

The life, letters, and journals of the Rev. and Hon. Peter Parker, M.D : missionary, physician, and diplomatist, the father of medical missions and founder of the Ophthalmic Hospital in Canton / by the Rev. George B. Stevens, with the co-operation of the Rev. W. Fisher Markwick.

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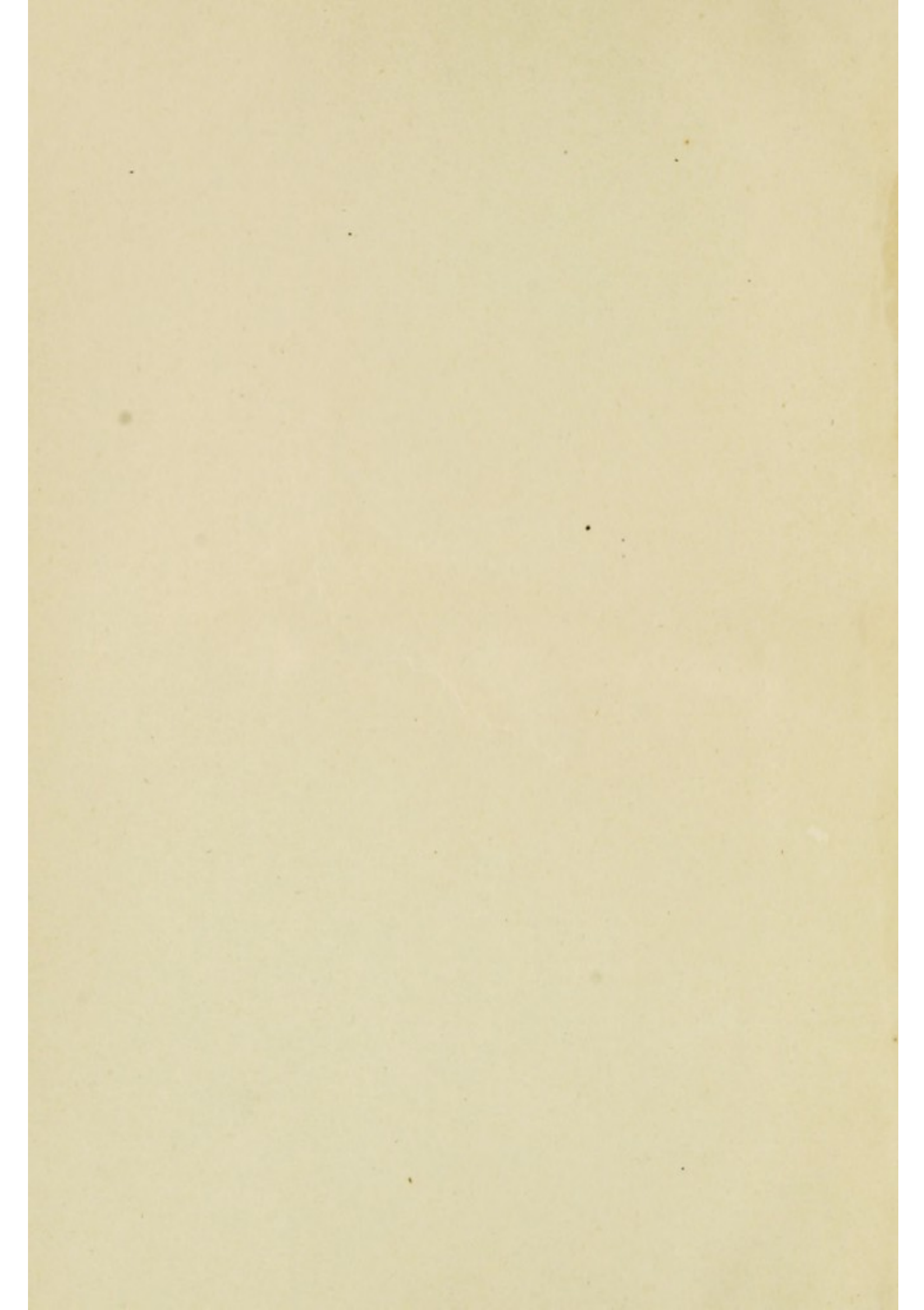
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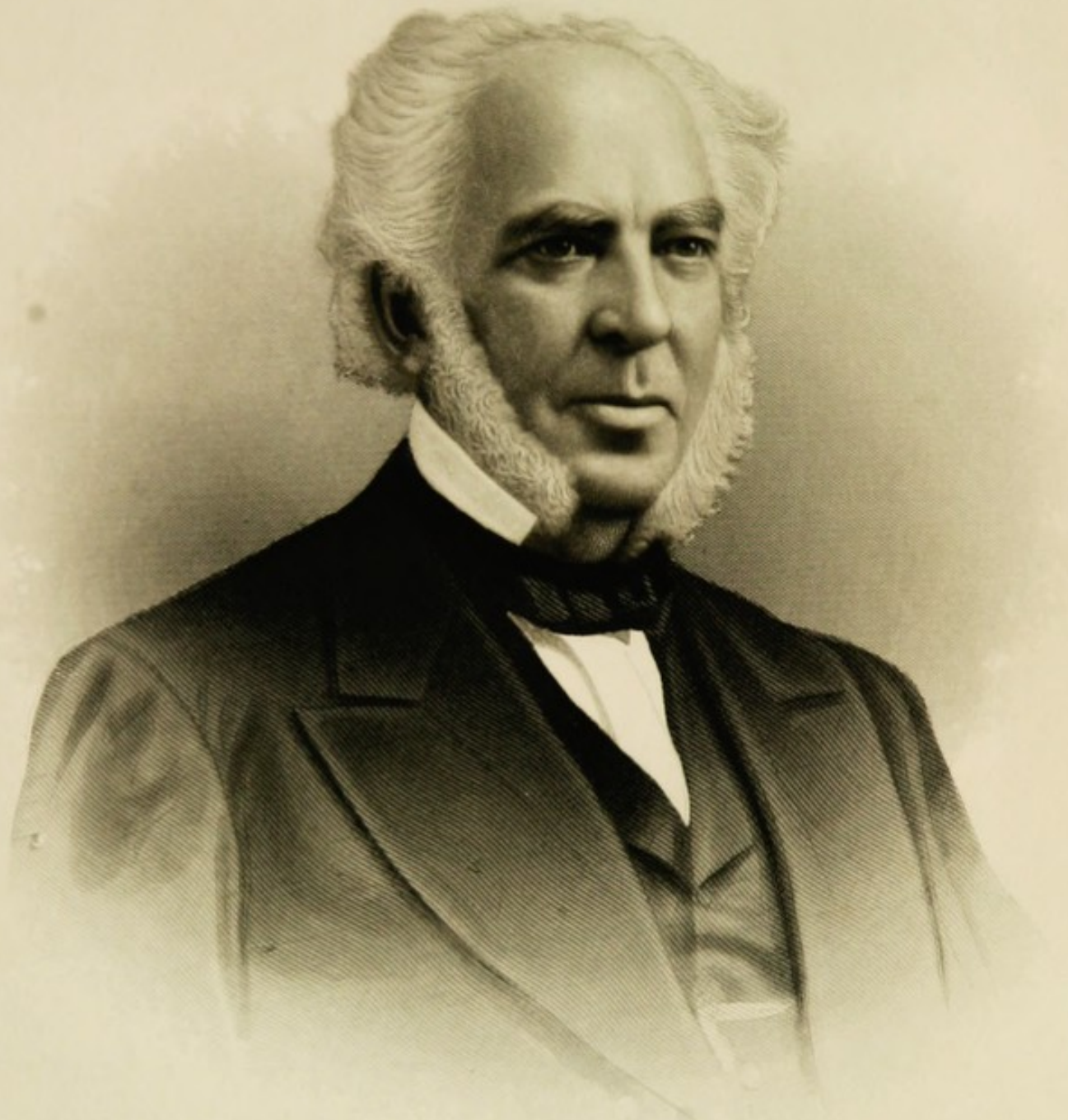
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THE LIFE OF PETER PARKER M.D.

STEVENS







By J. A. B. 1846

Peter Parker

THE LIFE, LETTERS, AND JOURNALS

OF THE

Rev. and Hon. Peter Parker, M.D.

MISSIONARY, PHYSICIAN, AND DIPLOMATIST

*The Father of Medical Missions and Founder of the
Ophthalmic Hospital in Canton*

BY THE

REV. GEORGE B. STEVENS, D.D.
Professor in Yale University

WITH THE CO-OPERATION OF THE

REV. W. FISHER MARKWICK, D.D.
Ansonia, Connecticut

Congregational Sunday-School and Publishing Society
BOSTON AND CHICAGO

[1896]

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PREFACE.

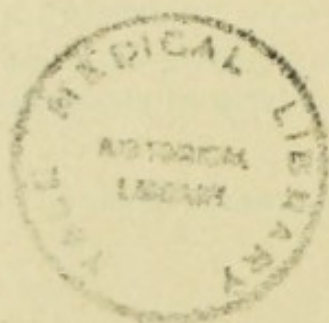
THIS volume owes its origin to the thought which once suddenly occurred to the mind of Dr. Parker (see page 339), that the story of his life-work, if published, might prove an inspiration to other Christian workers. It was with this hope in mind that he provided in his will for the preparation of his biography and requested that the Faculty of his Alma Mater, Yale College, should designate his biographer and determine the manner in which his Memoir should be published. The matter was accordingly committed to the charge of the late President Porter, who appointed Mr. William L. Kingsley, Litt. D., as biographer. Dr. Kingsley devoted much time and labor to the examination of the documents which required to be used in the work, but had scarcely more than begun the composition of the volume when failing health compelled him so relinquish the task. At his request, and with the approval of President Dwight, I undertook the work.

It would have been quite impossible for me to publish the Memoir — already too long delayed — during the present winter but for the competent assistance of my colaborer, Rev. Dr. Markwick, who put into available form the documents to be used in the biography and prepared the index.

I offer this work to the public in the conviction that it contains the portraiture of a very interesting and remarkable career, and in the hope that it may prove, as its subject desired, an incentive to Christian, and especially to missionary, service.

GEORGE B. STEVENS.

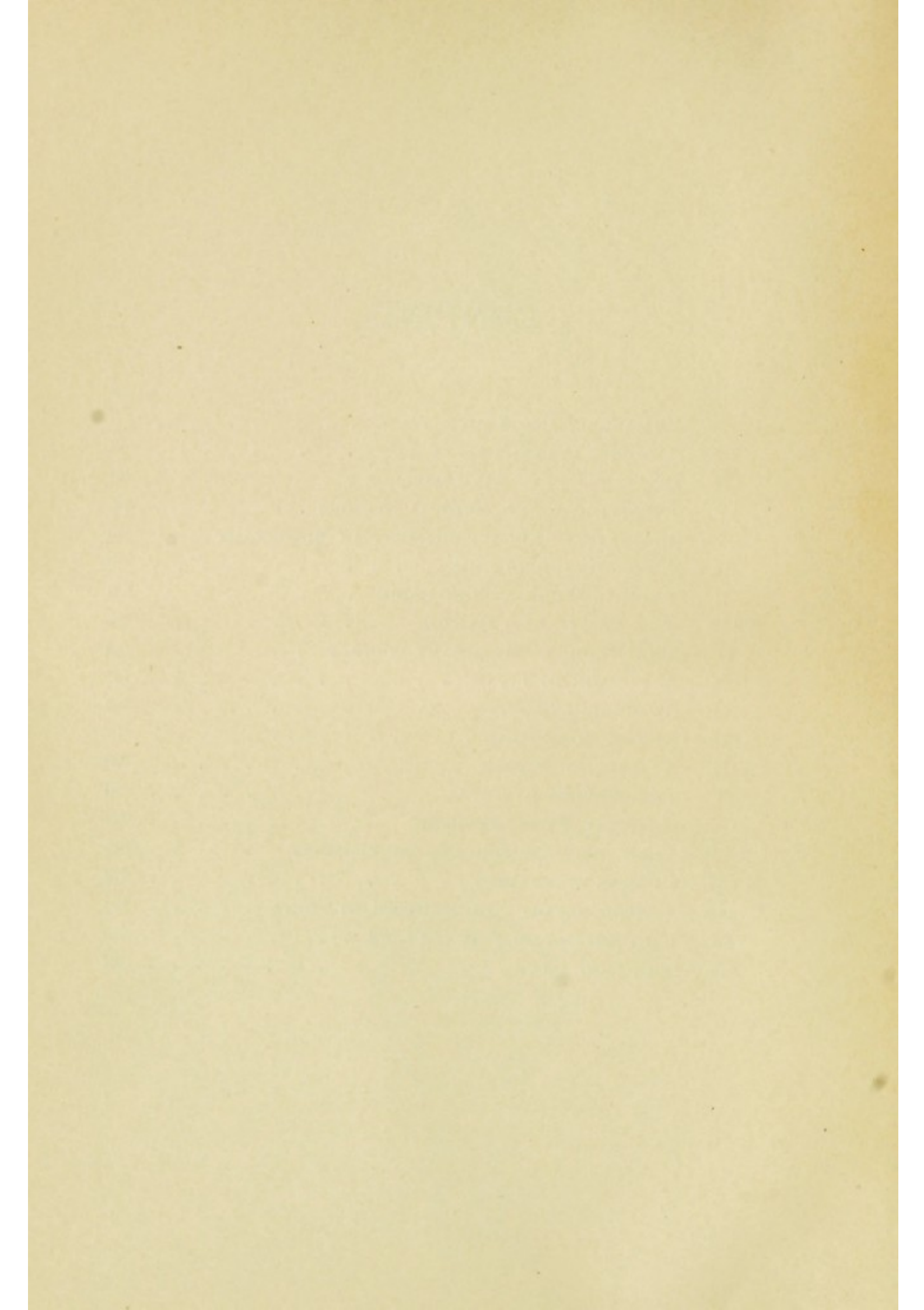
YALE UNIVERSITY, January, 1896.



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CONTENTS.

CHAPTER	PAGE
I.—CHILDHOOD AND YOUTH	5
II.—AMHERST COLLEGE DAYS	24
III.—SENIOR YEAR AT YALE COLLEGE	33
IV.—THEOLOGICAL AND MEDICAL STUDIES	53
V.—ORDINATION AND APPOINTMENT AS MISSIONARY	80
VI.—FIRST VOYAGE TO CHINA	89
VII.—MEDICAL WORK AT SINGAPORE	106
VIII.—THE HOSPITAL AT CANTON	118
IX.—THE MEDICAL MISSIONARY SOCIETY	132
X.—A VOYAGE TO JAPAN	141
XI.—GATHERING CLOUDS	162
XII.—IN THE HOME-LAND	178
XIII.—A VISIT TO EUROPE	199
XIV.—THE RETURN TO CHINA	220
XV.—HOSPITAL WORK RESUMED	234
XVI.—FIRST SERVICES FOR THE GOVERNMENT	249
XVII.—CHARGE D'AFFAIRES	279
XVIII.—UNITED STATES COMMISSIONER TO CHINA	301
XIX.—THE RETURN TO PRIVATE LIFE	315
XX.—THE LAST DAYS	331



THE LIFE OF PETER PARKER.

CHAPTER I.

CHILDHOOD AND YOUTH.

THE events relating to the earliest connection of the United States with the great empire of China have been described by gifted writers in a series of brilliant historical pictures. These narratives are in many instances elaborate in detail and rich in coloring; and amid the many striking and interesting scenes which they present there is no more prominent figure than that of the Rev. and Hon. Peter Parker, M.D., the subject of this biography.

Mr. Parker was born at Framingham, Mass., June 18, 1804. His parents were Christians, and were connected with the Orthodox or Trinitarian church of his native town. His father, Mr. Nathan Parker, was a farmer in moderate circumstances. His mother's name was Catherine, and she was the daughter of Mr. Aaron Murdock, of Newton, Mass. In an autobiographical sketch, written during his Freshman year in Amherst College, Mr. Parker says: "My grandparents on my father's side were Peter and Ruth Parker, who were professors of religion. On the side of my mother it is also my privilege to claim pious and devoted followers of Christ for my grandparents."

Although surrounded by religious influences from the very beginning of his life, and carefully instructed by his parents, young Parker's mind does not seem to have been

especially susceptible to them. The strict religious ideas and practices of the time were extremely distasteful to him, and writing on this point many years later he says : —

“In keeping the Sabbath they were very strict, insomuch that my heart has often risen with feelings that would burst from parental restraints, or that would roll on more swiftly the wheels of time to hasten the often anticipated period when I should be free. Frequently I attributed unkindness to my parents when they prevented my mingling upon this day with my companions, who were allowed to follow their own inclinations unrestrained. I was customarily required to attend public worship, which truly afforded me no satisfaction otherwise than my curiosity was amused with whatever I saw that was new and dazzling to the fancy. Prayer and preaching had no delights for me ; they were seemingly unmeaning services ; usually there was nothing in sermons that gave me pleasure but their close. This was anticipated with impatience and heard with joy.”

Referring again to his early disrelish for the matters pertaining to religion, he says : —

“The public services of the Sabbath were not more tedious than the religious instructions of my parents were irksome. The Assembly’s Catechism afforded me no pleasure ; and such was my reluctance to repeat the Lord’s Prayer that I frequently cried when required to do it ; although after a few years I became so accustomed, being often taught its importance, that I seldom neglected to do it every evening when I lay down and every morning when I awoke, till I was capable and disposed to express my desires in my own language.”

The first occasion on which his mind was definitely influenced by religious teaching seems to have been in connection with his studies as a boy at school ; and as these

earliest impressions were characteristic of his religious mode of thinking during the greater part of his career, we may present his account of them in his own words : —

“ I distinctly remember,” he says, “ an incident at school which made an indelible impression upon my mind when, as nearly as I can recollect, I was not more than six or seven years old. My attention was arrested by the remarks of my pious instructor upon the Ten Commandments, with which I was then familiar, from which circumstance my interest in the subject was increased. He spoke of the manner in which they were given upon Mount Sinai ; how God spoke them in the midst of thunderings and lightnings and earthquakes and a terrible tempest. And then he appealed to the school and asked : ‘ If this be the manner in which the commandments were laid down, how do you think God will do when he comes to take them up in the end of the world and finds them broken ? ’ The interrogation filled my soul with dread ; and never shall I forget the solemn aspect every countenance wore. He also observed that ‘ men were more unbelieving than devils, for,’ said he, ‘ *they* believe and tremble.’ ”

It was perhaps impossible for a mere boy to come under the influence of such forms of religious teaching, setting forth as they did with undue prominence the sterner aspects of Christianity, without developing a morbid seriousness ; and this circumstance will account, at least in part, for the presence of such sentences as the following in the little diaries which, even as a lad, it was his custom to keep : “ Possessed of a natural sedateness, which was sometimes construed for sourness, I think I was never so much given to pleasures and amusements as is common to the young. I have often felt the want of that natural sociability and amiableness which renders a person particularly agreeable to his associates, and secures their attention and regard.”

We might also naturally expect that, in a lad in whom this sedate and saddened temperament was so early developed, religion, when once it made its appeal to the soul, would immediately assume the place of prominence and become the dominating factor of his life. But we are scarcely prepared to find so young a man giving expression to such thoughts as these: "I passed the first fourteen years of my life in a state of carelessness and indifference, at the expiration of which I was brought by the goodness of God to a *solemn pause*. As nearly as I can remember, I was about eight or nine years old when I was sensibly affected one Sabbath morning in reading (as I was alone) the words of John the Baptist, saying, 'He that cometh after me is mightier than I; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner, but he will burn up the chaff with unquenchable fire.' I did not know the full meaning of this, but was sensible of something very solemn in the burning up of the chaff with unquenchable fire. My eldest sister soon came into the room. I with some solicitude inquired the meaning. She explained it to me—I do not remember how; but soon I laid away my Testament, and that was the end of it.

"As observed above, soon after this solemn pause, I became apprehensive that all was not right; and the more I investigated the matter, the more this suspicion was deepened. Moderate convictions of sin also set in; and these grew deeper, the more I reflected. I do not recollect that I had resort to prayer at this time, save in my customary formal manner morning and evening. These impressions in the course of a day or two wore off, and I was the same thoughtless youth as before. After the lapse of a month, perhaps, they renewed their attack upon me and were more

pungent than at first, and were somewhat longer in their continuance; but these also wore away. Thus was I troubled with these unwelcome thoughts occasionally for the most of a year, becoming more and more intense the oftener they returned; and they would frequently extort the ejaculation, *Oh, that I had never been born!*"

Next in order came that experience so common to all who are struggling after the light and knowledge of salvation, and especially to those who seek for God before their mental powers have come to their full development and strength. Anxious for salvation, he falls into the common mistake of endeavoring to save himself, and calmly reasons on the subject thus: "It will never answer for one so unworthy as I to make any pretensions to piety, until I have done something to recommend myself to God. He will never accept me as I am at present. I must do something to *entitle* me to his favor, so that my companions, and all who know me, may think I have some reason to hope for forgiveness and mercy. Thinking in this way to work out a righteousness of my own, not knowing as yet but it were practicable, I resolved to take due heed to my ways. I would never more do or say anything wrong; never say anything against any person; if I could not speak something in his favor, I would be silent. I would be kind and obliging to all; would read the Bible often, and attentively remember the Sabbath and keep it holy, and also read religious books."

His parents seem to have noticed the seriousness of mind into which he had passed, for he tells us that he one day overheard his father speaking of the matter to a visiting friend. While they do not appear to have directly counseled him at this time, he asserts that he occasionally found religious books placed in his way, which he read with care and interest, and from which he believes he derived much help.

But he had not courage to tell the story of his struggles, and of the bitter conflict raging within his breast.

Another entry in his diary relating to this period may here be presented: "Soon after commencing the work of fulfilling the law, and seeking justification in this way, I met with more disappointments. My attempts all proved unsuccessful. At night, when I retired to rest, the transactions of the day preceding would pass in review before my mind, and in everything I found that I came short of duty. I perceived that my heart was not right. I would then seek forgiveness and pray for another day of trial, resolving that I would do better; that I would keep my mouth as with a bridle while the wicked was before me. My desire was granted, another day was given. I would set out in the morning with much strength; perhaps, for an hour or two, would be very circumspect; but at length would begin to converse with those with whom I might be laboring, and anon I was off my guard. The business of the day and its occurrences would engross my attention till night, when I would again awake from my forgetfulness of God and my own soul, to ponder upon my conduct the past day which I had so earnestly desired that I might reform, when I found that I had not canceled any of my past offenses, but had been adding sin to sin. In agony I would plead again for pardon, and for another day; and felt that I must be lost if I should die that night. This I did again and again, until my burden became insupportable."

Driven at length by these harrowing experiences to seek relief in confession and conference with others, and puzzled by the fact that not one of his Christian friends spoke to him concerning his state, he began to cast about in his mind for some method by which to make known his condition. His opportunity came at length, and is thus recorded in his

own words : “ I was now engaged at work in the field with my father, wishing every moment an opportunity to unbosom my feelings to him ; and, being so occupied with my thoughts, I probably was not so much engaged in work as usual, when my father spoke to me, wishing I would hasten a little, as we had nearly finished the work we were about : upon which I replied : ‘ The world was not made in a minute.’ ‘ True,’ said my father, ‘ but we must leave it in a minute.’ Bursting into tears, I exclaimed : ‘ Oh ! that I were prepared to leave it ; and I should not care how soon.’ He inquired how long I had had such feelings ; and then ensued one of the most interesting interviews I ever had with him. My feelings remained intense. In the evening the conversation was resumed with both my parents. My distress was unabated ; my hard heart ached ; and weeping in despair, I exclaimed : ‘ *What shall I do to be saved?*’

“ I did not ask the question because I had ever heard it before, but because it expressed the whole desire of my soul. I felt that if I had worlds at my disposal I would give them all if I might be saved. My parents, I think, also wept. My mother replied to my inquiry. She pointed me to the Saviour of sinners and directed me how to go to him as a poor, unworthy creature ; as an empty vessel desiring to be filled with his grace, and to be clothed with his righteousness ; and repeated to me many of his promises.

“ This seemed to be the instruction I needed. I saw at once my error in time past, when attempting *to do* something by way of merit. I mentioned these endeavors I had made, and was informed that they were wrong ; that Christ would be a whole Saviour, or none at all. I was directed to the eighth chapter of Romans. I read it and was sensible that it must be precious to those to whom the first part of it would apply ; and that the person must be unspeakably

happy who could adopt as his own language the conclusion of the chapter ; but, in respect to myself, I felt that I was still under condemnation.

“ In this situation and with these instructions I retired for the night ; and if I have never offered but one sincere prayer to God, I should single out my prayer at this time as the one. I felt that I was helpless and undone ; that I was indeed an empty vessel as it respected goodness, and that I would fain be filled, and be clothed with the grace and righteousness of Christ ; at the same time resolving that if I should be refused I would still throw myself at the feet of Jesus, and if I should perish, I would perish there. I bathed my pillow with tears and continued wrestling in prayer till my strength became exhausted, when, as I suppose, I fell asleep and was sensible of nothing more till I awoke next morning, when my first sensations were those of great nearness to God ; and the Saviour seemed to me in reality ‘ the chiefest among ten thousand, and the altogether lovely.’ I felt I was not mistaken ; my sins were forgiven, and my distress was gone.”

Then follows his description of the wondrous ecstasy of feeling which thrilled him as, in the very early morning, he walked out into the fields and looked forth upon what appeared to him to be a “ world rebuilt in a single night.” Everything was new, everything was beautiful. He declares that even his friends appeared different to him ; and that his soul was so filled with gladness that he felt that anything short of eternity would be insufficient for the outpouring of his praises and thanksgivings to Almighty God.

But the glorious light soon faded, and he sank into great deeps of despondency, and almost into despair. At this point in his experience, however, he was wonderfully helped by a judicious letter, a part of which he has committed to

his journal. The entry reads as follows: "Perplexed at finding my prospects so changed, I inquired of an elderly Christian the reason for these seasons of darkness and doubt, interspersed with here and there a cloudless day; and received this reply: 'Were you journeying through the country, my young friend, its surface is such that you could not advance and be always on the top of the mountain; neither could you long remain in the valley; but as you proceed, you must ascend and descend the mountains, and pass alternately through long valleys and over extensive plains; so you will find it in your Christian course. The probationary state being as it is, you will be sometimes, perhaps, on Pisgah's top; at others in the valley of humility, or the slough of despondency.' The explanation was satisfactory; I felt willing to acquiesce in the will of God."

He appears to have entered at once upon a course of religious reading, his favorite book from the first being Baxter's *Saints' Rest*, which he carried with him wherever he went, and declares that "it was more than a companion; it was nourishment to my soul, and a source of daily delight."

The next record of importance is this:—

"In March of the following year I was sick with the measles; dangerously so, as I could read in the countenances of my parents and sisters as they stood around my bed. I recollect my father's coming to my bedside one evening, and looking at me, evidently with much solicitude; he turned aside and wept. I was delirious at times, as afterwards informed; and when I had my reason fully, I had serious apprehensions myself that I should die, but had no fear of death. Indeed, I had secret longings to depart.

"At length I recovered and felt, as I never had done before, a desire to profess Christ before the world, and to

enjoy the privileges of the church. I then visited Dr. Kellogg and related to him my past and present feelings, answered such questions as he asked, and expressed to him my desire of joining the church if he thought me worthy. To this he judiciously replied: 'You can judge for yourself better than ten thousand can for you,' adding that he had no reason to doubt my sincerity, but could give neither me nor any other person any encouragement further than my future life should correspond with my profession.

“ Agreeably to my wishes, I was the next Sabbath propounded for admission to the church, and upon the Lord's Day, April 15, 1820, entered into covenant obligations with God and his Church, to be his exclusively and forever. I felt it to be a blessed privilege and should have rejoiced in an opportunity to profess before a congregated world my attachment to Christ, and my desire and determination to be his. I esteemed the commands of God not grievous but joyous. The covenant appeared to me a proper one, founded in reason and perfect fitness, especially where the communicant promises that wherein he backslides and comes short of duty he will look to Christ for pardon and restoration to his favor; for, having learned from personal experience how prone I was to relapse into sin, I should not have dared to promise sinless obedience.”

On the evening of the Sabbath on which he united with the church we find him establishing family worship in the home of his parents, with their full consent. He tells us that it was on this occasion that he first attempted to lead in prayer, and that the sound of his voice seemed to confound him so that his petitions were put up in broken utterances, and the prayer was very brief. But so great was his anxiety concerning the continuance of this form of worship, that he arose the next morning before the rest of the family, com-

posed his prayer, and committed it to writing. When the family gathered for worship he explained his embarrassment of the evening before, and requested that he might be allowed to read his prayer until he gained more confidence, but adds: "This was the only time of writing my prayer."

The story of his call to the ministry may best be told by a direct transcription of his journal, for almost immediately after his uniting with the church he made the following record: —

"From this time my desire was to know in what way I might bring the greatest revenue of glory to God, and best fulfill the design of my existence. To determine this I supposed myself transported to the tribunal of God, where I knew I should shortly stand, and even beyond to an indefinite, unknown period in eternity; and in this position inquired how I should probably look back upon my present life and wish I had improved it; and, as it could be lived but once, what course I should then wish I had pursued.

"Reason, and I trust the Holy Spirit, suggested to me that it would then afford me the highest possible felicity to remember that I had spent and been spent in the service of God. All human pursuits that did not tend directly to promote the divine glory seemed unworthy my regard. The honors and riches of this world I esteemed as vanity. To spend and be spent in the service of God I considered as implying a direct, exclusive, and entire consecration of time and talents, of property and influence, of all the powers of the mind, and soul, to him.

