet's report, he mentions [+ the fact] that, of the thirty-five pupils who have been in the School, twenty were baptized and twelve confirmed.

The number of Chapels in Tôkiô where regular preaching has been held is greater than during any previous year. They now number seven, and it is expected that two or three more will be added to the list.

The difficulties in the way of pushing our work outside of Tôkiô are many and serious. One [+ difficulty] is the want [need] of suitable, well-trained natives [native Japanese] to live at [in] the towns we should like to occupy. Another is the inability of the Missionary to live at or go to these places. Outside of Treaty limits, only a few miles from Tôkiô except in the direction of Yokohama, Foreigners are not allowed to go without passports —and these are given only for two reasons, health and scientific purposes. Many Missionaries do not think it right [proper] to go and engage in Missionary work under such a passport. The Treaties are now undergoing revision, and it is possible that more freedom may be given us in this respect.

The students in the Theological School have nearly completed <the course laid down>[the required course]. During the past year they did not study <as many hours a week>[as many hours a week as in the previous year], as [because] more time was given to active work in preaching and teaching. Probably by Christmas they will have finished the full course, and may be ready for ordination.

Before closing this report, we must urge [emphasize] the importance of sending out immediately two Clergymen to fill the places of Mr. Quinby and Mr. Cooper, and two

clergy to make up the number needed to carry on our work properly —and also a Teacher for the Boys' school in Osaka. Above all we ask that the prayers of the Church be offered for the Mission.

Respectfully submitted

C. M. Williams
Missy Bishop of Yedo

199 ***Report of C.M.Williams, 1882.6.30.***

FOREIGN MISSIONS, PROT. EPISCOPAL CHURCH,
23 BIBLE HOUSE, NEW YORK, April, 1882

Rt. **REV. AND DEAR BROTHER:**

Please fill up this Blank as carefully as possible, and return it to me at the earliest moment after 30th of June,

Very truly yours.
Geo. F Flichtner
Secretary and General Agent

Report of *C. M. Williams* **Residence , for the year ending June 30, 1882**

Names of places where Divine Service is held under your direction.
(Write all proper names very distinctly). Tôkiô
Yokohama (during a part of the year)

Average Attendance at each place. NATIVES EUROPEANS

I am in Osaka and cannot give the attendance.
In Tôkiô Trinity Chapel Tôkiô Private House (Hat maker's)
" Asakusa " " Private school (near Trinity Chapel)
" Midori cho "
" 1. Nabe cho " (see below)
[+ In] Yokoma 2. Onoye cho "

Whole **Number of Public Services** *held at each place throughout the year.*	**ON SUNDAYS**	**ON OTHER DAYS**
Trinity chapel	104	64
Asakusa "	52	52
Midori "		40
Nabe cho "	about 30	about 60
Onoye cho "	"	" 40

Hat maker's	20	15
Private school		

What is the population of each town or district in which you minister?

Tôkiô 1,219,499 Yokohama about 80,000

What other Organizations beside the Foreign Committee are engaged in your field?

English Ch., S. P. G., C. M. S., Am Presbn, Scotch Presbn, Am Dutch Reformed, Am Methodist, Canadian Methodists, Am Lutheran, Am: Baptists, English Baptist, Russian Orthodox Ch:, Roman Church, Japanese Independents.

How does the present state of your work compare with its state as reported last year?

Names of the Assistants in your special field or fields.

Mr. Masakadzu Tai
" Nobori Kanai
" Ginsaburo Totsuka
" Takeguchi unpaid
" Kurihara [+ unpaid]

1. Nabe cho under Mr. Cooper till his return home. Mr. Tai preaches here 3 times a week.
2. Alternating with Mr. Blanchet Mr. Kanai helps me at Trinity Chapel and Midori cho and takes all the preaching at the Hatter's and Private school.

Names of Candidates for Orders connected with the same.

Mr. Masakadzu Tai
" Nobori Kanai
" Sadakichi Osada

Baptism	**NATIVES**	**Adult,** 6	**Infant,** 3	**EUROPEANS**	**Adult,**	**Infant,** 1
Confirmations	**NATIVES**		5	**EUROPEANS**		
Marriages	**NATIVES**		1	**EUROPEANS**	1	
Deaths	**NATIVES**		1	**EUROPEANS**		
Communicants	**NATIVES**		46	**EUROPEANS**		

Amount of Contributions for work in your field?
" " " **outside of your field?**

Please report contributions at each place at which you serve separately,

LETTER 199

No. of Schools		**SUNDAY.**	**DAY.**	**BOARDING.**
MALE	**Native**	1		
	European			
FEMALE	**Native**			
	European			

**How many of these are distinct from the Boarding and Day Scholars?*

		***SUNDAY.**		**DAY.**	
Number of Scholars.		**ON LIST.**	**ATTENDING.**	**ON LIST.**	**ATTENDING.**	**BOARDING.**
MALE.	**Native,**					
	European,					
FEMALE.	**Native,**					
	European,					

Mission **Buildings at this Station,** *by name or use.*

Trinity Chapel
Christ " in charge of Mr. Blanchet
Dwelling No. 26 occupied by Mr. Gardiner
Dwelling No. 38 " " Mr. Blanchet
Theological and Boys School No 37
Small School House (Boys)
Nabe cho chapel
Yokohama chapel

Their present Condition?

Chapels in fair condition.
2 Dwellings and Thel. and Boys school new.
Nabe cho not good. It has to be taken away next year.
Yokohama chapel in fair condition

Of what material?

2 Chapels of wood.
Dwellings and Thel. Boys School of brick.
Small School House of wood. It will be moved after the School is removed to the new Building.
Yokohama chapel wood and plaster.

In whom is the Title to this property vested?

The Chapels and small school in the names of Japanese Xns.
Dwellings and Thel Boys School in name of Bp Williams and his successors in office in trust for the Board of Missions of the P. E. Ch in U. S. A.

What is the proportion of youth in the congregation? about 1/5

Is there seriousness, promising accessions to the Communion list? not specially

Is the attendance upon public worship regular and increasing? regular

Have you lost or gained in numbers since the last report? and from what causes?
about the same. some removed and others struck off the list —equals the increase by confirmation

Report on another sheet any individual cases or facts of particular interest, and if there are any Day or Boarding Schools under your care, mention where they are, who are the teachers, and give a list of names of the scholars [students], with particulars as to their parentage, character [+ and], progress; and state whether they are pay-scholars or beneficiaries. If beneficiaries, mention from what fund they are provided for.

Under all of the foregoing heads in the report where it applies, please state separately the paper statistics regarding the Missionaries, their families, or those directly connected with the Mission Staff.

200 *To Flichtner, 1882.7.12.*

<S. S.>[Steamship] "Nagoya" July 12th, 1882

Rev. G. F. Flichtner
My dear Mr. Flichtner

Since the receipt of your favour [letter] of May 28th, I have been so busy that I have not found time to reply, so I write a short note of acknowledgement to go by the Steamer of the 14th.

I am glad to learn that the Sub-Come have recommended that an appropriation [+ be made] to cover our estimates nearly as they were sent in. The items omitted can be dispensed with as well —or better— than any others.

The Buildings now insured in Tôkiô are the only ones built, viz.,
the Dwelling House on No. 26
" " " " 38, and the joint Divinity [+ School] and St. Paul's School.

In Osaka, the 2 Dwellings on Lots No. 14 and No. 6 in which the Girls' School is held, and, I think, the Boys School and Chapel on Lot No. 20, have all been insured. The Dwelling in which Mr. Morris lives is not insured, as Insurance Companies will not take risks on houses off the Foreign Concession.

I sent Mr. Kimber a plan [map] of the Foreign Concession in Tôkiô with the Lots we bought at the time of the first sale. The scaffolding at the School has not been removed, but as Soon as the Building is completed and the fencing is in place, I shall send you Photographs of the Buildings and also a plot [land plan] of our Lots. This has been my

intention and I have only waited till the Buildings were presentable.

[+ I] Am glad to learn that there is a prospect of Mr. Appleton's joining us and [+ I] hope we shall not be disappointed. I wrote to him a few mails back [ago].

With regard to Mr. Cooper I must say that I hope the Come will not <think of>[even consider] sending him out again, even <should he>[if he should] propose to come. He will never stand [be able to bear] the climate here [in Japan] and shd. not have returned [+ here]. He [He himself] felt that he made a mistake in coming out the second time. But he is enthusiastic and if he feels well, he is apt to think that his head will give no more trouble. <It will not do>[But it will not be wise] to run the risk again, even with a certificate of a Physician.

It is time for me to close.

Hoping that Mr. Kimber is improving in health,

Yours very sincerely
C. M.Williams

[+ P.S.] I am just starting for a visit to Osaka.

201 *To Flichtner, 1882.7.18.*

Ôsaka July 18th, 1882

My dear Mr. Flichtner

In my last letter, I neglected to ask —as I [+ had] intended [+ to do]— for the consent of the Committee to the appointment of Mr. Gardiner as the Treasurer of the Tôkiô Station. The work has been done heretofore by myself, but he assisted me last March in making up my accounts, and as he seems to understand the keeping of acc'ts, I have determined [decided] to ask that he may be entrusted with the Tôkiô Station accts.

Mr. Morris expects to go home this Autumn, but as Dr. Laning will be out again in Novr, it seems to me to be best not to remove the Mission books [accounting books] away from Osaka, <but get>[but rather to have] Dr. Laning to take charge of them. He is very accurate and has good business habits. I suppose this arrangement will meet with the approval of the Committee.

All the Missionaries here with the exception of Mr. Morris are absent on acct of the hot weather. Mr. and Mrs. Tyng and Miss Mead are at Arima, and Mr. and Mrs. McKim and Miss Michie are at Kobe. Miss Michie only left yesterday. She did not wish to leave, but her Physician advised it, fearing that if she remained in Osaka during the hot weather, she might have a return of the attack she had last year.

Mr. Tyng, I am glad to say, reports that he has no more trouble with his head. Mr. McKim says Mrs. McKim is quite unwell.

Yours very sincerely
C. M. Williams

202 ***To Kimber, 1882.8.1.***

Osaka Aug 1st, 1882

Rev. J. Kimber
My dear Mr. Kimber

It gives me great pleasure to receive a letter from you again, and I trust that your entering on your duties means entire restoration to health, and that you may have many years of uninterrupted health and usefulness in your arduous post.

For yours of June 22nd with [+ the] Schedule of Appropriations, you have my thanks. We are all glad that the Come could so far meet our wishes with regard to appropriations for next year. As soon as an opinion with regard to the Primary Department of St. Timothy's School can be <arrived at>[formed] I shall inform you. It will be necessary to learn what Mr. Tyng thinks of the need of such a school before the Bishop and the Standing Committee act.

The request for Maps of the Cities in which we have stations and Photographs of the Mission buildings shall be attended to.

If Dr. Laning consents to act as Treasurer of the Mission (as suggested in my last letter to Mr. Flichtner), his name shd be inserted in the Letters of Credit in the place of Mr. Morris'.

If the L/C's should be given in smaller sums, say [for example], not over £1000, they would be more convenient. When they are £2000, we have to send then backwards and forwards from [between] Osaka and Tôkiô, and there is risk of loss in the mails.

I wish to write a longer letter, but the Teacher engaged to assist me in the translation of the Psalms will be waiting for me.

Yours very sincerely
C. M. Williams

203 ***To Kimber, 1882.8.15.***

Osaka Aug 15th, 1882

My dear Mr. Kimber

Enclosed please find my Report and the Statistics of the Mission, and [+ a] report of my personal work. Being away from Tôkiô, I cannot give the "Contributions" there, but [+ I] hope to send them to you on my return. Please excuse the appearance of the Statistics. The way the paper is ruled is shocking, but I cannot make another copy,

With the exception of Mr. Morris, all our Missionaries are absent [absent from Osaka]. Mrs. McKim has been quite sick in Kobé, but is now much better.

I wished to write a long letter, but must close at once.

Yours very sincerely
C. M. Williams

LETTER 204

204 ***To Kimber, 1882.8.28.***

Osaka Aug. 28th, 1882

My dear Mr. Kimber

Since my last under date Aug: 1st, yours of June 30th has bn. recd. and contents are noted.

Mr. Cooper: You may recollect that I thought it [+ to be] injudicious for Mr. Cooper to come out the second time, and [+ I] wrote that it would be better for him to take work in the U. S. to test the fact whether or not his head was sufficiently restored for him to return to Japan. Two of the best Physicians here —Dr. Anderson, an Englishman [+ (who is] Physician to the British Legation [+)] and Dr. Eldridge, an American —said [both said that] he ought not to think of returning, and that he would break down again if he attempted to work here; and Dr. Anderson said he might be incapacitated for any work hereafter if he came back, though he thought he would be able to do <English work>[Church work in English] at home. Dr. Hepburn was consulted afterwards and said [+ that] Mr. C. shd spend two years in Europe and then he [Dr. H][?] could know how he was —that then he might be able to return [+ to Japan] and do light work. <He spent a year>[Mr. C did spend one year] in Europe and his general health improved, so that he wrote that he would be able to come back. When [But when] Dr. Anderson <inquired after>[asked about] his health and learned what Mr. C had said, he shook his head doubtfully, <as much as to say>[meaning] he [Mr. C] wd be making a great mistake to attempt to return.

After he had been in the States about six months, reports reached here from two sources that Mr. C. was not well, and that Dr. Kemper [a physician known to Mr. Kimber][?] had said he "did not consider his [Mr. C's] health sound enough to warrant [permit] his return". When you were notified of this, you wrote [+ to me] that he had a certificate from a Physician in Texas and was making his preparations already for going out and [+ that] you hoped he would be well.

Soon after he came back, it was evident that he was not free from the trouble in his head and I felt that at any time he might be compelled to return home, so that I was afraid to assign him any special work, lest [fearing that] it might overtax [be too much for] his strength and bring on another attack; and [+ I] wished him to do only <so much>[a limited amount of] work and of the kind [+ which] he thought he was able to stand.

He seemed to feel some doubt with regard to the propriety [properness] of his having come out, and said, about the certificate of the Physician, that it was not difficult to get one if a person wishes to go out. But it seems to me that if he had gone to a Life Insurance Cy and [+ if] the company had known the opinion of the two Physicians in Japan with regard to him, it [the Company] would hardly have taken the risk.

Mr. C went home this time on acc't of the health of Mrs. Cooper, but I think he wd. have been obliged to return before very long <on his own acc't>[because of his own poor health], and that he will not be able to live and work in Japan. He is very nervous and very much afraid of Earthquakes, and his health will not be good here.

