

澳门基金会
北京外国语大学
中国海外汉学研究中心
大象出版社
合作项目

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卫三畏在东亚—— 美日所藏资料选编 (卷下)

Samuel W. Williams in East Asia:
Selected Archives from the United States and Japan



陶德民
编

中原出版传媒集团
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卫三畏文集
Selected Works of
Samuel Wells Williams

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Cat. de Intero.
勝
麟太郎

Williams Family
Samuel Wells Williams,
1812-1884, Account Book
Expenses mission work
Shanghai, Macao, Hong
Kong and U.S. Legation

1558-1859

NOTICE FROM CHIN TO THE FOREIGN OFFICIALS AT CANTON.

A respectful communication. It has been my uniform and strong desire to cultivate friendly relations with my neighbors, and to have kind thoughts towards them. I have often received communications inquiring about what regulations might be established, but the pressing and varied engagements and affairs connected with the army on the north of the city has left no leisure to see you and confer on such matters; and the distance between us has been such as unluckily to prevent my learning your views.

At this juncture the rising of our soldiers has caused the traders to flee and move away, and merchandize to be stopped, and trade to be impeded, for which I am truly most sorry, but for which I now see no remedy. You are well aware that latterly, officers and rapacious rulers in Canton province of every rank have been exacting to enrich themselves, treating merchants from the provinces with no respect or good faith, and looking upon the common people as bandits or personal enemies. The traders and inhabitants have suffered these grievous injuries, and the robbers have ventured upon outrageous acts, so that the suffering country and harassed people have never been afflicted to such a pitch. Not long ago in the neighborhood of Canton, in the villages of Si-wa, Tich-kau, Chá-tán, Si-tsun, Kin-ki, and others, these unprincipled soldiers, under pretense of expelling our forces, assaulted and carried off the people and their property, burning their houses, and even going so far as to cut off the ears of men and women, old and young, that they might claim a reward for their valor, and then tumbling the bodies into fish-ponds and ditches.

Such inhuman cruelty can never be forgiven. Whoever has heard the tale is aroused at it, as are all who have seen the sight, affected to tears. And still amid all the calamities of war ensuant upon these excesses, they are using their power to harass the people and contrive how to enrich themselves, until now both gods and men are indignant, and heaven and earth can no longer endure them. I have been impelled by my indignation and great anger to do something, and have raised my patriotic troops, swearing that I will exterminate the rascally horde and save the people, as one would snatch persons from fire or water, or cut down one found hanging.

Wherever my own troops are stationed, they do not molest or rob, but the avocations of the fields and market-places are continued as usual. At this moment, in the districts of Tung-kwán, Tsang-ching, Shun-teh, Tsingyuen, Hwá, Tsung-hwá and San-shwui, as also in the other prefectures of Sháu-king, Lo-ting, Káu-chau, Sháu-chau, Lien-chau, Hwui-chau and Cháu-chau, I hear a general report that a junction is to take place for coöperation; as probably your countrymen have both heard and seen the same. Furthermore, as you and we, the people of Canton, have had friendly acquaintance for many generations, and have esteemed just advantage in our mutual intercourse; it is proper that we should have the same enemies and purposes, and not cast off our former compact. Recently, I have heard that you do not despise us, and stupid as I am, I have been often desirous of learning your views, to which I shall give the most serious attention. If you would grant this extraordinary token of your regard, it would hang on my ear like a drop, and be engraven on my heart.

At present I have merely made a temporary movement with a detachment from the great camp at Fuhshan to this movable camp at Sin-tsu, here to await a personal conference with you, when we can not only establish good commercial regulations, but also devise an excellent plan to exterminate these flagitious and cruel officers, and thus restore trade to its usual channels, bringing back peace and quiet to the general joy of all. This would not only be a substantial benefit to the people of this province, but merchants of all western countries would be deeply indebted for such an act of favor. If therefore you will be good enough to intimate beforehand the day when you will come, I will have everything here made clean and ready, awaiting your coming, for which I stand on tiptoe most earnestly desiring. For this purpose I have sent this, hoping that your joy and security may be as perfect as you desire.

CHIN HIEN-LIANG,

Generalissimo of the patriot troops of Canton province.