"My attention was first directed to the heathen. I thought I might perhaps do something for the Indians in the capacity of a teacher or an evangelist, not daring to think of a college education as practicable for me on account of my father's circumstances, although I was very desirous of

it. I happened one day, in conversation with a brother of the church (W. P. Temple), to express to him my desire of obtaining a college education, which he communicated to a friend who soon conversed with me upon the subject, and pointed out means by which he thought it possible I might secure my object. This seemed to send a thrill of new joy through my soul. But indeed there were innumerable obstacles yet to be surmounted.

“ I immediately disclosed to my parents my wishes. My father, somewhat alarmed at the thought of parting with me, observed that it would be the first desire of his heart to give me a liberal education that I might spend my life in the way most agreeable to my wishes ; but added that it was out of his power, and declared that he did not know what he could do without me ; pleaded his helplessness, and his coming old age ; and stated that he could in no way furnish the necessary means for my education. I assured them I had no intention of leaving them unprovided for, but was persuaded that some way might be devised by which they should be rendered comfortable during life.

“ Meeting with this rebuff, I urged my request no farther for the time ; but the subject absorbed the most of my attention the principal part of the time, and was the occasion of many sleepless hours.

“ Distinctly remembered are those bright moonlight evenings, when I would leave my bed in the silence of midnight, when none but the All-seeing Eye beheld me, and no sound was heard but the music of the insects of autumn which sing in their secret places, to think of my duty ; till I seemed to forget that I was an inhabitant of this world.

“ I had yet two years to live with my father before I should be free. He often made me the most generous proposals in his power to persuade me to abandon my object ;

as though better earthly prospects might outweigh a sense of duty. The person who would speak encouragingly to me, notwithstanding every obstacle, was my best and most intimate friend; and if I am instrumental of more good in the course I am pursuing, than I otherwise should have been, I feel that he (W. P. Temple) must be a sharer in the rewards; for without his influence I might have pursued a widely different course. My way seemed hedged upon every side; still duty prompted me to persevere; and every new intelligence of the moral condition of the world, the vast extent of the harvest, and the scarcity of the laborers, would deepen the convictions of its being my duty to preach the gospel.

“I never felt this on account of any supposed fitness of talent I possessed for it, for I had rather ground of discouragement when I thought of my endowments. I derived consolation, however, from the reflection that it is not the most polished workmen in the ministry whose labors God blesses most; but the most humble and faithful; and I felt very humble, and a determination to be faithful to the end.

“I deliberately considered the subject for more than two years. The language of my heart was, during this time, ‘I will get me up upon the watch-tower, and see what the Lord will say unto me;’ marking in the meantime, with the strictest scrutiny, the leadings of divine Providence. It was the subject of my meditations in the house, by the way, and when abroad in the field at labor. I conceived that if talents and property, friends and external circumstances, were urging me to seek an education with reference to the ministry, it would be but common justice to do it, and even reprehensible not to; but in my case, the reverse of all this being true, it appeared to me that the strength of my love, and the sincerity of my attachment to Christ, and my love

to souls, were brought to the test; and that to surmount all these difficulties would be something noble.

“After the lapse of many months I consulted with Dr. Kellogg upon the subject. He heard me at this time with considerable coolness; rather dissuaded me; observing it was an error into which young Christians sometimes fell of thinking, when they first found religion, that there was no other way of proving their love and gratitude to the Saviour than by becoming preachers; whereas there were numerous ways of being useful; as much so perhaps as if they should preach the gospel; namely, by exerting a good influence wherever they go; and as agents of benevolent societies and the like. And as to myself, he reminded me of the very favorable opportunities I had of doing good in the capacity of teacher of youth; that I could exert a greater influence over them than as a minister from the pulpit; and that there was need of active Christians in the church. He also spoke of the good I might effect within the limits of my own neighborhood. But, with respect to this, I considered I could never have the same influence with my associates and friends, who knew me before my conversion, as I could where I never had been known only in the character of a Christian.

“My great business, however, with him was to inquire as to the possibility of obtaining an education, and the probable expense; for, as to the expediency of it, and my duty, my mind was already fully settled. He, either at this or a subsequent interview, remarked that if I were determined on having an education, and like Paul were ready to undergo every hardship, he had no doubt that I would succeed.”

Days of struggle and of planning followed each other in quick succession. Mr. Parker's principal anxiety now was to devise some method by which his father's affairs might

be so arranged as to release him from service on the farm ; but against this course every door seemed to be securely closed. Many of his friends endeavored to dissuade him ; some charging him with folly, and others openly rebuking him for what they termed his "ambitions." Some one insinuated that underneath it all was the "desire of eating white bread, and of wearing the priestly robe" ; to which he replies : "I say sincerely I have no expectations of living an easier life than that of the frugal yeoman ; and were there no hereafter, or did I believe in universal salvation, I should never undergo the toils of a college career, or the privations and hardships which I anticipate in subsequent life."

The next entries are decidedly of a more cheerful character. "From this time Providence seemed to open here and there a door of hope. One barrier after another was removed. Soon my freedom came. Memorable period ! It being midsummer, I deemed it proper to continue with my father the remainder of the year ; which I did, working upon wages. And here it is my happiness to reflect that in faithfulness to him I made his interest my own so long as I was under him."

It is made clear to the careful reader of his journals that, previous to this time, he had spent several winters in teaching school ; and he asserts that up to the time of his attaining his majority he had invariably handed over his wages to his father, without retaining a single dollar for himself. Moreover the long illness of his father, who had been stricken with partial paralysis when Peter was four years old, appears to have quite largely exhausted the family savings, and the remark that "creditors were numerous" seems to imply that they were actually in debt.

A letter dated at Westborough, January 2, 1825, and addressed to his parents, leads us to suppose that his first

school was in that town. It contains these sentences: "I am happy in informing you that my school remains dear to me. Success has been granted me as yet." Another letter dated at Grafton, January 1, 1826, informs us that he was then engaged in teaching there, for, to his sister Catherine he writes: "You are desirous to know with what success I meet. I can say that I have an interesting school, but shorter than I expected. It will be but six or seven weeks."

In the winter of 1825-26 a way was provided whereby he felt that he could leave his parents under as good protection, and with as liberal support, as he could have provided by remaining with them. His father's estate was settled upon a son-in-law, on condition that the father and mother should be supported during their lifetime in a way definitely prescribed, and that a sum of money should be paid sufficient to defray the debts incurred during the protracted sickness before referred to, and to give to Peter and his youngest sister as much as his two elder sisters had already received; but by some error or miscalculation only \$115 remained for each when the affairs of the estate were fully settled.

"After these arrangements were made," he says, "I called on Dr. Kellogg again and stated what had been done. 'Now,' said he, 'I am ready to talk with you. My great concern has been for your parents, for I did not know how they could do without you.'

"I explained to him the manner in which they were provided for, and he agreed to bring my case before the church and endeavor to obtain assistance for me; and as I purposed entering Day's Academy at Wrentham, he kindly gave me the following letter of introduction and recommendation:—

FRAMINGHAM, March 13, 1826.

To the Preceptor of Wrentham Academy.

Sir,—The bearer, Mr. Peter Parker, is a parishioner of mine,

and much esteemed as an exemplary and engaged Christian. His mind for several years has been bent to the obtaining of an education preparatory to the Gospel Ministry, but his pecuniary resources are very small. Something of his own he has acquired by keeping school, and in the final distribution of his father's estate, he tells me, he may realize the amount of about \$200. I have reason to believe that with these scanty means he commences his course with an humble reliance on God, and with a single eye to his glory. Yet, without those charitable aids which mark the character of the present age of wonders, we know that he must fail of his object. What his native talents are; whether well adapted to literary pursuits, I have not had opportunity to know; but I can say I know of no reason to scruple them. If he could have some gratuity in the Academy under your inspection, by way of trial, I believe that a good end would be answered. I shall use my influence to procure him assistance from my people.

With a sincere desire for the advancement of literature and religion, and with due regard to you and all engaged in the cause,
I am, Yours, DAVID KELLOGG."

This letter must have received immediate attention, for under date of March 20, 1826, we find the entry: "Came to Wrentham with a view to prepare for college, but what one I know not."

No sooner does he enter the Academy than he throws himself with great zest into the religious work of the place. A few brief lines relate to his parting with his parents, and then the pages of his journal are almost entirely filled with the accounts of prayer-meetings, Sunday services, monthly concerts, and personal meditations upon things divine. But, notwithstanding this, he must have applied himself to his studies, for at the close of the term he returned to Framingham, bearing to his pastor and friends the following certificate:—

WRENTHAM, May 27, 1826.

The bearer, Mr. Parker, has attended school at Day's Academy

in this town the past term, and by his application and talents has made good proficiency in his studies. We think he bids fair to gratify the feelings of his friends, and become a useful member of the Christian Church; and as such we cheerfully recommend him.

ISAAC PERKINS, Preceptor.

GEORGE PERKINS, Assistant Preceptor.

His twenty-second birthday occurred during his year in Wrentham, and, as it happened to come on Sunday (June 18, 1826), he appears to have devoted the entire day to what he terms "Birthday Reflections"; and these he has recorded at great length. They furnish us with an outline of his religious past, and with a picture of the mingled hope and fear with which he looks into the future; and they breathe forth a spirit of reverence and devotion which does as much credit to his heart, as does their clear expression to his head.

In August of this year he received intelligence that his father was seriously ill; and, laying aside all his cherished plans, he hastened home to find him already dying. He tells us how in the midst of his grief he was seized with an intense desire to hear the much-loved voice yet once again; and how he repeatedly called to him, only to find that he could not, or at least did not, answer. Then he goes on to tell us how he raised the drooping eyelids, hoping at least to obtain a single look of recognition, but all in vain; and how, after lingering on in unconsciousness for about fifty hours, his father passed quietly away on August 17, 1826.

After returning to the Academy at Wrentham, he kept himself as constantly in touch with his home as his circumstances would allow in a time when paper was expensive and the postage on a letter from Wrentham to Framingham was ten cents. His habit of writing to his mother on the outside, and to his sister Catherine on the inside of the same sheet, illustrates his economy. His correspondence relates

so entirely to family affairs as to have no special interest to the public of to-day; but his letters are strong and manly, and must have brought much comfort to his mother and sister in their loneliness.

From this time onward there are no entries in his diary, with the exception of a brief reference to the close of the year, and another to his twenty-fourth birthday, until we reach the date of September, 1827; at which time we find that he had fully entered upon a new stage of his career.

CHAPTER II.

AMHERST COLLEGE DAYS.

UNDER date of September 23, 1827, Mr. Parker, with a quasi apology for his long neglect, opens a new chapter of his journal. The record of his entering Amherst is very brief and reads thus: "I was examined and received to college September 19. Although my solicitude was great before the examinations, still I met with no difficulty; all was done with ease and without embarrassment."

He now settled down to his studies in real earnest until the beginning of the winter vacation, when he went home on a visit, and there engaged in the various forms of religious work which the church of his birthplace could supply.

It is at this period, under date of Saturday evening, January 5, 1828, in his journal, that we meet with the first definite example of his lifelong habit of self-examination, conducted upon what we may call the plan of personal conversations with himself; and as these monologues really reveal to us more of his inner life than we can elsewhere discover, we insert this written conversation just as it stands recorded: —

Question 1. — What has been my greatest sin during the past year?

Answer. — As I think now, insincerity or unbelief. I have not possessed or cultivated as I ought, that faith which is indispensably requisite to please God.

Question 2. — What duties in particular have I left undone?

Answer. — I have neglected self-examination too much, and have

not kept my heart with all diligence; and have not been persevering in secret prayer.

Question 3. — In what way have I sustained the greatest loss?

Answer. — By suffering moments and opportunities to pass without improvement.

Question 4. — What resolutions are proper for me to make on entering upon a new year?

Answer. — Wherein I have done amiss the past year, I ought to strive after amendment; and wherein I have been unfruitful, to labor to bring forth more fruit; that the sentence go not forth, "Cut it down; why cumbereth it the ground?"

It is interesting to note how exactly the rise and fall of the religious life of the college are depicted in his own personal character and experience; and how constantly, when matters do not seem to move forward as he would desire, he first carries his troubles to his heavenly Father, and then invariably retires within himself, and seeks to ascertain whether there are any reasons for these failures to be discovered in his own heart and life.

At times his inward musings rise to the plane of positive eloquence, while at other times they are expressed with a quaint originality such as this: "What is life? Methinks it is like a theater in which as one piece of scenery is withdrawn another is presented, as if to amuse, divert, and instruct the beholders. In my experience of what is passing in the world, and in my Christian experience I find one scene is quickly succeeded by another; new developments of what this world and my own wicked heart contain are continually unfolding themselves to my view; and, when beholding the present, I little know what is to succeed it."

About this same period his diaries record the beginnings of another practice which grew into a lifelong habit with him; that of holding specifically religious conversations

with his acquaintances. These conversations with his fellow students at Amherst may be said to have formed the second step in his directly evangelistic work. He seems to have been absolutely fearless and intensely in earnest in this new form of effort.

The entry in his journal relative to the experiences of Saturday, May 10, demands our special attention, for it is dated from Mount Holyoke, and is the record of the one scene of recreation which his Amherst life affords us. It recites how, in company with many of his classmates, he took this trip that he might enjoy the pleasures of the place; tells of the fatigue experienced in climbing the mountain; gives a somewhat extended and detailed account of the views obtained, describing some features of the landscape with a minuteness which would be difficult to surpass; records the impressions made upon him by the beauty of the scene, and the enjoyment which the trip as a whole afforded him.

By two in the afternoon we find him enjoying the comforts of a little inn situated at the mountain's base, and there recording the impressions of the day. He appears to have made himself so agreeable to the people of the house that they desired to retain some memento of his visit. It was not in his power to leave them his photograph, for it was in this very year that Daguerre was struggling in the far-away city of Paris with the earliest of those experiments from which the modern photograph has sprung. But the precursor of the photographic album was already in existence; that form of album in which one might record his sentiments in writing, and thus establish a link of connection between himself and his friends when removed from their immediate presence. Such a book was now produced, and in it he wrote as follows:—

May 10, 1828. How delightful the scenery which nature here presents! Who can behold it unmoved with reflections on the skill and power of nature's God — the skill in planning and the power in executing! How calculated is everything here to divert the contemplative mind, and how much is here to regale the senses! But, alas! all the eye here beholds is perishable. This delightful scenery and all that is connected with it is reserved unto fire against the day of judgment and perdition of ungodly men. Reader, may it be your happy lot and mine, when that august scene commences, — or rather when it is closed, — to stand, as it were, on the ashes of the universe and say, I have neither lost nor suffered anything, for my kingdom was not of this world; my chief good I have treasured in the heavens, where it was indemnified from loss or injury!

Yours, till we meet on a higher eminence above, even at the high tribunal of God.

PETER PARKER, of Amherst College.

Five days later he returned to Framingham in excellent health, found his friends in the enjoyment of the same blessing, but records that "nothing particularly deserving of note occurred."

The date of his return to Amherst does not clearly appear, but we find him there on June 18, and we discover from his "Birthday Reflections," which cover several closely written pages, that he is in an exceedingly thankful frame of mind as he reviews with great minuteness the incidents which stand most prominently connected with his own past. True, he upbraids himself with having "lived in a hurry," and with having "begun *many* things and accomplished *few*"; but he is soon back again into the happier thoughts with which his meditations open, declaring, "I have had many sweet seasons of communion with my heavenly Father, which have been to me as rich clusters of the fruit of the spiritual Canaan." Toward the close we find him saying, "I am willing to toil and to suffer pain and weariness of the

flesh, if I may but become qualified for extensive usefulness. I wish to become learned, not that my eminence as a scholar may be blazoned forth from pole to pole and from east to west, or that I may stand as a prodigy for coming generations to admire and celebrate, but that, with sanctified knowledge, together with the direct influences of the Holy Spirit, I may the more successfully wield the sword of the Spirit, which is the Word of God ;” and his concluding prayer is : “ May He also direct whether these feet of mine shall traverse the burning sands of Arabia or bound the frozen limits of Greenland ; or whether I shall stand as a watchman upon the spiritual walls of this American Jerusalem. Wherever thy Providence shall call, O Lord ! there may thy servant delight to go ; ever feeling that this world is not the place of my rest, and that a cessation from toils eternally will be sufficient compensation for all the labors of this short life. To be the instrument of everlasting joy to a single soul would afford me a pleasure that the riches of the world and all the fame that worldly heroes and heroines ever obtained cannot equal.”

These “ Birthday Reflections ” would seem to have made a deep impression upon his mind and heart, and to have remained with him throughout the year ; for, over and over again do we find him recurring to them ; and especially to those portions which relate to the question of the possibility of his engaging in missionary work. The following statement must suffice as an illustration of this, although it could be many times duplicated : —

“ July 7, half-past nine in the evening. I feel more than ever this evening that it is not a matter of indifference whether I make inquiry now, or when I shall have completed my education, whether the Providence and Spirit of God direct me to some heathen land ; to some place never before

trodden by Christian feet, and where the sound of the gospel has never been heard, and the name of a Saviour is unknown; or to spend my days here in the land of my father's sepulcher, in a gospel land flowing with spiritual milk and honey. My mind seems this evening to be involuntarily fixed on the contemplated mission stations, somewhere on the Columbia, in the Northwest of America. Oh, that the Holy Spirit may help me to treat these impressions and this subject aright! I am impressed that if duty calls me to a mission station and to a missionary life, it is of incalculable importance for me to know it now; as my influence during my college days will be so different, and as my plans must be so differently arranged."

It is implied in a record of July 15 that the Junior Exhibition greatly moved his ambition to excel in his college work, for he concludes his account of the day with these words: "Resolved, that if health be spared, and the smiles of heaven attend me, it shall not be my fault if I am not among the appointees for every exhibition of my class."

He appears to have left Amherst on the evening of August 28, and, by journeying through the night, to have reached Framingham on the following morning. During his vacation he gave himself quite largely to the study of his duty relative to missions; and, in addition to the reading of such missionary literature as was available, he applied to Dr. Kellogg for counsel in the matter. Dr. Kellogg's reply to his inquiry is thus recorded:—

"He said there is much to be done both at home and abroad. As for a call to missionary life, you can judge for yourself better than ten thousand can for you. The person who is fixed in his purpose, and perseveres with diligence, by the divine blessing will accomplish his object."

A long break in the record occurs at this point, the next

entry being dated at Framingham, December 7. But a letter to his mother shows that, during the interval, he had been back at Amherst pursuing the studies of his course. On June 21, 1829, he is again at home, and records his presence at the ordination of Rev. Levi Smith, as pastor of the Trinitarian church in East Sudbury; the first of such services he ever attended, and of which he remarks, "As solemn and interesting a scene as I ever witnessed in the sanctuary of God." The services appear to have taken place in the Framingham church, with Dr. Kellogg as Moderator of the Council; and he has described the incidents of the occasion with much minuteness, and has recorded the addresses at great length.

Three months passed quickly and pleasantly away, and on February 14 he was again at Amherst, plunging headlong into his work. So eager did he become that he brought on a sickness which at one time threatened to lay him aside for the entire term. Recovering, however, he resumed his work with greater moderation and carried himself through with success. The pages of his journal are crowded with notes of sermons, accounts of religious conversations and the like, but contain nothing relating to himself during the remainder of the term.

Under the date of June 3, 1829, we find an account of that course of events and of reflection which led to a change of his college home. He proceeds to say that since the end of his Freshman year he has had serious doubts about returning to Amherst. He refers to the fact that the college was, at the time, but in its infancy, and that the social advantages were necessarily limited. The library facilities were also inadequate. Each student was assigned to one of the three literary societies and could not enjoy the advantages of any reading-room except that of his own society.

Such were the causes of Mr. Parker's dissatisfaction. He expresses at the same time his attachment to his fellow students and his respect for his instructors. It clearly appears that at this time he was quite determined upon a change in his college home. As a matter of fact, he continued, at the solicitation of his friends, to pursue his studies at Amherst until near the close of his Junior year. The narrative of his movements from this point is thus recorded in his journal:—

“I left Amherst,” he says, “a little before the term closed, that I might attend Cambridge Commencement; designing, if on visiting that college and having obtained the information I desired, to join it should I think best and no obstacle prevent. The result was that I should like to have gone there, but besides other impediments, in the view of several ministers whom I consulted, and of others whose opinions I had, the situation of the college was such as to render it not desirable for pious students to go there at present, although it might be otherwise advantageous to me. I was therefore willing to relinquish private interest for public good.

“While kept in suspense as to Cambridge, it was suggested by Rev. Mr. Trask, whether it were not better to bend my course to Yale; a thought by no means objectionable, as I should have been there one or two years since had I acted unrestrained. I proposed this to my friends and benefactors, stating my reasons for such a change. None have, to my knowledge, objected; all whom I have consulted have given their consent, and some decidedly advised it; and my case being mentioned to Dr. Beecher, he said that my desire of going to Yale might be *innocently gratified*; and having humbly presented the case before my heavenly Father and asked his direction, I feel that I have

his consent and approbation also in my contemplated change of situation. I make it, so far as I know my motives, with the confident belief that my future influence and usefulness require it; that they will be increased by it. I have canvassed the subject with all the candor and penetration in my power, and although I have some momentary misgivings, I have humbly, yet firmly, resolved on going to Yale.

“My resolutions soon after entering college and the subsequent periods have been beneficial to me, and their utility has been in proportion to the fidelity with which I have kept them; and with this reflection, I humbly resolve in reference to my expected residence at New Haven as follows:—

First. I resolve to observe a season of secret devotion three times a day, unless something extraordinary prevents.

Second. I resolve that I will endeavor to improve better my opportunities of hearing preaching. If I think best, when I arrive there, I will have a book for taking notes of the sermons I hear during their delivery, or at least of the subjects.

Third. I resolve to keep what shall be styled my Senior Diary, in which I will write at least one line every day till I see cause to alter the resolution.

Fourth. I resolve to be especially temperate in eating, perusing frequently Professor H——’s Lectures on Health.

There is little now remaining of his correspondence during the three years at Amherst. Five letters to his home, usually double letters, one portion being addressed to his mother, and a second to his sister Catherine, are all that have come to the light. They breathe a spirit of filial and brotherly devotion, but are devoid of information concerning his college career.

With this meager outline of these formative and important years, we close this portion of his history, and follow him into that new field, in which his light was to shine so brightly as to make his name almost a household word.

CHAPTER III.

SENIOR YEAR AT YALE COLLEGE.

THE year whose history is now to be recited brought great changes. It marks the beginning of that broadening process which is always to be discovered at some point in every noble life. Almost from its beginning this process of mental enlargement can be discerned, and it is evident that Mr. Parker entered upon this new stage of his career with a firm determination to derive from his increased advantages the greatest possible good. The amount of work, both mental and religious, which he managed to crowd into its swiftly fleeting days, verges closely upon the marvelous. Neither poverty, nor hardship, nor disappointment, nor even sickness, was allowed to act as a check upon his ambitious endeavors to excel; but, through all these, he steadily pressed forward toward the mark which he had set before himself, and never varied, even by a hair's-breadth, from that straight line which led most directly to its attainment.

His first movements were strictly in line with the resolutions recorded at the close of the preceding chapter, and with such faithfulness did he fulfill the requirements of the third of those resolutions, that his journal for this year comprises three small volumes. In the first entry, made on October 17, the very day of his arrival in the city of Elms, we catch a glimpse of the mingled feelings of enthusiasm and anxiety with which he approached the privileges and duties of what he terms his "new situation."

But it is in the following letter, written to his mother just two days later, that we obtained our clearest view of his feelings: —

NEW HAVEN, October 19, 1830.

Dear Sister and Mother, — I hasten to relieve that anxiety which I know is now resting upon your minds, but is entirely removed from my own. I have at length arrived at the much desired haven, and blessed be the day that decided me on coming here! The place not merely equals my expectations, but even surpasses them. I cannot stop now to describe to you the city; this I may do in some subsequent letter. Suffice it to say it is truly the "Eden of America." I have never seen the place (I think) that can compare with New Haven. I had a pleasant journey to Amherst — arrived there a little after sunset on Thursday. My classmates and friends received me cordially, expressing their regret that I must leave them. Settled my business without difficulty or delay. The President gave me as honorable a dismissal as I could desire, and when I left him said: "I wish you well."

At ten o'clock the next morning left Amherst, and arrived at the city of Hartford half-past seven in the evening, where I spent the night and breakfasted with General Johnson. Here I was treated with attention, for which, tell Mrs. Temple, I am in part indebted to her. Her brother and family are all well, as she may know by this time, as he told me that he might possibly visit Framingham the beginning of this week. He invited me to remain and pass the Sabbath with him, which I was tempted to do; but as it was very pleasant I thought best to proceed to New Haven lest it might be stormy on Monday; which, by the way, was the fact; and besides, one day's rest previous to my examination I considered no disadvantage. He bade me welcome to his house when passing or repassing; also invited me to spend a few days with him in vacation.

At eight o'clock in the morning I left Hartford, and reached this place about three P.M. A Mr. Stoddard, formerly tutor in Yale, was my fellow traveler, and part of the way the only one. He directed me to a Mrs. Johnson, with whom he used to board, and also to a Mr. Mills, brother of Samuel J. Mills, as I thought it might be cheaper boarding in some private family than at a

public house. Mrs. Johnson's house was full, yet, since I was a stranger, she invited me to visit her. Mr. Mills was ready to give me good accommodation at fifty cents per day. I am still in his family, am much pleased with it, shall remain at least until to-morrow evening.

My examination has been a real one, I assure you; but it is over, and I am accepted without any objection. It lasted most of yesterday and a part of to-day.

I am much pleased with President Day. He is very kind and obliging, and appears ready to show me all the favor in his power. I expect to serve as a waiter in the dining hall a part of the year, at least, and this will pay my board. I can have my books from a benevolent society free of expense. I have purchased me a bedstead and mattress of moss for \$4.25, and my bedding is furnished by a benevolent society. I think you will rejoice with me that my expenses will not be so much greater as brother Huntington apprehended. I realize that I have great occasion for gratitude. I know nothing about my class as yet, but presume I shall like it. I have not time to write more now. My respects to all my friends.

Yours, with increasing affection,

PETER PARKER.

Having thus secured a temporary home with the Mills family, upon the evening of his arrival, and the next day being Sunday, it is characteristic of the man that its every hour was crowded with religious exercises. In the morning he attended the church presided over by Dr. Bacon, remained to the Sunday-school, and, at the urgent request of the superintendent, delivered an address. In the afternoon we find him at the Episcopal church, listening to a sermon from the text "The harvest is past, the summer is ended, and we are not saved," which sermon he has recorded at great length. He closed his first Sabbath in the new city by attending in the evening a service of praise and prayer, but just where this service was held is not made clear.

The following days were eventful ones, and can most

briefly be placed before the reader by the transcription of his own record:—

“Monday, October 18. Have been examined to-day in all my studies up to junior year, and expect to be informed that I am deficient in Algebra and Conic Sections, but still I am in hopes of making them up in vacation. Examination to be finished to-morrow. It has been tedious, but such is my passion to be a member of this college, that I can undergo anything with cheerfulness.

“Tuesday, October 19. The interesting question is now settled. My examination is now closed, and I am accepted, and my room assigned and partly furnished. I have occasion for much joy. I am ready to say, so far as I can judge from present prospects, Blessed be the day that decided me on coming to Yale; but I rejoice with a sense of my dependence upon God.”

At the close of his first week he records his first impressions of Yale life thus:—

“A week of deep and thrilling interest is past and I feel increasing satisfaction in the change of colleges I have made. I think I shall find in Yale a prototype of the idea I conceived of college previously to my becoming a member of one. I seem to be now laying some of the foundation work of a good education, and hope to make some immediate and continued progress in rearing the intellectual fabric.”

It must not be imagined, however, that his path was strewn with roses; or that his difficulties were at an end. Such records as the following reveal to us the fact that he was still pinched by poverty, and that he found it necessary to practice the most rigid economy in order to make both ends meet:—

“Have had some doubts as to the propriety of the course I am taking in respect to boarding at the second table. I

fear, as I am alone, it is calculated to render me isolated and distinct from my class ; and if in this way I shall lose reputation and influence, I had better lose money."

That he struggled against this growing sense of isolation, and tried to bring himself into closer relation with his fellow students, will be seen from the fact that the very next entry in his journal reads as follows : —

"Wednesday, October 27. Have this evening become a member of the literary society of 'Brothers in Unity.' Such an exhibition of fraternal and friendly feeling I never before witnessed. Address from the president of the society, developing superior talent and refined sentiment, also from Esquire Mix, a member of the society, an extemporaneous speech calculated to render the new members not only satisfied with their choice of societies, but highly gratified. I feel I am in danger of being too much elated with my happy situation. I think the scenes of this evening will be as lasting as memory, and it may be that friendships are formed this evening which will end only with life."

He appears to have been especially careful that neither the strain of his studies nor his endeavors for fraternal intercourse should interfere with his religious life, or turn him aside from the great end he had in view ; for only a few days later we find him in attendance upon the annual meeting of the Foreign Missionary Association of the North Church. The proceedings interested him greatly and, on returning to his room, he entered upon his diary this statement : —

"If I am not deceived, there is no subject which so much interests my whole soul as the condition of the heathen. May it not be that the Great Head of the Church does intend me for this benevolent cause? Oh! that this question were settled according to the will of God, that all my education may be brought to bear as the result may be!"

An entry under date of November 1 demands our special attention, because of the marked influence upon the next few years produced by the change which it records : —

“ I began yesterday to board with Miss Sarah Hotchkiss, Principal of the Female Department of the Lancasterian School in this city, a learned, benevolent, and pious lady ; the family quite agreeable. I think the situation very much to my improvement.”