In view of all this, it seems most unwise to send Mr. Cooper out again, and if the Committee shd decide to send him, it will be against my judgement, and must be done entirely on their [the Committee Members'] own responsibility, and not with the usual phrase, "Acting for the Bishop of Yedo, the Come have appointed, <and C>[etc]."

Convocations: Can you give me some information with regard to the Convocations held in the Missy Jurisdictions [Districts] at home? What sort of subjects are discussed, whether the discussions have any binding authority, who constitute [are] the members, <and C>[etc.]? Possibly you may be able to get a Pamphlet giving all necessary information.

The question of the use of the $500 for the Preparatory Dept of St. Timothy's School cannot be settled till my return to Tôkiô and a consultation with Mr. Blanchet, one of the members of the Standing Come, has been had.

Purchase of Lot No. 7: Since I came to Osaka, I have learned that the Missionaries purchased some months ago the lot between the Hospital Lot and [+ the] Girls' School for $800. This was done without my knowledge. Some time ago Mr. Tyng wrote, asking me to see the Owner and make enquiries about this lot. The Owner was at home, but the Agent said he wanted $1000 for it —about as much as all of our 5 lots put [counted] together cost. He readily <assented to>[agreed with] what was said —that it was very high, considering the price of lots in Osaka, and added [+ that] he was trying to sell Lot 5-1/2 [sic][Lot No. 5 and a half][?] next to the Girls' School lot and wd sell it cheap: we bought 5-1/2 for $90. The Agent said he would write to the owner of No. 7 and let me know what he wd. sell it for.

Mr. Tyng says he recd a letter from you which he considered as [+ being] instructions to purchase this lot, so he made an offer to the Agent in Kobe of $800 for it. The Owner was expected here very shortly and when he came, [+ he] accepted the offer of $800. <As lots have been selling>[By comparison with the recent selling prices of other similar lots], it [this one] was not worth more than $300 and probably when the owner came, he wd have been glad to get $500 for it. Mr. Tyng could not find the letter to show me; and I think he probably misunderstood the meaning of your letter. When the Boys' School Lot was bought, I suggested that he shd see the Buildings; and if they could be altered, and [+ if] he would make an offer of $500 and $550 [$550 if necessary] through me to the owner, he wd probably take it. The owner, a few days after [+ that], stopped me on the street, and said he wd telegraph to his Agent in Kobe to sell it for $600. But Mr. Tyng —instead of writing to me— called on the Agent in Kobe and offered $650 for it. I mention this to show that it will be better to leave the purchase of all property to the Bishop and Standing Committee.

The last L/C [Letter of Credit] —M 2726 July 12th 1882 for £500— is made out only in the name of Rev. A. R. Morris, and I am unable to draw on it. Besides [Moreover], as Mr. Morris is about to return home, we shall not be able to make use of it. He will draw on this L/C £500 early next month, and return it to you by next mail. If you will kindly send out another to cover the am't not drawn, £1000, <made out in my

name and Dr. Laning's>[payable to me and Dr. Laning] —if he consents to act as Treasurer— it will <make all straight>[correct the problem]. We have Credits sufficient for our use till we can get a reply from you. As Dr. L. will not be out so soon, this L/C should be sent to me. The Rev. Mr. McKim will act temporarily as Treasurer till the Doctor gets out [+ here]. Mr. Morris is expecting to leave for home soon, but the time is not definitely settled. He is expecting to go by sailing vessel, as he likes the sea and wishes to have a long passage.

Our [Our Tokio] Missionaries expect to return [return from the country] about the 10th of next month.

Yours very sincerely
C. M. Williams

[+ P.S.] Mr. Flichtner sent a Mason and Hamlins Organ, which cost about $45. If you can get me two at the same price, I should like to have them. Send by Str. from N. Y. to Yokohama. If no Steamer offers [is available], send by Sailing Vessel to Yokohama. The Organ for the Girls' School [+ in] Tôkiô was shipped to Kobe, wh: gives [causes] trouble and unnecessary expense. Kindly send invoice of cost. As there was no invoice of [for] Mr. Tyng's [Tyng's Organ], the Customs [Customs Office] valued it at $60 and charged duty [tax] on that am't.

205 *To Kimber, 1882.9.12.*

Tôkiô Sep 12/82

My dear Mr. Kimber

I had hoped to be able to forward my accounts by this mail, but have not been able to finish them. They will <go forward>[be sent] by [+ the] next Steamer. Mr. Morris has sent up the accts from Osaka. He wrote that he was packing up and expected to leave Kôbé on the 8th for Shanghai to go by the Sailing Vessel "Obed Baxter", which was advertized to leave [leave Shanghai] on the 14th. But he will probably write you when he sails.

Will you kindly send me by mail Bp Bedell's work on Pastoral Theology and also a copy of Meade on the Pastoral Office. If there shd be someone coming who cd bring them, I shd like 2 copies of the latter. The Blanchets, Gardiners, and Miss Riddick are back from the country. The Woodmans went off to the Mountains last week as they had been a little <pulled down>[weakened] by the heat.

I find that the Boys' School <has been almost at a stand still>[construction has made little progress] while I was in Osaka, and will not be finished before the first of October. The School will commence on the 18th [18th of this month] in the old building. You must wait a little longer for the Photographs of the Buildings. I have asked that the buildings in Osaka be photographed and sent to me. As soon as they are done, I shall forward them.

In Statistics I neglected to insert [include in my report] 2 Baptisms of adults by Mr.

Cooper. One of them who lives in Yokohama died of Cholera this summer.

With kind regards in haste

Yours very sincerely
C. M. Williams

206 *To Kimber, 1882.9.25.*

Tôkiô Sept 25/82

Rev. J. Kimber
My dear Mr. Kimber

Please find enclosed the accounts of the Treasurer, Rev. A. R. Morris, made up correctly for the Osaka Station, and of the Tôkiô Station in the form they are sent to Mr. Morris. A copy will be furnished Dr. Laning when he <comes out>[comes to Japan] to be entered on the Books in Osaka. Mr. Morris thinks the Treasurer will have no difficulty in entering the accts of the Tôkiô Station on your books for the acct I now forward [forward to you enclosed herewith], but if there shd be anything which is not understood, he will explain it on his arrival in N. Y., and <make up>[write down] the whole acc't if necessary.

I enclose a letter for [from] Mr. Morris recd today, enclosed in one to me. He expected to sail on the 16th. Yours of Aug 14th and 18th <are to hand>[have been received], but I have time only to acknowledge receipt of the same. I am glad to learn that Dr. Lewis is so much interested in our Japan Mission, but after one has passed 30 or 35 —unless under very special circumstances or for some special work— it is not wise for him to come out. After that age they [people of his age] will find it hard to get [learn well] the language and will become discouraged.

I send 5 cents wh: Miss Riddick brought. It cannot be passed [used] here.

In great haste

Yours very sincerely
C. M. Williams

207 *To Kimber, 1882.11.17.*

I was surprised to find that Mrs. Blanchet had gone home in my absence and regret that Mr. B. [Blanchet] did not accompany her. He will go probably next Spring.

Tôkiô Novr. 17th, 1882

My dear Mr. Kimber

After an absence of about a month I got back yesterday from my trip to China. There is so much to look after that I shall be unable to <give you any account of>[tell you about] this now. You will doubtless learn from the Missionaries there of the Ordinations and Confirmations that were held. It was very pleasant to renew old friendships, make

new acquaintances in the Mission and visit my <old field of labour>[former place of mission work].

Your letters of Oct: 13th and 14th were found here on my arrival and also letters from Mr. Roberts of Septr 29th covering L/C M 2930 for £1000, of Oct: 13th with L/C M. 2981 for £1000, and of Oct: 14th enclosing list of <Designated Contributions>[gifts for specific projects in the mission]. I may mention also that Dr. Laning received the L/C for £300 while I was in Osaka.

There has been some delay in settling the question of the use of the $500 for the Preparatory Department and of the amount of the $1500 appropriated for St. Timothy's School which should be used. The Bishop and Standing Committee think it would be better to use the money for primary or parish Schools. It is somewhat doubtful whether or not a primary school of <sufficient numbers can be kept up>[large enough number of students can be maintained] so as to justify the building of a school house. There is plenty of room in the present Dispensary to commence a school, and we all think it better to make the trial there, and if it succeeds then to build the school, and I have told Mr. Tyng, if it does succeed there is no doubt the Committee will give the money to put up the building where needed. He will make the trial at the Dispensary and asks for the purpose $200. Mr. McKim will require about $100 for a School at his new Chapel in the City and possibly $50 or $60 for a School in Koriyama. Mr. Tyng may also need a portion of it for Wakayama —but it is still doubtful if a school can be started there. If he gets another Chapel in Osaka he will probably try to begin a school there also.

Mr. Morris thought that $1000 was far too much to spend on St. Timothy's School but could not say how much would be necessary —that Mr. Tyng said he needed that amount, and therefore voted to ask for that sum. The other members of the Finance Committee do not like to oppose Mr. Tyng and so at times vote [for] things which their judgements do not approve. Mr. Blanchet thought the amount given last year ($650) was enough, but consented, at my suggestion, to allow $800. Mr. Tyng has been informed of this decision. He wished to use a portion of the money asked for to purchase 300 or 400 books of reference for the Teachers of St. Timothy's. It seems to me that they do not need such a number of books at present, and it would be much better to form a Mission Library and add to it such books as may be needed for the School from time to time, if St. Timothy's succeeds. I told him if he would make out a list I would write and see what could be done to get them.

At first Mr. Tyng thought he could get a Dwelling built for the balance ($1733) of the $2000 appropriated last year, but after getting an estimate made, finds it will cost much more, and wishes me to ask the Board for an additional grant. The Finance Committee at Mr. Tyng's request voted to ask for $1250 to complete the building and have requested me to forward [send to you] the application. It is not pleasant for me to have to ask for an increase, but Mr. Tyng says he made an error in the estimate for the house, and may explain to you how he was misled. If he would be contented with a house the size of No. 26 and of the one <now building>[now being built] on No. 25, with six rooms each, he

could reduce the amount probably by six or eight hundred dollars, but he has drawn a plan with three rooms and a hall, quite a good sized room below, and four bed rooms above. It is a question how large our Mission houses shd be built. Most of the Mission houses in Tôkiô have only six rooms, and that was the number of rooms in most of the houses of our Mission in China, but Mr. Tyng thinks [+ that] six are not enough. Mr. Gardiner has drawn from memory the ground plans of the one Mr. Tyng wishes built, and of the one being built on lot No. 25 which I send, and from these you will be better able to judge. Leaving out the wide verandah of No. 25, which is comparatively cheap, it [has] much less space than the one in Osaka. I wish the Missionaries to be comfortable but do not like to spend more money than is necessary.

If it is thought best to build the larger house I suppose the $1250 will be needed.

The Photographs of the buildings have not been made, but Mr. Tyng is only waiting till the leaves fall off the trees so that a good view can be gotten of the Church and school. He will soon have them taken. The fencing of our School will soon be finished and then we shall have the Photos taken of all our buildings in Tôkiô.

Your Letter of Sep 14: I wrote to Mrs. Quinby before <going to China>[I went to China]. Mr. Tyng told me that he looked for the letter you requested him to send me but [+ he] could not find it. If there was anything of importance which you wish me to know you had better have a copy made. The school does not seem to me in a condition to need a <Scientific man>[teacher of science]. If he shd come now he would have but one [student] in the school, who is at all prepared to receive his instructions and will get discouraged, and probably resign as Mr. Buttles [?] did. What we need is a good Manager for the School, one who has had some experience in teaching, and who can give his whole time to this work. Mr. Tyng is now able to preach [+ in Japanese] and shd. give more of his time to building up the Church. It is not necessary that the Teacher be a layman. A Clergyman who was qualified and came with the understanding that his time would be given to this work would in some respects be preferable. Let it be clearly understood that he is to learn the language.

Treasurer: Dr. Laning is afraid that he will not be able to <keep the books>[make financial records in the account books] in double entry. I went over some of the acc'ts with him and he will try to study it out [?], and if he can, will keep them as Mr. Morris has been keeping them.

Your letter [+ of] Oct 15: The matter of Jurisdiction [division of authority between the American and British bishops] will soon, I trust, be settled satisfactorily. By the way, allow me to call attention to a statement in the Reports of the For. Come. with reference to China. There must be some mistake about the enthronement, for I understood Bishop Moule to say when I met him in Shanghai that action was postponed till the arrival of the Dean (Butcher) [?] now in England.

Thanks for the Reports of Convocations. They may help us here.

You must have omitted a "not" in what you say about Mr. Tyng's purchasing lot No. 7.

Many thanks also for the Cabinet Organs. We need them much at present.

Your letter [+ of] Oct 14: Dr. File's withdrawal is indeed a great disappointment to us all.

Yours very sincerely
C. M. Williams

208 ***To Kimber, 1882.12.11.***

Tôkiô Dec 11th, 1882

My dear Mr. Kimber

I have time only to acknowledge receipt of your circular letter announcing the severe illness of Dr. Twing and to express my deep sympathy and the earnest hope that God has been pleased to restore him to health. His loss to Domestic Missions and to the whole Church will be greatly felt, and we can hardly see how the work he has had charge of so many years can go on without him. If God has not <been pleased to spare him>[restored him to health] in answer to the prayers of His Church, may He graciously raise up <one of like mind and power>[another person of equal ability] to carry on his work.

Mr. Hammond's letter covering B/L for 2 organs has been recd. Will you kindly discontinue my subscription to the Living Church [magazine] and subscribe to the Churchman or Guardian as you may think best.[+ ?] I have only seen one copy of the Guardian, and do not know what sort of paper it is and so leave it to you to decide.

Also please renew subscription to the Southern Churchman and subscribe for me to the American Church Review. Mr. Blanchet tells me it is only $1.00 a year. I do not expect to find time to read it but others would like to read it.

I was sorry to see in your report what I said about the settlement of the question of Jurisdiction [authority of American and British Bishops in places where the work of the missionaries overlapped, such as Osaka and Tokyo] in Japan. I should not have <put it in that shape>[written it in that way] if I had known it would be printed. But it is done and cannot be helped.

Yours very sincerely
C. M. Williams

209 ***To Kimber, 1882.12.30.***

Tôkiô Dec 30th, 1882

My dear Mr. Kimber

Since my last [letter] under date Dec 11th, only the notice of the death of Dr. Twing and the supplement to the [+ "] Sp: of Missions [+ "] giving a short account of his life and labours have been recd from the Rooms [+ of the Foreign Committee]. God has been pleased to call His faithful, hardworking servant to his rest and reward. The Church will miss him greatly, but He who has called him to Himself will, we cannot doubt, raise up another to carry on the work, which he [Dr. Twing] has done so wisely and so well.