Kiáh-yin year, eighth moon, tenth day (Oct. 1st, 1854)

錄致總理衙門照會稿

照會事。照得吳淞口掘江沙一案。於本年三月二十六日接准

貴親王來文。當經本大臣以

南洋通商大臣所派委員。於此事未完多有誤會。

當經共國說送呈。尋因先行照覆在案。厥後已將圖式

繪就。曾經派委漢文正使梅摺指

實署呈送

此大員閱覽。隨水面所見各節。俟復備文照會前來。

再為核議。各等語。今奉大員將所繪圖式兩件送呈

貴親王所為查閱。至

南洋大臣所云黃浦口外。水底積沙。可謂天授之險。防

海入蘇松等處要道。口內有炮台對設。東西兩岸等語。

此即依奉大員所見。恐係誤將內沙外沙。牽混為一。致設

法排消之地。既實係內沙。而內沙本距炮台較遠。須已入

口。經過炮台後。方至其地。設有外來之敵。船隻駛入口。比既

內沙。終無扶助炮台之力。希

覽各國。足可為證。其北段積沙。以為險要之說。似可無

須置議。查

南洋大臣。既及天津辦法。乃吳淞口內沙。實與大沽炮

海面對積外沙。難以並論。即使情形無不相同。僅此項防

禦之備。似亦難以足恃。感之設專防。所以及保全內河。非賴於

水師。此事尚無實濟。今

貴國所派已具水師提督。各國旁觀。無不傾懷。而候使之

意。無疑急之念。誠如

南洋大臣所稱。自各國通商以來。外國未嘗阻修武備。豈

年以來。本國大臣等。素向

總署商酌。現

中國安籌自復自固之計。總此必在

貴親王記憶。三。明恩

貴國現在製造輪船式類。照但外商輪船。必望順水通且

不久

貴國兵艦。更從北控。積沙。以便出使。行。又有言。近

日洋輪船。身較昔尤大。以致吃水更深。此種船。見誠然。但船

身愈大。噸數愈多。船身因之愈增。且大小輪船。比年加眾。

貴國更得利。茲。至從前奉大員面商此事。有云。者。以為

該處積沙。若已排消。則後難保輪船增大。吃水更深。勢

迫從新開挖。必致再需經費。等語。試問。誠如所慮。何難

先行打明。應。免日後再辦。惟以目下情形。而論。又念。積沙

經費。甚屬有限。其宜為今日輪船計。議之處。固不待

言。再查

南洋大臣所謂。民船。投奔。洪。不畏。擱淺。若於海口。驟

派中洪。之險。則建之。惟。不。及。等。語。然內地大小各船。

向未多在該處。小洲以北。河汊。取道。而洋商。謂。積沙。之

故。實在小洲之南。各不相防。至意。謂。再。不。使。彼。舟。得。較

前。難。過。之。故。在。積。沙。者。少。實在。洋。船。漸。次。增。大。者。多。此

南洋大臣所謂民船畏奔洪不畏據淺若於海口驟添中洪之險則避之惟恐不及等語然內地大小各船向來多在該處小洲以北河汊取道而洋商所請挖濬之段實在小洲之南各不相防至意謂近來彼處舟楫較前難通之故在積沙者少實在洋船漸次增大者多此即本大臣體察情形其現在河中小洲聞得二十年前雖或稍有淤積尚與今日淤積之甚迥乎不同正似前次蘇松太道稟明

通商大臣所云情形變幻毫無一定所謂神沙者也而驟添中洪之險一事係恐積沙一去水流太急其實斷乎不能若此而派委員等當生斯慮之際未免誤會失實所謂輪船耽延不過數時意在輪船受累無多此即委員等查訪亦屬虛實莫辨緣輪船行至該處並非耽延數時而已往往守候數日始能過渡而南洋大臣所謂起剥貨物令船稍輕即可過去等詞蓋以起剥費用甚屬寥寥無煩計算豈不思剥經費甚重按本大臣前次文內所云三年以來商局剥費銀兩有用至二萬餘金者可見剥費一層不可謂其不鉅也溯念本大臣前與