It is interesting to note that his removal to Yale did not result in disappointment, for about this time we find him saying, —

“ Society meeting this evening. The debate very interesting. I think it probable that in some who spoke this evening we may behold the germs of future ministers and statesmen of no ordinary magnitude — some splendid displays of historical knowledge. I feel sensibly my own limited knowledge when compared with others of my present classmates.

“ I begin to reap some of those advantages which I ought to have enjoyed from my first entering college. But what is past is gone forever, what remains may I improve to the utmost. I sometimes think that nature has not been altogether niggardly in the bestowment of talents, but my opportunities for cultivating them did not commence with life, as has been the case with many others, yet with the continued blessing of God I hope to be qualified, in some good degree, to become a faithful and able servant of Christ.”

Under date of January 4, 1831, we find an entry in his journal which is worthy of special notice, as it introduces us to a new form of Christian work upon which he then entered, and which was destined to produce some of the most marked results connected with this period of his career : —

“ I have this afternoon,” he says, “ been to the Lancasterian School to converse with some children. It was as

interesting a scene as I ever witnessed of the kind. Miss Sarah Hotchkiss, their preceptress, informed me that there were perhaps ten or eleven who had manifested seriousness, and had often requested permission to go away and pray. She had told them that she expected a friend to call after school to converse with those who were serious; and that others might remain if they chose and were not disposed to make light of the matter.

“When I entered the apartment I found twenty-two little misses, from ten to sixteen years of age, sitting around the stove. Miss Hotchkiss stated to me the above particulars. I expressed the pleasure it had given me to hear this of them, and what was my object in calling. I then requested those who felt that they had wicked hearts and could not be happy without religion to signify it by holding up their hands. About three fourths of them raised their hands. I then asked such as hoped they had religion to do the same. No one lifted her hand. I then spoke of the wickedness of the natural heart, showing why it was so, and pointed such as realized it to the Lamb of God, and enforced upon all the importance of religion, giving them such instructions as I thought proper, and praying with and for them. Many of them were much affected. It was indeed an interesting and affecting scene.”

But even such forms of labor could not fully satisfy his desire for usefulness, and we find him engaging in the work of visiting large numbers of the poorer families of the city and earnestly endeavoring to lead them into the ways of righteousness and peace, and it is exceedingly pleasant to note that this work was by no means devoid of practical and permanent results.

The college term closed on January 11. His vacation was spent in the city, and after writing several letters to his

family and friends he appears to have divided his time between religious reading and the visiting of the poor. It is also recorded that he spent several nights in watching with a Mr. Mayer, a classmate who was dangerously ill; and then, as the vacation drew to a close, he engaged in another season of self-examination, which led to the formulation of the following resolutions:—

1. Will make myself thoroughly acquainted with the regular studies for the term.
2. In reading will endeavor so to understand as to be able to give account of what I have read, though I read the less.
3. Will associate with my fellow students as much as my time or other duties will allow.
4. Will observe particularly such as I esteem models of good breeding in its higher sense.
5. Will endeavor to cultivate my conversational powers and strive to be agreeable both as a Christian, a student, and a friend.
6. Will allow circumstances to determine how often to write in my diary and how much.

With the opening of the second term we enter upon a new volume of his journal, and are furnished with much valuable information concerning the college life of those times. But in so far as concerns Mr. Parker, the interest centers chiefly about the following points: the revival in Yale College, another in the Lancasterian School, and the gradual development of his purpose to devote his life to the work of foreign missions. Each of these must be considered, but we can do little more than glance at them, for to recount the whole in detail would require a volume.

It is more and more surprising to observe the enormous amount and the wide variety of the work into which this young man entered, and still more so to note how successfully he pursued so many lines of effort at the same time.

It becomes plainly evident, as we read, that the revival of religion to which we have referred commenced in the college itself, and that it was due, in no small degree, to Mr. Parker's personal and indefatigable efforts. We find him holding consultations with individual members both of his own class, and of those beneath it. His room appears to have been a sort of common ground or meeting-place for all who were seriously inclined, and the interest in these meetings is clearly evidenced by such records as this: "I have seldom witnessed anywhere such brotherly love as was exhibited at the meeting of my brothers of the junior class. There was almost a reluctance to leave when it was done."

Inquiries began to come in from Andover and other schools concerning the nature and extent of the work of grace in Yale, and these were always addressed to him, and the replies are mostly written with his own hand. By the middle of the month of February he was able to record that "ten or twelve are hopefully converted to God, and many more are anxiously seeking the way of salvation"; and before the month was closed these numbers were largely increased.

Under date of March 29, he makes the following record: "The revival in the Lancasterian School is exciting some opposition. The committee have called on the instructress and informed her they had passed a vote that no person should enter the school, save as a spectator, without their permission." Again, on March 31, he tells us: "In consequence of the opposition of the school committee the children who have recently become serious have met at Miss H——'s house. About twenty present; they gave very good attention. I conversed with them all personally. One expressed a hope this evening at the meeting — two

others very recently, who were deeply anxious at the last meeting; they said 'they were happy in the Lord.'"

Tracing the issues of this work through the remainder of the term, we find that forty or more of these young people were converted, and that one, at least, of the servants who accompanied the girls to the home of Miss Hotchkiss, was also led to become a Christian; but the stern and unyielding committee, learning of this, dismissed Miss Hotchkiss from her position as principal when the term came to a close.

During all this time Mr. Parker was laboring faithfully among his classmates and college friends, and at the same time was engaged in holding religious meetings in Hamden, Westville, West Haven, and other surrounding villages. As the revival spread out into the city we find him prominent in the work at various points; and, about the beginning of May, he tells us that he has been attending a four days' meeting at Fair Haven, and closes his record with a statement of the fact that after a sermon by the Rev. Dr. Dwight, from the text, "Choose you this day whom ye will serve," one hundred and sixty-four persons remained at an after-meeting as religious inquirers.

About the middle of May he spent a week in New York, attending the anniversaries of the Benevolent Societies; and remarks in connection with this visit, "What I have seen and heard has afforded me an opportunity of forming some idea of what God is accomplishing in the world through the instrumentality of his children, and the diffusion of his Spirit. I also have become more acquainted and impressed with what remains to be done. I think the present result of all I have seen has been to excite me to a renewed resolution to give myself wholly to the service of God. I have been afflicted with a pain in my right side during the week and it is very acute to-day. It may be my

heavenly Father intends it as a 'thorn,' to prevent my being exalted above measure."

His vacation was again spent in New Haven, and, feeling the need of exercise, he devoted himself quite largely to work in the Hotchkiss garden, remarking in this connection, "If it were my duty, I should not be at all averse to a farmer's life." Some time, however, was given to reading, chiefly along missionary lines, and the following note is worthy of transcription here:—

"I have commenced and read with great satisfaction the Memoirs of Levi Parsons. I have read it with peculiar interest, as he has lived since my recollection; and many matters and incidents mentioned are fresh in my memory. For example, the general burst of joy at the Proclamation of Peace, 1814. I was then but ten years old. I was at school at the Academy in Framingham. About three o'clock P.M. the mail brought the glad intelligence. It was soon announced at the Academy, and immediately the church bell advised the inhabitants of something of general interest, and had not its tongue been dumb it had uttered, with hundreds of men, women, and children, the Proclamation of Peace in the ears of all who heard it. All was joy and exultation. I was immediately dismissed and returned home, a distance of one and three-quarters miles.

"Mr. Parsons, in a letter to his brother, writes: 'I was much interested yesterday by receiving particulars from China. It is found that the Chinese language is as perfect and easy to be understood as our own. The account that the language consists of fifteen thousand characters and cannot be acquired in a whole life is a mere fable. I think I feel the same kind of interest, for I have ever regarded China as a missionary field of the first importance, but have regarded the prospect of work in China as a cheerless one

from the supposed difficulty of learning the language. If the above statement is correct, then why may I not turn my attention toward these perishing millions of my fellow men?'"

Near the close of the vacation he devoted an entire day to prayer and meditation, and particularly to a study of his own personal fitness for missionary life. This study, which was continued until nearly midnight, was conducted as usual upon the question and answer plan, and we must here present some extracts from the record which he made of it. After some preliminary thought and prayer he says:—

"But now for the question. Is it my duty and privilege to become a foreign missionary?"

"In answering this question now, I do it independently of the opinion of those to whom I have written, as I have received as yet no returns, and of course my decisions are liable to be modified, as I shall see cause when I have received these."

1. What are my qualifications as it regards natural and acquired ability and piety?
2. What are my feelings upon the subject?
3. Why prefer a foreign to a domestic mission?
4. What are my motives? By what am I actuated? What was it at first; what is it now?

"Qualifications:—

"I am sensible that I possess by nature but ordinary talents, and these by no means of the brilliant kind. As I advert to my schoolboy days I can recollect many who were vastly my superiors, and some whom, without vanity, I may deem my inferiors in natural endowments. My candid conviction is from a comparison of my relative standing with all whom have been my companions in the pursuit of knowledge,

supposing our advantages to have been equal—which has by no means been the case—I should not be found far from the line of mediocrity. I am blest, in the opinions of others, with a good memory. I have a fondness for study.”

“Disposition :—

“I am conscious that my disposition has undergone a material change. Whereas it was once impatient of restraint and bordered upon fretfulness, I think it now quite the reverse. I have sometimes suspected myself, of late, of being too easy and unruffled. I do not know that I am particularly inclined to jealousy of which the missionary, of all others, ought to be most free. I am disposed to regard with pity and forgiveness those who injure me, rather than to cherish feelings of revenge.

“I know none of those distinctions of rank or condition which are too common among men. I view the soul of the poor, ignorant, and degraded, to be as precious to its possessor as that of the most accomplished and affluent, and would as cheerfully go to converse with one of the former class as of the latter upon the subject of the soul’s salvation, and this I may say from some experience of it. With me it is regarded as an eternal truth that God has made of one blood all nations. The veriest beggar is my brother, and the same grace is both indispensable and able to qualify either of us for heaven.”

“Constitution :—

“My constitution is naturally firm and good, and has been well tested by a most laborious life up to the age of twenty-one. It has been slightly impaired since I commenced my studies, yet I think it would rather improve than otherwise by the unavoidable activity of a missionary life. I know what severe sickness means, yet the seasons of it have been temporary and uniformly succeeded by better

health than before. I have most to fear from the rheumatism, with which I am sometimes severely afflicted when exposed to the cold after great perspiration. My general health has been good. I can practice self-denial as it respects food, both in kind and quantity."

"Attainments : —

"I have not made learning my idol. From the commencement of my college course I have been sensible of the uncertainty of life and of the importance of a kind of knowledge which books could not teach, to be derived only from an attentive observation of what passes in one's own bosom, and from an intimate communion with God, the lack of which, in the gospel minister, nothing can sufficiently compensate. The first consideration has excited in me a desire to avail myself of present opportunities to labor for Christ, and for the salvation of my fellow men. Yet I cannot say my attainments in literature and science have been as great as they might have been.

"My knowledge of the English language, perhaps I may say, is respectable. The experience of several years in teaching its rudiments has pretty well familiarized me with the minutiae of English education. I have a great fondness for children, and delight to instruct them. My patience with them is not easily exhausted. I cannot boast of my proficiency in mathematics, yet I claim a delight in them and have omitted no part of them included in the studies of college. I am very deficient in my knowledge of chronology and history, as I have taken but an outline of either. I have not a peculiar aptness for the dead languages, neither have I an aversion to them. The French is the only modern language with which I have any acquaintance. My hobbies, so to speak, are the natural sciences, and mental and moral philosophy."

“ Piety : —

“ It is with much reluctance I come to this part of the investigation. I do not know that I habitually and willingly live in the indulgence of anything which God has forbidden. I feel a great indifference to the friendships, honors, and riches of the world. I think I would not live for anything but the divine honor and glory and the highest good of the universe. I have often desired and prayed that I may never do an act unbecoming an immortal being. I am not aware of any idol which I desire to keep.”

“ Situation : —

“ My father is dead ; my mother is provided for during life. The situation of my eldest sister is not so eligible as I could desire ; should I remain in this country it might be in my power to render her some assistance. Her children, however, may soon be a help to her. My second sister has enough of this world’s possessions, and is cheered with fair prospects. My youngest sister shared equally with me in the final distribution of our father’s interest — a mere pittance of one hundred and fifteen dollars. Her health is feeble, and it cannot be a matter of indifference with her whether I remain at home or not. I weep and am affected as I think of her, but she has chosen that good part which the world cannot give or take away. It may be some provision can be made for her. I trust that God will provide.

“ Why should I prefer a foreign to a domestic mission ?

“ 1. The condition of the heathen in foreign lands is more wretched than in this country ; their rites and idolatry more cruel and brutalizing. As far as I am acquainted the condition of our Indian tribes is enviable when compared with the infanticide, the self-immolation, and inhuman treatment of females in Africa, India, and among the Moham-medans generally ; and the prospects of the pagans in our own country are far more cheering.

“2. There are far more who are disposed to become missionaries to the North American Indians or to go and settle in the great Western vale, than there are to go to foreign lands.

“What are my motives? By what was I actuated? What was it at first? What is it now?”

“After Christ had formed in me the hope of glory I was led to inquire what return I should make to him. The motives which first influenced me are contained in my Call to the Ministry, as written in my diary. It was at that time and in view of those considerations that my attention was first called to the conditions of the heathen, with a desire to make known to them the precious Saviour. Such passages of Scripture as the following always affected me particularly: ‘The harvest is great, but the laborers are few.’ ‘No man has left father or mother, sister or brother, houses and lands for my sake, and the gospel’s, but he shall receive an hundred fold more in this life, and in that which is to come, life everlasting.’ I am thus inclined to look upon my motives as pure and disinterested, for I was more ignorant than I have been since of ambitions and worldly motives, being too young to know much of them.

“Thus have I endeavored, in the fear of God, to examine this momentous subject as impartially as an interested person could. May his blessing follow, and may I be enabled to reëxamine it faithfully, and to count the cost. While there are some obstacles still in the way the preponderance of arguments is in favor of my being a foreign missionary, unless, in the Providence of God, prevented.”

The new term opened on Wednesday, June 2, and his brief entry concerning this matter is as follows: “Many of the students have returned, and as far as I have had oppor-

tunity to judge, they have come back with a very good state of religious feeling"; and after this there are no entries until June 18, when he records his birthday reflections in his customary form. Then skipping over to July 14, we find one of the very few records which recount with any definiteness the nature of the studies on which he was engaged. It reads thus : —

The studies of the present year have been truly elevating and ennobling to the mind. By anatomy I have been made acquainted with my own material system, the framework, the union of the several parts, and their requisite functions; whilst Locke, Stewart, and Brown have rendered me acquainted with the mind, its occupant, and the mental powers and operations. Geology has made me acquainted with the awful history of my birthplace; chemistry, with the constitution of the various elements; botany, with the names and physiology of all the individuals of the vegetable kingdom which extends over no small portion of its surface; astronomy leads to an acquaintance, or contemplation at least, of the whole universe. Natural theology has pointed me to the proofs of an all-designing and infinite mind; and to complete the climax, the descent of the Holy Spirit has wonderfully displayed the riches of redeeming grace.

The formal recitations of the final term appear to have closed on July 15; and he has recorded at great length the addresses made by Professor Silliman and President Day at that time. The usual Class Day exercises occurred on the seventeenth, and the class poem and oration were given on the morning of the eighteenth, by Messrs. Sessions and Ray. At two in the afternoon the senior class dined with the faculty, and were afterwards treated to dessert in the cabinet; the evening of that day being devoted to the visiting of certain of his friends in the city. Then began the work of gathering up and reviewing the studies of the entire course, and in this work he continued to be engaged during the remainder of the college year.

On August 4, in company with some twenty others, he made a trip to the Judges' Cave, on West Rock, and tells us that he found on one of the rocks near the cave this inscription, supposed to have been engraved by one of the judges, "Opposition to tyrants is obedience to God."

During these passing weeks, in which he was thus engaged in preparation for the graduation exercises of his class, the idea of devoting himself to a missionary life appears to have been constantly uppermost in his mind; and as the year drew to a close, he began to hold personal interviews with any and every one whose counsels would be likely to prove of benefit to him. One or two of these we will present: —

"Sabbath afternoon, September 4, 1831. Have had an interview with Professor Goodrich this evening upon the subject of missions. Stated to him my views in relation to Greece and China, desiring him frankly to state it to me, if, from his acquaintance with me, he knew of anything that would disqualify me for either. He said he did not, and that he considered them both important points; and if I should decide on going anywhere about the Mediterranean, he should deem it very desirable for me to spend one year at the Mission School in Paris, from which he had just received the last report, from which he read me several pages.

"In relation to medical instruction he called on Dr. Ives to inquire, but he was not at home; he assured me, however, there was no doubt it should be gratuitous, that he would interest friends here in my behalf, and that my expenses should be trifling. He also went on to state that Dr. Woolsey, of New York, now in France, was expected here in the course of a year or two, and that from him I might learn the Arabic and Modern Greek. The objects to be gained by going to Paris were these: that I might learn to speak the French fluently, also become acquainted with the Italian, Turkish,

Greek, Arabic, and other languages; also to attend the French hospitals, and become acquainted with pious men of Paris; and a year's residence in Paris would increase my influence and usefulness anywhere about the Mediterranean. He kindly offered to write to his friends there in my behalf, and thus to render me any assistance in his power."

"Wednesday, September 7. Called on Rev. Mr. Bacon this evening and conversed with him upon the subject of missions, and also respecting studying here or at Andover, and why he did not go on a foreign mission himself. He was deterred, it appeared, by his mother, sisters, and brother being in a measure dependent upon him. He considered the opportunity of sacred literature greatest at Andover, but the theology of New Haven preferable, and most likely to be blest with revivals. He remarked that it was desirable some foreign missionaries should go out from this college, and that a missionary spirit should be disseminated here."

Thus it becomes apparent that neither his personal poverty nor his anxiety relating to the outcome of his college career could for a moment divert his thought from what had now become the paramount object of his life.

The commencement exercises were held on Wednesday, September 14. Concerning them he wrote:—

"The scene, the interesting and long-looked-for scene, is past. I have spent my four years in college, and obtained my degree; but with widely different feelings from what I anticipated. Indeed, before entering college, I found it difficult to imagine even with what feelings and prospects I should look forward then. This seemed to be the great point to which I was looking forward, but beyond I could not explore. But this subject I must resume at another time. The exercises of the day have been, in the estimation of disinterested persons, highly creditable to the college and my

class. Religion has not been excluded from the occasion, and even our poet could sing of the Triune God, and in the valedictory the blessing of the Holy Spirit in this place during the last year was duly and gratefully acknowledged."

He reached his home on September 19, and on the following day records: —

"I have made known to my friends my feelings upon the subject of missions, and rejoice to find them so ready to gratify my wishes. They feel that it is but a little while we have to live on earth, and our separation, however distant, will be very brief. My mother and sister Catherine wept when I expressed to them my desire, but I trust they were tears, not of grief, but such as the circumstances were calculated to produce.

"Sister Catherine said that if she were to consult her own feelings she should say to me, Stay; but when she thought of the perishing heathen, and of the hope that I might do them good, she would say, Go! The Lord direct me and bless me."

Early in this vacation he visited Andover, in company with the Rev. Mr. Trask, to attend the anniversary exercises of the Seminary there, but more particularly to consult with the Rev. Mr. Anderson, and to determine whether he should study theology at Andover or at Yale. After the interview was ended, he says: "I have finally concluded to return to New Haven, from a belief that the leadings of Providence authorize it, and not on account of any peculiarity of the Seminary; and this fact I desired to be stated to the Board." Entering heartily into the work of a revival then in progress in the home church at Framingham, the weeks passed swiftly away, and about the middle of October he returned to New Haven to enter upon a new and eventful period of his remarkable career.

CHAPTER IV.

THEOLOGICAL AND MEDICAL STUDIES.

THE recess between the close of his college life and the commencement of his course in the Divinity School, was but of five weeks' duration, but during that time several matters of vital importance were brought to a definite settlement. His visit to Andover, and his final determination to return to New Haven, have already been mentioned, and some idea has been given of the extent to which he entered into the labors of the church at Framingham. But still another matter of even greater moment remains to be recorded. It was the direct outcome of those repeated interviews in relation to missionary work which we have already mentioned; we refer to his offer of himself to the American Board for missionary service.

It would not be possible to present this matter to the reader more clearly or concisely than by the transcription of his own letter, which fortunately has been preserved; we therefore present it here in full:—

FRAMINGHAM, Mass.

October 12, 1831.

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Rev. and dear Sirs,—Permit me to submit to you the views and feelings, the wishes and plans, of one who has for a considerable number of years, felt a deep interest in the cause to which your attention is particularly devoted.

In repeated interviews I have had with one of your number, the

Rev. Mr. Anderson, I have already disclosed in part what, agreeably to his advice, I would now more fully communicate to you.

Whether it is my duty and privilege to become a foreign missionary is a question which has long and deeply interested my heart, and in settling a subject so materially affecting the entire range of my existence, and probably the destiny of many others, I have not merely availed myself of the prayers and counsel of my friends and benefactors, but have, by reading, fasting, and prayer, endeavored in the fear of God to investigate the subject for myself, and though what I have written was designed for none but myself, yet I may not better introduce you to the secrets of my heart upon the subject than by stating to you the result of this analysis.

Looking to God for direction, that he would enable me to answer the question impartially, that I might have no will in opposition to his, but that his adorable will might be the rule of my conduct, as it is the law of the universe, I sensibly realized if he should approve my becoming a missionary, that it would be of minor importance what men would think. On the other hand, should he disapprove, vain would be their approbation, however much they might laud the undertaking, and however loud they might be in praise of my qualifications for such a work.

I have, since the above examination of the subject, seen my friends, and am highly gratified to find them so ready to accede to my wishes. My mother and sisters were much affected when I first disclosed my views to them, but reflecting that it is but a little while we have to live together under any circumstances, they were willing to lay aside their personal feelings and wished me to pursue the path of duty.

Do you ask if I have counted the cost? I have endeavored to take an impartial view of the subject, and to some extent to calculate the cost by taking, for instance, the *Memoirs of Martyn* and, with an atlas before me, tracing his course, and from time to time have inquired whether I am prepared to undergo the hardships that he did, and so of others; and though in the hour of trial my courage and fortitude may fail me, yet, relying upon divine grace, I am willing to make the experiment.

I fear I have already wearied you, but I have chosen to be thus minute that you may be the better able to make your decisions in

relation to me. You will doubtless wish other testimonials as to my character and qualifications than merely my own opinion. As to this, you will direct.

I have many things I should like to communicate but will, at this time, only add, that if you shall see fit to employ me in the service of the Board, I will submit to you a course which has been suggested to me, and the reasons for it.

My attention has been particularly directed to China and Smyrna, as fields peculiarly inviting to missionary labor. I have had repeated interviews with Professor Goodrich upon the subject of missions, and my own qualifications and duty respecting the work. He regards it as very desirable that the field of labor should be determined as soon as may be after the individual has decided upon a missionary life, so that his reading, study, and education may be regulated accordingly.

In my last interview with him I mentioned the fields of labor in which I was particularly interested; and desired him, if from his acquaintance with me he knew anything which would disqualify for either, or better adapt me to the one than the other, that he would frankly tell me. He said he did not, but was rather disposed to favor the idea of my going to Smyrna, and upon that supposition, suggested the propriety of my spending a year at the Mission School of Paris, of which he had then the last report lying upon his table.

Some of the arguments in favor of such a course were the following: Wherever I may go in the region of the Mediterranean, it will be important that I be able to speak and write in French, and in this respect I could not qualify myself so well as where the language is spoken. My facilities for learning the Italian, Modern Greek, Arabic, and Turkish languages would be good. To have spent a year in Paris would increase my influence, and the acquaintances I might form would be of importance to me. The influence I may exert while in the school might also be urged.

He remarked that probably the American Board would be willing to support me there one year, as their missionary, on my way to the field of labor, as the expense will not be great; and besides he had personal friends in Paris to whom he would be happy to introduce me, and who would cheerfully shew me favors on his

account as well as my own; and if more information is desired respecting the school he might write before the new year. Others acquainted with the subject and qualified to counsel have approved the plan as a judicious one. I now, with great confidence and respect, submit the subject to you, and desire that as soon as may be convenient you would write me your views, and if you shall think proper to encourage me in my present designs I shall be truly grateful for any instructions and counsel you may be pleased to give.

At present my own prejudices are in favor of Smyrna, and the plan suggested by Professor Goodrich; yet upon further examination I may see reasons why I should prefer China. In either case I expect to spend two years in New Haven.

Wishing you all desirable success in the benevolent cause in which you are engaged, and requesting an interest in your prayers, that I may be qualified to serve God and my fellow men in that way which shall most promote their welfare and his glory,

I am yours, in the bonds of Christian affection,

PETER PARKER.

One week after dispatching this letter he set out upon his journey to New Haven, calling at Amherst, where he met with a very cordial reception, and at Hartford, where he was the guest of Dr. M. L. North for two or three days; arriving in New Haven on Wednesday, October 19, and once again taking up his abode in the family of Miss Sarah Hotchkiss.

The only reference now to be discovered to the reply of the American Board to the letter we have just presented, is found in one of his letters to his home; and, as it also affords us a view of his studies, and of the manner in which he spent his time, we think it best to offer the following extracts:—

NEW HAVEN, November 25, 1831.

Dear Mother and Sister,—Nothing but the unprecedented pressure of my duties would serve as an apology, even in my own

mind, and much less with you, for my long delay in relieving your anxious minds respecting me.

You will better understand what I mean by unprecedented pressure of duties, if I enumerate some of them. I arise at half-past five in the morning, and attend prayers in the Seminary. From this till breakfast, at half-past six, study Hebrew or Greek. From eight to ten, again study Hebrew or Greek. From ten to eleven, attend Dr. Ives' lecture on the theory and practice of medicine. From eleven to twelve I am engaged in Miss Hotchkiss' school. From twelve to one, attend Dr. Knight's lecture on anatomy. From two to three P.M., a recitation to Professor Gibbs in Hebrew or Greek. From three to four I have a class in chemistry, or Paley's Theology, then one hour for exercises, and the remainder of the day for study and attending meetings. This is a fair outline of every day's employment; so you will not regard it as altogether strange that I have not written you before.

My health has been remarkably good. I am as pleasantly situated as I could desire, save that I have too much upon my mind. I think I must give up assisting Miss Hotchkiss and depend upon some other source for help. I find my friends very kind indeed. I have an agreeable roommate, Henry B. Camp, A.B., one of my old classmates.

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"I have received a reply to my communication to the A. B. C. F. M., which is quite satisfactory. Rev. Mr. Anderson writes me that 'the Committee have lately instructed Mr. Schauffler to spend three months in Paris, on his way to the Jews in Turkey, so that they admit the principle on which your proposal might be acceded to, if circumstances made it desirable.' He further adds: 'The prevailing impression on my mind, however, now is, that you will find yourself more and more attached to the great field where the Chinese language is spoken. It was my opinion when I saw you at Andover, and our Committee have none at variance with it. That field is continually growing in interest, and such a man is much needed there as I trust God may be pleased to make you.'"

At this point we reach the close of another volume of his journal, and it is to be regretted that the new volume was not

commenced until December 25, when he says: "Although I have not, to my great loss, kept a journal from the commencement of my theological course to this time, I did not enter upon that course without reflection and prayer to God. Though never would the practice have been of more importance to me, seldom have circumstances existed to render me more excusable." The only note we find of what transpired during his first term of theological study, is the following: —

"December 4, 1831, Sabbath evening. I bless God that a Society of Foreign Missions has at length been formed this night, consisting of nine members, all from the college except myself. May God adopt it as his child, educate it, employ it in his service, and bless it abundantly to the salvation of the heathen, and to him shall be the glory."

It is quite evident that in the formation of this society Mr. Parker took a prominent part, but of this his journal entries furnish no particulars. With their customary abruptness they proceed to furnish, under the same date, a very tender reference to the death of one of his intimate friends, which reads as follows: "This term has been signalized by the death of Brother Amos Pettingell, of the Middle Class, formerly tutor in Yale College, and a subject of the late revival; a man of extraordinary talents, piety, and zeal in the cause of Christ, which he so recently espoused. His disease was short but irresistible in its progress. He died of a lung fever after a sickness of about a fortnight. It was my privilege to be with him in his last moments, to kneel by his bedside, and to offer thanks to God for having made him a subject of his kingdom, and to express those things which he felt but had not strength to utter; to commend to God his departing spirit, which angels were waiting to escort to the paradise above, and at length to close in

death the eyes of him whom my soul loved." How great was his love for this man is evidenced by the fact that in a pencil note on the margin of his journal, dated Canton, June 4, 1843, he says: "I remember kissing his cold eyelids when closed."

That the strain of his studies bore heavily upon him is clearly seen in this statement: "I am at times almost ready to sink under the weight of responsibilities that my contemplated course of life involves. How great, how numerous, the qualifications indispensable to a missionary in China! A sound theology, a thorough education, and a very practical knowledge of medicine and surgery."

Not content with giving himself to the work of missions, we find him constantly laboring to bring others to a like decision; working for this end not merely among his classmates, but among his tutors also. Constant references to such endeavors are found up to the close of the term, which occurred on January 10, 1832. According to his custom, he devoted a large portion of his time to reflection and self-examination during the recess, and then entered upon the work of the new term with greater zeal than before.