The books on Pastoral Theology which you said had been sent have not come to hand. I hope they were not [?] sent, but if they were lost in the mail, I do not care to go to the expense of trying it again. If however anyone coming out [+ to Japan], could bring them without much trouble, and wd be willing to take charge of them, I should like to hv. them, or at least Bp Bedell's work.

I am now able to tell you very nearly the cost of the Buildings in Tôkiô.

The Lot and Dwelling on No. 26 cost $3591.78

" " " No. 38 " $4024.48

This includes everything but the fence in front, for which we hv. left of the appropriation, over $70. This will not be quite enough. The Lot 37 and Trinity Divinity School and St. Paul's (in one building) have cost $ 6394.05.

With the exception of the fence it is all finished. Of this Sum the Mission Treasury has paid $3800, the whole amount of the appropriation for building St. Paul's School, and I have provided the remainder out of monies in my hands. It amounted to more than was estimated and has taken almost all the whole that I have in hand for use in such cases.

The old school house has been brought over to this lot (37) and will be used as a residence for the Japanese Teacher. The Dwelling on No. 25 is now being built. The contractor expects to get the roof covered in tomorrow. So far he has done remarkably well, but our past experience of building in Tôkiô, makes us fear there will [+ be] some "hitch" [problem] before we finish.

We all wish the fences to be up before the Photographs of the building are taken. So you will have to wait a little while longer for them.

The Girls' school, I am sorry to say, has not been begun. We have not been able to get a contract made for the am't of the appropriation. Paper money has gone up [+ in value], so that we are unable to get as much for our dollars as we could in the summer. A school house and rooms (5) for two ladies, such as they wish, can hardly be built for $3500. We shall have to ask for more.

Missionaries: What is the prospect of new Missionaries? I am greatly distressed at the outlook. Mr. Blanchet will soon return [+ to Ameica], and yesterday I learned that there is some talk of Mr. Gardiner's going home on account of Mrs. G's health, if it does not improve. He also is not in robust health, and has frequent attacks. Mr. G. has not spoken to me yet of his thought of going. Should he go, Mr. Woodman and Miss Riddick will be the only ones left in the Mission.

Does the Church really care for her Foreign Missions? Other Xn bodies, Congregationalists, Presbyterians, Methodists are sending out large numbers of men and women, some very good, while we are far behind these Missions, and if we do not stir ourselves we shall be behind the smaller religious bodies, the Reformed (Lutheran) and Evangelical Association Albright Methodists. It will be a great disgrace to us if we let all other bodies go ahead of us in this way.

Please try to send us one or two good men. If some help is not sent soon our Mission may come to an end. It is not to be expected that the few now in the field are to last

always. One leaving means extra work for those who remain and it may be more than they can stand. What will become of the Mission here if another breaks down it is not pleasant to think of. Before this Misfortune overtakes us send us some help.

Wishing you a Happy New Year, and a rich blessing on your work.

Yours very sincerely
C. M. Williams

210 ***To Kimber, 1883.1.25.***

Tôkiô Jany 25th, 1883

My dear Mr. Kimber

Under date of March 11th 1880, E. Peshine Smith, Esq. of Rochester, New York, formerly with his wife, a resident of Tôkiô, wrote me that on the 23d of Feby he executed a will, of which he made an extract, which stated that he left me $5000 to be used in my Missionary work, and requested me to apply the whole or a part of the same in building a Chapel as a memorial of his wife. He said the money would be paid at his death, and mentioned that his Son, Beaty P. Smith, was his executor.

The enclosed clipping from a Newspaper has been handed me, which states that Mr. Smith's will was proved [probated] in Court on the 1st of Novr. Thinking that it may be well to put myself in communication with the Executor, I write to beg that you will make some enquiries with regard to the matter. The sooner I can receive the money the better. Good rates of exchange may be secured now, and probably the best way to remit the money will be by a Draft on the Hong Kong and Shanghai Bank, Yokohama. They have a branch in New York and if Mr. Townsend, the Agent, is spoken to, he will probably give the Draft on very favourable terms.

Will you kindly make enquiries with regard to this, and let me know, at your convenience, when I may expect to receive the money?

Yours very sincerely
C. M. Williams

211 ***To Kimber, 1883.1.25.***

Tôkiô Jany 25th, 1883

My dear Mr. Kimber

Yours of Novr. 28th has been received and [+ the] contents noted. Mr. Gardiner has received your instructions with reference to Mr. Blanchet's salary and will act in accordance with them.

I am sorry to learn that Bishop Penick's health has suffered so much. Africa must be a trying [severe] climate for few seem to stand it long.

It does not seem possible for me to make a visit home this year. Health does not compel me, and we are so weak-handed that it does not seem right for me to leave. Mr.

Blanchet will return [+ to America] very soon, and Mr. Woodman, who is just beginning work, will be the only Presbyter [priest] in Tôkiô, and there are but two Clergy in Osaka. Then, too, it is most important that the Deacons, who will soon be ordained Deacons, should have some one of experience here to guide, direct, and counsel them at the commencement of their Ministry. There is too much to be done, and too few to do it to allow me to take a holiday. It would be very pleasant to be at the next General Convention, but <pleasure must wait on duty>[it is my duty to remain here].

On another sheet [+ of paper] I have made a request that you will enquire with reference to a Legacy of $5000 left me by the late E. Peshine Smith, Esq. The slip of newspaper will give you the terms of the will. If convenient to you and the Executor, I authorize you to receive the money for transfer [?] to me.

Mrs. Smith resided in Tôkiô 3 years and was an earnest communicant of our Church, and took great interest in our work. When she was going away she gave $100 to me, and $50 each to Mr. Cooper and Mr. Blanchet for our work, among the Japanese.

The Students in the Thel. School have completed the course laid down. It has been quite thorough, and it is hoped that the young men who are to be ordained will go forth well furnished for their work, and be blessed in gathering into Christ's fold many immortal Souls. May God give them grace to do their work faithfully.

Yours very sincerely
C. M. Williams

212 ***To Kimber, 1883.2.17.***

Private

Tôkiô Feby 17/83

My dear Mr. Kimber

I send you a private note with reference to Mr. Blanchet's return [+ to America]. He wished to carry out his plan of waiting for the Conference and then making a visit to Europe, and proposed to telegraph to you to ask if his immediate presence was necessary, but finding that the charge would be high ($29) gave this up. It is possible that he may write, and ask you to telegraph, so I write to let you know a little how matters stand.

There is no necessity for his remaining over [until after] the next Steamer, in fact he can leave as well now as, or better than, he could later. Moreover there was no serious reason why he should not have gone with his family, so far as the Mission work was concerned, and I urged him to do so when there was serious talk of Mrs. Blanchet's going, and at our Mission meeting, the night before I went to China, I said I thought, if his wife went, he should go with her.

She is very dependent on him and is miserable when he is absent, and it seems too bad to send her off alone. He rather resented, as an interference with his private affairs, that I said I thought he ought to go with Mrs. B., and so I could do no more.

He ought to hv gone home both on account of his own and Mrs. B's health two years ago, for they both needed a change then. I several times tried to persuade him to go and pointed out that Mr. Cooper's health would not stand, and that it wd. be much better for him to take his vacation before Mr. C was obliged to return, but he could not be persuaded and went to China and Osaka, which was a sufficient change.

Unfortunately a member of the Mission said he thought Mr. B should remain and let me go home. This probably may have led him to offer to remain, but such a remark should not have influenced him, for I had distinctly told him that I did not intend to go.

It is said that people talk about him a good deal, and I wish for his own sake and Mrs. B's, and the good name of the Mission, that he would go at once by the shortest route. Should he write and ask you to telegraph, I hope you may see it your duty not to give him any encouragement to remain, but on the contrary urge him to come home at once.

213 ***To Kimber, 1883.2.17.***

Tôkiô Feby 17/83

My dear Mr. Kimber

Since my last [letter] of Jany 25th, your letters of Dec 21st, Jany 2nd, 9th, and 10th, and Mr. Roberts' letter of Jany 10th, enclosing L/C M 3223 for £900, have been recd and contents all noted.

I shall take them up in order and answer as far as possible.

Mr. Cooper asked for and received a <Letter Dimissory>[letter releasing a person from one diocese to another] to the Bishop of New York when he left Japan. The letter was dated March 20th 1882.

The disappointment of not having Mr. Appleton with us in Japan is not as great as it might have been, as from a published letter of his, there seemed to be no hope of his coming out for five years, and we had almost ceased to look to him for help. So I am glad that he has been induced to make up his mind to go to China. What is Japan's loss is China's gain, and the work is all one and I rejoice heartily.

Thanks for copies of letters with regard to Episcopal Jurisdiction. I trust the question is finally settled.

Girls' School: Estimates for the building in brick have not yet been made, but Mr. Gardiner thinks it will cost about $6000. Possibly before my letter is closed the contractor may bring in his estimate. Personally I do not wish to expend so much money in brick and mortar, though others would recommend it, and Miss Riddick is very anxious to have the building of brick. I should not have made the request, but as it has been made by Miss Riddick, it remains with the Committee to act as may seem to the members best.

Miss Riddick says her quarters [rooms] are satisfactory and she does not wish me to procure others. She has a room in No. 26 and boards with the Gardiners. Some little while ago, during a long driving rain, the water soaked through the wall in the corner of her room, but the walls were furred [lined], boarded and papered, and it is now a stylish

looking room.

Letter of Jany 2nd: I am sorry to learn that the contributions are not larger, but surely dissensions in the Church in Mexico should not cause Xn people to withhold the money which belongs to the Lord's Treasury. Some might decline to give to Mexico, because they are not satisfied with the manner the work is carried on there. But this should lead them to give more to other fields. There must be other causes for the falling off of receipts.

Letter of Jany 9th: Dr. Laning has been informed that an increase of $1250 for the building on Lot 5 has been made, and has replied that they propose to begin building the Dwelling House and Hospital soon. He was also informed of the Resolution giving permission to employ clerical help in keeping the books if needed. He writes that he will try to keep them as Mr. Morris did, but if he finds that he is unable to do so, he will get help, provided some one capable of writing them up can be found.

Parish Schools: It is not in my power to tell you how much of the $500 will be used for parish and primary schools. They are experiments so far. Mr. McKim started one in Ôsaka, but as it did not flourish on the basis on which it was first begun, he proposed to change its character, and increase the cost for Teachers very materially. Soon after, however, he wrote that he had made a new arrangement by which the expenditure would not be increased. Mr. Tyng asked to be allowed to use as much as $200 on the Preparatory Department, though I do not think it ought or will cost so much.

A letter has just been received from Mr. Tyng, asking to be allowed to begin building the School house for the Primary Department. It seemed doubtful whether or not the School would succeed, and I suggested that the experiment be made in the Dispensary building, and if it succeeded there will be no difficulty, I think, in getting the money to build the School. He writes that there are now 23 pupils in attendance and he wd like to begin to build at once so as to finish before the hot weather sets in, and he goes to the country. He asks for $800 in order that a second story may be put to the proposed building so as to accommodate more boarders. By this addition, 17 more boarders can be received. I suppose the Committee will allow me to authorize this outlay, if after further enquiry, it shall be found to be advisable.

I am glad the Committee "advised and urged Mr. Blanchet to come home without delay", and wish very much that he would do so at once, for I am sure his family need his presence. There is no necessity for his remaining after the next Steamer, so far as the Mission is concerned, but he wishes to attend the Conference at Ôsaka in April, and then go home through Europe. Unless he should receive very urgent letters, it is doubtful if he will be in New York before June or July. He has been urged to go at once, and by the quickest route, but it is not at all certain that he will take advice.

The News of the appointment of Messrs. Cole and Dennis is most cheering and lifts a load off my heart. The future looked dark indeed, but there seems now a little light ahead. I trust they may prove the right kind of men for the place. You will not think two are enough, I hope, but will send us at least two more. The two now appointed will only

fill the places left vacant by Mr. Quinby and Mr. Cooper. We must have at least two more clergymen. Do your best to send them out soon.

Papers: Thanks for subscription to the papers. What you did is entirely satisfactory. Please make my acknowledgements for the kindness in sending the Churchman free. I suppose I am indebted to the Editor for that favour. Also receive my thanks for your good wishes for the New Year. They are heartily reciprocated.

Letter of Jany 10th: The kind consideration of the Foreign Committee in sending me an invitation to make a visit home, and be present at the next Genl. Convention, and authorizing a redistribution of the forces here to enable me to take advantage of the this kind favour, is thoroughly appreciated, but my letter of Jany 25th gave you the reasons why it does not seem possible for me to leave Japan this year. There seems no way of readjusting our little force which would not seriously hinder our work and cause a good deal of discomfort to others. The only possible way of making a readjustment would be to call one of the two clergy from Osaka to Tôkiô, but this would cripple the work just beginning to get into a hopeful shape. No good that my presence at home would do, so far as I can see, would at all compensate for the injury the work would suffer by making such a change.

There is also a possible further reduction of our force here which I do not like to think of, though it may come. Mr. Blanchet told me a few days since that Mr. Gardiner had said to him, that he might be obliged to go home on Mrs. G's account before Mr. Blanchet gets back. She is not strong and has had for more than a year she says, what is called hay-fever [allergy]. It gets a little better and then returns. This morning I heard Mr. G say to her she would have to take a trip to Europe. Though I do not think he contemplates any immediate withdrawal from the Mission, it shows that he is thinking of a possible change. Today I suggested to her to make a visit to Osaka, as the Physician says change only will help her. She will consult the Doctor with regard to this. It will be as well not to mention that I told you of this possible diminishing of our force.

Yours very sincerely
C. M. Williams

214 *To Kimber, 1883.2.28.*

Tôkiô Feby 28th, 1883

My dear Mr. Kimber

I have been so much engaged today that I have not written for this mail, as I wished, and now have but a moment to send off a short note.

Marriages in the Mission make it necessary to ask for more single ladies, Mrs. Gardiner thought she would be able to carry on the School in Tôkiô and Mrs. Laning did not see why she could not carry on the School as well as before her marriage, but both seem to think somewhat differently now. Mrs. G. is talking of giving up the management of the School here, and Mrs. Laning writes that there ought to be two ladies there to help

in the School and work among the women. Then today comes the request from Mr. Tyng for a Lady for the Preparatory Department of St. Timothy's.