貴署列位大臣議及此事承云挑濬一節實非限於經費等語事既如此辦法實無不見易本大臣疊准本國

總理各國事務丞相咨文催令即向

貴親王切請核奪辦理但能即早咨復本國聲明此舉正在速核施行之間此本大臣實所厚望焉相應照會

貴親王查核即希

見復須至照會者

五月二十六日

第八條

耶穌基督聖教

五教原為

行善嗣後中國於安分傳教習教之人當一體

保護不可欺侮凌虐

亦不可於安分之人禁其傳習若俄國人有通商

處所進內地傳教者

領事官與內地沿海

酌定額數

驗執照果係良民

蓋用圖記

兩行畫押放行以便稽查

Copy of the Toleration article in the Russian Treaty with alterations senting it to the American Treaty.

大美

一體

於

恤

第廿九款

耶穌基督聖教又名天主教原為勸人行善欲人
施諸已者亦如是施於人嗣後所有安分傳教習
教之人當一體矜卹保護不可欺侮凌虐凡有遵
照教規聚集祈禱分散聖書者他人毋得騷擾

*These slips of Chinese refer to the discussion respecting
toleration of Christianity. See 40 & 51 pp.*

第三十款

亦名天主教

耶穌基督聖教原為行善嗣後中國於安分傳教習教之人當一體矜恤保護不可欺侮凌虐亦不可於安分之人禁其傳習若大美國人有由通商處所進內地傳教者領事官與內地沿海地方官酌定額數查驗執照果係良民蓋用圖記放行以便稽查

耶穌基督聖教亦名天主教原為行善嗣後中國於安分傳教習教之人並當一體矜恤保護不可于安分傳習之人欺侮凌虐若大美國人有由通商地方傳教者領事官與沿海地方官酌定額數查驗執照果係良民蓋用圖記放行以便稽查

逆啓者傳教一款請照送來底稿繕寫查
張大人來書

貴國傳教向來携着貿易与他國傳教者迥不
 相同若入內地勢不准携着貿易况俄國內地
 二字亦必另改否則又須會議有悞定期矣專
 此佈達即肅

晚佳

立候回音以便繕寫

衛
 二位大人閣下

第廿九款

耶穌基督聖教原為行善嗣後中國傳教分傳
於

教習教之人當一體矜恤保護不可欺侮凌虐

若不合衆國人只須在通商處所行道領事

官與該處地方官酌定額數查驗執照以便

稽查

汪履者項完

華翰當經彙明現奉

列大人面諭倘除進內地三字則不若將此款不列條約

之內全行刪去免阻且翌午互易務希

覆函俾得發鑒至

尊處將條約騰正後請即携來敝寓先行較對致

下午六點鐘可以互換專此覆達並頌

晚安

知名恕具
初七日

逕啓者頃接來

函當即呈明

中堂裁奪李

大人

改

諭聚集祈禱分散聖書八字酌定通商處所安
分傳習八字令即繕寫不可再改專此覆知希

即呈明

列大人定議俾不悞今日約期矣原稿附呈統希
原諒此肅 刻佳

張廷岳 拜

初八日

A LETTER TO THE ARCHBISHOP OF CANTERBURY FROM THE BISHOP OF VICTORIA, IN REVIEW OF THE
RECENT CHINESE TREATIES AS AFFECTING THE PROSPECTS OF CHRISTIANITY IN THE EAST.

SHANGHAI, CHINA, October 18th, 1858.

MY LORD ARCHBISHOP,

WITHIN a few hundred yards of the spot from which I now write, and at this same moment of time, Lord Elgin and the Chinese High Imperial Commissioners are negotiating the supplemental articles of the Treaty of Peace; and the last acts will soon be consummated of a diplomacy which (it is expected) will inaugurate a new era in the history of the relations of Western Christendom with the population and Government of the Chinese Empire.

In taking a general review of the recent treaties formed by Western Powers with China, I may state at the very outset that I regard the provisions of the new British treaty (so far as we have been able to gain a knowledge of the details from semi-official authority here) as eminently calculated to encourage the Church at home to new and enlarged Missionary efforts, and to arouse the Christian youth of Britain to a more adequate and prompt response to the demand for additional labourers.

Various concurrent circumstances during the present year have served to smooth the course of diplomacy, and to render the Imperial Government of China more disposed to accede to all the reasonable demands of the British Plenipotentiary.