Every opportunity for a fuller knowledge of Chinese affairs was eagerly seized upon, and there are many records in the diary of this period, such as this: "Have been much interested in reading an article on China in the *Encyclopædia Americana*. I am exceedingly encouraged in the feasibility of learning the language according to the best accounts I can obtain. Oh, my God! enable me to prove more persevering and accurate in my habits of study. Impress upon me more and more the shortness of the time remaining for me to prepare, and the vastness of that education which I ought to have to go to that empire; accurate knowledge of philosophy, natural, medical, and moral; of history, literature, and

science ; medicine and surgery ; and above all, a sound theology, a true knowledge of the true God, and vital and experimental piety."

The first course of medical lectures which he attended closed on February 29, and he declares himself highly delighted with the parting advice of Dr. Ives to his pupils ; and on the next day records that he had attended the funeral of Mrs. Mills, the lady with whom he boarded when he first came to New Haven, and whom he speaks of as a woman " eminent for her piety, and for all those characteristics which rendered her a valuable mother and an agreeable friend."

Extracts like the following show the nature of the religious work in which he frequently engaged : —

" March 11, Sabbath. I visited the prison again to-day, and entered the wretched apartment and spent three quarters of an hour there. I read to the six criminals a portion of Isaiah I, and addressed them plainly and affectionately. I endeavored to bring before them their guilt ; then held out to them the promises of God, and endeavored to raise their hopes by assuring them that if they now became Christians they would receive the favor of God, and redeem the character they had lost ; become blessings to themselves, their friends, and to society ; be happy in life and in death, and go to heaven. They listened attentively, and I then proposed to them to come and kneel around a chest that stood in the center of the room, and I would pray for them. With one consent they bowed together, their heads almost touching each other, while I prayed. Though my clothes became impregnated with the odors of the room, still I rejoiced to have the opportunity of thus discharging an office of Christian kindness. They appeared grateful as before, and desired I would come again and bring them

some tracts, and with some further remarks I left them to think on what I had said."

The next entry concerns a threatened failure of his health :

"At Mr. Nehemiah Kimberly's, West Haven, Sabbath morning, April 1, 1832. A week ago yesterday was seized with an affection of the lungs, accompanied with a slight hemorrhage. I was somewhat alarmed at first, but as it was a little blood that I raised I said nothing about it for a time. At length, mentioning the circumstances to a friend he was considerably alarmed, and advised me to have medical counsel immediately. Afterward it was known to other friends, who manifested the same solicitude and advised the same course. I accordingly, on Saturday morning, called on Dr. Ives, who also discovered fears as to the result, and on examining my pulse and fauces, pronounced them somewhat relaxed. Giving me a prescription he directed me to keep my room and avoid all excitement of body and mind as much as possible. His medicine had the desired and immediate effect of removing in a degree the difficulty from my lungs.

"I have been quite prostrated as to strength, and in a sinking frame of mind. Have had some distressing apprehensions that I might soon follow my friends who have but recently entered the eternal world. I say distressing, not that I fear to die. If I know myself, I am not afraid to pass the 'darksome way,' since I have a humble hope it will conduct me to light and life eternal; but that my plans should be left unexecuted and my prospects of preaching the gospel to the heathen should thus be forever blasted — these thoughts have been to me more distressing than all my pains beside. Every measure has been taken to avert the threatened evil, so far as the prayers of my kind friends and human aid can effect it. In the tender solicitude of my

friends for me, I have evidence of the genuineness of their regard for me as a Christian brother, and of the interest for the cause to which I am now in heart consecrated, and to which I hope, in a few years at most, to be exclusively and supremely devoted."

He then goes on to observe: "It is with an overflowing heart I recognize the goodness of my God as I feel more strength and vigor returning to my prostrate system. My studies and the multitude of exciting causes constantly recurring, while I was in the Seminary, rendered desirable some retreat where I might enjoy fresh air and exercise and other means of health, and thus avoid the counteracting cause to which I was subject at New Haven. Having some slight acquaintance with the Rev. Mr. Stebbins of this place and the pleasantness of the hamlet, I was induced to seek, on Friday last, an asylum in his family, but this not being convenient, on account of sickness and the situation of his family, he kindly provided me a boarding place with his nearest neighbor, Mr. Kimberly."

Early in the month of May he took a tender leave of Mr. Edwin Stevens, a close personal friend who had been assigned to work in China, walking with him to the wharf, talking of his destination and its duties, and of the possibility, in the not far distant future, of their being associated in labors of love in the Celestial Empire; and on May 19 we find him at home in Framingham, resting after his arduous labors, and bemoaning the fact that he is not engaging as vigorously as usual in the religious work of that place; and then follows another long break in the record.

When at length he again takes up his pen, on July 1, he is, of course, back at New Haven, and he tells us that before leaving Framingham he had in a great measure recovered his health, and also that he had there made some good exer-

tions in behalf of the cause of missions : drafting constitutions for a male and female missionary society. Before returning, however, he made a trip to Boston, where he spent a week in meeting many pleasant friends.

During the term upon which he had now entered, occurred the terrible cholera scourge which swept over these Eastern states, and with which Mr. Parker was brought very closely into contact. He first records, on July 3, the intelligence of the existence of the cholera in New York, and adds that out of the twelve cases first reported, eleven of the patients had died. Fears being entertained that it might reach New Haven, July 6 was set apart as a day of fasting and prayer, and the following day he tells us that thirty-seven new cases had been reported in New York within the twenty-four hours last past, and that twenty-nine of these had proved fatal.

On July 14 four cases were reported in the city, and so great was the alarm in the college, that by the evening of that day nearly one half the students had left. His first actual contact with this dreadful disease is thus described :—

“ August 22. I have had stronger personal fears of having the cholera than ever before. If it is contagious, I have been exposed. On Monday evening, at ten o'clock, I was with a poor Irish family, where one lay dead upon the floor with cholera, and in an adjoining room was another, sick and vomiting. They seemed to look upon me as a friend in time of need. As I entered the chamber where death had come, I found a daughter weeping over the lifeless corpse of her mother, and well-nigh frantic with grief, which to a Christian had been great, but how much more to poor ignorant Catholics who could not avail themselves of the poor solace which their priest might give them, had such been at hand. After praying with the poor creatures, and commending them to the Christian God, I assured the sick

daughter that I confidently believed her illness was not the cholera, but the effects of sudden grief, at which she looked up to me with an expression of relief; and after promising to call early in the morning, I left the house. In the morning I redeemed my pledge and found the female much better. Since then have felt unusual myself. Called on the doctor last evening and furnished myself with such things as may be needful in case of a serious attack. Have been more unwell to-day; at times have had momentary griping pains in my bowels."

He must have recovered very quickly, for he spent the Sabbath of that week at Northford, engaging heartily in revival services then in progress in that town; and by the first of September he is holding meetings at West Haven, and addressing the inmates of the almshouse, where he tells us that nine had died of the cholera since his last visit, and that a thoughtful and religious spirit had been awakened among the inmates.

Nothing more of importance is recorded until November 17. Under that date he says:—

"I have been very happy to-day in the humble consciousness that if personal enjoyments, however innocent in others, should come in competition with the greater glory of God, I would in a moment sacrifice the former instead of the latter; that is, if I can be more useful in the cause of Christ in heathen lands, by foregoing the enjoyments of the conjugal relation, I am even ready to sacrifice these. Having taken it for granted that this would be the case, I have ever hitherto turned away my mind from that subject as not concerning me. The views of the A. B. C. F. M. being different upon this subject, it has become a matter of deep solicitude and prayer to God that I, on the one hand, may not take any step that will diminish my usefulness as a

missionary of the Cross ; and on the other, that I may not refuse to take any measure which, while it increases my happiness, shall greatly augment my influence upon a dying heathen world."

On November 22 he wrote an interesting letter to his sister Catherine, a portion of which we here insert : —

During a part of the last vacation I found myself agreeably situated in President Day's family. Having occasion to be absent a fortnight, he requested me to lodge with his family, particularly on account of the liability we all felt at the time, of being seized at any moment with the prevailing epidemic. A request I most cheerfully complied with, as I was then the only occupant of this building (Chapel 143). Mrs. Day and her daughter I found very agreeable indeed. I was not treated as a stranger; the hour of evening devotion was truly delightful. If, in my daily visits to the sick, I found in any instance a custard or preserves were needed, I knew where to go for them. Frequently she would say, "I shall esteem it a privilege to furnish all you have occasion for."

As late as Thanksgiving Day, November 29, he records that the cholera is still doing its deadly work in the city, and he appears to have spent most of the day in visiting the sick and poor — a work which constantly grew upon him, and in which he seems to have experienced an ever growing interest.

During the month of December he has recorded in his diary the death of several of his intimate friends, both in New Haven and in Framingham, but the records of the month contain little more of interest. The first record of 1833 is dated January 25, and is to the effect "that Satan has appeared in his glory at Yale College, and that about thirty students have come under college discipline," some of whom he says, with great regret, were professors of religion. Extra meetings were called for prayer without delay, and

these being followed with an out-pouring of the Holy Spirit, "order was restored, hearts were renewed, and college life went forward with more than usual quietude."

On January 29, Mr. Parker read a dissertation on China before the Society of Christian Research, and in every possible way sought to keep the affairs of that great empire prominently before his own mind, and at the same time to bring them more fully to the attention of others.

In April he visited Middletown and spent a few days there in advocating the cause of missions, having received letters of introduction to several persons in that city from Professor Goodrich. But his principal errand, he tells us, was "to see Samuel Russell, Esq., who has spent thirteen years in Canton, and to see a Chinese youth who returned with him, and to learn from them both, facts and information respecting China not to be obtained as well from books or correspondence"; and he adds: "In this I was not disappointed. I seem almost to have visited China and to have had my views materially modified as to what is desirable in a missionary to that country."

The term closed in due course and he reached his home in Framingham on the evening of April 27, twenty-one hours after leaving New Haven; finding his relatives in excellent health, but learning that several of his intimate friends had died during his absence.

He returned to New Haven early in May, and under date of June 14 writes in his journal as follows:—

"President Jackson is in the city, and all have been full of life and curiosity to see him. How many are willing to bow down and do him homage, I had almost said, for a chance in his uncertain favor, whilst they are regardless of Him whose fear is life, and whose lovingkindness is better than life! With all the pomp and parade of this man I had

rather be a humble missionary in China, though unknown but to the heathen, than to be President of the United States of America with all the attention bestowed by men whose breath is in their nostrils, and who are alike frail and perishable."

On July 21 he attended the post-mortem examination of the body of a woman who was supposed to have been murdered by her husband, and no sooner was this ended than he hastened to the jail, that he might strive to point the wretched man to the unfailing love of Jesus Christ. He also records on this same day the death of an Irishman whom he had been accustomed to visit during his last illness. He tells us how, on going to the house in the evening for the purpose of administering consolation to the bereaved family, he found that many of their Catholic friends had gathered there and prepared for a "wake" or carousal, and thus describes the scene:—

"~~Upon the table were the~~ papers of tobacco, a quantity of pipes, a waiter and decanter of spirits, and many candles, all ready to be lighted. Some were weeping, others talking. I called them together and addressed them upon death, judgment, and eternity. Read the fifth chapter of John and the fifth chapter of second Corinthians. They listened with intense interest. I prayed with them; they knelt. I endeavored to bring up everything calculated to make them solemn. Reminded them that God saw and heard them, and would bring them into judgment."

August 2 was set apart by certain of the students who were expecting soon to be licensed to preach, as a day of fasting and prayer; and they spent most of the day together, the place of meeting being, as usual, Mr. Parker's own room. On August 7 he says: "Ever to be remembered are the days now passing. This day I have been examined, and,

together with fourteen others, have received license to preach the gospel. The examination for the most part has been such as to give me the impression that the ministers are faithful to their trust in watching the portals of the ministry. The only exception is in the superficial manner of examining in relation to personal piety and the motives for entering the ministry. I thank thee, O God, that thou hast counted me faithful, putting me into the ministry, and I pray thee, give me all needed remaining qualifications."

The license then granted him, which has been carefully preserved, and which bears the marks of having been frequently referred to, reads thus: —

The Association of the Western District of New Haven County, having received satisfactory proof that Mr. Peter Parker is a member in regular standing in the church of Christ, and having carefully examined him respecting his piety, his knowledge, and belief of the doctrines of the gospel, and his qualifications generally for the work of preaching the gospel, do unanimously approve of him as qualified for that work, and do hereby recommend him to all the churches of our Lord Jesus Christ, as a regularly licensed candidate for the work of the ministry.

This license, according to the usage of this Association, is to continue four years.

Given at New Haven, the seventh day of August, A.D. 1833.

ZEPHANIAH SWIFT, Moderator.

LEONARD BACON, Scribe.

How eagerly he availed himself of his new privilege of preaching appears from his next letter to his mother, dated August 28, in which he remarks: —

The interesting event to which I alluded in my last letter to sister is now past. I have been licensed, and with the exception of last Sabbath have preached three times each Sabbath since. Last Sabbath I was to preach in the city, but literally had not the power. The first time I preached at West Haven; Sabbath before

last at Waterbury, A.M., and at Watertown, P.M. — places between twenty and thirty miles distant from New Haven. I took some cold and had a sore throat and pain in my side. I can hardly describe to you my feelings as I have sometimes feared my lungs will not allow me to speak much in public, but I pray that I may be able to say, "The will of the Lord be done." My health now is materially improved, and I expect to preach at Bethany and Woodbridge next Sabbath, and at North Milford and Derby the next, and in Philadelphia the next.

On Sunday, August 25, he says: "I have met my Bible class of young men for the last time. It has been an affecting occasion. I met my class for the first time November 2, 1831. It has contained twenty-three or twenty-four young men. Of these, three have entered college, three others are expecting to enter, nine or ten are young mechanics, others are at school and their course of life is not yet decided. Eight or ten gave evidence of piety. Several have hopefully experienced religion since my connection with the class, and some have made open profession of religion. As I remarked to my class in the morning, 'Two of our number are in the city of New York, one in Middletown, another is upon the Pacific Ocean, and we who remain will, in a little while, be separated still more widely. This dispersion that has already begun will go on. Tomorrow one now present will set out for Georgia.' With this young man I have just conversed and prayed. He also prayed for his teacher. He informs me that it is the desire of his heart one day to become a missionary. God grant that he may be fitted for the work, and if his providence permit, come after me to a heathen land, and there labor, it may be, when I am dead."

The names of this class he has carefully recorded as follows: James Tucker, Benjamin Silliman, Enoch Hall, Charles Magill, Henry Mills, George Kinney, Ezekiel

Trowbridge, H. Day, Levi Ives, James Whelpley, Charles Bend, Henry Whiting, Henry Bristol, George Trowbridge, James Woodworth, H. Hotchkiss.

Nothing more is recorded until September 12, when he set out for Philadelphia for the purpose of attending the anniversary of the American Board of Commissioners for Foreign Missions. Arriving in that city two days later he found a pleasant home in the family of Brother Denman, and his first record after arriving is, "to the joy of my heart, arrangements are made to give me an opportunity to preach twice at least in behalf of the poor and unpitied heathen."

The following day was the Sabbath. Here is its record:—

"September 15, Sabbath morning. The responsibilities of the day's duties have occupied my wakeful thoughts during the night. My heart has been going up in ejaculations to the God of all grace for his help. I do not yet feel that the blessing has come. O Lord, defer not; make no tarrying, O my God!"

"Sabbath evening. I desire to praise thee, O God, for thine unspeakable favor to thy servant. It is delightful to live and labor for thee and my dying fellow men. I have been indulged with the opportunity of presenting my favorite subject three times this day. In the morning preached in Dr. Skinner's church, in the afternoon in Dr. E. S. Ely's, and this evening in a German Reformed Church under the care of Rev. Mr. Sproat. The day has been delightful, the audiences full and attentive, especially this evening. My prayer to God is that I may be humble, that I may give him all the glory, and may so live and pray that I may not disappoint any expectations I may raise as it respects my promise of usefulness in the Church of Christ and in the heathen world. O God, bless me in every respect as I need

— be mine forever. And may the heathen feel the influence of this day's labor in their behalf."

From the somewhat voluminous record of the next day we make the following extract: —

"The expediency of my taking up my residence here for the winter in order to attend the medical lectures, has been suggested by Dr. Ely, and highly recommended by my friends. Reasons against this course are: —

First. It will cost more.

Second. I shall lose my opportunity of exerting my influence in the College and Theological Seminary at New Haven.

"On the other hand: —

First. I shall enjoy advantages very superior to any that can be afforded at New Haven. Shall have the benefit of seeing the Hospital and Almshouse practice.

Second. My tickets will be gratuitous.

Third. There is much to be done in this city upon the subject of missions. It is enough to rend every heart that feels for the heathen to see the apathy, not to say opposition, to Foreign Missions. By the help of God I may do much to effect a change in this respect.

Fourth. I shall greatly extend my acquaintance, and prepare to exert greater influence upon my own country when I have left it forever.

Fifth. I have heard all the lectures at New Haven, and it will only be hearing an old story to hear them again. I can profitably devote all my time to the study of medicine and surgery till February."

His records concerning the meetings of the Board are briefer than might be expected: —

"September 18. Have attended the meeting of the American Board of Commissioners for Foreign Missions. The reports were very interesting and furnish valuable information to the missionary. Sermon by Dr. McMurray

this evening was plain and substantial, but not calculated to excite much interest. I feel that I come far short of the spirit of a true missionary of Christ. I have had a momentary longing for deliverance from all false motives and to be placed where I must look to God alone for succor. The reports show emphatically the importance of more men.

“September 19. Have attended the sessions of the Board during the day; many things of deep interest have occurred. Truly distressing that no more of the citizens of Philadelphia were enough interested to attend. The meeting and the addresses this evening have been exceedingly interesting. Resolutions of the first magnitude have been presented and supported by able addresses. I pray the Lord to follow with his own blessing this occasion.

“September 20. The meeting of the Board has now closed. This occasion will long be remembered. Oh, the excellency of the cause in which Christians are now engaged! The influence of this meeting thus far has been to excite in me a desire and a determination to improve the opportunity I may have, so long as connected with Yale College, this ‘fountain for watering and blessing a world,’ to excite my dear brethren to look at the subject, and to induce all suitable persons to inquire for themselves what is duty, what is privilege; and, wherever I may be, to live and labor for this great cause, the conversion of this whole world to God. I pray that, to my dying day, I may retain the spirit of this occasion.”

We must not, however, fail to note the following entries, both of which were made on Sunday, September 22:—

“The past is a week that will be remembered as among the most delightful seasons spent on earth. I desire to retain some of the feelings as long as I live. Blessed be God that our appeal the last Sabbath was not in vain! A

letter was sent to Dr. Wisner yesterday containing a check for \$500, as a donation to the Board: \$250 to be appropriated to Rev. Peter Parker, missionary to China, when he shall go, and \$250 to Brother Wilson, missionary to Western Africa. I have been informed by the son of the sender, that he was excited to this benevolent act, in part by the views of duty presented on the Sabbath. Not unto us, not unto us, but to God be all the praise.

“Surely goodness and mercy have followed me hitherto. What shall I render to the Lord for all his benefits, should be the prayer of my heart. I have been permitted the unspeakable privilege of pleading the cause of the heathen, of missions, the cause of God, twice this day. In the evening in Dr. Livingston’s church, of the Dutch Reformed denomination, and this afternoon to a very full and attentive audience in Rev. J. O. Grant’s church — a most interesting youthful assembly. I saw several after the meeting who heartily bade me godspeed. This evening attended the meeting at which my dear brother, Rev. I. C. Wilson, received his instructions as a missionary to Africa — a season not soon to be forgotten. I soon found myself seated in the same pew with my brother, and our parting was cordial, and perhaps final. The instructions were very interesting.”

At the request of Dr. Wisner, Mr. Parker decided to remain in Philadelphia over Sunday, September 29, and on that day preached three times in the interests of missions, greatly moving his audiences and making many warm personal friends, and on leaving, October 2, he tells us that during his stay in the city he had lifted up his voice in behalf of missions in the hearing of many thousands.

On his way to New York he called at Princeton, visiting the Seminary and other points of interest. Arriving in the metropolis on Saturday afternoon, October 5, he at once

entered upon the task of making appointments for preaching upon the following day, and so well did he succeed that on Sabbath evening we find a note to the effect that he had again preached three times. On October 8 he reached New Haven, the journey having been made by boat, and we find him rejoicing greatly in the quiet and the home-feeling of his own little room, but so thoroughly exhausted that for several days he attempted nothing in the way of work.

On the following Sabbath he preached at Southbury, and records that the evening prayer meeting was continued for nearly three hours, and that none seemed willing to depart then, until urged to do so by their pastor. The following Sabbath was spent at Derby, and at the Third Church at New Haven; after which he was taken seriously ill, and no further record is made in his journal until December, when he writes: —

“With no ordinary claims upon my gratitude to the great Preserver of my life, both in sickness and in health, I inscribe in my journal one memorial to his praise. A week ago yesterday I was suddenly taken sick. My symptoms were violent and alarming. At first I was affected through the system generally, with the exception of the head, with severe pains, succeeded by cold chills which the fire could not warm. These yielded to a fever that seemingly would set me on fire. But my suffering was not complete until my head partook of the common pain of the system.”

Unable to write himself, and anxious to shield his mother and sister from undue solicitude, he dictated the following letter, which still exists in the hand-writing of his friend.

NEW HAVEN, December 6.

Dear mother and sister: — Shall we receive good at the hand of the Lord, and shall we not also receive evil? Innumerable have

been the blessings with which God has been pleased hitherto to follow me. In many respects he has granted me the desires, and *all* the desires of my heart; but I need not rehearse to you my past history. But let not these remarks imply that I have now received anything else than good; for even in what I am now experiencing, I may be but receiving the answers to the prayers of my heart.

I have for some time past felt a longing for attainments which I have not yet reached. I have felt a strong desire after more holiness of heart, and greater conformity to the will of God in all things. I did not know by what means the Lord would answer my request; but the mode he has selected has been to arrest me in my pursuits, and to lay me upon the bed of sickness. On Saturday of last week I was confined to my room and bed by an attack of fever, the symptoms of which were at first violent and alarming; and from that time to this I have had my clothes on but once or twice. During three days I scarcely left my bed. At the present time I am free from fever, and decidedly convalescent. I am suffering little save from the weakness which usually follows such an attack.

I should forbear to write at this time, by the hand of another, were I not persuaded that all ground of solicitude is removed. A letter from home, in my present situation, would be particularly grateful. I had purposed writing about the time of the commencement of my sickness. I have several things which I wish particularly to communicate, and I wait an opportunity.

The friends that have been so kind to me in health are not less so in sickness. My wants are abundantly supplied by the care and kindness of my fellow students, and others in the city. Daily and hourly I receive fresh and even unnecessary supplies of those little matters which usually cluster around the sick bed; and the prompt and unwearied attention of my brethren and friends in college leaves me nothing to desire.

One for whom I had the deepest regard, who was formerly a fellow teacher in the Sabbath-school, was able to attend school on Sabbath morning, but became unwell and was obliged to leave church, and died on the following day at one o'clock P.M. She was, when she was with us, a person in whom there was no guile; and now she is absent, I delight to contemplate her happy spirit

as mingling with the blessed throng before the throne. And though she will revisit the earth no more, this is the consolation of her surviving friends, that they will soon join her in heaven.*

To return to myself. I trust I shall live and not die. Even in the most distressed hours, I have had happy presentiments that I shall yet reach the field of my labors. I do not know that I shall cultivate it long; but I am persuaded I shall see it, and labor in it for a time. That I may be prepared for it, dear mother and sister, pray for me, and request my friends to pray.

Commending both you and them to our common Protector and Friend, believing that he is able to keep all that is committed to him,

I am, your brother and son,

PETER PARKER.

To this letter the amanuensis has thoughtfully added the following postscript:—

To relieve Brother Parker's friends of any apprehensions respecting the prospect of his health, permit me to add that his physicians think him free from fever, and in a way speedily to recover. He sits up a considerable portion of the time, and I think will soon resume his ordinary pursuits. The fact that he is able to dictate, without difficulty or interruption, the foregoing letter, is proof that no occasion exists for alarm or uneasiness.

F. H. NOYES, Theol. Student.

On December 24 he set out for Wilmington, Philadelphia, and New York, at all of which places he rendered valuable service to the cause of missions; but it is not until after his return to New Haven, about January 8, 1834, that he records anything of the detail of his trip; and perhaps for this reason the notices are of the briefest. He does, however, say: "I came to New York on December 30, and remained there over January 1. During my short visit I formed the acquaintance of Mr. D. W. C. Olyphant, owner of the ship 'Morrison.' He expects, in May or June, to

* The person referred to was the eldest daughter of President Day.

embark in the 'Morrison' with two of his family for China, there to remain for a few years, and he very generously offers me a passage with him, which is but a specimen of his kind proposals. The Lord be praised for raising up such a friend."

The day following his arrival in New Haven he received intelligence of the serious illness of his mother, and says:—

"I immediately hastened home with fearful apprehensions that it might be to follow her to the grave and return parentless. But God, who is rich in mercy, permitted me to find my mother for the most part in possession of her reason, and apparently mending. Blessed be His name for the calm serenity of her mind, which is stayed on the truths of the gospel! She has nearly measured threescore years and ten (69); and while this world has but few remaining attractions for her, she seems quietly to wait till her change comes. If it be the will of God, may her desire, once expressed to me, be granted. 'I wish, if it be the will of God, to live,' said she, 'till I have heard you, my son, once preach the gospel of Christ.' This remark at once occurred to me on hearing of her illness, and I was affected to tears at the thought that this privilege might probably be denied her. But on Monday I left her with the hope that her request may yet be granted, for she was decidedly convalescent."

Under date of March 8, 1834, he writes to his sister Catherine as follows:—

I had desired to write you before I left New Haven, but found it impracticable. You will rejoice with me and give thanks to God, who has given me success in the attainment of an object to which for three years I have looked forward with much interest, and which has cost me study, self-denial, and weariness of the flesh.

On Thursday I presented myself before the Board of Medical Examiners, who are now sitting at New Haven, and having sustained an examination in the various departments of medicine and surgery, they have granted me the degree of Doctor of Medicine.

His feelings became intense as the time of his departure drew nearer. Writing to his sister Harriet on April 13, 1834, he says:—

The trying moment is near; the time when we must say farewell — a long farewell till we meet in yonder world. But stay, we will not weep and break our hearts, for this moment is fraught with pleasure too, I assure you. It is for the sake of Christ you part with your only brother; it is that he may bear the tidings of your Saviour's love to the millions of China; and I trust that, painful as may be our separation, you bless God that you may make the offering of all the brother you have to the cause of our adorable Redeemer, that he may be instrumental in scattering the light of the "glorious gospel of the blessed God" in the benighted portions of the earth. May the time never arrive when you or I shall regret our separation! May God himself be to you and your dear family infinitely more than any brother can be; and so far as you relinquish your claim to me from love to the souls of the heathen, so far may you be the sharer in the reward in view of which I relinquish my country and my highest earthly privileges!

Do you wish to know how I feel in view of the prospect immediately before me? O Harriet, I feel more and more my infinite need of divine support! Unless I can depend upon an omnipotent arm, unless I can lean upon my Saviour, I know, I realize, that I must sink; but with them I cannot sink.

The vessel arrived in the harbor of New York yesterday in which I expect to be borne to the land from which I may never return. At times I am overwhelmed at the thought of leaving my dear friends and Christian privileges. Indeed, so painful is the thought of visiting my friends for the last time, that I have even thought it would be easier to break away from where I am, and as a substitute address you a parting letter. But then I rebuke myself and say, this is a part of the cost, and was taken into account

when I made up my mind to be a missionary, and resolve that I will not yield unreasonably to these motives.

.....
Affectionately, your brother,
PETER PARKER.

He was at this time busy with the preparation of his outfit; fully expecting to sail on May 10, but, as we are yet to see, this important event did not take place until June 4, 1834; a day thus rendered memorable in his own life, in the history of missions, and in the experience of thousands of his fellow men.

CHAPTER V.

ORDINATION AND APPOINTMENT AS MISSIONARY.

DR. PARKER'S account of his ordination to the work of the Christian ministry is brief and fragmentary. It does little more, in fact, than inform us that this interesting event took place in Philadelphia, on the evening of May 10, 1834. It is a record of his personal feelings, rather than of the services, and is as follows:—

“It is now past one o'clock at night, as the cry of the watchman reminds me, yet I must not forbear to make some record that shall hereafter revive in my memory the recollections of this evening.

“I have this evening been ordained to the work of the ministry of Jesus Christ, as his herald to the heathen. A full account may elsewhere be given, but I wish to record some things with my own pen. I have looked forward long and with great interest to this work. Previous to the meeting I was enabled to make a full and entire surrender of all I have to God. Oh, my God, to thee I may say it, there is something that appears like the feeling of a martyr that possesses my bosom. I am thine entirely, and forever thine. On condition that thy grace be sufficient for me, I will not shrink from taking an apostle for my example. With him I shall suffer hardships like a good soldier. I can meet perils by the deep, among false brethren and heathen. To the charge delivered me I respond with a hearty Amen. God helping me I will preach the gospel, and nothing but the gospel, and sooner let me go to the

stake than to yield one iota of the gospel to the dishonor of Jesus, my Master. I bless the Lord for the occasion and all its attendant circumstances. Oh, my unworthiness! I felt at the close of the services that I wanted to lie down in the dust before my Maker. Who, or what am I, that I should be called to this sacred work! I thought during the services of what I once was — a poor lost wanderer from the fold of Christ. I thought of days that are gone, and adored the God who had thus mysteriously led me on. Great God, let me make the return of a life wholly devoted to thee!”

A few days later Dr. Parker received the following certificate, with which the records now available come to an end: —

PHILADELPHIA, May 22, 1834.