We must have three, and a fourth could be made useful if they are good workers. But they ought to be really good Missionaries. Can you not find some who will not get married as soon as they become useful? It breaks up all plans, for it is almost impossible for a married Lady to do the work of a single one. When the cares of a family and children come, they cannot do the work in the school.

The work among the women seems to develop very encouragingly in Osaka, and if the time of one [+ of the Ladies] was given to that, we may see good results.

Miss Mead began to teach in the Boys' School at the beginning of the Session. At first I objected to her leaving the Girls' school, but when I found <how matters stood>[the situation] in the School, I did not press the subject, but allowed her to follow her own wish about it.

Mr. Tyng asks me to endorse his request. It seems better that after the Lady arrives here, she should go where she is most needed, either in the Boys' or Girls' school. If sent specially for the Boys' school, she may object to working in the Girls' school where she may be needed much more than in the Boys'.

We need two more clergy, and if the sending the ladies will prevent the appointment of the clergy, it seems to me better not to send more than two [+ ladies]. However, I hope the church will send both clergy and ladies.

Yours very sincerely
C. M. Williams

215 *To Kimber, 1883.3.9.*

Tôkiô March 9th, 1883

My dear Mr. Kimber

Since my letter of Feby 28th no communication has been recd from you.

It was with some fear that the request for more ladies was made in my last [letter], for the uncertainty of getting suitable ones is so great that, I am afraid to incur the risk. Past experience has not been always happy. Miss Michie, I must say however, had many excellent qualifications, and I wish we could get several like her. If she had not gotten married she wd have made an unusually good Missionary. Try to get us good, faithful, thoroughly consecrated young ladies, not self-willed, but ready to do with a willing mind the work assigned them, not too much inclined to be dissatisfied and cross, because they cannot be head, and manage all the others. How can you find out whether those who apply are or are not such persons? No easy matter, I confess, but if the applicants are apparently suitable, could they not be placed under some suitable person for a time, to be tested to find out really what they are? They ought to be young enough to learn the language, and yet not flighty or school-girl like.

There is an applicant here <on the spot>[in Tokyo] who has many good

qualifications, Miss Emma Verbeck. She is the daughter of the Rev. Dr. Verbeck of the (Dutch) Reformed Church in the U. S., one of the best Missionaries and best Japanese scholars in Japan, sensible, solid and thorough in all he undertakes.

Miss Verbeck was born in Nagasaki, and the Parents brought her to the Church, and asked me to baptize her, as well as the other children born while I lived there. When asked, I said that I should consider it to be their duty to do as the Rubric required, and bring the child to the Bishop to be confirmed. When the three elder children were old enough, and desired to come to the Holy Communion —as the Mother put it "unite with the Church"— their Father told them they might follow their own inclinations, and join the Episcopal Church or the Presbyterian Church as they might think best.

One son decided to become a Presbyterian, though his Mother was very anxious that he shd. remain in the Church [Episcopal Church], and sent him to me to talk over the matter. As his Father said, he had been indoctrinated by a Presbytn Minister, with whom he lived, and decided to go, but Emma and the next Son, named for me, determined to remain in the Church, and were confirmed and admitted to their first Communion by me.

She went to Oakland, Cal:, where she attended School for 4 years and graduated at the High School —Mr. McChesney, Principal, from whom her Father says recommendations may be obtained. She has studied Algebra, Geometry and Latin of which she was fond and read Virgil.

When she was in Oakland, she wrote to her Father that, she should like to be a Missionary, but afterwards, distrusting herself, wrote that she did not think she was qualified spiritually. Since she has returned to Tôkiô, the desire has grown stronger, and she says now, she would like to enter our Mission.

She has been <identified with us>[been a member of our church] since her return, and attends our Services in English and also in Japanese, Sunday Morning at St. Paul's School, and has been helping us with the singing. Her Father thinks she is quite capable of teaching any of the English branches [subjects], but says she will not be able to teach in Japanese at the beginning. She spoke Japanese as a child, and has not entirely forgotten it. She is able to understand now a simple conversation, and with study will be able doubtless to speak much sooner than a new-comer. Besides she is quite a Musician and <sings by note at sight>[sings accurately from the written music seen for the first time without help from any musical instrument], much needed here in Tôkiô, as Mrs. Gardiner has been forbidden by her Physician to sing, and Miss Riddick does not play, and only sings occasionally, so we are without anyone to teach the Pupils in the School.

There is one difficulty —she is too young, only 20 and has not had experience in teaching, except her younger brothers a little, though she is unusually mature in mind, and womanly in her ways for one so young. As she is young, pretty and accomplished we must expect that she will get married before many years have passed. Still I hope she may remain unmarried for say [perhaps] five years.

All things considered I hardly think the Committee are likely to make a better appointment, and I shall be glad if worse are not made.

The enclosed Resolutions have been sent me from Osaka, with the expectation that If I shall see proper, they be transmitted to you. Dr. Laning says in a note that they arose more especially to meet the case of the Missionaries of the A. B. F. C. [American Board of Commisioners for Foreign Missions, ABCFM, mainly Congregational Church] who are told when coming out [+ to Japan] that <they at home>[members of the sending churches in America] expect to hear soon good acc'ts of flourishing schools or large numbers of converts gathered, and nervous people [missionaries in Japan] overwork and worry themselves sick. Our Committee does not expect great things of our Misss. when they first come out, and do not urge them to go beyond their strength, so I do not think our Board [+ of Missions] needs such a caution as the Resolution implies —still I forward them. It wd have been more <to the point>[useful] if the resolutions had suggested that delicate men and women, or those of highly nervous temperaments, who cannot take things coolly, and will not take advice of others, should not be sent. These are the persons who break down, and all the resolutions in the world will not keep them from injuring themselvs by fretting over their work.

Have other things to say but no time.

Yours very sincerely
C. M. Williams

216 ***To Kimber, 1883.3.22.***

Tôkiô March 22nd, 1883

My dear Mr. Kimber

Since my letter of the 9th Inst, nothing has been recd from you.

Miss Mead: The question has been asked me whether or not in the case of a person marrying out of the Mission a refund of the <passage money>[funds for traveling to Japan] will be required. No such case having occurred in our Mission, as far as I know, and there being no precedent to take as a guide, I leave it with the Committee to decide the question. In the present instance the gentleman to whom Miss Mead proposes to be married is a Missy of the S. P. G., but the Society [+ for the Propagation of the Gospel] will not make an allowance for passage money for a lady who comes out to be married to one of its [+ own] Missionaries. A case in point occurred in Tôkiô a few years ago, and the Missy had to pay the passage of the Lady. The Society does not encourage its Missionaries to get married. Should the Committee [+ for Foreign Missions of the Episcopal Church] require that the money be refunded, Mr. Hopper will have to <make it good>[pay the passage money]. Though Miss Mead leaves our Mission she will still be engaged in the same Church work that we are doing, and it is a different thing from marrying a Merchant, or <one of the "left-handed brethren">[a member of one of the "unorthodox" sects].

Miss Verbeck: In my last letter I said nothing about her health and I was under the impression that her health was very good. Her parents are both remarkably healthy. But

something occurred a few days ago, which may indicate that she is not strong. She walked with Miss Riddick to Trinity Chapel about 1 1/2 miles from here, and fainted in Church during service. It was attributed to fatigue from the walk, though it may have been caused by over-straining in attempting to hold a younger brother, 12 yrs [+ old] that morning. It may be well, if the Committee shall see fit to appoint her, to require that she be examined by a Physician.

Ordination: Palm Sunday will ever be a <Red-letter Day>[day of special celebration] in our Calendar, as the day on which the first ordination of a Japanese was held in Japan. Mr. Nobori Kanai and Mr. Masakazu Tai, who had been under instruction in our Theological School about 4 1/2 years, and had passed a very satisfactory examination, extending over parts of three days, on the Prayer Book, The Old and New Testament, History and the Articles [Thirty-nine "Articles of Religion"], were on that day ordered [ordained] Deacons, to the great joy of Japanese and Foreigners alike. They have been working as Catechists for some time past and have proved themselves faithful earnest workers. From their past record we all have good hopes that they will be faithful, hard-working soldiers of the Cross, and trust they may be greatly blessed in their Ministry. They can read a little English, and I shall be glad if some kind friend would make them each a present of a few books, say [perhaps] Pearson [?] on the Creed, Brown on the Articles, Hooker Trench on the Miracles and on the Parables, Cutt's Turning points of General Church History, Scott's Commentary (they are unable to read a critical commentary), Bp Bedell's The Pastor, Bp >...>'s the Pastoral Offices, a Concordance, Scripture Text Book and Treasury, Taylor's Holy Living and Dying, or Hele's [?] Devotions, and 2 or 3 volumes of good sermons.* [Editor's Note: At the bottom of page 2 of this letter there are listed some additional books as follows: * Smith's Student's Series on Old and New Test and Ecclesiastical History, Cutt's Turning Points of Church of England, and Perry's History of English Reformation.] These books will be a great help to them in their Ministry. Scarcely any books which will be of much help to a clergyman have been prepared in Japanese, and they will have [+ to] depend on the little knowledge of English they have for some time.

New House in Osaka: There is more trouble, I am sorry to say, about the new house in Osaka. As it is probable that you will hear of it, it seems but right that I should give you the facts of the case, though I must say, I do not like to spend my time writing about such things.

When Dr. Laning was at home I wrote to him, that the new house had not yet been assigned to any one (both Mr. Tyng and Mr. McKim had put in claims for it) and that if he intended to be married, he should let me know, and he should have the house. The Doctor did not answer my question, but you wrote in reference to what had been said in my letter that if Dr. Laning intended to get married an appropriation for another house would be needed, that Dr. Laning was not expecting to be married. Supposing that you had the information directly from Dr. Laning himself, and that he would not need the house —as Mr. McKim had written me very generously, and in a Xn spirit that, as he did

not wish to be the cause of any ill-will or unkind suspicions in the Mission, he withdrew all claim to the house— I wrote to Mr. Tyng that, if the house could be built for the money in hand, to begin to build at once, and that the house would be assigned to him. This was in Septr. last. On my return from China, I learned here, that Dr. Laning was expecting to get the new house, and I wrote to him that if this was the case, he shd. let me know immediately, before Mr. Tyng began to build, as he had said he was unwilling to build for another, as he thought it wd not be satisfactory. He replied that he wished to have the house, but did not wish to stir up the question, if it would cause unpleasantness in the Mission. On my writing that I though he was entitled to the house, and I did not think any one could object to his claim if he wished to press it, he replied he should like very much to have it and would press his claim.

I supposed that Mr. Tyng, when he learned the whole facts of the case, would make no objection to its being assigned to Dr. Laning. But before I could write to him, and give him the explanation, he learned that it was proposed to let Dr. Laning have it, and wrote to me that it had been assigned to him, and it could not be now given to Dr. Laning. To this I replied that I felt sure, when he heard the explanation, he would think it perfectly satisfactory, and gave him the explanation as above, and added that as it was promised to Dr. Laning first, it seemed to me that he was entitled to the house.

But he writes, as you will see from the letter here enclosed that he is not satisfied, and characterizes the act as "an arbitrary exercise of power" and "an injustice". It seems hardly necessary for me to say that, I should be sorry to do Mr. Tyng an injustice, and that I have no wish to exercise power arbitrarily. It seems to me a matter of simple justice to Dr. Laning to let him have the house.

Dr. Laning has served the Mission, most faithfully for eight years, and had lived all that time in a common Japanese house, while Mr. Tyng, from the day he landed in Osaka, has had one of the best (I think the best) Foreign houses in the place, on which the Mission had expended a good deal of money to alter so as to suit him. Thinking that Dr. Laning was certainly entitled to it, if he wished to be married, I gave him the promise first, but misled by what you wrote, I unfortunately wrote to Mr. Tyng that, it wd be assigned to him. It appears to me that, under the circumstances, Dr. Laning is entitled to it, and I may add that Mr. Blanchet, Mr. Gardiner and Mr. Woodman all quite agree with me.

Still I have written to Dr. Laning that if the Committee should think that Mr. Tyng is entitled to the house, I hope he will be generous enough to resign it in his favour.

There is just one thing in Mr. Tyng's letter which may call for remark. He says "What Mr. Kimber wrote you, of the Doctor's intentions, was not misleading in any sense material [relevant] to the present question". It is so far material that, if you had not written that the Doctor would not get married, I should not have promised the house to Mr. Tyng.

One additional reason, by the way, why it shd be assigned to Dr. L is the convenience to his, and Mrs. Laning's work. The new house (lot 5) adjoins the Girls' school lot, and

as long as Mrs. L continues to have charge, it is desirable that she should live next door, rather than several hundred yards away. The Hospital is on the other side of the Girls' school, and it will be best for Dr. Laning to be as near the Hospital as possible.

Ground Rent: There is a little matter which concerns me personally, which may be mentioned. Last year when Lots were put up at auction, I bought one for the Church and my own residence, expecting to pay the ground rent this year out of the appropriation allowed the Bp to use for house rent, but the house has not been built and I am living in the Divinity School. Mr. Gardiner, as Treasurer, paid the ground rent this year on all the lots. I asked him to charge No. 39 to me, but he did not understand me, and has charged it to the Mission. Would the Committee be willing to pay it? If not it will be refunded in next half yearly acc't. The acc'ts for this half year have been forwarded to Dr. Laning.

Your Telegram with the word "Resolution" has been recd, but I do not understand the meaning. Probably the mail, which is expected will clear up the matter.

Yours very sincerely
C. M. Williams

217 ***To Kimber, 1883.4.3.***

Osaka Apl 3d, 1883

My dear Mr. Kimber

Since my last [+ letter] under date of Mar 22 your favour [letter] of Feby 15/83 has come to hand. The contents are all noted, and the several items will be noticed seriatim [in the same order as in your letter], as far as possible.

The Books on Pastoral Theology hv. bn. recd and for them you have my thanks.

Name for Girls' School: It has always been my intention to give a name to the School, as soon as the Building had been erected. Probably it will be St. Mary's. The only objection to this is that, there are already so many St. Mary's Girls' Schools.

The Rev. J. McKim performed the ceremony at the marriage of Dr. Laning. The Doctor wrote, and asked me [+ to perform the marriage], after I retd to Tôkiô from my China trip, but I had been away from my work so much that I could not spare the time then to visit Osaka.