It was no slight advantage to Lord Elgin that the representatives of the four Great Powers of Britain, France, Russia and the United States all combined in a joint naval demonstration on the Chinese Coast, and in a contemporaneous transmission of their demands to Peking. When the Anglo-French expedition advanced to the Mouth of the Peiho, the two non-belligerent Powers appeared also on the scene, and as neutral parties anticipated the British and French in their negotiations at Tientsin. It is understood that the Russian Envoy gave opportune warning to the Chinese officials of the grave emergency which had arisen. The fact had been notorious among the Chinese that Russia herself was but lately involved in a deadly war with Britain and France; and the representations of the Russian Envoy hence derived additional force. Count Putiatine plainly intimated to the Chinese the irresistible power of the Anglo-French squadron on their coast, and the inevitable ruin to the Manchow Tartar dynasty which must result from a blind and obstinate persistence in their past course.

The representations of the American Minister afforded too the same testimony confirmed by a second non-belligerent and neutral Power, as to the magnitude of the impending peril and the hopelessness of further resistance to the demands of the British and French.

The sequel is well known. Warlike operations of brief duration, but of decisive effect, prepared the way for the definitive negotiation of a treaty. At Tientsin, on the level high-road to Peking and within 70 miles of the capital, the terms of peace were signed, by the British on June 26th and by the French on the following day.

Each of the four successive Treaties of 1858 has been a further step in advance beyond previous concessions to foreigners.

The Russian Ambassador who signed a Treaty on June 13th gained for the Russo-Greek Missionaries long established at Peking the right of free ingress to all the other parts of the empire.

The American Minister in his Treaty concluded five days later obtained beyond this a slight addition to the commercial ports along the coast. But he has the higher distinction of being the first to obtain by the open stipulations of treaty an honourable mention of the beneficent character of the Christian religion, and a renewed pledge of universal toleration for Native converts throughout the Chinese empire.

It has been reserved for Lord Elgin to achieve a still more prominent act in the annals of Oriental Diplomacy. In addition to the concession acquired by the Minister of the United States, he gained also for foreigners of every class, and by implication for our Missionaries also, the right of unlimited access into the interior of the country, and has thus thrown down the last barriers which interrupted our free intercourse with every part of China.

The VIII and IX clauses of Lord Elgin's Treaty comprise the main points which have reference to our extended privileges in respect to Missions.

The former of these two Articles is in substance, and almost in words, identical with that previously negotiated on behalf of the United States by Mr. Reed; and its terms are honourable to both the British and the American officials who had the moral decision to press its admission into the Treaty. The "*religion of Jesus*" (the Chinese term for "Protestant Christianity") is for the first time distinctly mentioned in these Treaties, in conjunction with and in priority to the "*religion of the Lord of Heaven*" (the old term for the Roman Catholic form of the Christian religion). I have reason for believing that the favourable mention of Christianity contains (at least in the wording of the American version) an exact quotation of the Chinese text in the New Testament of the golden law of universal positive Christian duty in "doing unto others as we would they should do unto us." This same extensive law of well doing has been long current among the Chinese sages in its negative form:—"Abstain from doing unto others what you would that they should not do unto you." It seems to be taken (according to the best foreign Sinologues) from an old Commentator on the Confucian Classics who flourished subsequently to the Christian era; and its currency even in a diluted negative form may have been but the transference of the universal moral law of relative duty, borrowed in meaning, but lowered in extent, from the Gospel narrative of our Lord's teaching.

As this VIII. Article stands (presumptively) in the British and American Treaties, its favourable recognition of the Christian religion is highly important: "The doctrine of Jesus, and the doctrine of the Lord of Heaven, teach the practice of virtue and the treatment of others as ourselves. Henceforth all teachers or professors of it shall, one and all, be protected. No man peaceably following his calling without offence shall be in the least oppressed or hindered by the Chinese authorities."