I, Ezra Stiles Ely, D.D., of the city of Philadelphia, in the United States of America, do certify that the Rev. Peter Parker, M.D., is a Presbyterian minister of the gospel, in good and regular standing; and, as such, is affectionately commended to all Christians throughout the world, to whom these presents shall come.

(Signed).

E. S. ELY.

Having received this certificate, he started immediately for New York, reaching that city on the following day. Of his journey he says: —

“I left Philadelphia yesterday morning at six o'clock. It was a delightful morning, and the city and country bordering upon the Delaware probably never appeared more beautiful. Alone I walked the upper deck, or, for the most part, stood as if chained by some secret power, gazing steadily upon the unrivaled city. As I thought of the numerous and very dear friends I was leaving, and the affecting scenes I had witnessed there, I could not refuse nature her demand, and permitted the tears in gentle

measure flow.' They were alike the expressions of gratitude and grief: of grief, that from such friends of Christ and my own soul I must part; of gratitude, that God had given me such friends. In the meanwhile the thought occurred that my grief would be of another kind, and that tears from a different source and more abundantly would flow, should anything but the will of God forbid my going to the millions of China."

Sunday, June 1, may be set down as one of the red-letter days of his eventful career; for, on the evening of that day, a great farewell meeting was convened in the Bleecker Street Presbyterian Church, New York, at which he was publicly dedicated to God, as a missionary to China. From the instructions of the Prudential Committee of the American Board, delivered to him on this occasion, which are extremely interesting, we present below the following extracts.

The paper opens with the interesting account of the history, geography, and religions of the Celestial Empire; and details at considerable length the difficulties and dangers he may expect to encounter in the prosecution of his arduous task. It also makes special reference to the opportunities afforded by such a field, and then continues thus:—

The medical and surgical knowledge you have acquired, you will employ, as you have opportunity, in relieving the bodily afflictions of the people. You will also be ready, as you can, to aid in giving to them our arts and sciences. But these, you will never forget, are to receive your attention only as they can be made handmaids to the gospel. The character of a physician, or of a man of science, respectable as they are, or useful as they may be in evangelizing China—you will never suffer to supersede or interfere with your character of a teacher of religion.

Your first business will be to acquire both the written and spoken languages of the Chinese. And see that you acquire them

accurately and thoroughly. It may require two or three years of close and unremitted study. But let not the thought enter your mind that you are spending so much time unprofitably. And let no other call, however pressing it may seem, divert you from this pursuit. Meanwhile you will, as opportunity shall present, be making yourself acquainted with the people, their manners and customs; gathering information that may be serviceable in your future labors. When fitted by the acquisition of the language for your great work, the Mission will determine where, and in what particular manner, you shall enter upon it. It is the wish of the Committee that you, or some one or more of your associates, take a station, as soon as shall be practicable, at some favorable position within the limits of China; and we would commend especially to your consideration, and that of the Mission, with this view. Tientsin and Ning-po, recommended by Gutzlaff for such stations.

You will also, if practicable and expedient, make frequent excursions in the country, relieving the bodily distresses of the people, distributing Christian books, and preaching the Word of life. Let special attention also be directed from the beginning to the providing, as soon as shall be practicable, well-qualified native assistants in your missionary work. This you will regard as an object of the first importance, yet be careful in seeking its attainment to exercise a sound discretion. Your brethren of the Mission, and the Committee, you will keep constantly and fully informed of your proceedings, and of your difficulties and encouragements. You and your associates, while you are careful always to do thoroughly what you attempt, will lay your plans and proceed in your work, expecting that you will be liberally sustained, and speedily and strongly reinforced from this country. You will tell your brethren how deep and growing is the interest in China, felt by the Christians of their native land, and encourage them with the assurance that they share our warmest sympathies, are remembered in our most fervent prayers and will receive from us, as Providence shall demand and furnish it, efficient help.

Go, then, dear brother to the conflict, in His name and strength, Be faithful unto death and we will mingle our sympathies with you again, when you receive your immortal crown.

The reading and presentation of these instructions, by Dr. Wisner, was followed with a season of devout and fervent prayer, after which Dr. Parker delivered his farewell address, the greater part of which is here reproduced. He spoke as follows : —

Beloved Christian Friends, — The period so long anticipated by me has at length arrived. I hail it with joy, and with devout gratitude to the Preserver of my life and the Hearer of my prayers. I need not say that the present moment is replete with solemn interest, too much so to be occupied with superfluous remarks.

Our object is not to awaken sympathy, or any emotion that shall subside as the occasion that calls it forth is forgotten; but, passing by all that is of temporary moment, I would seize upon the present hour to call your attention to that which is of permanent importance. Prone to grovel in our affections, and to be circumscribed in our views, it is good occasionally to extend our thoughts and to rise above the petty interests of time.

When I contemplate the external existence of God, when after thinking of an eternity already past, my mind turns to the future, and travels on till thought itself becomes wearied, and then pauses with the reflection that a whole eternity is yet to come; when I survey the infinite extent of the universe, and the multitude of worlds under God's inspection, and the countless intelligences subject to his control, I am almost overwhelmed. And as my thoughts rest upon the world, so conspicuous in the creation of God — not from its size, but on account of the scenes of which it has been, and is destined to be, the theater — it is with difficulty I can proceed.

I retrace the history of earth, my birthplace, and behold man, in his origin, pure and sinless from his Maker's hand; I follow him in the progress of his descendants, passing on to the Christian era, when, in his gross alienation from his Creator, I behold the Son of God incarnate, “by whom, and to whom, and through whom are all things.” Thence I trace the progress of the gospel, which angels first proclaimed upon the plains of Bethlehem; the gospel, at first shining with miraculous power and splendor, for a few centuries blazing like a meteor, and then for a period of nine

centuries becoming less than twilight, till in the sixteenth century a new day, a morning without clouds, appears, advancing towards the dawn of the millennium itself, when prophecy in a remarkable manner is receiving its fulfillment, and the islands and continents that waited for His law have received it, and from their heathenish degradation have been elevated to the high rank of Christians, and having finished their probation, are now exalted to the still higher dignity of the perfected spirits around the celestial throne.

When I contemplate all these things, I pray God to spare my life, not for myself, but that I may live and labor, as a co-worker with God, to increase the number who from every land shall share in their felicity; and when my work on earth is done, and the angel of death announces my discharge from the delightful service of God on earth, may my spirit, unclogged, rise to the more elevated employment of the heavenly state, there to advance in holiness and happiness forever!

Christian friends; Coming upon the theater of life at this most interesting period of the church and the world, such is our high prerogative. Oh! that in this, probably my last address to you with the living voice, I could say something to lead out your thoughts over the boundless fields that surround you, and forward to the eternity that opens both before ourselves and the millions on millions for whom the Son of God has died.

The facts respecting China to which we have listened, remind us that we live in no ordinary age — a time in which God, in the openings of his providence for the introduction of the gospel to the unevangelized portions of the globe, has gone infinitely in the advance of his blood-bought, and shall I add, slumbering Church.

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It is, however, a just occasion for joy that Christians are beginning to admit the principle, that there is no particular obligation resting upon ministers and missionaries to live exclusively for God, that does not bind them to the same cause; that every Christian owes his hopes of heaven to the atoning blood; and that they cannot afford to prove recreant to one who has done so much for them.

Beloved friends, I have no property to give, but whatever else I have, I do most cheerfully devote. I may say I have left all, I

trust, for Christ. I know of nothing I am not willing to give up that God requires. The dearest objects of my heart below, I leave for Christ and my less favored fellow men in a heathen land. I do not mention this from any feelings of self-complacency. I know that I am still an unprofitable servant — I am only doing my duty. Had I a thousand lives I would delight to consecrate them all to Jesus. I think I would joyfully spend them in his service. These have long been the sentiments of my heart.

From the frequency with which the inquiry has been made, it may be interesting and proper to state, remembering in whose presence I speak, what are my feelings in the near view of my embarkation for a distant and heathen land. With tears I have been able to appeal to the Searcher of hearts for the disinterestedness of my motives, my willingness and devout desires to spend and be spent in his service. I see no occasion, from the present knowledge of my heart, to retract any of the professions I have often secretly made, of my willingness both to live and to die for the Lord Jesus. I have often thought and still feel the sentiment, that if God spares my life, and gives me grace, it is my determined purpose to show that I was in earnest in the covenant into which I early entered with God and his people when I united with the church. I then professed my attachment to my Saviour. I relinquished the world and its forbidden pleasures, and chose the Triune God for my portion, his people for my friends and companions on earth, his service as the great business of my life, and that wherein I should come short of my covenant engagements, I would seek forgiveness through the blood of atonement. This I have endeavored to do, and in the strength of God my purpose is unaltered.

As I look at the prospect before me and think of my own insufficiency, I realize more than ever my infinite need of divine support and consolation. Without an omnipotent arm upon which to lean, I must sink. But with the promise of Him who has said, "Fear thou not, for I am with thee; be not discouraged, for I am thy God: I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness"; and with the promise and sustaining presence of Him who says, "Lo, I am with you always, even to the end" — with these I cannot sink.

I expect trials, and those which, in the language of such as have

experienced them, are unspeakable; and that through much tribulation I shall enter the kingdom of heaven, if at all. I have just been reminded that "the blood of the martyrs is the seed of the Church." This was taken into the estimate when counting the cost of becoming a missionary. I know that God has a plan; and if, according to this, to introduce the gospel to China a certain number of lives and deaths are required, and it best please God that the latter shall be my lot, I acquiesce.

My parting personal request of you, my brothers and sisters in the Lord, is that you will bear me, my companions for the voyage, and all who shall be in the ship, my dear relatives, and the cause of Christ in China, in faith and prayer before the mercy seat.

I wish to be useful. I would not throw away my life as some, not appreciating my motive or understanding my prospects, have insinuated. I desire, in just that capacity which God pleases, to do good that shall remain for eternity.

Pray that I may have wisdom from above so to lay my plans as to effect the most permanent good. I might spend my life in administering to the bodily wants of the millions of China — and the desirableness of relieving bodily distress I would justly appreciate; but a thousand years hence it will be of little consequence what bodily pains they endured on earth, but that which relates to the soul is of everlasting importance.

It is chilling to think my usefulness must cease with this brief life. It is cheering on the other hand to think of kindling fires of the gospel that shall burn and shine when I am dead, and be a blessing to millions when my memory shall be forgotten on earth.

Could I have chosen the place for making my last address to the Christians of America, where could I have found a community of Christians whose responsibilities are greater, and whose influence is to be more important in the world's conversion, than that of the Christians of this city? this city whose influence is unsurpassed, if equaled, by any other in the Union; this city whose ships traverse every sea and enter every port? My heart has leaped for joy to learn that some who stand among the first of her commercial community are willing also to stand foremost among those who seek the universal spread of the gospel; and I rejoice, respected friends, that whilst you assemble weekly to pray for the increase of personal holiness and the prevalence of

evangelical piety in this city, you also aim at the salvation of the world; and in reference to this have directed your special attention to China. My brethren, if I may be allowed to use the appellation, respectfully I say, Go on!

Following the Captain of your salvation, go on; and might I commend to your imitation the example of any other than His, and that of the chief among his apostles, I think I would commend to you that of Morrison and Gutzlaff. To these I might refer you for illustrations of what individual enterprise, united with faith and humble dependence on God, may accomplish. The claims of China another has spread before you. They are great. She has mind, she has wealth, she has civilization, she has hundreds of millions of immortal souls! The work is great; our faith in God must be proportionate; our efforts also; but let us remember that "my God is rich." America must do much in this work. The greatest honor is, that I go forth as a missionary of Jesus Christ. Yes, I glory in being a follower of the once despised Nazarene; yet I may say, I am happy to hail from America!

Christians of New York! may you fully appreciate the sacred trust committed you, and regarding your facilities for causing your influence for good to be felt throughout the world, as a talent entrusted you, may you improve it to the glory of God, as this is to be promoted by the conversion of the world to himself.

CHAPTER VI.

FIRST VOYAGE TO CHINA.

IT will be seen from the letters which we print below, that early on the morning of the fourth of June, 1834, a company of Christian friends gathered at the house of Mr. Abijah Fisher, on Bleecker Street, New York city, for the purpose of seeking the blessing of God upon the departing missionary and the friends who were to accompany him upon his voyage.

This meeting ended, he addressed the following hasty note to his mother:—

NEW YORK, June 4, 1834.

My dear mother,—The happy hour has come. In a very little while I take the carriage which is to convey me to the vessel. The morning is very delightful in every respect. The last meeting for prayer I have just attended at the house of Mr. Fisher, in this city, where a number of friends were assembled to commend us who are to embark to the protection and blessing of the Great Head of the church. It was a blessed season. I must say farewell, and love to all.

Mr. Wilder is very kind in visiting you. Receive him as one of my dearest friends; and believe me,

Your very happy and highly privileged son,

PETER PARKER.

Some further particulars of the day may be gathered from the letter which follows, and which will best explain itself.

NEW YORK, June 4, 1834.

TO MRS. CATHERINE PARKER, FRAMINGHAM, Mass.

Madam,—I hand you enclosed a letter which your son left

in my care before he embarked this morning. Mrs. Perit had promised him to write to you, but her health is not yet sufficiently recovered to admit of it. Your son spent some weeks with us, and we have become much attached to him, and much interested in his welfare. He carries with him the prayers and sincere good wishes of many friends.

This morning, at an early hour, he met a circle of Christian friends who had gathered to commend him and his associates to the blessing of the Almighty. He made the last prayer, and mentioned you in it with great tenderness and affection. His sisters, too, with equal tenderness, were remembered in his prayers on this and on other occasions.

He has sailed under circumstances peculiarly favorable. The ship is large and commodious. She is well commanded and officered. Mr. Olyphant, the owner, who has embarked in her, is a man of devoted piety and of interesting character. It has doubtless been painful for you to part with your son, but you have given him to a most interesting and important service; and when you meet him in a better world, it will be to you both a source of unspeakable joy.

The "Morrison" got to sea at three o'clock this afternoon. Your son has left with me another letter to accompany a miniature which will be sent to you by Mr. Wilder.

Mrs. Perit desires a message of affectionate regard to yourself and daughters. I remain

Most respectfully and sincerely your friend,

P. PERIT.

But for the best account of the day's doings we are indebted to the letter of an Episcopal clergyman, the Rev. J. C. Richmond, addressed to Mrs. Parker a few days later, and to which we would call special attention.

NEW YORK, June 9, 1834.

TO MRS. CATHERINE PARKER, FRAMINGHAM, MASS.

Dear madam, — I promised your son that I would write you an account of the parting scene on board the ship "Morrison." Providentially for myself, I was enabled to go down in the steam-

boat and ship as far as Sandy Hook, twenty-six miles from New York. We had a delightful day. It was Wednesday, June 4, and no missionary ever sailed from home with a more delightful breeze, with better friends, with a nobler ship, with a kinder captain, or a better crew. Of our religious services on board you will find an account in the New York papers. (See Journal of Commerce of June 6.)

My object is to tell a mother about her son. I never saw him till the morning he sailed, and never was introduced to him till we were on board the steamboat. He was calm and tranquil, and happy in the great mission he was about to undertake. He was collected in all things, and after the services were proposed he retired to his snug little room on board the ship to prepare.

He has every comfort; indeed, it was so pleasant on board the ship that I almost wished to sail away in her myself. About half-past eleven in the morning the crew and the friends who went with us (about thirty of the crew, and thirty-five ladies and gentlemen, whose names your son has with him) came around your son, and he ascended an elevation near the cabin door, and made a feeling and beautiful address, and then offered a fervent prayer to Almighty God. I followed him with a short address and a hymn which you will find in the papers. I then bade him Godspeed, and gave him the right hand of a brother and begged him — as there are no Episcopalians, Baptists, Methodists, and Presbyterians, but only Christians in heaven — never to let the Chinese know that there are any but Christians among us.

After an address from Mr. Knowles Taylor, your son added short and affectionate thanks to the friends who came with us, and then concluded with the benediction. I took him by the hand and gave him the Levitical blessing, contained in the sixth chapter of Numbers: "The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."

We remained on board until one o'clock, when we pressed his hand, and those of the friends who accompanied him, and bade them all an affectionate farewell. He was perfectly happy, and just before we left he called me into his little room, made me sit down, and shutting the door said: "Mr. Richmond, you would very much oblige me if you would write my dear sick mother an

account of all this." I promised him I would do so with all my heart, and I do it with a greater willingness and pleasure because I hope one day to see you, and tell you the whole by word of mouth. We separated. The steamboat cast off her cables, and the ship sailed away under a fine strong breeze, and was out of sight in half an hour. Never sailed ship with more prayers offered by God's people for her safety; and I never saw a vessel sail as if she were more conscious of having a treasure on board.

Yours affectionately,

JAMES C. RICHMOND.

The poem or hymn referred to in the foregoing letter, which was composed on board the "Morrison," and sung to the tune Heber, is as follows:—

Lo! the true ship is ready,
Her sails invite the air,
Soldier of Christ, already
She bears thee to thy care.
God give thee firmest bosom,
God's Spirit be thy sword,
Till that which now doth blossom
Shall ripen by his Word.

Heaven's softest breezes woo thee
Across the Indian Sea,
God's grace be given to thee
Till China shall be free;
Free through the Lord of glory
Who died that she might live;
Free by the Saviour's story
Her darkened sons receive.

Though earthly friends now leave thee,
They never will forget;
Nor when heaven's gates receive thee
And mortal sun be set;
We still shall pray, our brother,
To Father, Spirit, Son,
That if not this, another
Bright world may make us one.

On retiring for the night Dr. Parker, following his usual custom, opened a new volume of his diary and undertook to record his own version of the day while its events were still fresh in his mind; but his first week was so largely broken in upon by seasickness that it is not until June 11 that we find any definite account of his embarkation. This record furnishes a list of the names of the persons accompanying them down the bay, and attempts to describe his feelings as the little steamboat "Rufus King" was cast off from their vessel, and he found himself really *en route* for the scene of his future toil. It was at this moment that there came to him the awful realization of the fact that it was now certain that he would look upon his mother's face no more until he should behold her in the land of everlasting rest. But still holding fast his faith in God, he falls thus early into a nautical description of his surroundings, and says: "O Lord my God, I yield myself up to float upon the ocean of thy will. Here I can trust my fragile bark. My Father is at the helm, and Christ Jesus, the hope of glory, is the anchor of my soul."

As soon as he had overcome the bodily indisposition incident to the opening days of his voyage, he obtained the consent of the captain and established evening worship in the cabin, and upon every Sabbath, when the weather would permit, he held a general service upon the quarter-deck, preaching to both passengers and crew, and on some occasions he tells us that not more than three or four of the entire ship's company were absent. In one of his records, referring to the delightfulness of these services, he says, "I almost think that we are the happiest family upon all the Atlantic."

He entered at once upon a course of study, interspersing this with devotional readings, and with the preparation of

sermons to be delivered on each successive Sabbath. When but one week out from New York we find this record:—

“Having completed the arrangements in my stateroom, as it respects my library, etc., I have partially commenced the study of Chinese, and have read in part the Introduction to the Chinese Grammar of Remuzat, in French. I have had some affecting conceptions of the greatness of the work before me, and of the responsibilities involved in my mission. I am among those who stand upon the pinnacle of the world, a spectacle to millions, both of the friends and the enemies of Christ.”

An entry dated Sunday, June 15, tells of the first preaching service on the ship, which he quaintly speaks of as “my new parish,” and then goes on to afford us a glimpse of Ah Lun, a young Chinaman who had been in America about two years and who had received some Christian instruction. It reads as follows:—

“Have spent the last two hours in conversation with Ah Lun, my Chinese youth. I think I never met one possessed of a more amiable natural disposition. He seems to be very unsuspecting and simple-hearted. My eyes watered as I listened to his reading of the Lord’s Prayer, and as he read it, I offered it up as a prayer to God in his behalf. I am surprised and delighted at the extent of his knowledge of the Scriptures. I asked him if he had learned the commandments; he answered in the affirmative very quickly, and immediately turned to the twentieth chapter of Exodus. He also knew where to turn for the Lord’s Prayer. He expressed a desire to continue his study of English, and on being asked if he had any books, he answered in the affirmative, and leaving the room, soon returned with his arms full of books which he had received as presents from his friends in Middletown, among which were two Bibles,

one from Mr. J. Russell, the other from the elder Mrs. Russell. In the latter were several marks put in against chapters he had been requested to read; as, the twelfth of Ecclesiastes, the ninety-first Psalm, etc. On opening to the fifty-first Psalm he said with a great deal of animation: 'I can say that without book.' In his little library was also a small volume of tracts, and the tract entitled 'The Stranger's Farewell' he had been requested by Mrs. Russell to read on his passage. Glancing at it, and perceiving it would give me a good opportunity to present some of the most important considerations of the Bible to him, I read it, making my own comments as I proceeded. He listened with much attention and evident satisfaction. The way now seems opened for me to do him good. I long to see him a child of God; my heart yearns with warm desire to see the time when I may embrace him as a true disciple of Jesus. A few shades difference in our complexion will never separate us. Through his education, far above the privilege of the youth of his native land, great good may be accomplished for his fellow countrymen when grace has renewed his heart."

Dr. Parker's medical knowledge was early called into requisition, for on June 16 he writes: —

"Have not felt as well as usual to-day, and have accomplished comparatively little. In the morning attended a patient who is laboring under an attack of acute rheumatism, principally affecting his right wrist, knees, and left ankle, which are much swollen. I bled him and prescribed such other remedies as I thought to be necessary. Spent the remainder of the forenoon in the study of Chinese; the afternoon in reading *Antlers on Surgery*, and in practicing the manipulations of applying rollers, etc., as will be necessary in fractures and dislocated bones."

The records of these days show that Dr. Parker was constantly laboring for the salvation of his shipmates, and earnestly endeavoring to win his first Chinese convert to Christianity while yet upon the sea.

“This evening, as is customary after attending singing, reading the Scriptures, and prayers on deck with the ship’s company, I have spent a season with Ah Lun, hearing him read the Scriptures, and explaining them to him. On expressing to him my love for his soul, he with an animated countenance rejoined: ‘I love you too.’ I said to him that I often thought of him and his countrymen. ‘I know it,’ said he, ‘I can tell when we get to Canton;’ meaning that he could make known my motives. I said to him: ‘Ah Lun, I wish you to go to heaven with me.’ With sparkling eyes, that bespoke the fullness of his soul, he replied: ‘I wish so too.’ Oh, my God and Saviour! if it is not too much for me to realize, ere we reach that dark world of China, shine into his heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

About this time Dr. Parker experienced an illness which lasted for several days, and for the time being completely prostrated him; but his chief lament is that it is seriously interfering with his study of Chinese. Although still very weak, he managed to preach a short sermon on the Sabbath morning, and then returned to his bed for the remainder of the day. He appears to have rapidly recovered, though but little worthy of note is recorded until July 4, when he observes:—

“My thoughts recur with deep interest to my native land and to the events there which this day commemorates. I think of my early ancestors and seem to behold them, though indistinctly, pressed down with an oppression they could not bear in their seagirt island. I see them trusting

to an Almighty arm and crossing this Atlantic to find an asylum in the West. I recall the history of their early struggles till, upon the memorable Fourth of July, 1776, they came forward and in the face of the world avowed their independence; and now upon its fifty-eighth anniversary I am bound to the remotest and most populous nation on earth to disseminate those blessings of religion which they fought and bled and died to purchase."

On July 16 they crossed the equator, and of this he writes: —

"Another hemisphere I now have reached, and that geographical line which was the first I learned in childhood I have now passed. Little did I then anticipate such an event, but following where Providence and duty lead, this has come to pass; and not from any restless and curious desires to wander from home, and though I may visit either pole, I hope still to follow where these conduct." He also notes the apparent change of seasons with which this event was accompanied, saying, "From the midst of summer we seemed transported to the commencement of autumn. This afternoon the clouds seem to put on a more somber hue, and the whole heavens indicate that summer with us will soon be past."

It is also worthy of remark that in addition to the evening worship in the cabin, and the Sabbath morning preaching services on the deck, he established and maintained throughout the voyage a regular monthly concert for missions, and managed to interest the sailors in this service to a greater degree than in the regular services of the Sabbath day.

Rough weather and a stormy sea keeping him within his room during the larger part of the first two weeks of August, he pushed ahead with the study of the language, and relieved the monotony of this work with the reading of Gutzlaff's

Journal. His inmost soul seems to have been set on fire by the perusal of the life story of this earnest servant of his Master, and he writes down at great length the impressions left upon his mind and the new resolves formed within his heart as the result.

On August 17 a Bible class was established, and all who could be spared from duty were in attendance. This day, he reminds us, was the eighth anniversary of the death of his father, and the class was established in memory of that event. They had at this time been seventy-four days at sea.

On September 12, when one hundred days out from America, they began to look out for Amsterdam Island in the Indian Ocean, which was sighted at six o'clock on the following morning. A carefully drawn sketch is found in his journal of the appearance of the island as at first seen, and another as it appeared at half-past ten; and beneath these sketches the following is written:—

“It is a delightful morning. I arose at six o'clock and with joy descried in the distant horizon the above island. At first it was scarcely distinguishable from the blue cloud that lay beyond it. As the sun rose the outlines became distinct. As my heart goes up in silent thanksgiving to God, who has preserved me hitherto amid the perils of the ocean, and now, after the lapse of one hundred days, is refreshing me with the sight of distant land, I pray that ere long I may behold the borders of distant China, and that when life's voyage is over, I may behold the land of the heavenly Canaan.”

At the close of this record he adds: “We are now thirteen thousand eight hundred and eighty-six miles from New York, the way we have come.”

On the twenty-seventh, Christmas Island was sighted at

ten o'clock, and by noon they were fairly abreast of it. As in the previous case we are favored with a sketch and a special record, the latter closing thus:—

“Birds in great numbers have been flying around us, such as the tropical birds, boobies, and man-of-war birds. They are very tame. One of the sailors caught four boobies with his hands. Porpoises also by fifties sported around us, leaping quite out of the water. They move with great agility, notwithstanding their bulk. We are near to Angier, and all is glee in getting ready to send letters to America.”

Letters were hastily prepared to be despatched from this point to the old home, particularly a joint letter to his mother and sister Catherine, and another to his sister, Mrs. Fay. In his mother's portion of the letter he incidentally refers to the fact that he has been called upon to “serve as a physician more than twenty times during the voyage,” but all else is strictly of personal or family interest.

These letters being ready he relates the interesting story of their visit to the island, which opens thus:—

“In company with the captain and Mr. Olyphant and son I took the boat for Angier village, where for the first time I planted my foot upon a heathen shore and beheld with my own eyes one of the devotees of the false prophet pay his homage in a Mohammedan mosque. We immediately, with a native officer at our head, repaired to the delightful abode of the Dutch resident. But how shall I record the intelligence which here awaited us? Alas! the venerable and beloved Morrison is dead. My beloved brother and personal friend, Rev. Henry Lyman, with his associate missionary, Rev. Mr. Munson, had fallen into the hands of cannibals, and their beloved companions are left widows and strangers in a foreign land. I had hoped in a few days to see the beloved Morrison, and to receive counsel from him as a

father in the missionary service. The anticipation was pleasant of hearing his voice in prayer, and of frequently bowing with him before the throne of God in behalf of the millions of China. But all like a vision has vanished."

They were courteously received by the Dutch Resident and by the agent of a Dutch factory in the village, and from the latter, who spoke English, much information was gathered concerning Java and its people, who were said to number over six million souls.

On October 17 he says: "This is the twentieth day of sacred rest since I embarked, and probably the last before I disembark. I preached this morning from Rev. 3:20. The attention was good. This afternoon I held my Bible class exercise. The lesson was Romans 2:1-16. Had I selected it with reference to its being the last, I could not have chosen one more appropriate."

On October 20 he repacked his library and began to make ready for going ashore, and on the twenty-second he writes:

"One hundred and forty days from New York. This afternoon the Island of Lema has been discovered. I did not discern land till the sun was about one hour high. The afternoon has been very pleasant. Just as the sun in its redness was sinking beneath the horizon I looked away upon the islands of China, which had now become distinctly visible. My heart was full. My emotions I could not describe. Gratitude was one of the strongest features. The water in every direction is spotted with Chinese fishing-boats. We passed so near to some of them that we could see them very distinctly. Men, women, and children had no raiment above their waists."

The record of October 23 reads:—

"We have lain at anchor to-day. Mr. Olyphant and Captain Lavender went ashore to Macao in the morning to

make arrangements for leaving Miss Archer, and have just returned at eight o'clock this evening, bringing the intelligence of the death of Lord Napier. Gutzlaff has gone on another voyage up the coast, or rather into the interior. Apprehensions are entertained that the next news of him will be that he is either imprisoned or sent back to Canton. Mr. Bridgeman left Macao three days since in good health. Brother Stevens is also well. J. R. Morrison is in delicate health. Affairs are more composed at Canton."

October 24 finds them still lying in the Macao Roads, awaiting the arrival of an English schooner to convey Dr. Parker and Mr. Olyphant to their destination in Canton, and he employs his spare moments in making the following record:—

"We are in three and one-half fathoms of water, which appears of a brownish clay color, much as I have seen the Delaware. We are enclosed on every side by small islands; some of them are entirely covered with verdure, others have much the appearance of being unfinished, if the expression may be allowed. They appear to be composed of materials as lasting as old red sandstone can make them, but are entirely denuded of any fruitful soil.

"The town of Macao, estimated to contain 3,000 Europeans and 4,000 Chinese, is said to be less than a mile square, situated on the eastern side of the island, and at the base of a small mountain. At this distance the buildings appear to be very neat. Near to the water and facing the east are several large blocks of buildings. The one belonging to the English is white and hung with green blinds, and forcibly reminds me of the villages of another land."