Buildings: Girls' School Tôkiô: Under date Feby 17th I informed you what it would cost to build in brick, and as Miss Riddick seems confident that the Committee will make an appropriation sufficient for a brick building, I am taking no steps to have the building put up in tile and plaster. The contractor says it will require very nearly $6000 to build in brick. It will not to do to appropriate less than $6000, for there are always extras, which bring up the amount a good deal above their estimates.

Dwelling in Tôkiô: Mr. Appleton tells me that one of [+ the] single men (Cole and Dennis) is already engaged, and the other wishes to be, and that you must not calculate on them as single men. If one of them comes out married, we have no house for him in the Mission, and I know of only one house, with 4 rooms, which can be rented. When the

Girls' School building is finished, No. 26 will be vacant.

Dwelling in Osaka: There is now no lot to be bought except at very high rates. For two lots with godowns [warehouses] on them the owner asks $5000, and will not sell one lot. For another lot with a store and small bungalow, not fit for one to live in, the owner asks $2000. For another the owner has doubled his price lately. These are the only lots which can be bought, so I have suggested to Mr. Tyng that he find out how many lots the several Missions are ready to purchase. If 4 or 5 lots are required, we may induce the Japanese Govnt to clear off more houses and put up more ground for sale.

The extract from my letter which you quote had no reference to any request previously made. In undertaking to build a Theological School, I did not expect it would cost as much as it did after it was decided to join St. Paul's school with it. The joint Schools cost $6394.05, of which $3800 was appropriated for St. Paul's, leaving $2594.05 for me to make [pay]. This has taken nearly all my Contingent fund, and I wished to know if the Committee would let me have a portion of this money back, say $1000. It cost about $1000 more than I originally expected to have to pay.

Lot No. 25: The house on No. 25 is the one which Mr. Woodman expects to move into. It seems to me much better to call the houses by the numbers of the lots, rather than by the names of the Missionaries who are to live in them, as Missionaries leave the Mission, or change from house to house. A case in point is seen on the Mission books here. This same house is entered on the books here as "Rev. W. B. Cooper's residence", rather a misnomer.

The house on No. 25 was to have been completed and handed over by the Contractor on the 29th Ult [in the preceding month, March]. There remained but little to be done when I left, and I suppose it is finished by this time.

Organs: Thanks for the promise of the Organs. Please send by Steamer via Suez Canal. Those sent by sailing vessel have not yet arrived. They are over 5 1/2 months from New York.

House for Mr. Meyrick: There will be no accommodation for him in the School building. According to contract the Hospital should be finished by 12th Septr., and Mr. Tyng thinks three rooms will be available for him there, temporarily while a house is being built. Dr. Laning however says these rooms will be needed for the Japanese Matron, the resident Japanese Physician, and the Steward, as there are no other rooms for them. He thinks you cannot calculate on having these rooms for Mr. Meyrick.

Money for Primary School: I hope to pay for the school building out of monies appropriated for this year, if the Committee will allow money not needed for other purposes to be applied towards this. Of the $500 appropriated for building this School, $200 will have been used, by the end of the fiscal year, for Primary or Parish Schools, which will leave $300 unused. Then of the $1000 appropriated for St. Timothy's school only $800 is to be used. So there will be much more than enough money already appropriated, if the Committee will allow me to make use of it. Mr. Tyng asks for $800 to build with, an upper story to be used as a dormitory. I am not yet sure that the building

is needed, but the question will be definitely settled in a few days. Both St. Timothy's and the Primary School have vacation just now, but I understand from the Japanese manager of St. Timothy's that both schools fell off in the number of pupils a good deal last month. If the Primary School cannot be kept up, there seems no good reason for expending money on a building.

Yours very Sincerely
C. M. Williams

218 *To Kimber, 1883.4.21.*

I have made a few notes on the interesting sketch of the Japan Mission prepared by Miss >...>, which I enclose, though they are not of much value.

Tôkiô April 21st, 1883

My dear Mr. Kimber

Your letter of March 9th was found here in my return from Osaka last Monday.

While in Osaka I got the Estimates made out for that station, keeping in mind what you said with regard to separate schedules for the remaining expenses and for Buildings. Since my return I have been preparing the estimates for Tôkiô, and Mr. Gardiner is now drawing up the schedules.

I shall mark with numerals such items as may best be reduced, if the Board cannot appropriate the whole amount asked for, and beg that you will strike off in the order of the numerals.

Osaka

1. Schools	St. Timothy's	reduce	$100
2. "	" preparatory	"	50
3. "	Parish (Mr. McK's)	"	50
4. Hospital running expenses		"	300
5. Cisterns		"	200
6. H. R. [House Rent][?] Chapels		"	200
7. Repairs and incidentals		"	100 in
8. Catechists		"	100 in
		[+ Total]	$1100

Tôkiô

The estimates are put very low, and it is difficult to reduce. The only places which can be reduced are

1. School	1 parish school	reduce	100 add
2. H. R.	1 Chapel	"	40 add
3. Country stations		"	100 add
		[+ Total]	$240

Buildings Osaka			
1.	Gymnasium	reduce	$500
2.	Preparatory Dept. of St. T's	"	900
3.	New Chapel to refund <and C>[etc.]	"	200
4.	Cisterns	"	225
5.	New Lot	"	500
6.	New House	"	3000
		[+ Total]	$5325
Tokio			
1.	New lot and Building	[+ reduce]	$4000
		[+ Total]	$4000

Osaka If the am't asked for must be cut down,

No.1. St. T's School may be reduced more easily than any other item. More than is necessary, I think, is expended on it. $1200 was asked, but at the meeting it was cut down to $850, which is $50 more than the Bishop and Standing Committee allowed last year. $850, exclusive of schps, seems a large sum to expend on this school. For different reasons, the number of pupils does not increase (now only 19 of whom 7 are boarders) and it does not seem to me well to expend so much money for such little results.

No. 3. This is a school under Mr. McKim. It is growing and now numbers 21 pupils. He wishes to rent a larger room next year, so that some who now live at a distance may live in the house, attend daily prayers, and be brought under Xn influence.

No. 4. Dr. L thinks he may be able to get on with $900, but the expenses may be heavier than he thinks and so asks for $1200. Next year he will be better able to say what is required.

No. 5. Two of the cisterns (for the schools) may be deferred till the year after.

No. 6. Two chapels not yet opened, and if there is no money they cannot be begun. But it is not economy to cut down the Chapels.

No. 7. If another Catechist can be found he ought to be supported.

Tôkiô

1 and 2. Parish school and Chapel not started.

3. If a favourable opening for a Country Station is found we ought to be able to take advantage of it.

4. Same comment as in No. 7 above.

Building Osaka

1. Gymnasium may best be <struck off>[cancelled]. There are only 7 Boarders in St. T's and 4 in the Primary Dep't., and it is rather doubtful, if the pupils will make use of it, after it is built.

2. The number of pupils reached 23, and then began to fall off. 19 were on the roll, but the highest number in attendance, when I was in Osaka was only 14. If it does not grow there seems no great necessity for a building.

3. Mr. Tyng used some specials [special gifts] at his discretion, to build the Chapel,

which he says he would like to have returned. They had put in the estimates $1000 more, of which $900 was to be returned to me, but I do not wish it returned, at least not now.
4. The Cisterns for the new houses may be laid over.
5. There is now no vacant lot on the Concession, and it may be necessary to purchase one with a house on it. I have seen Judge Bingham, our Minister [American government representative], and he thinks he may get the Japanese to enlarge the Concession and put up more lots for sale. If so we shall be able to buy a lot for $500.

Building in Tôkiô: The deficit in No. 25 was referred to in a previous letter, and Mr. Gardiner tells me he explained it to you more fully.
1. Mr. Gardiner has promised to vacate No. 38 when Mr. Blanchet [+ leaves], and if the Girls' School is not completed and the pupils are living in No. 26, he will be unwilling to live there. Or if the Girls' School is completed by that time, and one of the new Missionaries, who may be sent out, is a married man, another house will be needed. So it is thought best, to ask for the appropriation now.

New Missionaries: if [If] single, house rent will probably not be needed. One single man can live with Mr. Gardiner, and one can find rooms in the Divinity School building. Should one of the New Missionaries be married, house rent will be needed, say $600.

When I was in Osaka, Mr. Tyng mentioned that you had informed him of what I wrote to Mr. Flichtner (May 12/82) about Misss spending money, and said I ought to say to whom I referred. My statement was general having reference to my experience in the Mission field. It was true in China, and is true in Japan, that some Missionaries are in "straits" about money matters, while others seem to live comfortably on their salaries. But I do not wish to settle the salaries of our Misss or keep them from getting money if the Board wishes to make an advance, and I hope I shall not be asked to say anything more on the subject.

I do not quite see the object in sending to Mr. Tyng this quotation from my letter. You wrote me that "the Committee evince a disposition to do all they can to make the Missionaries comfortable." I have no [+ objection] to their doing so, and wrote in the letter referred to "I wd. gladly do what is in my power to relieve the Misss from all anxiety", about money matters. But I am afraid that your quoting this passage from my letter, has given Mr. Tyng the impression that, I am keeping the Committee from increasing his salary. I can see no special good, which could come from writing this to him, and certainly it has caused some unpleasant feeling.

If my memory serves me he said that I wrote that some Misss spend their money lavishly. This would convey a different impression from what I think I wrote. Lavishly means "expending excessively and foolishly.[+ "] My letter books reads "some are free and easy in spending their money, and do not take good care of what they have, and are always <'hard up'>[economically strained]. This certainly is not an elegant expression, but conveys to my mind a different idea from spending money lavishly. It is possible that what I wrote may have been changed into "spending lavishly".

As a proof of the correctness of what was said that some seem to live comfortably on

their salaries, it may be mentioned that Mr. McKim told me not long since, when talking of the question of salaries that, he was able to send Dr. Cole (for Nashotah I suppose) $200 a year out of his salary, and also pay the premium of a life insurance for $3000 (I think) in Kobe office. Mr. Woodman, to whom you referred in your letter to Mr. Tyng, is able to keep a carriage and horse, and a riding horse. These facts seem to show that some Misss can live comfortably on their salaries.

I would add however that Mr. McKim said if the Committee supposed that the allowance for a child was sufficient to support it, they were mistaken. The amount of allowance does not nearly cover the expenditure.

Your letter of Mar 20th is to hand but I have not time to reply.

Yours very sincerely
C. M. Williams

You will be glad to learn that on 6th April Mrs. Woodman gave birth to a Daughter, and on 10th Mrs. Gardiner gave birth to a Son, and that both mothers and daughters [sic] are doing very well.

219 ***To Kimber, 1883.5.14.***

Tôkiô May 14th, 1883

My dear Mr. Kimber

The receipt of your favour [letter] of Mar 20th was acknowledged in my letter of Apl 22nd.

I am sorry to learn that the Executor of Mr. Smith's Estate had not been heard from at the time your letter was written, but hope you may have heard from him before now. Should you not hear from him ought not some steps be taken to secure the money, and if so what should be done?

As Mr. Meyrick proved not to be a proper man, we should be thankful for the escape from having him sent out. If the Master [teacher] is not a good man for the place we had better be without one. I think I mentioned in a previous letter that if a well qualified Clergyman, who had had some experience in teaching, should apply for the place, I should not object to his appointment provided it is understood that this is to be his work.

Mr. Blanchet attended the Conference at Osaka, and sailed on the P & O [Peninsula and Oriental] Steamer from Kôbe on the 1st of May. Mrs. B. wrote to him that as the children are now well, she hoped that he would go via Europe.

It has occured to me to ask the question whether or not it will not be well for the Board to assume the risks on the houses of the Missions in China and Japan. In China there has never been one of our Mission houses burned, as far as I know. In Tôkiô the risk is much greater, but as our houses are all built of brick the risk is nothing like as great as that of other houses. After the number of houses possessed reaches a certain point, it is economy for one to become his own Insurer. Whether or not our Missions posses a sufficient number, I do not know, but think it well to call your attention to the matter, that

you may make enquiries on the Subject. The Presbyterian Mission, I understand, does not insure.

From the Missionary of the C. M. S. stationed here, I learn that, it is pretty well settled that, the Society will give up its work in Tôkiô, and withdraw its Missionary, and he said he would have to make some arrangement with me for the care of the converts connected with that Mission. This may involve an outlay [expense] for an additional Chapel, but they have no catechist or Native Minister to pass over. It is probable they will ask us to take over their property, but I should hesitate to do so. A portion of it might be made available, but the whole is not a desirable property.

The Missionary of the S. P. G. is in favour of his Society's withdrawing from Tôkiô, and concentrating at Kobe, and has just gone to Kobe to consult with the other missionary of the Society on the subject. Should the Society do so, we shall have our hands more than full. It is to be hoped that more men will be sent out with as little delay as possible. Should the S. P. G. withdraw the Board will have to make us a larger appropriation for next year. They have three Catechists whom we shall probably have to support and they may wish us to purchase their Chapels.

Remember me to Mr. Morris when you see him.

Yours very sincerely
C. M. Williams

220 *To Kimber, 1883.5.30.*

Tôkiô May 30th, 1883

Rev. J. Kimber
My dear Mr. Kimber

Your favor of Ap'l 21st has come to hand. My last was under date May 14th.

It is almost useless to say that I was very glad to learn that the Committee will send two more clergymen and trust that suitable men may soon be found.

"Women workers": The formation of the Committee to consider the whole question of the selection, and terms of appointment of single ladies is an excellent move in the right direction, and does not come any too soon. I hope the whole matter may be satisfactorily settled. It is a little singular that, of the two Missy Boards managed by ladies, now having representatives in Japan, one, Methodist, has a rule requiring its Missionaries to remain unmarried five years, and the other requires the outfit and passage money to be refunded, as we know was the case when Mr. Blanchet and Mr. Quinby were married, if the Missy should get married before the end of the five years. They seem to have foreseen the danger of losing their Missionaries by marriage, and to have provided against it to some extent.

Miss Verbeck: has been examined by Dr. Macdonald, the Physician who now attends the members of our Mission and I enclose his medical certificate. She agreed, (as did also her Father to whom it was first mentioned) without hesitation, to serve the Mission

for a term of five years before she marries. She has been engaged temporarily as a Missy, and has already entered on her duties. At first she will give a good deal of her time to the study of the language and, for the present, will teach only 2 hours a day English, 1 1/2 hrs in the Boys' school, and singing half an hour a day both in the Boys' and Girls' school.