The IX. Article is that which peculiarly belongs to Lord Elgin's Treaty, and comprises those general concessions of locomotion and residence in the interior which (if its provisions be carried out and administered by Consular representatives possessing the requisite moral and mental qualifications for their responsible posts) hold out to Protestant Missionaries the prospect of extended opportunities in new and more favourable spheres of Missionary usefulness. They will henceforth be able, under the reasonable regulation of a moderate passport system, to penetrate into the interior and to establish stations in localities remote from the disturbing influences of mercantile positions on the sea-board.

I have reason to believe that the provisions of the French Treaty signed by Baron Gros the day after the English Treaty are almost identical with those of the latter, with one addition which, although unimportant at first sight, may nevertheless be hereafter fraught with consequences of serious moment. In addition to toleration of the Christian religion, protection of the Native converts, and unlimited access for the Roman-Catholic Missionaries into the interior, Baron Gros has also stipulated that whatever in past times has been decreed by the Chinese Government against the "religion of the Lord of Heaven" shall henceforth be null and void.

I know some intelligent observers of passing events, well versed in the history of Jesuit Missions in China, who are filled with anxious apprehension lest under the cover of this retrospective clause there may be a latent purpose on the part of the Roman-Catholic Missionaries to revive dormant claims to the property confiscated at various times of old in different parts of the empire, and especially the site of their former Cathedral at Peking. The instance of a similar demand not long ago preferred at Ningpo, and the recovery through French influence of valuable property and Mission-sites in the heart of that city, lend some plausibility to this view. Such recent experience suggests the fear lest here, as elsewhere over the waters of the broad Pacific, French diplomacy, having no commercial interests to foster, may busy itself in efforts to sustain the cause of the Propaganda,—a French Protectorate of Native Romanist converts be gradually established on this Continent,—and a powerful French ecclesiastico-political organization in favour of Romish Missions in China be one of the results of an Anglo-French alliance and joint-intervention in the affairs of the East.

It is to be noted that in the passport-regulations it is stipulated that foreigners shall not visit Nanking or other places occupied by the Insurgents. I think this to be as fair and favourable a solution of the difficulties caused by the Insurrection as we might reasonably expect. Non-intervention in the civil convulsions of China was clearly the course for a British statesman to pursue. In the view of the decrepitude, cruelty and corruption of the Manchow Tartar dynasty, to have propped up such a Power by a forcible intervention of foreign arms against the Taeping Movement at Nanking, would be an act manifestly at variance with the sound dictates of expediency and right. On the other hand, there is too much uncertainty as to the present developments and tendencies of the Insurgent cause to authorize on the part of British Christians the wish that, under any circumstances, an armed external interposition should be exercised on their behalf. After five years and a half in occupation of Nanking—without the advantage of foreign spiritual instructors—with some, possibly all, the more hopeful class of Leaders removed from the scene—with all the elements of human depravity diffused among that pent-up motley host of semi-pagan Iconoclasts, constrained by rigorous severity to maintain an outward show of asceticism, and to memorize the established and half-understood forms of Prayer,—it is too much to expect that, under such exceptional circumstances, good has been more potential than evil amongst the multitude, and that its earlier promise has not been followed by degeneracy and decay.

In the earlier stages of the Taeping Movement five years ago, the entrance of Protestant Missionaries among them at Nanking might have turned the tide in the right direction and given a sounder character to their practice and belief. As it is, we must patiently abide the issue, moderating excessive hopes and repressing undue despondency and fear. However much a nearer view of the Rebel Movement may hereafter repel our minds, it must at the same time be remembered that doubtless in the hands of Providence it will have accomplished a good result. It will have laid bare the weak hold which Buddhism has upon the masses of the Chinese people. It will have scattered broad-cast through the interior the seeds of Scriptural knowledge in the portions of the Christian Bible authoritatively published by the Chief at Nanking. It will have shown how Christian truths circulated in the Taeping manifestos and books, even when diluted with a mixture of pagan ideas, have nevertheless proved their innate strength in shaking the fabric of idolatry and preparing the way for a purer faith. If truth, when deformed and caricatured, has been thus effective in demolishing error, what may not be hoped for from the unimpeded circulation of the Holy Scriptures and the zealous preaching of Protestant Missionaries through the length and breadth of the land?