The schooner for which they were waiting did not arrive at the time appointed, and at two o'clock in the afternoon Dr. Parker and Mr. Olyphant took their trunks and went

ashore at Macao, intending to remain there until she should arrive. A very pleasant surprise awaited Dr. Parker, the story of which may best be given in his own words : —

“I had the very great satisfaction of meeting two American ladies, Mrs. Macondray, of Taunton, and Mrs. Hooper, of Marblehead. With Mrs. Macondray I was acquainted in New Haven, and was not long in forming the friendship of Mrs. Hooper, who knew very well several of my friends in America, particularly the Misses Kellogg, of Framingham. I had before heard of the pleasure of meeting friends in foreign lands, now it was mine to experience it.

“I learned that great kindness had been shown to the afflicted ladies, Mrs. Lyman and Mrs. Munson, and that one gentleman gave \$700 to defray the expenses of their voyage to America, and that Mr. Hooper had kindly offered them accommodations in his ship, provided they could meet him at Java. Though in haste to go to Canton, I regretted that an interview so pleasant must be so brief.

“At five o'clock in the afternoon we came on board the schooner, and had then to return to the ‘Morrison’ for provisions for the passage. The wind and tide being against us, it was not until between eight and nine that we reached her, and this with much difficulty. My situation is quite a novel one. Besides Mr. Olyphant, there is one fellow passenger, a Mr. Perkins, of Boston. The schooner will accommodate six passengers. It is manned by six lascars, who with the exception of the tindal, or captain, and one other, who to use his own phrase, ‘have not got plenty English,’ can speak scarcely a word we can understand.”

With the turn of the tide, which came a little before noon, they again started upon their journey, but the next entry reads thus : —

“October 26, Pearl River, just below Whampoa. We

have this moment got adrift from a shoal upon which we have been detained about one hour, the consequence of the unskillfulness of him who acts as tindal, the commander not being able to hold up his head. The detention occasions Mr. Olyphant no small degree of inconvenience, for the 'Morrison' must remain at Macao Roads till a message is received from him after his arrival at Canton, which place we had hoped to have reached last night, but delayed in various ways by sickness, wind, and tide, we have been necessitated to sail to-day as much as though we had been upon the ocean.

“The lascars seem quite a puny race, so that the strength of all on board would not equal that of three good American seamen. Mr. Olyphant and myself lent our assistance in working the schooner clear, which was effected by carrying off an anchor some distance and then pulling off the boat by a cable.

“The scenery on either hand as we have ascended the river to-day has been rather delightful than otherwise, as I have seen no verdure before since leaving New England save here and there upon an island. We have passed several extensive rice fields which border upon the river, on whose banks are found occasionally a sparse yet verdant grove of lichi trees.

“There are many elevations of land, the smaller resembling knolls, while others rise to the height of several hundred feet above a level of the river. Upon the apex of the highest are seen pagodas, rising to the height of one hundred feet, of whose origin it is said that neither history nor tradition informs us.

“The heat has not been at all oppressive. The heavens have spread their azure canopy over our heads and the sun has scattered his bright beams over a vast region lying

beneath a moral darkness that may be felt. The sun has seldom appeared more beautiful than when it set this evening. As it went down I seated myself on the deck facing it and the hills on which were visible two pagodas, and re-perused the charge of Rev. Mr. Barnes, delivered me at my ordination. I think my emotions nearly equaled those of the evening I received it in Philadelphia, and I felt anew its appropriateness, and added a fresh Amen to its demands.

“I am very sensibly impressed as I draw near to this Empire that I am not going to a people who will receive me with open arms, and among whom I may see in a few years a numerous and pious congregation, and am also impressed with the need I have of faith to look beyond this world, and of grace so to live that hereafter I may receive the reward of having been obedient to my Saviour’s commands, though China be not redeemed in my day.”

It was not until half an hour before midnight on October 26 that he finally set foot in the city of Canton, but on landing he was taken at once to the residence of Mr. Olyphant, and there introduced to a circle of friends, among whom were several Americans, notably the Rev. E. C. Bridgeman, who received him in a most cordial and brotherly manner, and with whom he was for some years to be very closely associated in the prosecution of his work. On the following morning, he tells us that he had the pleasure of forming the acquaintance of Mr. S. Wells Williams and Mr. J. R. Morrison, son of the late Dr. Morrison, with whom a most delightful hour of social intercourse was spent. Before the hour had expired they were interrupted by two of the lascars from the schooner, who had called to see Dr. Parker, and desired him to furnish them with an additional supply of medicine, as they were about to return with their vessel to Macao. The medicine

was given them, and as they departed Mr. Bridgeman remarked: "Your medical skill will secure you many friends. I could soon furnish you with one hundred patients."

Then followed a further and fuller consultation, looking to the best method of the opening of the work of the newcomer, and the decision was reached that it was possible, and even advisable, that he should enter upon his medical labors without waiting until his knowledge of the language was complete, but definite arrangements were deferred until further consultations should reveal the best means for the opening of his career.

CHAPTER VII.

MEDICAL WORK AT SINGAPORE.

DURING the first days of his residence in China his journal was somewhat neglected, and he did not resume the record of his life until the latter part of December. On the last day of October he wrote to his sister Catherine a hasty note, to be dispatched by the ship "Mary Taylor," which was leaving for Boston about noon of that day, but the letter deals rather with the experiences of the past than with his plans and aims for the future. Probably no definite conclusion had at that time been reached, either by himself or by the Mission, and the note covers but little more than a single page.

Another letter, which had been written in part during the voyage from America but finished after his arrival at Canton, was addressed to his brother and sister Bigelow, and forwarded at this same time. It contains some references to his first impressions of China and its people, from which we cite the following passage:—

To give you a full idea of Canton and of the great multitude who live in boats covered with bamboo upon the water would be difficult, and I shall not now attempt it. Some things which most interested me I will mention.

As you look out upon the small square in front of the hong, or factories, allowed to foreigners, you are presented with a most interesting scene. At any hour of the day you may see persons from many nations dressed in their own peculiar manner. English, French, and Americans dress much the same, but the lascars of Bombay and the noble Parsees, who are the followers of Zoroaster,

and worship fire and the sun, you will see with caps of a peculiar kind, long beards and mustaches, black or white, and with long outer garments of the same color, all of them very straight and portly. Chinese, of course, in great numbers, tilted upon high cork-soled shoes, with white pantaloons very full above the knees but tied close below, and a large blue nankeen frock, very short, and the hair on the back of the head so long as to reach nearly to the ground, whilst the forepart is shaved as smooth as the face. Most of them have no cap on, the place of one being supplied by a small fan.

Multitudes of beggars are seen all about, and many have but very little clothing. Yesterday morning I went to a "joss-house," an idol temple where the beggars resort. Saw one poor man who had ended his wretched life on earth, his corpse still lying unburied, and others were curled up in a heap on the cold stone pavement with no other covering than some old pieces of mats, and probably did not live the day out. I have not begun to tell you scarcely what I have seen. Say, then, my brothers, my sisters, have we not occasion for gratitude that we were born in a happier land and under happier circumstances? And if I may be instrumental in imparting to any of these millions the blessings of the gospel which you so richly enjoy, will you ever regret that you have relinquished your claims to the brother you may next see at the bar of our Judge?

Just how the month of November was spent is by no means made clear; but either at the close of November, or very early in December, he was again temporarily indisposed and went down to Macao to recruit. It appears, however, that before his departure from Canton it had been decided that he should commence his work in Singapore, devoting himself, while still laboring at the task of acquiring the language, to such medical work as might there offer itself. The following extract from a letter to his sister will best present the subject:—

MACAO, China, December 11, 1834.

Beloved and affectionate sister,—Retired and solitary I sit down

to address you. It is my last opportunity for the present, from China proper. I cannot omit it, and at the same time I feel a reluctance lest my temporary indisposition should give a sombre hue to what I write. I have suffered some from a bowel complaint and from a strain of my breast in moving my baggage, but I am now convalescent and suffer only from debility, so that when you read this you will please to rejoice in the hope that I am quite well and going on my way rejoicing. I am stopping here a few days on my way to Singapore; the ship, the "Fort William," in which I go, having to receive cargo from this place.

I still hail from Canton, as my library and other effects are still there. I am going to the Straits of Singapore, a little south of Malacca, for the purpose of preparing to go up the coast to the province of Fah kien as soon as my knowledge of the language and the divine providence shall permit. I go to Singapore with the approbation and advice of my brethren, and particularly of Mr. Gutzlaff, who says I must do it or relinquish the idea of proceeding to the coast. The reasons for this are briefly these. The Chinese population at Singapore are principally from Fah kien, and there I can mingle with them and live in their families perhaps, and thus be facilitated in acquiring the dialect without feeling the restraints which exist at Canton. I do not expect to make a permanent abode there. I had rather be stationary at Canton than go farther south.

And now, my dear sister, having informed you of my plans, what more shall I write, for I have so many things I know not where to begin? and when I think of my numerous friends and former correspondents who will still expect me to write, I am distressed lest any should attribute my not writing to forgetfulness or neglect. But my friends are not forgotten, and, did my higher duties permit, I would write them all. Please to mention this to any dear friends who may say to you I have not written.

The first entry in the new volume of his journal was made on board the ship "Fort William," as he journeyed from Macao to Singapore. It is dated December 23, 1834, and relates to a day of personal fasting and prayer, with refer-

ence to the work upon which he was so soon to enter; but in the midst of it he says:—

“With thanksgiving to God I record that, in his providence, as a physician I have instrumentally alleviated the bodily sufferings of a considerable number from widely different parts of the world. Besides my native land, I have had patients who are natives of Ireland, Scotland, Sweden, Bombay, Malacca, and China, and during the past week have, in one instance, probably been instrumental in saving the life of a fellow being. In all this I heartily rejoice, but my mission contemplates chiefly the health and eternal life of the *souls* of the heathen, and I cannot rest satisfied short of the accomplishment of this object, unless my Father, at whose disposal I rejoice to be, shall determine otherwise.”

On December 31, 1834, on which day he seems to have reached Singapore and to have taken up his abode in the house of a Mr. Moore, that being the boarding-place of his fellow laborer, the Rev. Ira Tracy, they spent the evening in recounting the principal incidents of their past lives, and were “struck with many remarkable coincidences.” Their conversation was continued until midnight, and it is recorded that they “passed from 1834 to 1835 in prayer.”

On the following morning they attended the services of the English Episcopal church, and on the same day Dr. Parker received his first patients, and also “visited, in company with his Chinese teacher, an aged female who was not able to come to him.” The evening was again spent with Mr. Tracy in conversing upon the past and in planning for the future, and soon after retiring, at a little past midnight, he was sent for by the friends of a Miss Wallace, a lady attached to the Mission, who supposed herself to be dying, but in whom he discovered symptoms of mental derangement. On Saturday, June 3, he says:—

“ I am now removed to the building known as the Morrison House, the property of the heirs of Dr. Robert Morrison. It is in the midst of the Chinese community. I know of no European very near. I have been much occupied during the day, besides attending to my patients, in removing my effects to this place.

“ The reflection has arisen, is this the life of a missionary? If so it is an unsettled life. It is now Saturday night, and it is pleasant to think that a day of rest to my body awaits me on the morrow; and when this life is over I humbly hope there is eternal repose for both body and soul.

“ It appears to me, the more I mingle with the Chinese, that if I could speak their language as well as my own my usefulness among them would be limited only by my powers and faithfulness, and by the blessing with which God shall see best to crown my humble efforts. I pray that the joy may soon be mine of speaking and writing the language correctly and without hesitancy.”

On January 5 he attended the monthly concert at Singapore, and thus contrasts his experiences with those of a year before: —

“ How changed my situation since the memorable concert of prayer in January last, for the conversion of the whole world! Then I was providentially with my relations and dear brethren and sisters in Christ in my native place. Hearts, many and warm, were then together. Now I have but one with whom to offer my prayers this evening. Then and there the earth was covered with snow, and everything reminded us it was winter: but here the earth is covered with verdure, the gardens are decorated with flowers, and the air is perfumed with fragrance. (The thermometer at 85 degrees.) All immediately about me are heathen; many are Chinese. They are most numerous just about

my abode — Malays, Hindus, Bugies, Arabs, Jews, and Americans.”

By January 24, he records: “The increase of my work among the Chinese has left me no time to make my usual notes in my private journal. A week since I was so indisposed as to be unable to attend church. Though under the influence of medicine the last evening, I have been able to go to chapel, and since returning with the dear brethren and sisters at the mission house have had a heavenly season.”

No further entries appear until February 22, which seems to have been observed by the few Americans in Singapore as a special holiday. On that day he devoted some time to the reading of the journals of the preceding year, and made some brief additions to the one then in hand, but two brief paragraphs are all that need be reproduced:—

“It is now four o'clock in the afternoon. In the morning, as usual, attended to the sick; at ten in the morning held a divine service with about twenty-six Chinese, at the close of which I again attended to the sick for half an hour; subsequently enjoyed a precious season with Brother Tracy in conversation and prayer.

“As it respects my intercourse with the Chinese, and my medical and surgical practice among them, it far exceeds all of which I ever thought, but in relation to the language, if I except the speaking of it, I am very far in the rear of what I hoped to have accomplished before the expiration of two months.”

Then comes the following, under date of March 5, 1835:

“I desire to record the faithfulness of God to his unworthy dust. After the toil of the day was over, I read last evening my instructions from the Board, and not without grief to find that, in the deep-growing interest I have felt for the sick and dying among the Chinese, I have in a

degree deviated from those instructions, to be thorough in my attention to the language, and have become involved in medical and surgical practice in a manner that I know not how to extricate myself.

“ In prayer this morning the same subject rested like a mountain upon me, and my cry was fervent to my strong Deliverer that I might find relief. In less than one hour I received two letters from Canton, informing me of the probability, now ascertained, of my procuring a suitable vessel to go up the coast, and of my suddenly being called away from the missionary circle at Singapore. Light seems to beam upon my path, and a sufficient apology now presents itself for my breaking away from my present engagements, and devoting myself exclusively to the study of the language, with perhaps the exception of one hour per day. The Lord’s name be magnified ! ”

Closely connected, at least in matter and spirit, with the foregoing, stands the record of April 30, the intervening weeks being, so far as his diaries are concerned, a perfect blank. The record in question is dated, “ Brig ‘ Catherine,’ Malacca Roads, fourth day from Singapore, April 30, 1835 :

“ I desire to record the goodness of God, and to consecrate to him anew the life he is preserving. Various piracies had been committed in the China seas and not far from Singapore, previous to my leaving that place for Malacca, there to spend a few weeks under a distinguished Chinese teacher. But no fears were entertained as to the security of a passage from Singapore to Malacca till on Tuesday afternoon, the day after leaving Singapore. About four o’clock in the afternoon I saw a ‘ proa ’ come up side of Pontian, some distance south of Pulo Pesang, the Isle of Plantains. I thought nothing of this. Some time after two proas were seen coming from the same place, but no

suspensions were as yet excited. We commenced dining as usual, but soon were interrupted and panic-stricken by the cry of 'Pirates!' from deck. It was now but too apparent that the proas were freighted with pirates, and that they were in pursuit of us. All women and children were ordered below. The cannon were loaded, the rattle of the steel ramrods in the muskets added to the general confusion; swords and spears were in requisition. I endeavored to allay and to prevent fear, and to restore presence of mind and self-possession, so far as I could. But the Lord, to whom my most fervent ejaculations had arisen, was preparing us a more safe protection or deliverance than we possessed. At the time the pirates were first apprehended to be such we were well-nigh becalmed, so that with the help of oars they were evidently gaining upon us. But soon a gentle breeze from astern arose, to which we unfurled every sail, and in half an hour from the first alarm we were speeding away from our pursuers at the rate of four or five knots an hour, leaving them far in the rear by the time the curtains of evening were spread over us all. No doubts were entertained of the piratical character of the proas. The sound of the gongs by which pirates encourage each other was distinctly heard. At eight o'clock in the evening all was still, and my heart overflowed with devout gratitude to God as I read from the one hundred and twentieth to the one hundred and twenty-fourth Psalm, and led my fellow passengers in prayer and praise to our high Deliverer."

Some idea of his life in Singapore may be gathered from certain passages in his letters to his sisters Maria and Harriet, dated respectively March 9 and March 22. In the first of these he says:—

As to the Chinese, I find some whom I can love almost with complacency and all with benevolence. I share their confidence

in matters that respect both their lives and reputations. I have all the desirable evidence that they regard me as their friend, and are not slow to spread the name of their country's friend. It is usual to receive about fifty patients at my house every morning, besides those whom I visit, being unable to come to me; and as my house is spacious and rice is cheap, I take patients to my house as I think expedient. An instance has this moment occurred showing how extensive is the interest which my medical and surgical practice has awakened. The Rev. Mr. Darrah, English chaplain, has called with a servant of his, a native of Madras. He has been sick for several years. After his arrival here he applied to an English physician, all of whom his clan very much fear, and received no benefit, as he thought. He then asked if he might use the "black medicine," and apply to conjurers. He was permitted to act his pleasure, but received no relief; and now, to use Mr. Darrah's expression, "he has heard of your celebrity, how that you cure Chinamen and Malays, and though he was not quite certain, yet he thought perhaps you might cure a Madras man," and wished his master to let him come to me.

But encouraging as are my prospects of usefulness here, it must be for a short period. In itself considered, I regret it. But be assured, it is with no small pleasure I have received intelligence from Canton the last week, saying I need not think it strange if I should rudely be called to leave the missionary circle at Singapore, and repair to China; nor should I regret it if it was to heal the diseases and benefit the poor Chinese.

From his letter to Harriet (Mrs. Bigelow) we insert the following additional particulars:—

I am now able to speak and write a little in Chinese. There are hundreds already to whose bodily diseases I have successfully administered, and have been permitted to scatter with the hand that now writes you, the word of life, as it were, to the four winds, entering the boats and cottages of the heathen of China.

In my letter to Sister Fay I speak of my medical and surgical success; to Sister Catherine, of Singapore,—each of these you will see. Of the Chinese junks I have not written particularly.

There are from fifty to one hundred of them here now. Many of them I have visited, distributing books and medicines. I begin to be generally known among them now and often hear the voice of some one saying "Parker, Seen Sang," or "E. Soo" before I reach the junk. Seen Sang means "teacher," and E. Soo "doctor." When I hear of the arrival of a new junk I immediately find myself on board of it, and my teacher, who accompanies me, is ready enough to tell who I am, and that I am soon to go to the coast. At once my medical skill is called in requisition and my benevolence lauded. I distribute my books and take my leave of them. The next morning, perhaps, I receive half a dozen or more of these new friends at my house. This has occurred during the last week, in two instances. One of the ships, with more than one hundred men, is from Ling Hai, near Nankin. The captain and company appear very respectable. The last time I was on board of it they were just eating rice. It was a novel scene to watch them in messes of four each, scattered all over the vessel, and with chopsticks (such as I have used also since I have been in Singapore) eating from one dish or square wooden box. After rice, two large gongs of bell metal, in shape like a very large platter, were beaten, making a noise that almost astounded me; large quantities of gilt paper being burned at the same time. This constituted their evening devotions, and took place just at sunset.

On June 14, 1835, he appears to have returned to Singapore from a voyage to Malacca and to have plunged into his medical work with great zest. He is sorely distressed at this time on account of his "declining spirituality," and a more mournful plaint than that which he has here committed to the pages of his journal it would be difficult to find in human language. By his birthday, June 18, he has somewhat recovered from his distressed condition, but nothing more is recorded concerning his work until August, when he tells us that he is making progress with the language, though greatly hindered by the growth of his medical practice, and that the two combined have made it almost impossible for

him to make the necessary preparation for preaching on the Sabbath days, from which record we gather that he had now entered upon the systematic preaching of the Word.

Great breaks in his journal and the fragmentary nature of his correspondence make it almost impossible to trace, with any clearness, the circumstances which led to his return to Canton, although it was certainly by direction of the officers of the mission, and was probably due in part to the indifferent character of his health, which the climate of Singapore had seriously impaired. It is also certain that, on his return journey to Canton, he again paused at Macao for a season of needed rest and recuperation. From a letter written some weeks later we discover that he had passed through a serious illness, for, while apologizing for his long silence, he says : —

My reason for not writing was not indifference towards my friends, but an unwillingness unnecessarily to give them solicitude concerning me; but should you hear from others that I am unwell, and not from me, you would be doubly anxious. I therefore revoke my decision and will give you as candid a view of my case as I am able.

My health has been declining for some months, in consequence of the new climate, to which I am not yet inured. This was one inducement for me to leave the interesting field at Singapore as soon as I did. I hoped that twenty degrees of latitude farther north would be likely to improve it, but I am sorry to say that in this I am disappointed. My symptoms are languor, imbecility of mind, and at times difficulty in breathing; pain in my breast and between my shoulders, and these indicate the commencement of the liver complaint, so common to warm climates. But as the cold weather will now soon set in, and as I am using means of arresting the disease, long before this reaches you I may be rejoicing in good health and vigorously prosecuting the work to which I am devoted. Be this as it may, I desire that you and all my dear relations and friends will remember that the Lord knows what is best.

All these circumstances doubtless had their weight in carrying him back to Canton, and we cannot repress a feeling of gladness as we read, under date of September 8, 1835: —

“ Too interesting are my present emotions to pass unrecorded. I am again, after an absence of nine months, returned to my adopted country, my ‘ home ’; and as I neared these shores I experienced the feelings of one returning home after an absence from it. Truly, of each successive chapter of my life I have occasion to say, had I known in anticipation what I really have passed through, it had been too much for me to sustain. The remark applies to the last period, viz., the last nine months. I desire to dedicate my life afresh to the cause of my Redeemer, into whose image I wish to be transformed.”

The illness just referred to occasioned another gap in his records, and by the time they are formally resumed we find that he has definitely entered upon that work which was to make his name known in all civilized lands.

CHAPTER VIII.

THE HOSPITAL AT CANTON.

THE great work of Dr. Parker's life began with the formal opening of the Ophthalmic Hospital in Canton, on November 4, 1835. This is true not merely because the hospital made the name of its founder famous, but because it has accomplished great things for the extension of the kingdom of Christ in the Celestial Empire. For this reason, it will be found necessary to refer to certain matters which, at the first glance, may appear to stand dissevered from the narrative which we have been recording.

As the founder of medical missions, Dr. Parker occupies a unique place in connection with missionary life and progress. That attempts had been made, even in China, for the relief of the bodily sufferings of the people by foreign physicians, is not to be denied. Dr. Alexander Pierson, surgeon of the East India Company, had successfully introduced the art of vaccination as early as 1805. Dr. Livingston, with some aid from Rev. Dr. Morrison, opened an infirmary for the Chinese poor at Macao in 1820, and in 1827 Dr. T. R. Colledge, then surgeon to the East India Company, opened an eye infirmary in Macao, which was carried on for nearly three years, and afforded relief to nearly four thousand patients. But all these were, in a sense, private enterprises, dependent entirely upon the generosity, or the individual sympathies, of the men whose tender hearts had called them into being. They were not, strictly speaking, missionary endeavors, nor were their founders missionaries in the commonly accepted meaning of the term.

As to the general conditions existing in China at the time when this great enterprise was undertaken, we may gather some idea from a passing reference made by Dr. S. Wells Williams, widely known both as a student of Asiatic languages and as a missionary printer and founder of *The Chinese Repository*. In a letter written to his mother about the close of 1835, he says:—

Owing to the increasing hostility of the native authorities, the mission at Canton was now more than ever cramped and confined in its operations, and perplexed beyond measure. The arrival of Dr. Peter Parker from New York, in 1834, had added to the force an enthusiastic missionary of exceptional vigor and ability, who by his medical training was able to introduce a new factor that has performed a service of the highest importance between foreigners and Chinese, by removing their mutual misunderstandings. This was the establishment at Canton of a dispensary and hospital for the free treatment of natives. No branch of mission work in the East is now better known or more universally successful than this of medicine; its direct use in spreading the gospel among all classes of the people has been inestimable, but at this time the experiment was considered hazardous by the foreign community in China, and was looked upon with suspicion by local authorities. At the end of its first year, however, when thousands of impatient Chinese were clamoring for admission to the crowded dispensary, the residents of the factories cordially agreed to pay back the sum advanced to Dr. Parker by the mission, and formed the "Medical Missionary Society," by subscribing sufficient funds to carry on the benevolent work. The hong merchant, Howqua, as soon as he understood the object, gave the free use of a large house during twenty years for hospital purposes. In this manner a great burden was taken off the shoulders of the little band of missionaries, and a new opening made in the direction of an acquaintance with the Chinese.

This incidental reference, occurring as it does in a letter which deals in the main with an entirely different subject, possesses a peculiar interest and value, and at the same time

opens the way to the discussion of a number of interesting points connected with Chinese mission work in general. If this work was hampered and hindered by obstacles of an unusual nature, it was supported by friends of more than usual generosity and fidelity, and in the front rank of these stood Mr. D. W. C. Olyphant, senior member of the mercantile house of Olyphant & Co. Of this generous and large-hearted Christian Dr. Williams says : —

American missions to China owed their origin in 1829 to the suggestion of Mr. Olyphant. He supported and encouraged them when their expenses were startling, and the prospect of success faint. He and his partners furnished the mission a house rent free in Canton for about thirteen years. The church with which he was connected in New York, at his suggestion, in 1832, sent out a complete printing office, called after its late pastor the Bruen Press; and when *The Chinese Repository* was commenced he offered to bear the loss of its publication if it proved to be a failure, rather than that the funds of the American Board should suffer. He built an office for it in Canton, where it remained twenty-four years. The ships of the firm gave fifty-one free passages to missionaries and their families going to or from China, and these and other benefactions were always cheerfully bestowed if thereby the good cause was advanced. The memory of such men is blessed, and their works follow them.

(*Life and Letters of S. Wells Williams*, pp. 77, 78.)

This was the Mr. Olyphant with whom Dr. Parker traveled to China in the “*Morrison*,” and concerning whom Dr. Williams further says : —

He is always our friend, and aids us as much with his counsels as with his riches. When we go to Macao we live at his table, and in Canton we often dine with him; he does all our exchange business better than we could for ourselves, and in many ways is continually aiding us. May the blessing of the Lord rest upon his family, himself, his basket, and his store!

That such friends were needed the following pages will clearly show. It is evident that without the generous aid of the Christian merchants of Canton, English and American, both the hospital and the mission with which it stood connected would have been impossible. By this aid, however, Dr. Parker was enabled, at the bidding of the mission, to undertake the work and to carry it forward with great success. A few extracts from his first quarterly report will best explain both the method of managing the institution and the nature of the work there carried on:—

Encouraged by the success of a dispensary at Singapore for the benefit of the Chinese, where, from the first of January, 1835, to the following August, more than one thousand were received, it was resolved, on my return to Canton, to open a similar institution here. The successful experiments made by Doctors Pierson, College, and others, both at Canton and Macao, left no doubt of the feelings with which the Chinese would welcome such an attempt. After some delay the factory Number 7 in Fungtae hong was rented of Howqua, the senior member of the cohong, at \$500 per annum. Its retired situation and direct communication with a street, so that patients could come and go without annoying foreigners by passing through their hong, or excite the observation of the natives by being seen to resort to a foreigner's house, rendered it a most suitable place for the purpose. Besides a large room in the second story, where two hundred may be comfortably seated and prescribed for, the house can afford temporary lodgings for at least forty patients. The dense population of Canton rendered it probable that a single class of diseases would furnish as many applicants as could be treated and accommodated; however, it was designed to admit exceptions in cases of peculiar interest and promise. Diseases of the eye were selected as those the most common in China, and being a class in which the native practitioners are most impotent, the cures, it was supposed, would be as much appreciated as any other. The anticipation that a single class of diseases would furnish full employment for one physician was soon realized and patients in great numbers have

been sent away, because no more could be received at that time. As will appear from the report, a case of peculiar interest directed my attention to the ear, and this fact was construed by many into a tacit consent to treat them for maladies of that organ. The dumb also have applied for aid.

The regulations of the hospital are few and simple. The porter is furnished with slips of bamboo, which are numbered both in English and Chinese. One of these is a passport to the room above, where the patients are treated in the order of their arrival. The name of each new patient, the disease, number (reckoning from the opening of the hospital), time of admission, etc., are recorded. A card containing these particulars is given to the patient, who retains it until discharged from the hospital; it always entitling the bearer to one of the slips of bamboo from the porter. The prescription is written on a slip of paper, and this, being filed in the order of its number, as soon as the patient again presents his card, is referred to, the previous treatment seen, and new directions are added. In this way about two hundred have been prescribed for in a day. Thursdays are set apart for operations for cataracts, entropia, pterygia, and other surgical cases.

Difficulty was anticipated in receiving females as house patients, it being regarded illegal for a female to enter the foreign factories, but the difficulty has proved more imaginary than real. Those whose cases required them to remain have been attended by some responsible relatives, — wives by their husbands, mothers by their sons, daughters by their brothers, and it has been truly gratifying to see the vigilance with which these relative duties have been performed. The more wealthy have been attended by two, three, or four servants, and have provided for themselves. Those who were unable to meet the expense have had their board gratuitously. At first new patients were received daily, until they came in such numbers that they could not all be treated, and it became necessary to fix on certain days for admission. The total number of patients from the fourth of November to the fourth of February was nine hundred and twenty-five, exclusive of several who, requiring but a single prescription, were not enrolled. The aggregate number of males is six hundred and fifty-five, of females two hundred and seventy.