As you will see from the certificate the Physician says "her constitution is not of the robust order", and this may appear to the Committee a bar to her permanent appointment. She tells me however that she had no occasion to call in a Physician to attend her during the four years she lived in California, nor indeed since she had a dangerous illness, Typhoid fever, in Tôkiô about 8 years ago. Of course no outfit [clothing allowance] will be allowed till I learn that her medical certificate is satisfactory to the committee, and that the Board has confirmed her appointment.

Mr. Smith's bequest: Thanks for the copy of the letter from the executor of the Smith estate. It is quite satisfactory, and I hope it will not be very long before they [the] money is received.

Organs: You will be glad to learn that, the two organs you shipped by the sailing vessel "Continental" have reached Tôkiô in good order, and give great satisfaction to us all. They are good and strong, and the tone is very sweet. We hope to learn soon that the three others you expect to send, have been shipped, this time by the Suez Canal. As there will not be much doubt about your receiving the money to purchase them, could you not buy and ship them at once? They are much needed. Mr. Tai is very anxious to have one for his Chapel at Nabe cho.

Trained nurses: The Missionaries in Ôsaka have sent the enclosed request with reference to the appointment of certain women who are, or have been connected with the Deaconess's home at Mildmay Park, London, as trained nurses to work in connection with our Hospital in Osaka. There are several things, which it will be well to take into consideration, and clearly understand before they are appointed.

1st: Will their appointment hinder the sending out of the Missionaries we need for the other branches of work, viz. [that is] more clergy, and women for the schools and for work among women? If so they had better not be appointed at present, as the need for more Missionaries seems more pressing just now. The question of money, however, may not enter into consideration, if what Mr. Tyng mentions in his note to me should prove correct. He says "the ladies mentioned thought of coming out at their own expense".

2nd: The qualifications, character, and opinions of the women in question ought to be well known. From an English Clergyman here, I learn that, when he was studying in London he saw a good deal of the institution started by the Rev. Mr. Penefather (is that the right spelling?) and at that time, probably 8 or 10 yrs ago, some of the ladies held Plymouth Brethren views, or were strongly inclined towards them. They were, he says, very pious, and devoted women, but it would not do to have in the Mission one holding the opinions of the Plymouth Brethren. However the views of the person or persons could be found out before they were appointed. It may be well to mention that the gentleman referred to is a low Churchman.

3d: The national prejudices and feeling which unfortunately exist between the English and Americans are not to be overlooked, and it will be well to see that no specially great prejudices of this sort exist.

You will be sorry to learn that Mr. Kanai, our lately ordained Deacon, is suffering from Kakke [beriberi], a disease very prevalent in Japan, which proves fatal in numbers of cases. As soon as I became aware of the fact, I sent him to the Country to try to recruit [recover]. He has been absent about a month, and writes that the bad symptoms in his stomach had disappeared, but his legs were still affected. The Physicians have not found a remedy for it yet, but country, specially mountains-air benefit a great many in the first stages. I trust Mr. Kanai may soon recover.

I enclose 2nd of Exchange.

Yours sincerely
C. M. Williams

221 ***To Kimber, 1883.6.22.***

Tôkiô June 22nd, 1883

Rev. J. Kimber
My dear Mr. Kimber

Since my letter of May 30th yours of May 9th has come to hand.

At my request Judge Bingham wrote to the Japanese Minister with reference to the extension of the Concession of Osaka, and the Minister replied that he had written to Osaka for information. Judge Bingham thinks the land will be put up for Sale. We may have to wait some time for it.

Ground rent: Please return my thanks to the Forn [+ Missions] Committee for the payment of the rent on Lot 39. It amounts to about $100 mex [Mexican dollars]. This is the Lot on which it is hoped a Church will be erected. We are getting estimates made for it now.

Girls' School: A bid has been made for building the school in brick, considerably lower than that of [+ which] the Contractor who built No. 25 gave Mr. Gardiner. The man is to come tomorrow to discuss the specifications.

New men: Mr. Dennis' withdrawal is quite a disappointment, but it is better, as you say, the [that] he should come to a decision [not to work in Japan] there, rather than after he should have come out. I trust Mr. Cole may not disappoint us, and that some one else may be found to take Mr. Dennis' place.

Contingent fund: I shall hope that this may be allowed. Just now I am negotiating for a piece of land for a Church at Asakusa, which we shall have to pay about $1000 for. We have been trying for a long time to purchase there, but have been unable to secure a suitable piece of ground. Last week a fire occurred just where we wish to have the Church, and we hope we may be able to get a piece.

Women Workers: A house for the training of women for work in the Mission field

will be most useful and we shall get better workers. They will be tested and you will know something of the characters of those whom you send out.

With regard to the women of mature years to take charge of the unmarried women I do not know just what to say. In some respects they will be very well and be a help to the Bishop, provided they are the right sort.

But there are reasons which make me doubt the expediency of sending out women in such a capacity.

1st: My experience has been the younger women in the Mission field will not consent to be governed, or submit to the control of another woman —speaking generally. I have heard it said several times that they would be willing to be controlled by a man, but not by a woman. Should one refuse to submit to the direction, it wd. be difficult to compel her, and any attempt on the part of the other to enforce her authority would lead to most unpleasant consequences.

2nd: If she be too old to acquire the language she will not have the influence over the Japanese, which she ought, and her influence could be very much circumscribed.

3d: With only two unmarried women at a Station, will it not be a great expenditure of money to send out one to direct the two, and that when the probability is that one or both may be married soon, unless a rule is made requiring them to remain single for a term of years?

To all this it may be said, if the woman sent to take the management is a suitable one, she will prevent the consequences feared. This may no doubt be so, and I can imagine a woman who would be a great help to our work, but she will be one not often found. If she be a woman of strong character, and with the gentle graces which will win the deep love of those over whom she is placed she may have peace in the house. She may be, say 35, and yet have such talent and perseverance that she may acquire the language as well or better than one younger. She may not be able to get the language so as to speak with any degree of fluency, and yet have such tact, good strong common sense and magnetic power that she may draw the Japanese to her, and through others do much good.

The question is where are such to be found? But I must stop or I shall miss the mail. This has been written very hastily, and there may be things not well said.

You must have made a mistake in thinking that Bishop Bedell made up my report for the House of Bishops. It is printed in the Journal as I wrote it I think.

In great haste, not time to read over.

Yours very sincerely
C. M. Williams

222 *The Annual Report of the Missionary Bishop of Yedo, 1883.6.30.*

The Annual Report of the Missionary Bishop of Yedo
for the year ending June 30th, 1883

LETTER 222

At the beginning of my annual report several changes in the personnel of the Mission have to be recorded.

The Rev. A. R. Morris, after eleven years of most faithful, devoted labor returned home in September [+ 1882], for his well-deserved vacation. In Novr last [+ 1882], Dr. H. Laning, after an absence of about a year, returned to his post and entered on his duties immediately. By her marriage in June to the Rev: Mr. Hopper of the Society for the Propagation of the Gospel, Miss Mead ceased to be a member of our Mission. Mrs. Blanchet with her children returned to the United States last Autumn, and Mr. Blanchet followed in the Spring. Miss Emma Verbeck, the daughter of Dr. Verbeck, one of the oldest, and most influential Missionaries in Japan, joined the Mission in the Spring. She teaches English in St. Paul's school, and singing in both Boarding Schools.

Osaka

The hope expressed in the last report that the number of pupils in St. Timothy's School would be largely increased, has not been realized. The great need of more English teaching, and a Head Master, who can give his whole time to the school, is still pressing, and probably the School will not grow very materially before the Teacher comes out. A Preparatory Department has been added, and numbered 23 pupils.

St. Agnes' School has increased, and now numbers 34 scholars, of whom 22 are boarders, chiefly supported by scholarships. Two of the boarders now pay all their own expenses, and five others of the same class are seeking admission. It is hoped that the number of self-supporting pupils may be largely increased. The attendance and progress of the scholars are reported as very satisfactory. Mrs. Laning will continue to have the oversight of the School for the present, but a single Lady should be sent out for this work with the least possible delay.

A new School has been started by Mr. McKim in connection with his Chapel, and has met with encouraging success.

Services at two additional places have been begun, one by Mr. Tyng at a Dispensary owned by Japanese Physicians, the other by Mr. McKim in the heart of the City. At the latter chapel there are several Catechumens [seekers] preparing for Baptism, and six Communicants transferred from the older congregation. Efforts have been made to extend the work to regions beyond. Mr. Tyng paid two visits to Wakayama, a large town some distance from Osaka, but he has not been able to hold regular services there. Since October last, Mr. McKim and Mr. Osawa have visited three times a month, Koriyama —a town about 15 miles from Osaka. A goodly attendance at the Services is reported, but it is too soon to look for any great results. There are, however, two catechumens, and we may look for an increase next year.

A wide and most encouraging field for work among women is opened to us, and what has been done, at first by Mrs. McKim and Miss Michie, and later by Mrs. Tyng and Miss Mead, shows what promise there is of abundant fruit, if there were well-trained women, who could give their whole time and energies to this work. By this means access is gained to some of the higher classes, whom we are able to reach in no other way.

The [+ number of] patients at the Dispensary diminished considerably during the first five months of the year, but a marked improvement took place after the return of Dr. Laning. The number of patients for the year was 3,153, of whom [which] 1,888 were men, and 1,265 were women. It gives pleasure to be able to report that St. Barnabas' Hospital is nearly completed, and will probably be ready for occupation in September. The situation of the Hospital is very pleasant, and all the appointments [equipment and furnishings] are good. Dr. Laning has good reason for hoping that a large extension of his work will be seen in the near future.

Tokio

St. Paul's School suffered from the fact that the Building, through failure of the contractor to fulfill his contract, was not finished in time to occupy it at the beginning of the session. The natural consequence was that most pupils had entered other schools before our School was ready, and only the restless, roaming ones, dissatisfied probably with other Schools, found their way to us. However, an average of 26 for the year was reached, and Mr. Gardiner looks forward with the hope that as he will open under more favourable circumstances next session, he will have a large increase.

St. Margaret's Boarding School for Girls has grown a little, and the examinations at the end of the session showed that both Teachers and Pupils had worked faithfully. The Contract for a School-building is about settled, and it is expected that it will be completed by the end of the year. It will have accommodation for 50 pupils.

Full or shortened services, with sermons or addresses, have been maintained regularly, twice a week, at eight different places in the City. We feel that this is doing very little for the immense population of Tôkiô, equal to that of the City of New York, but it is as much as it is thought wise to attempt with our weakened force.

The Christians are showing, generally, much zeal and earnestness. In Tôkiô there is a strong feeling in favour of having one Japanese Episcopal Church, and certain Converts connected with the three Episcopal Missionary Societies represented here, are making a movement with reference to self-support. They have had several meetings to discuss the subject, and at the last one there was a general wish expressed, that they should begin to collect money at the commencement of the new year. They propose to raise 100 yen (equal now to $85 mex) a month. This is at the rate of yen 6.660 = $5.69 for each baptized Christian, man, woman and child, or at the rate for yen 19.92 = $17 a year for the heads of families and single persons, who have entered into the arrangement. The scale is too high, and it is not at all probable that they will be able to give such a sum, but it shows us something of the mind, and aspirations of the Japanese. There are two motives impelling them: one a sincere conviction, on the part of some, that it is the duty of every Xn to support his religion; the other a feeling of unwillingness to be under the supervision or control of Foreigners, and a wish to be free from this at the earliest time possible.

The ordination of Mr. Nobori Kanai and Mr. Masakazu Tai to the Diaconate on the Sunday before Easter (Mar 18th) marks a new stage in our work. After completing the

prescribed course of studies in our Theological Seminary, extending over 4 1/2 years, and passing a satisfactory examination, and after having been tested as Catechists, they were admitted to the Diaconate. Since then they have been faithfully engaged in the work of their Ministry, and if health and life be given them they will, with God's blessing, do much in building up the Kingdom of Christ in their native land.

In this connection [+ it] must be mentioned that Mr. Nakashima, a former pupil in Mr. Quinby's school in Osaka, who has been studying and acting as Chatechist there the past year, has been admitted, after examination, as a Candidate for Holy Orders.

The Rev. E. R. Woodman, who was advanced to the Priesthood on Trinity Sunday last year, has charge of a Chapel and a Day School in the City, and is greatly interested in a class of young men who come to him to study English and the Bible.

At the request of the Standing Committee of the Missionary Jurisdiction of China a visit was made to Shanghai in October, [+ 1882], and on the Feast of St. Simon and St. Jude (Octr 28th), the Rev. Frederick S. Graves was advanced to the Priesthood, and Mr. Herbert Sowerby was ordained Deacon.

On the 21st Sunday after Trinity (Oct 29) Mr. Ching Chang Wu, Mr. Ssz Chia Hwa, Mr. Yuin Yu Sih, and Mr. Yu Tang Chu were admitted to the Diaconate. At Confirmations held at the Church of our Saviour, Christ Church Kong Wan, and the Chapel of St. John's College 34 persons were confirmed.

The Mission has an excellent property at St. John's, and appliances for carrying on a great work; but more men are sadly needed, and the absence of their sorely-afflicted Bishop [Schereschewsky] is felt deeply. May God graciously raise up the men, and restore to his former health and strength their hard-working, indefatigable Bishop.

On a review of the Japan Mission the past year, much to encourage is seen. Better appointments [equipment] for carrying on our Schools and other work, St. Barnabas' Hospital well advanced towards completion; a large number of Baptisms, with the exception of one year, than ever before; much zeal and earnestness on the part of many of the converts; a Candidate for Orders admitted, and two Japanese ordained Deacons are reasons for great thankfulness and encouragement. But while there is much cause for rejoicing, the thoughts, which continually come up, the wide, unoccupied field, the many millions of immortal souls who know not the Blessed Saviour, the Light and Life of the world, the few, very few laborers to sow the good seed of the word, and gather in the harvest for Christ, weigh down our hearts, and press upon us beyond measure; and we can only cry to God for help, and earnestly entreat the Church to send more men and women to do the Master's work in this immense field, white to the harvest.

At the very least the Church should send out this year three Clergymen, a Teacher for Osaka, and two single women.

Respectfully submitted,

C. M. Williams
Missionary Bishop of Yedo

223 To Kimber, 1883.7.19.

Tôkiô July19th, 1883

My dear Mr. Kimber

Your letter of June 20th notifying me of the amount of the appropriation for the next fiscal year came to hand last night, and I beg to express the gratification I feel on learning that the Board was able to appropriate $23,159 to be expended in the field, and also $3,400 for building purposes. I note that "this appropriation is only made binding for the first quarter of the fiscal year". In a future letter I may have occasion to refer to the subject again.