One serious question arising out of our relations with the Chinese appears to have been excluded from all mention or allusion in the published Articles of Treaty. So far as we can judge on the spot (the text of the British treaty not having yet been officially made known to the foreign community in China) the Opium-question has been ignored or kept out of sight; but it is difficult to think that this topic can have been altogether excluded from past discussions, or that in the pending negotiation of a Tariff in the Supplemental Articles of Treaty here at Shanghai Lord Elgin will continue to exclude the subject from a positive and final settlement.

I would mention in terms of the deepest respect the name of a British Plenipotentiary, who has won so distinguished a place in public estimation by his highly successful career. I fully believe in the benevolent high-mindedness, which has actuated him in his difficult and honourable course in China. I know by friendly conversation and by private correspondence the mode of solution which on the whole he deems best for terminating a great and admitted evil. I know too that some of the most intelligent and zealous Missionaries labouring for the welfare of the Chinese, wearied and perplexed by the view of the sad collateral effects of a smuggling system almost virtually legalized by the indifference or the corruption of the local mandarins, have deemed it expedient to succumb to an unavoidable evil, and to limit and check by the regulations of a legalized Custom-house tariff the spread of a moral mischief now utterly beyond control.

I confess that it is with mingled pity and shame that I contemplate the affecting spectacle of a pagan Government, almost powerless in the means of resistance and feeble in the arts of war, thus humiliated, weakened and overpowered; and the top-stone thus finally set on the pillar of our own inconsistency and disgrace, as a people placed in the vanguard of Christian nations in our dealings with this race. The year in which this monument may possibly be erected in commemoration of the final act in the series of wrongs perpetrated on the millions of China, will singularly enough be marked also by the extinction and corporate death of the East India Company. Our Anglo-Indian revenue from the growth of the poppy has been the chief plea and prop of the Opium-smuggling trade in China. What we failed to relinquish on the ground of Christian principle, will probably be wrung from us by the defensive action of the Chinese Government itself. The eventual withdrawal of the Imperial prohibition against growing Opium in the eighteen provinces has been a remedy long available and within reach. Embarrassed and overcome in the long contest with Native and foreign contrabandists, it is not improbable that the Chinese Imperial Government may at length have submitted to a termination of the struggle,—an addition to the impoverished Exchequer in the shape of a regulated tariff-duty be preferred to the continued prevalence of a lawless smuggling of the prohibited drug along the sea-board,—and Opium at last be recognized among the legally-permitted indigenous produce of China.

It is satisfactory to know that both in the British and in the American Treaties lately concluded with the Japanese an Article exists expressly prohibiting the importation of Opium; and that thus by the humane policy of Christian negotiators Japan, hitherto exempt from this form of intemperance, will in all probability be saved from one class of evils which has resulted from our intercourse with China. Unprecedented privileges have been recently granted to Christian Missionaries within the newly opened ports of Japan.

It is right that the friends of Christian Missions on both sides of the Atlantic should know how much they are preeminently indebted for the Christian element in the wording of the treaties, to the hearty zeal, sympathy and co-operation of His Excellency W. B. Reed, ably seconded by his Secretary of Legation and his Interpreter, Dr. Williams and Revd. W. A. P. Martin,—names well known in connexion with the Missionary work in China.