By way of illustrating the character of the work accomplished, we here refer more particularly to one or two cases of special interest which are described in this report.

After detailing the case of Atso, a rice merchant, upon whom Dr. Parker operated successfully for cataract, he adds : —

Though upwards of fifty cataract patients have presented themselves, yet the age, ill-health, or other circumstances of several have prevented operating on more than about thirty. On one occasion I couched eight patients the same afternoon, to five of whom vision was immediately restored, and to the others after the absorption of the lens took place. At the request of several patients, both their eyes have been operated upon at one sitting, and with but little apparent inconvenience. Bleeding has been rather an exception than a general rule in my treatment, the symptoms ordinarily not requiring it. Bilious vomiting has been by no means a uniform consequence of couching. In several instances it has not occasioned to the patient the loss of an hour's sleep, and often the inflammation has been so slight that after three or four days the puncture of the needle has been scarcely perceptible — a striking argument in favor of a simple mode of living. There have also been two painful exceptions to the success of these operations, arising from inflammation which it was impossible to foresee or to arrest. In each case, however, the other eye was so much improved that the patients, on the whole, were no losers.

A very remarkable case was that of a little girl named Akæ, thirteen years of age, and afflicted with a sarcomatous tumor of unusual size. The record is dated December 27, 1835, and is as follows : —

As I was closing the business of the day, I observed a Chinese timidly advancing into the hospital leading his little daughter, who, at first sight, appeared to have two heads. A sarcomatous tumor projecting from her right temple and extending down to the cheek as low as her mouth sadly disfigured her face. It

overhung the right eye, and so depressed the lid as to exclude light. The parotid and also its accessory gland were very much enlarged. This large tumor was surrounded by several small and well-defined ones, the principal of which lay over the buccinator muscle. Slight prominences on other parts of the body indicated a predisposition to tumors, which, I have since learned, is hereditary. The mother presents a most singular appearance, being covered from birth with small tumors, some of the size of large warts, and others hanging pendent, in shape and size like the finger. Akæ is the only one of her four children thus afflicted. Her general health was somewhat deranged, the tongue foul, pulse frequent and feeble, and the heat of the tumor above the natural temperature of the system. The blood vessels passing over it were much enlarged. The weight much accelerated its growth, and occasioned pain at night in the integuments around its base. The child complained of vertigo, and habitually inclined her head to the left side. According to the statement of her parents, the tumor was excited into action by the small-pox, which the child had four years since, but within the last four months had attained three fourths of its present magnitude. The child was put under medical treatment for a month, during which her health decidedly improved.

From the first it appeared to me possible to remove it, yet the possibility of an unfortunate result, or even of the child's "dying under the knife," and the operations of the hospital being thereby interrupted or broken up, did not escape my thoughts. On the other hand, however, it was a case presented in divine providence, and it was evident that, left to itself, the tumor might terminate the life of the child, and that, from the accompanying symptoms, before a great length of time. The surgical gentlemen whose counsel I was so happy as to enjoy were all agreed as to the expediency of its removal, yet, with all its circumstances, they regarded it a formidable case. Though in a Christian and enlightened land the surgeon might have undertaken it without embarrassment, it was not so here. Having often, in secret as well as in concert with others, commended the child to the great Physician, I resolved upon the undertaking, with the precaution of procuring a written instrument, signed by both parents, stating that the operation was undertaken at their desire, and that they

would exculpate me from censure if the child should die in consequence of the attempt. Even the burial of the corpse was a subject of forethought and agreement with the father.

On the nineteenth of January, with the signal blessing of God, the operation was performed. The serenity of the sky after several days of continued rain, the presence and kind assistance of several surgical gentlemen, and the fortitude of a heroine, with which the child endured the operation, call for my most heartfelt gratitude to the Giver of all mercies. A few days previous to the extirpation an evaporating lotion was applied to the tumor. An opiate was given fifteen minutes before, and wine water during the operation. The patient cheerfully submitted to be blindfolded and to have her hands and feet confined. The extirpation was effected in eight minutes. Another small tumor of the size of a filbert was also removed from under the eyebrow. The loss of blood was estimated to be about ten or twelve ounces. Not an artery required to be taken up. She vomited, but did not faint. The tumor weighed one pound and a quarter. The circumference at its base was sixteen inches and three quarters, and the length of the incision from the top of the head to the cheek ten inches. On opening it I found portions of it becoming black and two or three drachms of sanious blood, of a dark chocolate color, indicating that it had already taken on a diseased action. After a nap the child awoke cheerful as usual; in the evening her pulse was accelerated and she complained of nausea, but ever afterwards uniformly said that she had no pain. No inflammation supervened, and the wound healed by the first intention. Three days after the operation, in several places of an inch or more in length, it had completely healed, and in fourteen days the whole, except a spot the fourth of an inch, was entirely healed. In eighteen days the patient was discharged.

It is evident that the hospital and its work were the occasion of much interest from the very beginning, for before this first quarter had expired we find the following editorial in *The Chinese Repository*: —

We have been asked repeatedly how the hospital is supported. In reply we state: its pecuniary responsibilities have been assumed

by Dr. Parker in behalf of the A. B. C. F. M., the benevolent society under whose auspices he came to the East. Dr. Parker receives no salary or any aid except so much as is necessary to defray his own expenses and those of the hospital; the latter for the quarter were \$454.84. Several generous donations for the support of the institution have been received from benevolent persons in Canton. It is known that many others are also desirous of aiding in the same way. We are requested, therefore, to state that such donations will be thankfully received by Dr. Parker and the editor of *The Chinese Repository* in Canton, and by Dr. Colledge in Macao, and that all the sums received shall be duly acknowledged and carefully appropriated to the support of the hospital. It is designed to make the institution permanent, and hoped that it may increase in usefulness as it advances in age. The number of blind among the Chinese is very great. Not long ago we ascertained from official records that there were in and about this city four thousand seven hundred and fifty blind persons. This number could not, we suppose, have included one half of those who have diseased eyes.

The position of Dr. Parker during the early days of his great undertaking was a peculiarly trying one, not merely because of the arduous nature of his duties, but chiefly because of the fact that he was compelled to surround his every word and act with the utmost caution. Not only the Chinese officials but many of the hong merchants themselves seem to have had a covert suspicion that so purely benevolent an object, involving so large an expenditure of time, labor, and money, must have some latent object behind it which it was their duty to watch; and Dr. S. Wells Williams, in his work entitled "*The Middle Kingdom*," gives us this information: —

A linguist's clerk was often in attendance, partly for this purpose, for three or four years, and made himself very useful. The patients, who numbered about a hundred daily, were often restless, and hindered their own relief by not patiently awaiting their turn,

but the habits of order in which they are trained made even such a company amenable to rules. The surgical operations attracted much notice, and successful cures were spoken of abroad and served to advertise and recommend the institution to the higher ranks of native society. It is difficult at this date to fully appreciate the extraordinary ignorance and prejudice respecting foreigners which the Chinese then entertained and which could best be removed by some such form of benevolence. On the other hand, the repeated instances of kind feeling between friends and relatives exhibited among the patients, tender solicitude of parents for the relief of children, and the fortitude shown in bearing the severest operations, or faith in taking unknown medicines from the foreigner's hands, all tended to elevate the character of the Chinese in the opinion of every beholder as their unfeigned gratitude for restored health increased his esteem.*

But we must now return to the more direct statements which Dr. Parker has himself made concerning the experiences of these interesting years. It is not possible to follow him through the long series of reports presented once in three months and furnishing the most minute details of the medical and financial matters of the hospital, for these alone would fill a large volume. We must therefore adopt the briefer and simpler method of quoting from his correspondence; passing over the reports with the single remark that it is a mystery how he managed either to find the time or to reserve the strength for such elaborate statements as he has wrought into these interesting papers. The mechanical labor of writing them must have been a heavy drain upon his already overtaxed energies.

It must not be imagined that under this stress of seemingly secular work he suffered himself to forget the great object for which he had traveled to the East. In the days when his labors were most abundant he frequently cheered himself

* "The Middle Kingdom," Vol. II, pp. 334, 335.

with visions of that coming time in which he so firmly believed, in which his blessed Master was to reign supreme. Some of these meditations he has entered in his journals, and of these entries the following is a fair specimen: —

“China contains three hundred thirty-three millions of idolaters, but the land is yet to be possessed by Christ, to be the scene of revivals of religion and of numerous assemblies of humble worshipers. The barriers will all be taken away and civilization will scatter its blessings through the land, traversing her territory with roads — railroads probably; her harbors and rivers will be navigated by steamboats; her laws will be modified by that foundation of all laws, the Bible; the female sex will be elevated, and treated not as the slaves but as the helpmeets and companions of man. The time is coming when her people will be delivered from their burdens of perpetual disease, and when they will no longer be debarred the privileges of education and the pleasures of intellectual life, and when, under the rule of Jesus, China will be wonderfully different from the China of to-day.”

But while longing for opportunities to render service to the souls of the needy Chinese he did not neglect to bestow such service to their bodies as lay within his power. On that memorable fourth of November on which the hospital was opened, only one person, a poor woman, applied for treatment, but by January 29, 1836, we find him writing of his work thus: —

I have the pleasure to assure you my health is quite good, except so far as it is affected by excessive labors. Eight hundred patients have now been received since the fourth of November last. In one instance I operated the same day upon eight patients for cataracts; a fortnight ago I operated upon twenty-one patients for different afflictions — cataracts, tumors, etc. Besides the

labor of prescribing daily for one hundred or more, the anxiety and responsibility I feel add, in no small degree, to the amount.

By the beginning of May he was so completely worn out as to be compelled to seek rest, and by the advice of his friends he took a trip to Macao. He seems to have made no records during his stay there, but under date of August 14 we find this statement:—

“Some weeks have elapsed since my return to Canton. The recollection of my visit to Macao is still fresh in my mind. The interest previously awakened in behalf of the hospital had prepared me for a hearty welcome. The hospitality on the part of the English residents was very cordial. I found a welcome abode with Mr. and Mrs. Gutzlaff, and was permitted to preach twice during my stay; on one occasion to the sick from a United States sloop of war, about sixty in number. I am still so weak that I have repeatedly been in fear of fainting or falling exhausted before leaving the hospital at night.”

But there was a brighter side to his work, which must also be presented. As early as March, 1836, he had received several letters from outside observers of his work, which doubtless afforded him much comfort amid his trials. The following, from Captain Charles Elliot, one of the superintendents of the King of England's Chinese commission, may serve as an illustration. It was forwarded, together with a gift of \$100, through Dr. Colledge:—

MACAO, March 15, 1836.

My dear doctor,—Will you kindly transmit the enclosed draft to Dr. Parker, and you will still further oblige me if you will add the expression of sincerest interest which I take in the success of his benevolent institution, and the unfeigned admiration with which I regard his own most laborious and scientific exertions. The language of praise from an humble individual can add nothing

to the force of those motives by which Dr. Parker is encouraged, but I trust he will pardon me for affording myself the gratification of these few words of acknowledgment. I firmly believe he is advancing the great cause of truth and civilization in this large obscured portion of the earth by the safest, the wisest, and the most rapid means.

But casting aside any political considerations, Dr. Parker will feel he has his reward; he is doing a good work, and the prayers of the needy and the afflicted are his. I beg you not to put my name on the list of subscribers, but I should be obliged if you would say to Dr. Parker that so long as I remain in this country it will be a source of gratification to me to send him an annual offering to this small amount. I will make no excuse, however, for the moderateness of the contribution, because I believe it will be felt that it has been regulated much less by my disposition toward this institution than by circumstances.

With many excuses for the trouble I am putting upon you, I remain always, my dear doctor,

Very sincerely yours,

CHARLES ELLIOT.

Hundreds of pages might be filled with the personal testimonies of those who had been benefited by his skill and care, but we have space for only a single example in illustration of the many. It is a testimonial in verse which was presented to Dr. Parker at Canton by a Chinese gentleman of some literary attainments, upon whom the doctor had successfully operated for cataract. We quote only the closing verses of the poem, the whole of which may be found in Dr. S. Wells Williams' "Middle Kingdom," Vol. I, p. 706:—

His silver needle sought the lens, and quickly from it drew
The opaque and darksome fluid, whose effect so well I knew;
His golden probe soon cleared the lens, and then my eyes he bound,
And laved with water sweet as is the dew to thirsty ground.

Three days thus lay I, prostrate, still; no food then could I eat;
My limbs, relaxed, were stretched as though the approach of death
to meet.

With thoughts astray, mind ill at ease, away from home and wife,
I often thought that by a thread was hung my precious life.

Three days I lay, no food had I, and nothing did I feel;
Nor hunger, sorrow, pain, nor hope, nor thought of woe or weal;
My vigor fled, my life seemed gone, when, sudden in my pain,
There came one ray, one glimm'ring ray, — I see, — I live again!

As starts from visions of the night he who dreams a fearful dream,
As from the tomb uprushing comes one restored to day's bright
beam,

Thus I, with gladness and surprise, with joy, with keen delight,
See friends and kindred crowd around; I hail the blessed light!

With grateful heart, with heaving breast, with feelings flowing o'er,
I cried, "Oh, lead me quick to him who can the sight restore!"
To kneel I tried, but he forbade, and forcing me to rise,
"To mortal man bend not the knee"; then pointing to the skies,

"I'm but," said he, "the workman's tool; another's is the hand.
Before *His* might and in *His* sight, men feeble, helpless stand;
Go, virtue learn to cultivate, and never thou forget
That for some work of future good thy life is spared thee yet."

The off'ring, token of my thanks, he refused; nor would he take
Silver or gold — they seemed as dust; 't is but for virtue's sake
His works are done. His skill divine I ever must adore,
Nor lose remembrance of his name till life's last day is o'er.

Thus have I told, in these brief words, this learned doctor's praise;
Well does his worth deserve that I should tablets to him raise.

In the midst of such labors as have been described the
work of the hospital went steadily forward, and its fame
reached the remotest parts of the Chinese Empire and of the
world, but the manner in which its work was rendered per-
manent must be reserved for another chapter.

CHAPTER IX.

THE MEDICAL MISSIONARY SOCIETY.

FROM the facts already presented, it will be seen that the hospital at Canton was a success from the very first, and that not merely as a curative agency but as an aid to the work of the mission as a whole. In the first three months of its existence it had accomplished more toward breaking down the wall of prejudice and that long-cherished desire for isolation for which China has ever been noted than had been brought about by years of ordinary missionary toil, and how much this meant can only be realized by a careful study of the conditions which then obtained.

By the time the hospital had been in operation two years, Dr. Parker was among the most widely known foreigners residing upon Chinese soil. In a letter to his friends at home, written about the middle of 1837, he says: —

My friends are becoming numerous among the Chinese. Am recognized wherever I go. I do not feel the confinement at Canton so much as I should but for my acquaintance and intercourse with the people. All classes live in the hospital — male and female, young and old, from the infant of a month to the gray head of eighty years, rich and poor, officers of government and their subjects. Nothing but kindness from Europeans of whatever nationality — Scotch, English, French, or German. There are two promising youths now with me acquiring a knowledge of English, wishing to become doctors themselves. Some others have applied for situations in the hospital. One of the lads is a brother of Lam Qua, a painter, a pupil of George Chinery, Esq.

He is a great lover of the medical profession, and regrets that he is too old to become a doctor himself.

There are abundant evidences to be gathered from other sources than his own letters to show that what he has written here is really only a very modest setting forth of the facts. Men from far distant provinces, and of every rank and order, flocked to the hospital and delighted to do him honor, and all his the was careful to use for the turning aside of those cruel and embarrassing suspicions under which his missionary brethren were still struggling onward.

The restrictive policy of China, however, was hostile to every innovation, commercial and political, as well as religious. This was in fact a greater barrier than "China's famous wall." Shut up within themselves and unwilling to look except with positive distrust upon foreigners of every clime and order, and upon foreign interests of every class, it is really remarkable that the hospital should have managed to succeed at all. But from November 4, 1835, to the same date in 1836, over two thousand patients had been treated, and prejudices which had gathered strength with the rolling centuries were beginning to melt away.

It is pleasant to read, in Dr. Parker's first annual report, such statements as the following: —

Had the object been to swell the catalogue of patients received, and were the strength of one individual sufficient for the task, the aggregate might have been thousands; the difficulty has been in avoiding applications rather than in obtaining patients. There have been applications from other parts of the country as well as from this vicinity. Numbers from other provinces, from Nanking and Peking, who were resident in Canton, have called; several tea merchants from the north and their friends have been healed. Persons from the offices of the prefect of Kwangchau and Hoppo have been among my patients. When obliged to close the door

against new admissions, persons from a distance would avail themselves of the influence of some foreign gentleman or hong merchant to intercede for them. No opposition has been excited, but, on the contrary, I have been assured that the hospital was known and approved by the officers of government. With rare exceptions, unqualified confidence has been manifested by the patients.

But greatly as the work of the hospital was appreciated by the Chinese, its value was even more highly regarded by the foreign population, and that for the causes above mentioned, while to the missionaries its genuine helpfulness was soon felt to be beyond price. They therefore set themselves to the task of making strong its foundations, by interesting, in the financial side of its life, those who had so fully expressed their satisfaction with its surgical success, and as early as the close of 1836 a pamphlet was issued containing valuable suggestions as to the desirability and the possibility of increasing the work of furnishing gratuitous medical work for the Chinese poor, and looking to the formation of a society for the furtherance of this special object.

From that pamphlet, which was drawn up chiefly by Dr. Parker, although Dr. Colledge and the Rev. E. C. Bridgeman were associated with him in the movement, we present the following extracts :—

Viewing with peculiar interest the good effects that seem likely to be produced by medical practice among the Chinese, especially as tending to bring about a more social and friendly intercourse between them and foreigners, as well as to diffuse the arts and sciences of Europe and America, and, in the end, to introduce the gospel of our Saviour, in place of the pitiable superstitions by which their minds are now governed, we have resolved to attempt the foundation of a society, to be called The Medical Missionary Society in China.

The objects we have in view in the foundation of a society of this description are:—

First. That those who shall come out as medical missionaries to China may find here those to whom they can apply for assistance and information on their first arrival in the country.

Second. That by this means their services may be made immediately available, while at the same time they may be put in the way of learning the language for the purpose of fitting themselves to practice in parts of the country to which, hitherto, foreigners have not gained free access.

Third. We do not propose to appoint individuals to the work, but to receive and assist the medical men who shall be sent out by societies formed for the purpose either in England or America. Being acquainted with the peculiarities of the case, our special desire is to draw attention to the selection of men of suitable qualifications.

Fourth. We therefore propose to receive any sums of money which may be given in aid of this object, and to disburse them as shall be deemed expedient until the Society be formed, so that the labor of those who engage in the cause shall not be retarded.

The interest in the new movement was not suffered to die out, and slowly but surely the plan was pushed forward until February, 1838, when a largely attended public meeting was held in Canton, and "The Medical Missionary Society in China" was duly organized.

The following extracts from the resolutions passed at the meeting will most briefly explain the constitution of the society and the nature of the work it proposed to carry on.

Resolved, that in order to give a wider extension and a permanency to the efforts that have already been made to spread the benefits of rational medicine and surgery among the Chinese, a society be organized at Canton, under the name of The Medical Missionary Society in China; that the object of this Society be to encourage gentlemen of the medical profession to come and practice gratuitously among the Chinese, by affording the usual aid of hospitals, medicine, and attendants, but that the support or re-

muneration of such medical gentlemen be not at present within its contemplation.

That candidates for the patronage of the Society must furnish satisfactory certificates of their medical education, approved of by the Society sending them out, with testimonials from some religious body as to their piety, prudence, and correct moral and religious character.

That this Society will not assume the right to control any individual acting under its patronage, or to interfere with or modify the instructions he may have received from the society sending him out; that it will, however, expect a strict observance of any general regulations for the management of its institutions, and a diligent study of some one dialect of the Chinese tongue, on the part of those who receive its patronage; and that it will reserve to itself the right of withdrawing its patronage, at the discretion of the committee of management, from any individual who may, from non-compliance with its regulations, or from other causes, incur its displeasure.

As soon as possible after the establishment of the new society the Ophthalmic Hospital at Canton was placed under its patronage, and on this basis carried forward its work without material interruption for several years, Dr. Parker still having sole charge of the institution and its work, and steps were taken looking to the opening of similar institutions at several other points.

In June, 1838, it was decided to make certain alterations and repairs in the hospital buildings, and as these were of such a nature as to render it advisable to close the institution during their progress, these circumstances were seized upon as furnishing a suitable opportunity for the opening of a hospital at Macao, and Dr. Parker was sent down to take charge of the matter, a house having been already purchased for the purpose. In a few days after his arrival it was in successful operation and crowded with patients. The scenes of the early days at Canton were more than equaled, and

during the three months, from July 5 to October 1, over seven hundred patients were treated; but owing to the lack of any medical officer to take his place, and the urgent need of his presence in Canton, it was found necessary to close the institution until such help could be obtained.

Quite early in the year 1839 the society had the satisfaction of welcoming Dr. W. Lockhart, a medical gentleman sent out by the London Missionary Society, and the hospital at Macao was at once put under his charge. His chief attention was at first necessarily directed to acquiring a knowledge of the language, and, while a few patients demanding more immediate care were attended to, the hospital was not formally opened until July 1. Unfortunately it had not been long open when the measures directed by the Chinese government against all Englishmen compelled him again to close it, and, with the rest of his countrymen, to leave Macao.

From these small beginnings the idea of medical missions and of societies for the maintenance and furtherance of their interests spread rapidly over China, where there are now some ten or twelve flourishing institutions in operation. The parent societies have also taken up the idea, so that every great missionary organization now has its medical department, sending forth its trained and skillful healers to labor side by side with the preachers of the word. It must be carefully noted that the medical work is everywhere used as a direct agency for the promotion of the gospel. That this may be seen the more clearly, we present the following extracts from the interesting work entitled "Medical Missions; Their Place and Power," by John Lowe, F. R. C. S. E., secretary of the Edinburgh Medical Missionary Society.

We select such extracts as have reference to China, and

may be said to have sprung directly from the work which Dr. Parker inaugurated in Canton : —

Dr. Lockhart, speaking of the work which he was thus privileged to inaugurate at Macao, says: " In 1838 I was sent out by the London Missionary Society as their first medical missionary to China. A house was taken for a dispensary and hospital and the people were informed that they would receive gratuitous medical attendance. They came in great numbers, so that in the course of a few weeks our house was quite full, and the street was crowded every morning with patients flocking to us for aid; and it was pleasant to see how soon, by this work of humanity, we could find a way to their affections and their hearts, and how the people who were thus relieved would dwell upon the words of the preacher.

" I believe the truth thus found its way to the hearts of many who, without the hospital, would never have known the glad tidings of the gospel. Many persons came from the northern and western provinces to our hospital at Shanghai. When under treatment there they heard the gospel preached. Returning to their distant homes they took with them portions of the Word of God and various religious tracts, and thus the message of salvation found its way into large districts of country which, without this agency, we had no means of reaching. This is the great object of medical missions. We strive to win the confidence of the people, to get them around us, to open their hearts by kindness to receive the divine Word, and thus, sowing the seed at a favorable time, bring many to know Christ whose hearts might otherwise be prejudiced against his truth. We repeatedly heard of patients who, having been to the hospital and having there heard the gospel, carried with them portions of the Word of God to their native villages and induced others of their friends to come down in order to participate in the same benefits. So the work went on, and I say it with confidence, that medical missions in China have been successful in winning an entrance for the gospel to the hearts and consciences of the people which no other agency could have so well effected."

Dr. Wilson, Inspector of Naval Hospitals, in his work entitled " Medical Notes on China," says: " Among the most promising means now employed for reforming, or rather revolutionizing the

moral, intellectual, and social condition of the Chinese we would rank the medical missions recently established on their shores. In their frequent and, from its very nature, familiar intercourse with the afflicted, the medical missionaries possess advantages which the man who addresses himself to the understanding only, cannot obtain. They have consequently more potent means of touching the heart and turning feelings of gratitude into instruments by which they may act powerfully on the dark mind. Though they do not directly assail the strongholds of bigotry and conceited ignorance, they trust that through the agency of accumulated good works, which can neither excite jealousy in rulers nor permit continued indifference among the people, so to undermine these antiquated structures that they may ere long annihilate them, rearing in their room institutions of light and liberty; substituting for the worship of idols adoration of the true God."

The Rev. Griffith John, one of the most experienced and best known missionaries in China, writing regarding the London Missionary Society's Medical Mission at Hankow, built in 1874, says: "I am happy to be able to state that our hospital at Hankow is a thoroughly Christian institution. Every helper is, so far as we are able to judge, a genuine disciple of the Lord Jesus Christ, and in perfect sympathy with the higher aim of the establishment. From end to end and from top to bottom the atmosphere of the hospital is a purely religious one. So actively engaged are the assistants in making known the truth to the patients that it is almost impossible for any one to spend three or four days within the building without obtaining a fair knowledge of the fundamental truths of the gospel. I never enter the wards without feeling that the institution is a great spiritual power, and that it is destined to accomplish a mighty work for God in the center of China."

In a recent report Dr. Lyall, the head of the Swatow Medical Mission, gives several interesting cases of conversion, the result of such effort. One patient, baptized in 1881, brought his mother and younger brother a three days' journey to Swatow to receive Christian instruction; now both are applicants for admission into the church. Another, baptized on the first of January, 1881, has influenced a number of his friends in favor of the gospel, and his brother, who came several times to Swatow to receive teaching, has been baptized. A man from Chiah-na, when under treatment

towards the end of 1880, became very anxious about his soul's salvation, found peace in believing and desired to join the church, but his baptism was delayed in order that the sincerity of his wish might be tested. On his return to his village his conduct was so changed as to make his old comrades and his neighbors wonder what had come over him. Formerly he had been addicted to gambling, swearing, and other evil habits, but now he was an example to all in his daily life and conversation. After a short probation he was baptized, became a most intelligent, zealous, useful Christian, and was recently elected an office-bearer of the church at Chiah-na.

A much larger volume than this might be filled with interesting and instructive accounts of the success attending this form of evangelistic effort, and in recounting the story of its triumphs, not in China alone, but in India, Japan, Formosa, Siam, Burmah, Africa, Madagascar, Persia, Central Turkey, Syria, and many other lands both near and remote. Even yet it may be said that medical missions are in their infancy, and no man can prophesy the victories which shall yet be won for the cross of Jesus through this truly marvelous instrumentality.*

* For fuller illustrations see J. Lowe on "Medical Missions."

CHAPTER X.

A VOYAGE TO JAPAN.

QUITE suddenly, in the month of June, 1837, a tour to Japan was resolved upon. In company with Dr. Parker on this "somewhat hazardous expedition" were Mr. and Mrs. C. W. King and Mr. S. Wells Williams. Rev. Mr. Gutzlaff joined them *en route*. The object was, to use Dr. Parker's own words, "to restore seven shipwrecked Japanese to their country," and the ultimate end, "the glory of God in the salvation of thirty-five millions of souls."

In a letter to his family under date of June 30, 1837, Dr. Parker writes: —

The expedition seems well planned, and we expect to go directly to Yedo, the capital. In our papers, which contain a statement of our motives, our errand, and our wishes, we call ourselves worshipers of the God of Peace, and in proof of our pacific disposition and character we go unarmed. In these communications prepared in Chinese, a language understood by Japanese, Mr. King states that he has "heard of the esteem the Emperor has for the healing profession, and that he has a physician on board who is skillful in the diseases of the eye, cataracts, cancers, tumors, amputations, etc.; that on his way he stopped in China, where he performed many cures, representations of some of the more important of which he has with him, and that according to the ancient saying, 'Let us do good unto all men as we have opportunity,' the physician will attend upon any in the royal family or others as his majesty pleases; that he has also the vaccine virus, that remarkable antidote to the small-pox which has saved millions

of lives; that he has also a selection of excellent medicines, which he will explain and bestow."

Mr. King is provided with an assortment of such merchandise as is supposed will be most acceptable, and also some small presents and the like. Four of the Japanese were wrecked on the northwestern coast of America five years ago, and the other three on the coast of Manilla. I do not know that I have ever informed you particularly who Mr. C. W. King is. He is the most worthy partner of Mr. Olyphant—a young man about twenty-eight. He has traveled in France, England, and Scotland; is a pious, judicious man, an accomplished gentleman, and most agreeable friend and companion. Mrs. King, his worthy wife, is a daughter of Chancellor Matthews, of New York University. Her courage and enterprise are much to be admired. She does not shrink in the least from the dangers of the voyage.

In Mr. S. W. Williams, of this mission, I have also a beloved brother and fellow laborer. Captain Ingersoll, of the "Morrison," is a pious man, and highly esteemed by those who know him. So you perceive I expect agreeable companions. We expect to be gone but two or three months. Dr. Cox and Dr. Anderson, resident physicians, kindly offer to take care of patients now on hand, and had I not taken this voyage I should need soon to take a vacation at Macao. So the present trip may be a profitable substitute.

The occasion of the journey is more fully stated in his journal, thus:—

"Three Japanese, the only survivors of a junk's crew of fourteen men, landed on Queen Charlotte's Island and were captured by Indians, and afterwards redeemed by an English gentleman at the Columbia River settlement and by him sent to England and thence to Macao, where they were under the direction of His Majesty's Chief Superintendent, who placed them in the family of the Rev. C. Gutzlaff. Here they were employed in teaching him their language. Some time in March, 1837, four more of their countrymen, who had been wrecked on Laconia, arrived from Manilla. With the benev-

olent object of restoring these shipwrecked mariners to their country, the house of Olyphant & Co., in which Mr. King was a partner, despatched the ship 'Morrison,' Captain D. Ingersoll, for Yedo, the residence of the Emperor of Japan."