I regret that I failed to tell you how the proceeds of the Draft for $118. 52 U. S. gold was to be appropriated. It was as follows.

From E. for Domestic Missions mex [Mexican]		$30
"	work among Colored people	20
"	Foreign Missions	50
"	Am: Building Commission	25
From Trinity Chapel Tokio		
for Building Committee		5.10
"	Africa	2.30
"	Greece	2.10
	[+ Total]	mex $ 134.50

The rate of Insurance we pay in Tôkiô is 2 1/2 pr ct with 20% off. Another company may take the risks at 1/4 or 1/2 pr ct less. I do not recollect what the rate is in Osaka but it is less than in Tôkiô.

I trust that the gentleman you speak of as applying for the position of Headmaster of St. Timothy's may prove to be a suitable person.

Chapel in Yokohama: With our present force we were unable to keep up the services at the Chapel bought in Yokoa., and as the risk from fire is great, I thought it best to sell the place. It was sold for all we expended as purchase money and repairs. Will the Committee be willing to allow me to hold the money, and use it for purchasing another Chapel in Tôkiô? Next Feby we shall have to pull down the Chapel bought a little over two years ago for Mr. Cooper in Tôkiô and rebuild or purchase another place. The money will be needed then.

I have not time to reply to the other letter you sent. I feel grateful for the kind expressions of sympathy it contains and shall certainly give it the consideration it demands.

Yours very sincerely
C. M. Williams

224 *To Roberts, 1883.7.19.*

Tôkiô July 19th, 1883

E. Walter Roberts, Esqr
Dear Sir

Since March 1st last we have expended for building on

Lot No. 25 (Mr. Woodman's)	$725.25
" " 37 (Boys' School)	81.10
" " 38 (Mr. Blanchet's)	127.22
" " 40	127.23
[+ Total	1060.80]

Unless we make a contract for building the Girls' school there will be no more money [+ spent] for building before Sept 1st .

It may be well to mention that I sent Dr. Laning for building purposes Mar 7th L/C [letter of credit] M 2981 for £ 1000 and L/C M [blank] with an undrawn balance of £ 150. Just at the moment I forget the no [number] of the L/C.

I have on hand in Tôkiô

L/C M 3481	Apl	13/83	for	£ 900
L/C M 3223	Jany	10/83	"	£ 900

Yours faithfully
C. M. Williams

225 *To Kimber, 1883.8.30.*

Tôkiô Aug 30/83

My dear Mr. Kimber

I can do little more than acknowledge the receipt of your favours [letters] of June 28th, July 3d, and 23d, with enclosures.

[+ I] Am glad to learn that we shall have Mr. Cole with us so soon. If all goes well, he will sail tomorrow.

The Photograph of Miss Verbeck shall be sent you by next mail. She is now on a visit to Yokohama.

I enclose my Annual Report and the Statistics of the Japan Mission. The [As for the] statement of the work for the past three years, I have not been able to write yet. Shall try to send it by the mail which leaves on the 9th prox [of next month].

I enclose also the statement of the value of the Mission property in Tôkiô, which Mr. Roberts requested me to <send on>[forward to you]. Lots Nos. 37 and 39 have been transferred to the Mission and are now held —as [+ is] all other Mission property— by the Bishop in trust for the Missy Socy <and C>[etc.] [+ of the Protestant Episcopal Church in the U. S. A.].

Yours very sincerely
C. M. Williams

226 *The Japan Mission during the past three years, 1883.9.8.*

The Japan Mission during the past three years

A review of the Japan Mission for the past three years, and a comparison with the previous three years, from 1878 to 1880, show —with some things on which we cannot congratulate ourselves— much that is encouraging. In almost all respects, we have gained and gone forward.

The Ordination of two Japanese —<an earnest>[a promising sign] of a "great company of preachers" which, it is hoped, will be raised up and [+ will] go forth to carry the glad tidings of salvation, through a crucified Saviour, throughout the length and breath of the land— is a cause of great thankfulness and full of bright promise for the future. The number of Catechists and assistants has doubled; and the Japanese Teachers employed have increased from nine (9) to nineteen (19), and the Foreign Teachers from two to five.

The number of Baptisms are [is] a little larger, and the Confirmations would have been more than those of the previous three years if those "ready and desirous of being confirmed" could have received the Apostolic right of the laying on of hands before the end of June.

The Schools have grown from four to eight, and the Scholars [Students] —Boarding and Day— from forty to ninety-one. The Sunday School Scholars have increased from 100 to 125. There are now twelve Chapels where regular services are held, against [compared with] five in 1880.

In accommodations for our Missionaries, and the buildings necessary for carrying out our plans properly, there has been a marked increase. In Osaka there have been erected a new dwelling house, a Hospital with wards capable of receiving over twenty patients, St. Timothy's School with accommodations for forty pupils, and a very neat Chapel which will seat two hundred. In Tôkiô three dwellings, and a Divinity School and St. Paul's School under one roof, have been built. The Mission property has increased [+ in value] from $4,513 to about $36,000.

With many reasons for encouragement and [+ with] appliances necessary for the successful carrying on of our work, one source of regret —the small clerical force in the Mission— is continually present. The only addition to our Clerical staff, made by the Church during the past three years, is one Deacon. He was duly advanced to the Priesthood, but as we lost two Presbyters in the three years, the Mission has now one Clergyman less than it had in 1883. One feels great reluctance [hesitation] to utter a word which would not be in perfect harmony with the feeling of joy and gratitude which <wells up>[rises strongly] in every heart and is voiced in praise and thanksgiving to God, when [just at this time when] the Church is met to celebrate her centennial anniversary. Looking at the progress the Church has made, seeing how God has planted this goodly vine and caused it to take root, seeing how it has filled the land, how the hills are covered with the shadow of it —how she [the Church] has sent out her boughs unto the sea and

her branches unto the river— our first impulse is to say with thankfulness and gratitude: <"What hath God wrought">[How wounderful are the acts of God]!

But love to [for] our beloved Church compels me to call attention to one point in which she has not <come up to the measure of>[fulfilled] her duty as an Apostolic Church. Our Church has not risen to a just [true and proper] appreciation of her responsibility and privilege with regard to her Foreign Missions. In her Domestic Missions she has put forth her strength, and kept <well abreast>[equal to] —in some places, ahead of— other religious bodies. Not [But not] so in her Foreign Missions.

It is a sad fact —which <there is no use in our shutting our eyes to>[we must not ignore]— that our Church has not <a single>[even one] Mission which can be called a successful one. The Mother Church can point to the almost apostolic success of her Mission in India under Bishop Caldwell and Bishop Sargent, [+ and] to a successful Mission in Fuchow China and other places. Some of the American Societies [Missionary Societies] also show their successful Missions in the Levant [countries in the Eastern Mediterranean Sea region], in India in Burmah 〔Burma〕 and China. But we <look in vain for>[cannot find] a successful Mission of our Church. In Africa, our oldest Mission, we have never had more than a <Corporal's guard>[very small number of workers] —<a forlorn hope>[an unsupported group] of brave souls, men and women, ready to lay down their lives for Christ; but the Mission has been so poorly sustained that it has ever been in a languishing [unhealthy] half-dying state. The foundations of our China Mission were laid by a Noble Bishop, but the force sent to carry on the work, and the support given to the Mission, have never been such as would ensure success. The same sad fact may be said of Japan. Our Church was the first to enter the field, but she has not kept the lead, and has now fallen behind most of the other Missions.

In thus referring to the want of success of our Missions, my object is not to find fault with the action of the Church in the past, but to urge on her the duty of prosecuting [operating] her Foreign Missions with a vigour and heartiness worthy of her apostolic claim, and [+ to urge her] to try to make at least one of her Missions a success. Japan offers facilities for a successful Mission, such as no other field seems to possess. There is a wide-spread and growing conviction among the higher classes [+ here], that Japan needs a religion, and that Christianity is the only religion which can meet the deep needs of this Country. The leading Conservative Journal in Japan not long since [ago] discussed the subject of Religion in a number of [+ Japanese] leaders, in which the editor said the upper classes are without religion and believe nothing; but intelligent men are saying we must have a religion. Budhism 〔Buddhism〕, Sintooism 〔Shintoism〕, and Confucianism have ceased to affect the hearts and influence the lives of the people. In Western schools morals are considered most important, and their morals are based on the Christian religion. There, religion and learning are like the two wheels of a cart, but in Japan they are trying to go on only one wheel. Instead of adopting the other [+ wheel] also, Chinese moral doctrine, based on the unreality of a future existence, has been substituted for the second wheel.

The principal Liberal paper [newspaper] lately wrote: "we do not dispute the important services rendered to our civilization for many centuries by Sintooism 〔Shintoism〕, Confucianism, and Budhism 〔Buddhism〕; but they have not in the least promoted the present civilization —and it is undeniable that they are powerless to do so, and are essentially retarding influences".

The most influential opposition paper, in a long article, recently expressed its opinion as follows: "The surprising rapidity with which Christianity —<in face of >[despite] the many difficulties it has to contend with— is taking hold of the people and supplanting [replacing] Budhism 〔Buddhism〕, is simply due to the fact that among christians there is no difference between high and low, rich and poor, officers and people, and that it is not a religion for a portion of Society, but for the whole human race. And it is almost hopeless for Budhism 〔Buddhism〕 to attempt to rival Christianity."

A former Daimiyô, a very intelligent man, who occupied a high position under the Tycoon's government lately [recently] said, "Christianity is the only religion worthy of the name of a religion", and [+ he] requested that someone would come and teach him the doctrine.

One of the most influential Ministers of the present Government, who has had ample opportunities of seeing the practical workings of Christianity, said to a Japanese friend lately that he was in sympathy with Xnty and wished that it might spread more and more <in Japan,>[in Japan. And he said also] that European civilization was founded on and promoted by Christianity, <and he looked to Xnty as>[and that he expected Christianity to be] the civilizing agency in Japan. He added: "Our laws and regulations are borrowed from the west, and Japan needs Xnty to give them life. Without Xnty, they are but [only] a body without a soul. The soul of all these laws is Xnty". This opinion will continue to grow, and the Church ought to put forth an effort worthy of herself and the occasion, and be prepared to take advantage of the openings which will soon be probably offered. Opportunities for the rapid spread of the Gospel, such as are seen in Japan, are unique, and the Church ought to enter on this work with the determination to make this a successful Mission. For this, men and money are absolutely necessary. Let the Church send out ten picked men, who have received a thorough University education, with such qualifications of mind and heart as will fit them to do properly the great work which is before [waiting to be done by] them. Men of strong mind and broad culture are needed in Japan. The educated classes are reading western literature, and many imbibe [absorb] atheistic and agnostic opinions. Clergymen able to meet these needs must be sent, if the Church hopes to make its influence felt, and [+ to] do its part in the evangelization of this progressive country.

It is no improbable supposition, seeing the present state and drift of feeling in this Country, that the Government may at no distant date, give outward encouragement to the spread of Christianity; and as a next step, attempt to make it the State religion. This last [+ step] will not be in the immediate future, but one who shall live ten or twenty years longer may see it accomplished.* The form they may adopt will be largely determined

by what is taught, and exhibited to them here. If the American Church hopes, in any degree, to guide and give form to the future Church in Japan, she must rouse herself from her apparent indifference, and put forth her strength in some measure adequate to the great work she wishes to see accomplished.

To take a leading part in Christianizing a Country of 36,000,000 people —the most progressive, the most open to the influence of Western thought, western civilization, and the religion of the west, and one which will probably exercise a wide influence on the other Eastern Nations— is an object worthy of the most earnest efforts of the Church. May God give His Church grace to see clearly the situation, to send at once the needed men and money, and to <cease not>[continue] to offer up the more needed prayers for His rich blessing on the labours of His servants in this land.

C. M. Williams
Missionary Bishop of Yedo

Tôkiô, Sept: 8th 1883

* Since this was written it has been stated in a public address that a proposition to make Christianity the State religion has been lately discussed in the Council of State. The authority for this statement is not known.

227 *To Kimber, 1883.9.8.*

Tôkiô Sep 8/83

My dear Mr. Kimber

Enclosed please find the Reports of the Schools: St. Agnes at Osaka, St. Paul's and St. Margaret's at Tôkiô; and Mr. Tyng sent the report of St. Timothy's in his report.

Mr. Gardiner speaks about me in his report in a way I do not like, and [+ he] promised to rewrite it, but he has not done so; and if it is not sent off by this mail, it will be too late. So I send it as it is, but I must ask that, if you publish it, you will <leave out>[omit] the reference to me.

I trust the reports of the Schools next year will be more satisfactory.

I am sorry to learn that the Treasury is so <much behind>[low infunds], and [+ I] hope some [some persons] to whom God has given wealth, may be moved to make up what is wanting [lacking].

Yours sincerely
C. M. Williams

228 *To Kimber, 1883.9.22.*

Tôkiô Sept 22nd, 1883

Rev. J. Kimber
My dear Mr. Kimber

In my letter of Aug 30th I acknowledged receipt of your favours [letters] of June 28,

July 3d and 23d. Since which date I have nothing from you. I sent you two Covers [?] Sept 8th.

There was one matter in your letter of June 28th which could not be answered then: Miss Verbeck's salary. From the Osaka estimates, $200 can be deducted from the apprn for Chapels —which will still leave $700 for that propose. Mr. Gardiner and I have carefully <gone over>[re-examined] the estimates for Tokio, and can find but [only] one item which may safely be cut down. You may deduct $40 from my Teacher. It will then stand:

Undesignated balance	$350
Osaka Chapels	200
Bp Ws' Teacher	40
	[+ $] 590

It is probable that there will be a balance <left over>[remaining] from the gross appropriations, sufficient to cover what is wanted for Miss Verbeck's salary and Teacher [her language Teacher's]. This last will be under $50. An extra appropriation will not be needed if any unexpended money of the gross apprn may be used for this purpose. I am glad to be able to send you by this mail Miss Verbeck's Photograph.

Mr. Denis [?]: It will be well to be careful about sending out one whose eyes have given him trouble at home. It [Also it] has been said that he has not had a very good education —and in Japan educated men are needed.

This is the 18th day since Mr. Cole left San Francisco, and we are <looking for him>[expecting him to arrive] today or tomorrow.

Mr. Gardiner, I am sorry to say, is quite sick. A week ago he had an attack of fever, which kept him confined to his bed for several days. He thought he was free of it, but last night he had a relapse [fever again], which is always more difficult to manage. Still we hope he may be soon well again. Happening just at the beginning of the session, it is particularly unfortunate for the School. This opened last Monday. There are 26 pupils entered. We hope the number may soon increase.