The wider opening of these Eastern regions to Missionary labour is an animating topic on which I could glowingly enlarge, as a call to more adequate efforts on the part of our own Church. But I confess, my Lord, that I have gathered lessons of moderate expectation from the fruitlessness of my past appeals for help. In the tenth year of my Episcopate I beheld but few signs of any great and sustained movement of our Church for the evangelization of the Chinese race, or for our entrance upon the recent Missionary openings in Japan. My dear and valued fellow-labourers sent out to the China Mission, do but scantily fill up the breaches made in the ranks of our Church by disease and death. But six Church of England Missionary clergy are spread along the stations on this extended coast, of whom two have been only six months in the country. It is indeed a satisfactory result to my mind to see chaplaincies instituted in the Chinese cities, and the British communities supplied with the means of grace. I rejoice also in the increasing number of labourers in connexion with other Protestant Missionary bodies, and the marked success which in some cases has resulted from their attempts. But as to Missions of our Church among the Chinese, after fourteen years since my first landing on these shores, I still see (with the one exception of the Church Missionary station of Ningpo) but little progress made and but inconsiderable results achieved. I feel no despondency as to the certain final success of our work as the cause of God himself. I am sustained by the assurance that God is working out His purposes of mercy and love to our race in these passing events of the East;—that this our fallen world shall one day become a temple worthy of its holy and beneficent Creator;—and that this vast pagan empire, now an exile from the great community of Christian nations, shall hereafter participate in the promised outpouring of God's Spirit upon all flesh, and in the predicted blessedness of the renewed earth "in which dwelleth righteousness." But I deplore the want of an adequate supply of labourers to enter upon these fields "white unto the harvest";—men suited by mental habit and by bodily strength for this peculiar Mission;—men whose faith has been long strengthened by secret prayer, and whose love to Christ has been long watered by the heavenly dew of spiritual communion with God;—men, willing to forego (if needful) the comforts of domestic life, and ready to yield to the possible requirements of a "present necessity" in being free and unfettered by family-ties in their itinerancy in the interior from place to place. Once more I reiterate the appeal to the Church at home:—"The harvest truly is great, but the labourers are few." Once more I appeal to British Christians that while India is claiming her meed of Missionary sympathy and evangelistic help in this her day of trial, China may not be overlooked or forgotten in their prayers, nor her 400 millions receive less than her due amount of consideration and thought in the counsels and deliberations of our Church of England Missionary Committees.

My Lord, my pen grows weary and my theme becomes diffusive. I know by experience the mental sickness of hope long deferred. In my own person I can do but little beyond sounding the trumpet and leading others to the conflict. The goal of middle life scarce gained, I am experiencing the effects of climate on a shattered frame, and the infirmities of advancing years. In the early afternoon of my course, the shades of evening are prematurely falling and lengthening around me. Once again I appeal to my younger fellow-soldiers of Christ that they desert not the standard of the Cross unfurled in the far East, nor allow a standard-bearer to fall unsupported and unsustained in this Mission battle-field.

I remain,

My Lord Archbishop,

Your Grace's most obedient humble servant,

G. VICTORIA.

*Formerly Rev. Geo. Smith, Missionary of the Church
Miss. Soc. Now Bishop at Hongkong. He is a good man*

S. W. Williams らの日本宣教勸告書翰

鈴木 武

1. はじめに

1853（嘉永6）年7月と翌年（安政元）年2月の2回にわたって日本に来航したペリー提督の日本語通訳として活躍した Samuel Wells Williams, 1858（安政5）年6月日米通商条約締結の場であるアメリカ軍艦 Powhattan 号附牧師 Henry Wood, およびアメリカ Episcopal Church 派の上海駐在宣教師 Edward W. Syle ら三名の日本へのキリスト教宣教勸告書翰は日本 Protestant 宣教史上に大きな役割を果たしたばかりでなく、日本近代史の展開に極めて重要な係りあいを持つものであった。彼等の宣教勸告書翰は実際にキリスト教伝道に携わる者の目からみた、キリスト教伝道をめぐる日本の諸状況を伝える貴重な情報でもあり、アメリカ Protestant 各派が人格、識見ともに秀れた宣教師を日本に派遣する直接あるいは間接的動機となったことはよく知られているところである。勸告書翰が書かれた翌年の1859（安政6）年5月には Episcopal の John Liggins, 6月には立教大学創設者 C. M. Williams が長崎に到着。同年10月には Presbyterian の J. C. Hepburn 夫妻, 11月には Reformed の S. R. Brown と D. B. Simons 等が横浜に、G. H. F. Verbeck が長崎に上陸し本格的に社会事業・教育事業を通じてキリスト教伝道が開始され、幕末から明治にかけての政治的・社会的転換期の混乱の中に秀れた Protestant 宣教師によってもたらされた Protestantism は、その伝道方法として力を入れた社会・教育事業を通じて日本の近代思想の形成に深い影響を及ぼしたことは多言を要さないところである。かように彼らの宣教勸告書翰のあげた成果についてはよく知られているのであるが、それら書翰の内容についてはこれまであまり知られていないようである。宣教勸告書翰のうち S. W. Williams と H. Wood の二通は1964年アメリカ New Jersey 州の New Brunswick Theological Seminary より高谷道男氏に送られた同校図