Yours very sincerely
C. M. Williams

229 *To Kimber, 1883.10.5.*

Tôkiô Oct: 5th, 1883

Rev: J. Kimber
My dear Mr. Kimber

Since my last of Sept 22nd I have recd. nothing from you.

You will be pleased to learn that the Steamer which brought Mr. Cole reached Yokohama very early this morning. A telegram notified us of the arrival of the Steamer and I was able to be in Yokohama to welcome him an hour after he came on shore. You can well understand that we are all greatly cheered by his arrival, and trust he may prove

[+ to be] a successful Missy, and do much to build up the Kingdom of Christ in Japan.

The Organ for "Biela" [?] <came to hand>[arrived] a few days ago. When opened, it showed marks of very rough handling —but Mr. Gardiner's skill soon put it in good order and it is very Satisfactory. The other two [two organs][?] with the School books, which are greatly needed, are <daily looked for>[eagerly awaited].

In haste

Yours very sincerely
C. M. Williams

[+ P.S.] Mr. Tyng has written to ask that the appropriation for St. Timothy's and the Preparatory Department may be <lumped together>[considered as one item]. From what you wrote with regard to transferring unexpected balances under one head [heading] to another where there was a deficiency, I did not feel at liberty to give consent. Would it be allowable in this case?

We offer up prayers daily for the Genl. Convention [Convention of the Church now underway in the United States], that the Spirit of God may be present to guide its deliberations.

230 *To Kimber, 1883.10.23.*

Tôkiô Oct: 23/83

My dear Mr. Kimber

Your letters of Aug 24th and Sept 19th and 20th hv. bn recd. I neglected to acknowledge <receipt of>[receiving] yrs of Aug 24th in my last [last letter], though there was nothing in it which demanded a special answer.

I regret that the delay in getting off my report caused you such inconvenience, and [+ I] shall try next year to send it forward earlier. There is a good deal of delay in getting the reports from the Missionaries, and then it is hard to find time to write. Still I hope to do better next year.

I note that appropriation for the 2nd Quarter has been made, and that Miss Verbeck has been provided for. Under date Sept 22nd, I wrote with reference to her salary, but as the Committee has felt able to make the appropriation, <shd the Missionaries in Osaka>[if the Missionaries in Osaka should] need the $200 for Chapels, I suppose it will not be necessary to cut them down.

It is good news to learn that there is hope of {of} getting single Ladies, and I trust that those [+ whom] you speak of may prove [+ to be] entirely satisfactory.

My thanks are due for the permission to retain the money for the Chapel.

It seems to me that the plan spoken of in the Spirit of Missions for obtaining male teachers for the Schools is a very doubtful one. A teacher who knows Japanese [the Japanese language] will have far more influence with the pupils, and do much more good, than one who does not. Surely there can be found men sufficiently consecrated to Christ, to give their lives to this work. One of our rules is to the effect that it is understood

[expected] that Missionaries enter on this work as a life work.

The Draft for $5555.55 on the Hong Kong and Shanghai Bank came safely to hand, and has been deposited in the Bank at 5 pr c't, the usual rate, with the privilege of withdrawing it at any time "without <detriment to>[loss of] interest". This enables me to receive full interest, and also to make use of the money at any time that it may be needed. Accept my thanks for the trouble you have taken in attending to this matter. I shall try to write to Mr. Smith by this mail or the next.

Miss Frances Jarvis Shaw has applied for the position as nurse for the Hospital in Osaka. She was trained at St. Thomas' Hospital, London, and was sent to Tôkiô by a Society which works in connection with the S. P. G. to assist in a girls' school. But she has what amounts [is equal] to a passion for nursing, and <did not take kindly to>[was not satisfied with] teaching; and after a time, [+ she] <withdrew from>[quit] the Mission. Last year she made a 3-yrs engagement with the Edinburgh Medical Society to work under Dr. Palm at Niigata. But Mrs. Palm's health necessitated his return home and the Hospital has been given up —and she [Miss Shaw] is without employment.

Dr. Laning understood from Dr. Palm that the Society would probably continue her support this year, and Miss Shaw is waiting here hoping to receive a favourable reply [+ from Edinburgh]. It is somewhat uncertain, and it is thought <better to ask, at once, the Board>[better for me to ask our Board at once] to appoint her or give me authority to appoint her <shd. the answer be>[if the reply is] unfavourable —so that there may be as little delay as possible in her entering on the duties there [+ with Dr. Laning in Osaka].

Dr. Laning writes me, "it seems to me [+ that] it wd. be much better to engage the services of Miss Shaw, if possible, than to run [take] the risk of doing as well by the appointment of anyone who has not had the experience here. Dr. Palm, with whom she has been associated in work, recommended her. When I was in London, the Matron of St. Thomas' Hospital, where she received her training, spoke in favourable terms [words] of her. These facts are sufficient, I shd. suppose, to recommend her for appointment, since she has a full understanding of the work she undertakes, viz., building up an indoor [?] department, which I imagine will require time and patience."

Yours very sincerely
C. M. Williams

[+ P.S.] I am glad to inform you that the 2 Organs and Box of School books reached me [+ the] day before yesterday in good condition.

231 *To Kimber, 1883.11.5.*

Tôkiô Novr. 5th, 1883

My dear Mr. Kimber

Your favours [letters] of Sep't 28th and Oct: 1st have <come to hand>[been received]. My last was under date Oct: 22nd.

When sending on the statement of my personal work last year, I said [+ that] I hoped

that you wd. not ask me again to send such [that kind of report]; and as the Blank form was not received this year, I supposed that I was excused from the unpleasantness of talking of [about] myself. There was a good deal of delay in getting the report of the Boys' and Girls' schools. But next year I shall try to get them sent off earlier.

Mr. Tyng has sent [+ me] the enclosed letter with the request that it may be forwarded to you. Accordingly, it is forwarded, but this must not be taken as a recommendation from me.

I cannot see my way at all clear to recommend such an outlay. The amount required to pull down and rebuild —judging from former experience in building— will probably be greater than his estimates; and the price of lots may not be so great as he thinks probable. Mr. Gardiner says —Mr. Woodman tells me— that old bricks cannot be well worked into a new building.

I shall be obliged to write to Mr. Tyng that I cannot give my vote in favour of the purchase of the property. It will remain for the Come. to decide on the evidence sent from Osaka. <Mr. Tyng's letter was sent>[I sent Mr. Tyng's letter] to Mr. Woodman —now in Yokohama, for a change— and he writes [replied to me], as a member of the Standing Committee, "Making as careful a decision as I can, considering my limited knowledge of it, I shd not advise buying". In sending the letter [+ to him], I purposely avoided expressing an opinion, in order that he might give his opinion without any influence from me.

Mr. McKim is in a very disagreeable situation with regard to a house, and Mr. Woodman and I sanctioned the purchase of a house for $3000; but it seems that Mr. McKim was misinformed, and the owner is unwilling to sell, as he has leased it for three years. Mr. Mckim suggests one other way by which he may be supplied with a house: [+ that is,] to build more houses on [+ Lot] No.7, which may be used for Medical students —the purpose for which Dr. Laning designs it. Mr. McKim can live in it till new land is secured and a new house built. He thinks I may be able to arrange for a house, when I go down to Osaka either this —or next— month. I hope indeed I may. I had in mind to suggest the addition of a wing to the Girls' School in which he might live temporarily.

Mr. Woodman and Mr. Gardiner hv. both been sick for some time, but are now, I am glad to say, both well again. The Physician advised them both to go off for a change. Mr. W is in Yokohama and Mr. G has gone to the mountains. Mr. Appleton has been staying here for some time, and is now quite free from his rheumatism. By the advice of the Doctor, he will stay a fortnight at the hot springs, and then return to Shanghai. The Doctor hopes he may be able to live in China, and says he will be able to judge better after the next two months.

Yours very sincerely
C. M. Williams.

232 *To Kimber, 1883.11.26.*

Tôkiô Nov 26/83

My dear Mr. Kimber

Since my last under date Nov. 5, nothing has been recd from you.

I enclose the Treasurer's account to Aug 31st, which I hope will be found [+ to be] <in order>[acceptable]. Mr. Gardiner's sickness caused delay in Dr. Laning's making up his accounts. I called Mr. G's attention to one or two items in the account, and he sends the enclosed explanation which will make it plain to the Treasurer in New York.

Mr. Tyng sent a letter, addressed to you, for me to read and forward [then forward to you]. I wrote by last mail that the decision would rest with the Come., and [+ I] have nothing further to add. I asked Judge Bingham, [+ the] U. S. Minister, if he thought the Japanese Govnt. wd ask as much as $5 a tsubo for the land and he replied "I cannot tell what they will ask, as the decision will rest with them, but it [the price] is very high." The <"upset" price>[minimum price set by the seller] here in Tôkiô is Yen 1.50. In Osaka at the previous sale, it was, I think, a little over $2.

Mr. Woodman and Mr. Gardiner have returned, and are feeling quite well again. Mr. Gardiner tells me he is writing to you by this mail, with regard to his proposed return home next spring. I dislike to think of it, for his absence will greatly affect the School, I fear, and I do not see how the School is to be worked [operated] with our present force [staff]. I trust Mrs. Gardiner's health will be so far restored that the Physician will not think it necessary for her to go home.

Mr. G has <only been out>[been out here only] about 3 years, and Mrs. G has been out 5 or 6, so neither are [is] entitled to a visit on acc't of term of service. I trust the health of both will be so good that there will be no occasion for the Doctor to order them home. With our present weak force [staff], I do not like to think of another one going home. I trust reinforcements will soon be sent out. We are <looking for>[expecting] Mr. Morris, but have not heard definitely when he will return.

Yours very sincerely
C. M. Williams

233 *To Kimber, 1883.12.20.*

Osaka Dec 20th, 1883

My dear Mr. Kimber

The last mail brought letters for me, one of which was probably from you, but as they were not forwarded to me here [in Osaka], I shall be unable to reply now to anything which may need attention.

St. Timothy's School: There seems to be a great deal more money spent in the school than seems —to me and others— necessary, without showing very satisfactory results; and yet Mr. Tyng says he cannot carry it on with a less sum.

A Preparatory Dept. was started last year, but it failed to reach the class of boys for

which it was intended, viz., young boys from 10 to 14, whose parents resided in Osaka. The course was then so altered that the lower classes of St. Timothy's were counted in the Preparatory, and the Prepy now has 40 and St. T's just 3. For the Prepy, $250, and for St. T's, $850, were appropriated this year; but as most of the teaching is done in the Prepy —so-called— most of the money for teachers is expended in that Department, and it is impossible to carry on the School [St. Timothy's] with $250.

Mr. Tyng wished to lump the two sums; but as I understood you to say that the Board was not willing that we shd. transfer from one item to another and it seemed bad to make [set] such a precedent, I declined to give my consent. As the preparatory dept., after trial, failed and the Prepy exists now only in name, and as the full amount of the appropriation ($250) has already been spent on this so-called Preparatory Dept., I suggested that the Preparatory be merged nominally —as it is <de facto>[actually]— into St. T's School, and the appropriation for St. T's be used for the one School. This has been done, but it is not a satisfactory arrangement. No other seemed to offer a solution of the difficulty, and Mr. T said if he cd not have the money, he saw no way but [except] to close the School. By this arrangement, St. Timothy's gets [will receive] for the balance of the year at the rate of $1100 per year —which is more than the Bishops and Standing Committee were willing to allow.

Is there no prospect of securing a competent Teacher for St. Timothy's? There does not seem such hope of success till there is one who will give his whole time and mind to it. Mr. Tyng has other things in hand, and teaches only one hour a day. It is possible that when the next estimates are made out, if the allowance for St. T's is not $1100 or $1200, Mr. T. will say he cannot carry it on. The Bishop and Standing Committee will not give their consent [+ for such an allowance], I think, and the School may have to be closed. But in its present state, it is hardly worth the money expended on it; and it has been tried long enough to show that there can be no great improvement looked for without a man to give more time to it. If Mr. Gardiner were not going home next year, I might possibly make an arrangement to carry it on another year, but if he goes, the School in Tôkiô will need all the force [staff members] we have there available. We must have a Teacher for the School here [+ in Osaka] —if the School is to go on. I am not particular about his being a Layman. If a Clergyman, well-fitted for the work, willing to give his time to the school cd. be found, he wd in many respects be better than a Layman. For one thing he wd. be more likely to make it a life-work.

But another difficulty occurs, whether the Teacher be a clergyman or a Layman: we have no dwelling-house, and there is no possibility of getting one for a married man at present. Mr. McKim is in a Japanese house, taken at a high rental, $700 a yr. There was no other house to be had, and probably there will be <no one>[none] for some time. A single man cd live with Mr. Morris, and there wd be no difficulty <on the score of>[with regard to] a dwelling house. Can you get a single man? The matter is pressing, and shd. be settled soon.

There is a little matter to which I must ask your attention. In the boxes of the organs

last [recently][?] recd, were two paper parcels containing wools, <and C>[etc.], but unfortunately no name was marked on them, and the question is, to where [whom] do they belong. Four Ladies, Miss Riddick, Mrs. McKim, Mrs. Laning, and Mrs. Tyng, are claimants for the wools. No one [+ of them] has recd definite information, but each [+ that] thinks they [+ and thus have the parcels] are probably intended for her, and Mr. Tyng says they are doubt [no doubt] some of those wh. belong to Mrs. Tyng. There is nothing to be done but to wait till I can learn from you to whom the parcels belong. Kindly tell me in your next [+ letter]. Please in future give orders that all such parcels be addressed to the proper owners. Also if parcels are put in boxes containing organs or such like articles, kindly add them to the invoice. We may be suspected of trying to smuggle [receive taxable goods without paying the tax], and our good name damaged. Fortunately the Customs Officer trusted us sufficiently to pass the boxes without opening them. But I should not like the experiment to be tried again.

Bishop Poole has arrived in Yokohama. He writes me that he shall spend a little time in Tôkiô, so I shall probably meet him there on my return. You no doubt saw him as he passed through New York.

Yours very sincerely
C. M. Williams

立教学院百二十五年史　資料編第４巻（ウィリアムズ主教書簡集Ⅰ）非売品

2000年３月25日　発行

編　者　立教学院百二十五年史編纂委員会
発行人　立教学院院長 塚　田　　理
発行所　学校法人　立　教　学　院
東京都豊島区西池袋３丁目34番１号
印刷者　大日本印刷株式会社

© 2000　立教学院　Printed in Japan