The story of the voyage, which Dr. Parker has recorded in full, is, indeed, an interesting one, but lack of space requires us to make a selection from his descriptions. We shall acquaint ourselves with the most important and exciting of his experiences if we resume the narrative with a letter which he wrote to his sister just as they were approaching Yedo:—

CAPE YEZOU, Japan, July 29, 1837.

Dear Sister Catherine,— Please to take your atlas and look for latitude north $34^{\circ} 40'$ and east longitude $139^{\circ} 10'$, and you will see the spot from which your loving brother writes you. O my dear sister, how I wish you were with me to admire the works of God! As I sit upon the round-house of the "Morrison," now beating against a head-wind up to Yedo, the capital of Japan, eight islands are distinctly seen. Immediately before me is a beautiful mountain upon which a cloud now sits or hangs as if to rest. A little to the right of it is one like a sugar loaf, midway to another more distant, that is said to resemble Table Mountain, in Africa, by one who has seen them both. On my left is a volcanic island. Its top is covered with clouds, and smoke is ascending from the crater. Turning a little to the left is the main island, for a more minute account of which see my journal. You would be delighted to see mountain above mountain, till at length the cloud and snow-capped summit of Mt. Fusi rises above all the islands of Japan. It is estimated to be eleven or twelve thousand feet above the level of the ocean. The coast does not appear to be remarkably populous or adapted to cultivation. A small village is upon the coast.

Probably the whole island of Japan once reposed beneath the waves that now break upon its shores, but at the Creator's fiat arose to become the dwelling-place of his ungrateful offspring; the present abode of many millions who are the successors of

myriads that have lived before them. Their history is but imperfectly known. Whence they originated is uncertain. Tradition represents them as descended from the gods, also that they are from China; that an ancient king of China, desirous of obtaining the elixir of life, was told that it was to be found in this island, and was contained in a plant that could be gathered only by the hand of pure virgins. So a company of three hundred men and as many young females were despatched in pursuit of this medicine, and that this was a contrived plan by the head of this band to escape the oppression of the king and to colonize Japan. Keomfer thinks they were a remnant of the ancient Babylonians; Athens, that they are the same origin as the Malays. My mind naturally reverts to the tragic scenes which have here been performed.

Here thousands of the converts to Popish Christianity have suffered the most cruel martyrdom, and that too by the unholy and worldly policy of the Jesuits. That there were some among the first propagators of the gospel who have gone to their reward on high, such as Francis Xavier, I am inclined to think; but others, if they ever knew the truth, became sad apostates. Who can withhold a sigh or tear when he considers what Japan is and what she might have been? Had pure Christianity been first introduced we have reason to believe the gospel of the dear Redeemer had been enjoyed not only in Japan but extensively in China and throughout the Oriental world. But now an incalculable amount of prejudice and of downright enmity to the cross must be overcome before the people of the East will listen to the message of the ambassador of heaven.

Turning again to his journal, we find it recorded under this same date that at half-past four P.M. they descried land and the story is thus continued:—

“At ten A.M. we approached within twelve or fourteen miles of Cape Yezou, the most southern point of the mainland. The land rises by abrupt knolls, revealing hill beyond hill, and each file rising a little above the one to the south of it, till at the distance of forty miles in the interior the cloud and snow capped summit of Mt. Fusi, the loftiest

eminence of Japan, rears its majestic head. The sea appears navigable very near to the shore, as there was a fleet of fifty or sixty junks close in, bound toward Too-to-my. The face of the country wears an aspect of fertility; some of the hills are nearly perpendicular, and their denuded declivities descend to the water. Some forests were seen between the mountains.

“ A fresh breeze from the northeast opposed our entrance into the bay of Yedo, but with the tide and a strong current favoring us we made progress against it, and at half-past three P.M. approached within half a mile of Cape Yezou. The shore is very bold, and the high ledges of rocks can scarcely be ascended at some points. We were not sufficiently near to determine the geological character of the country.

“ The seven men were greatly delighted once more to behold their native shores. They sat upon the bowsprit and eagerly gazed upon their ‘fatherland,’ bursting into expressions of fresh delight as they recognized headlands, islands, and the mountains familiar to them. Doubtless their spirits were much elated at the thought that they might soon be restored to those who were dearest to them on earth, and from whom they had been separated so long. That this might not be an imaginary joy and in a few days exchanged for the sorrows of cruelty and confinement in prison was the silent wish of every heart. However that might be, they fully expected a kind reception. On approaching Japan, my mind naturally reverted to the tragic scenes which had been performed there.

“ July 30. Early this morning we made Cape Ligami bearing north. The head-winds still continued, accompanied with rain. There were but few junks to be seen and those near land. Small fishing-boats surrounded us far out in the

bay of Yedo. We were reminded of the Pearl River in China above the Bogue ; here as well as there, we are land-locked on every side. There are six or seven persons in each boat, often consisting of men, women, and children. The people do not appear shy. Two or three men made signs to us, and pointed towards the capital. Under circumstances like ours, the imagination is alert to conceive the import of these gestures. Perhaps it was a token of a welcome reception, and a desire that we should proceed to the capital.

“ At eleven o’clock A.M. we heard cannon, and supposed it to be a signal for the capital that a foreign ship had arrived. The heavy fogs and clouds that hung over the land prevented our seeing the place of firing. We continued beating up for the harbor that the Japanese had pointed out to us as safe, and but eighteen or twenty leagues from Yedo. At length the weather became fair, and we saw the fortifications at the south of Ouragawa, with the smoke of the cannon ; and soon after, to our discomfiture, the balls falling into the water half a league distant. Captain Ingersoll immediately made for the land on the west, one or two miles south of the fort, and, finding eight or ten fathoms, anchored at about two o’clock P.M.

“ We had been at anchor but a short time before fishing-boats came to us from all parts of the harbor. The people were very timid at first, but gradually approached as we beckoned them to the gangway. A second boat came alongside and an old man of sixty came on board, crouching servilely. As he led the way the deck was soon covered with natives ; some of them carefully surveyed the magnitude of the vessel and stood aghast as they looked up to the top of the masts. They were invited into the round-house, where Mr. and Mrs. King were sitting, but manifested

no great curiosity at the sight of a foreign lady. They were treated with some sweet wine and other refreshments. Whatever they received they carried to their foreheads and made a low bow. Few cared for the wine, but the ship's bread was seized with avidity. A father having taken a piece, went to the boat and brought up his little girl, twelve years old, to receive another. All, Athenian-like, were eager for some curiosity, but were reluctant to impart of their own, *e. g.*, pipes, fans, etc.

“About fifteen boats came off in the course of the afternoon, and more were starting when a squall prevented. We are not aware that any official character was on board. A boat full of men, perhaps twenty in all, came from the direction of the port. At a little distance they took down their sail and rowed around the ‘Morrison,’ but would not approach, though we did all we could to induce them. They were probably spies from Ouragawa. Cards were distributed in Chinese among the more influential, requesting that an officer might come on board. A few were also written in Japanese by Mr. Gutzlaff, stating the name of our country, and wishing to have our communications forwarded to the Emperor, that he might be the first to know our errand; we thought it best to give no intimation to the people, and with this view the Japanese we had with us went between decks, and did not communicate with their countrymen.

“The same healthy appearance characterized the Japanese as the Loo-Chooans. They were above the common stature of Chinese, their hair long and black, neatly combed back on the sides of the head, and tied in a tuft on the crown. Phrenologically speaking, they had fine heads.

“A part of the men and boys had no covering, with the exception of a strip of cloth. Others had a flowing quilted

garment, many of which were in tatters. Some had a figured calico wrapper. The better class were dressed in long flowing tunics, open at the neck and bound about the waist with a sash. The cloth was of a coarse texture and checked in squares of an inch; some were striped and others sprigged calico. Hats of bamboo were like the Chinese.

“ In two or three boats were females, but so concealed in their husky habits as not to be recognized at first from the mats or sails. On opening an umbrella their curiosity was so excited that they quite forgot themselves, and lifted up their heads to gaze with the rest. They were covered with mats resembling the rain dress of the Chinese boatmen, and wore large bamboo hats with broad brims. These females were fairer than the men, their teeth black, like those of the Malay females, who chew betel and chunam. Two of them had bloated countenances and double chins, and their manner of tying the hat-string under the lower lip gave a gross appearance to the cheeks and neck. Among them was a pretty lass of perhaps fourteen years of age. What a change would there be in her future character and prospects could she be transferred from the society in which she lives to some Sabbath-school in England or America !

“ The Japanese boats are generally twenty or thirty feet long and six or eight wide; the bows are very sharp. The Japanese sculler is particularly noticeable; instead of a single one, like the Chinese, they have four and often six. They are ten or fifteen feet long and rest upon a fulcrum on the sides of the boat. They are made of two pieces spliced together in the middle, forming an obtuse angle, at which the scull rests upon the pivot.

“ The bay was specked with the buoys of fishing nets a few fathoms apart. These consisted of two cross pieces of

bamboo, one perpendicular, to the bottom of which the net was attached, and upon its top, which extended three feet above the water, a small network cap was fixed, to render it visible at a distance, the transverse piece lying upon the water. After the squall had passed and the last of our visitors had gone, all was quiet, and we fondly hoped our papers might reach headquarters, and that an officer would wait on us next morning.

“July 31. At six A.M. the delusion in which we had reposed the last evening was soon broken up. Instead of going early on shore, as had been determined, we were looking about us for personal safety. During the night cannon had been brought from the fort and planted on the opposite shore, whence they commenced firing as soon as they could well see the ship. Captain Ingersoll gave orders to weigh anchor immediately, presuming they would be satisfied when they saw us getting under way. A white flag was hoisted to no purpose; they fired faster than before. Unaccustomed to hear the sound of cannon-balls, being ourselves the target, the effect upon the nervous system may be more easily conceived than described. It was a moment never to be forgotten. The balls whizzed fiercely around us and fell in the water near the ship. Most of them passed over and beyond us, but one of them perforated a port about mid-ship, pierced two deck planks, glanced, and passed through the thick side of the long boat, and rebounded into the water. Several men were at the ropes just abaft the port, and two of the Japanese passengers stood only a few feet from the place where it struck the boat. All was calm and collected on the part of the officers and men. Whilst working the windlass a ball passed in a range with the men, so near that they felt the wind of it distinctly; had they not happened at that moment to fall back upon their levers, it

might have disabled or killed many of them. When the anchor was home and the vessel under sail, a ball was shot over us well aimed to carry away our masts; it was a few feet to the larboard. But we were mercifully delivered from this hostility. A momentary panic ensued as the captain exclaimed, 'We are becalmed.' It was only for a moment, however, for all sails were soon full and the shore rapidly receded. As we were escaping the reach of the guns on shore, a few rounds from a boat anchored in the direction of the fort were fired upon us, and in a little time three gunboats bore down upon us, pursuing us to sea. Immediately on getting out of the harbor, we found the sea running very high and the wind blowing hard. No longer in fear of our pursuers, the sails were rounded and the ship hove to. Before we left the harbor, we had thrown overboard a canvas upon which was written in Chinese a desire for an officer and a request for water. Seeing it taken up by fishermen, we waited for the government boats to come up, but in vain; their determination not to communicate with us was not to be shaken. In this dilemma our only alternative was to put to sea.

' "It is difficult to say which preponderated, the disappointment of our Japanese or their indignation that Mr. King and Mr. Gutzlaff, who had been so kind to them, should be thus treated. They called it brutal, and wished they had an opportunity to inform the Emperor of the baseness of the officers of the station that they might be executed. However they dared not to go on shore; they said it would be certain death to them. A spectacle was presented that might move the hardest heart. The joy and hilarity of the preceding days, when they saw their native hills and waters, their mingled sensations of pleasure, hope, and uncertainty at the thought of seeing their parents and

friends, were exchanged for the melancholy prospect of exile in foreign lands. Their countenances fell; they were dumb; their feelings inexpressible, and to all but themselves unknown. Ewaketchy, after the first shock, said could he only see his parents once more, that they might know his fortune and that of his companions, he would then, in the manner of his country, do the suicidal deed and rip open his own abdomen. All requested to be carried back with us unless their safety could be secured at Loo-Choo.

“ It was the general opinion that they were mistaken in supposing that all the blame attached to the officers of the fort. As Yedo is only twenty leagues distant and eighteen hours had elapsed from the firing of the first guns, the alarm had no doubt reached the residence of the djogun and that officers had been despatched with the imperial orders; the presumption is that the repulsion we received was with his sanction.

“ Unwilling to abandon his undertaking with a single rebuff, Mr. King determined to steer for some port upon the southern coast. He first fixed upon Toba, a city on the east of Sima, but the wind was too strong and headed us off. He next fixed upon Legu, a city of Kino, situated on the east of the southern extremity of Nipon, but here again adverse winds prevented. It was then resolved to sail for Satzuma. Calms and currents checked our progress. One day the ship passed through the water one hundred and seventeen miles, and a current sent her back seventy-four miles. After this light winds left us to the mercy of head-currents, and we were five days in making seventy-five miles on our course. Early on the eighth of August made the land-fall of Kinsin. Near Cape Yeygog Japanese junks were again seen under the lee of the shore.

“ August 10. At three A.M. arrived at the entrance of

Kago-sima Bay and lay to till morning, when a few boats sculled along the shore and others sailed up the bay. The gig was lowered and with an officer and four men two of the Japanese went on shore to obtain a pilot, ascertain respecting the place, and return in the boat. Instead of this they got into the first boat they reached, the officer being told that they would go up to the nearest village, obtain more men to row their boat, and that they would then return to the ship. We stood up the bay till we came opposite the village. At eight A.M. saw the natives assembled on the beach and a boat full of men coming off, among whom, to our agreeable surprise, we saw two Japanese in European dress. As the boat came near we recognized one with sword and saber at his side. He was an officer, a middle-aged man, who carefully maintained his dignity, scarcely noticing the ship or betraying any curiosity. He was obliging, and had brought a pilot to conduct us to a temporary anchorage until communication could be had with higher authorities, when they would conduct us to a safe harbor. He said the country belonged to the prince of Satzuma, and that a boat had already been despatched to Kago-sima. He took Mr. King's despatches for the prince, including those prepared for the emperor of Yedo, and said a return would be received in three days. At two P.M. an officer returned the communications delivered in the morning, which we hoped had been forwarded to Kago-sima, the capital of Satzuma, saying a messenger had been despatched to the prince, that a high officer would visit us the next day, and that he had brought another pilot to conduct us to a harbor for the night. This officer, about fifty years old, was so seasick that he did not come on board, but cheerfully accepted some medicines for his sickness. Two boats with large cisterns of water were sent off immediately, but

a squall prevented our taking it in. Fruits, etc., were to come the next day, though a recent famine in Japan had rendered all provisions scarce. The people informed our Japanese that in the seventh month of the last year (July, 1836) they had a gale of thirteen days, destroying all their crops. Ewaketchy went ashore, and said he was received with as much hospitality by the magistrate as he could be by his own family. He attributed our failure at Yedo to not letting him and his companions communicate with their countrymen. The second officer of the ship, having surveyed the anchorage to which we were conducted on the west side of the bay, found sand bottom and five fathoms of water, as he judged, one mile from the shore, and ten fathoms at two miles; as night was approaching, it was our best alternative to anchor. The Japanese were told, in conversation with their countrymen, that the empire was in a state of general rebellion, that decapitation was the order of the day at Yedo, and that Osaka, the third city of Japan, had been nearly reduced to ashes by the insurgents. Doubtless there must be some foundation for these statements. They seem to have been given as ordinary news to those who, having been absent some years, wished to know the condition of their country.

“The harbor of Choo-gormutzu, in which the ‘Morrison’ anchored, situated on the west of the bay, nearly resembles the segment of a circle, and is from one and a half to two miles deep. On the south a high bluff extends within the segment and in the direction of a line supposed to form it; opposite to this is a conical rock, seventy-five feet high, with an arch cut through its center, standing about two or three cables from shore in the same line, leaving the mouth of the harbor very narrow. The banks are about fifty or sixty feet perpendicular and cannot be ascended except at a few

passes where the waters from the mountains have forced their way. The strata of different kinds of deposit are very distinct, and would average ten feet or more in thickness. This particular description of the harbor will help to convey a better idea of the awkwardness of our position on a subsequent occasion. The landscape is varied and beautiful; there are foot-paths with rows of firs on either side and also refreshing arbors. These paths generally run parallel to the coast, or conform to the curve of the harbor. Upon a pretty mound stands an arbor of exquisite beauty. It was formed by trees planted in circles. Tall trees compose the innermost circle and others half their height of the circumference. The dense shade of the whole affords a grateful retreat to the traveler. The houses are not dispersed over the country but form the village of Choo-gor-mutzu, which is situated in a small glen, itself overshadowed by a copse of firs, where it is protected from the violent gales of the country. A few of the buildings have tiles and whitewashed sides, but generally they have thatched roofs. For the most part the houses are small and seldom more than one story high, without glass windows or venetians; a single shutter of boards on hinges is a substitute for the latter.

“A little distance to the south of this hamlet is a place of burial. Numerous perpendicular slabs of granite are used for gravestones. These, we were informed, were commonly used in Japan. No fence encloses the sacred spot. For a little distance from the harbor the country is level and has an abundant supply of trees. Here it appears fresh and green like a new-mown field; there as if the crop were in the midst of its growth; and yonder are knolls that appear yellow, as if suffering from drought, and large square fields, as though the fallow ground had just been turned up and leveled. Some of the smaller hills are cultivated in ter-

faces quite to their top, others not so steep are laid out in parallel beds like a garden, extending from the base to the apex. Beyond all this is Mount Orimon and other smaller mountains. Notwithstanding the absence of rivulets and waterfalls, the combined effect of the varied scenery was delightful.

“ At eight A.M. Captain Ingersoll having hoisted the ensign, an officer came immediately to inquire what was wanted, and being informed, said their boats would come presently and take the ship into another harbor, where we should be supplied with refreshments. He examined the ensign closely, for it was unknown. They knew no foreign flag except the Chinese. The people said they had never seen a European ship before. The officer counted the ports on one side and asked if there were as many corresponding on the other, and also inquired their use.

“ Soon after his return a boat with fourteen men came off with water, under the care of an officer with two swords, who neither came on board nor permitted any of the men, though they very much desired it. Before the water had been all received there came on a fresh gale from the south-east, blowing directly into the harbor, and they were sent ashore for a pilot, as the captain was not willing to risk the ship longer in that situation, supposing, as it was, it would be necessary to ship the cable. The prohibition to come on board ship was the first symptom we noticed of a change of policy towards us.

“ August 12. We received no visit from the great mandarin, as we were promised, and it is not easy to describe our situation this morning. All was quiet during the night, but it was the calm that precedes the storm, and a fresh confirmation of the saying that the Japanese are never more to be feared than when they appear the most friendly,

for then they are seeking an opportunity to execute their treacherous intentions. At half-past seven A.M. a fishing-boat with half a dozen men came off, and at some distance told the Japanese on board that the ship had better put to sea, and said something of the officers firing upon us. Immediately warlike preparations were seen on shore. Their portable forts were four or five rods long and as many feet high. A horizontal stripe of white canvas apparently, alternating with one of black, each two or three feet wide, formed the front, and at the end were large concentric circles of black and white stripes, six or eight feet diameter. Two of these forts were discovered at first just to the north of the village, Choo-gormutzu, and a yellow flag hoisted within. The men were very busy in the forts. Directly a similar preparation was made on the south of the village, opposite the burying-ground. Our Japanese believed they were capable of turning musket shot and even cannon-balls. The 'Morrison' was anchored nearly upon the line that formed the segment described as resembling the harbor and a little nearer to the bluff than the arched rock, and as she swung to the tide her broadside lay opposite the last fort, and considerably nearer than the first. Our Japanese recognized these forts as the accompaniments of war. However, the idea suggested on the occasion that what we saw was only a preparation, for the high officer somewhat diminished our apprehensions of hostilities being renewed against us, especially when we were in the place to which they had conducted us officially, and as we had repeatedly assured them we only wished to know that it was their pleasure and we would leave immediately. But we had received no intimation that such was their desire, the fishermen excepted. All doubt of their design was soon dispelled when we saw a troop of several hundred soldiers in full speed upon the

beach making for a defile on the high bank, through which they ascended to the shelter of the fort opposite the burial-ground. They had badges upon their backs which resembled knapsacks, except they were much broader and came up higher on the shoulders. No sooner were they behind the fort than they commenced a promiscuous fire of musketry and artillery. Our situation at that moment is not to be described. We were anchored in a small bay, had seventy-five fathoms of heavy chain cable to be taken in; we were nearly becalmed, for the little wind we had was directly against our getting out, and we were not more than a third of a mile from the nearest point of high land, from which the muskets might have done us much injury had it occurred to our foes to change their position. The captain, with his usual presence of mind, ordered a kedge anchor to be dropped on the starboard quarter at a cable's length, so as to court the ship to the wind, and if possible to lay out of the harbor towards Kago-sima. Even the little breeze soon failed and there was scarcely enough to steer the ship, which, loosed from her moorings, was drifting towards the shore and the large perpendicular arched rock before noticed. Two boats were lowered, and with much ado, by help of ropes attached to the bowsprit, she weathered the rocks.

“There seemed no end to adverse influences. As soon as we were well out of the anchorage, not only the wind, but also the tide was unfavorable. Soon, however, a squall sprang up that raised our hopes of being speedily extricated. Although the ship was laid nearly upon her beam-ends by the suddenness of the squall, in a few minutes she was perfectly becalmed, and to our great annoyance, we discovered that they had opened their artillery upon us on the opposite side from the village with which we first communicated. The current was then setting, the ship under

the guns, and as we were in fifty fathoms water, it was not easy, especially in so strong a current, to anchor. The calm was momentary, baffling head-winds sprang up. Standing towards the place from which we started, we found the heaviest guns transported to a foreland outside the harbor, whence they renewed their fire upon us whenever we were on the tack in that direction. Thus we were for eighteen long hours between two fires, one on either side of the bay, which is from three to five miles broad, when flight was our only way to escape, as we had purposely left the ship's armament in China. Even the next morning the places were visible which we fondly hoped never to behold again. In our haste to get the ship out, the cable to the stream-anchor was cut. A boat was subsequently despatched with swords and pistols to recover the anchor, but fortunately the ship required every man to keep her off the shore and rocks, and the men had not proceeded far before they were recalled, for sure I am, with their feelings outraged by such treatment, blood had been shed in self-defense had they been resisted by the Japanese soldiers in recovering the anchor, the second officer who was in the boat not being a novice in scenes of bloodshed. The men were so excited that, instead of shrinking from the exposure, they vied with each other in readiness to go. Had we anchored nearer shore, as the exposure of the outer anchorage tempted, we had been within reach of the muskets, and it had been impracticable to escape.

“As this was the third day after our arrival, the period first stated to be necessary to receive an answer from Kago-sima, there is no doubt our repulsion was according to the order of the prince. It was too apparent that their desire was not merely to drive away a foreign ship, for, when they saw the sails unfurled, they bestirred themselves as though

they feared the golden opportunity would soon be past. No doubt, on seeing the masts fall, the ship upon the rocks, or on beholding her sink, they would have made the villages and mountains resound with their shouts of triumph, and many would have hastened to the capital to report their exploit in destroying an unarmed vessel, and of having put to death peaceable men who had no means of resistance, and no desire of collision.

“How far the Japanese have rendered themselves obnoxious to the laws of nations by commencing hostilities, there may be a diversity of opinion. Justice to them and the good of mankind may imperiously demand the interference of civilized nations, requiring at least that civility from the Japanese which smaller communities expect and demand from each and all their members. I am happy to say that the humane and philanthropic gentleman who has been at the expense of the expedition has prepared for the press a succinct account of the efforts in modern times to open a friendly intercourse with this exclusive and barbarous nation, which will show the attitude she has assumed in relation to the rest of the globe.

“It is the prevailing opinion that the fishermen who came to us in the morning came of their own accord, and were not executing any official orders. They did not approach us as if they had a message to deliver, but, passing some distance astern and keeping off until the ship concealed them from the shore, voluntarily apprised us of what was in progress, that we might flee in time from impending danger. If this is the true state of the case, too high an encomium cannot be bestowed upon so disinterested a deed, and may they receive a divine reward.

“The joy excited in the bosom of the Japanese by going on shore and meeting with such sympathy from the officers

and people was to be equaled only by a second extinction of their last hope. For a time their solicitude for immediate safety diverted their attention from reflections upon the sudden reversal of their prospects. But at length some of them manifested the strongest indignation. In the next morning, two shaved their heads entirely, showing they had abdicated their country forever. All, to a man, declared they would not go to Nagasaki, or be put ashore for any consideration, however fair the promises they might receive from government.

“ Nothing especially deserving notice occurred during the remainder of the voyage. We came through the channel of Formosa in sight of the Chinese coast, and near Namoa communicated with some fishermen. One boat came off, wishing to purchase calicoes, for which they offered Spanish dollars. They were very friendly, and readily received some Chinese books which Mr. Gutzlaff gave them. It was the only opportunity we had during the voyage to disseminate the word of life. On the twenty-ninth of August we arrived safely at Macao.”

In an article published in the Chinese Missionary Recorder in 1876, Mr. S. Wells Williams sums up the result of these fifty-six days on the ‘ Morrison ’ thus : —

Commercially speaking, the voyage cost about \$2,000, without any return, and the immediate effects, in a missionary or scientific way, were *nil*. But not finally. The seven men brought back were employed in one way and another, and most of them usefully. Two remained with Mr. Gutzlaff for many years, and two worked in my printing office at Macao; these four aided us in getting some knowledge of their language, so that between us, the books of Genesis and Matthew, and the Gospel and Epistles of John, were done into Japanese for their instruction. Rikimats, the youngest man, went to Nagasaki with Admiral Stirling in 1855 as his interpreter. He and Ootosan, who lived at Shanghai,

both showed in their correct lives that the faith which they had professed was a living principle. They were the first fruits of the Church of Christ in Japan, whose members are now flocking in like doves to their windows. For nearly two years five of them maintained daily prayer in my house at Macao, and their harsh repulse was one of the arguments they used to implore the Governor of nations to send the gospel to their countrymen. Whatever Professor Tyndall may believe, or may not believe, upon such a matter, I think that those prayers were heard and are now being answered.

CHAPTER XI.

GATHERING CLOUDS.

NO sooner had the Japanese exploration party landed at Macao than Dr. Parker pushed forward to Canton and immediately resumed his work in the hospital, entering into it with zest and vigor, and apparently with even deeper interest than before. His reports at this period are both full and explicit. They are not merely interesting, but they show how, day after day, he labored from early morn until the daylight faded that he might alleviate the sufferings of that vast army of afflicted ones who crowded into the institution, and literally prayed to him for help. The reports also show that, during these busy days, he was strongly urging upon the mission the necessity and the importance of training young men for medical service, and that he had taken three Chinese youths under his own personal supervision, and was devoting two hours per day to the work of instructing them in medical science and in the English language.

It would be interesting to trace the work of the next two years item by item, but this is rendered absolutely impossible by its very vastness. We may note in passing that, notwithstanding the arduous nature of his work and the closeness of his application thereto, he still found time to observe and to record many of the curious customs of the Chinese people. Indeed his diaries for these years abound with records of this sort, from which we select, by way of illustration, a single example. The incident recorded seems

to have occurred in January, 1839. We present his account in his own words:—

“In my evening walk I visited a temple. A young woman twenty-three or twenty-four years old was just entering. She went to the counter, behind which the keeper of the temple stood, laid down eight or ten cash, in value half a cent, and said she wished some candles. Two were given; she lighted them and put them upon an altar, two incense sticks in like manner, and then bowing before her idol stated her case in a voice so low as not to be heard distinctly. Then taking the sixty-four kwi, or chance sticks, she shook them up as she approached before the principal idol and drew one out. It happened to be the No. 15. She next took a quantity of gilt paper, and setting it on fire burned it before another altar, and as she approached this a lad beat simultaneously upon a large drum with one hand and upon a large bell that might weigh half a ton with the other. This over she came to the keeper (priest?) and said: ‘My husband has been long absent; whether he is dead or what is the matter I do not understand.’ He took her kwi and selected the paper corresponding to the number and asked her a few questions, from which he had the clew to her desire. Under the head of ‘hope’ he found the answer of the holy king to her inquiry.

“Inquiring why the gong and bell were struck, with an air that expressed surprise that I should not understand so obvious a reason, he replied almost in the words of Elijah: ‘Perhaps the god is far off, or does not observe the woman; the gong is to let him know that the woman has come.’ The poor woman was informed that her husband was not dead; that business detained him, and he would return presently.

“She went away quite contented. She said her heart was at rest. She did not seem much distressed at any time,

for while she was worshiping before the idol she stopped to request a man not to move her candles. It seemed to be a kind of casting lots, and she could conclude her husband was dead or alive according as the chance had it."

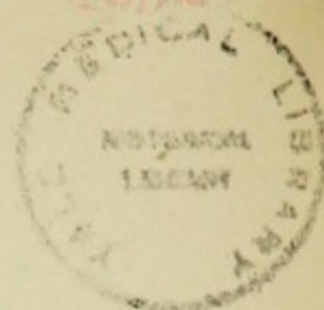
Something over a hundred pages of his journal are devoted to the recording of these curious customs, and we deeply regret that space forbids our presenting them to the reader; but in order to carry forward the direct story of his life we must hasten forward into the year 1839-40, that we may gather from his journals and his correspondence a brief account of the circumstances leading up to that conflict between China and England known as the Opium War; for this conflict greatly increased both his labors and his responsibilities, and eventually made it necessary for him to close the hospital and return, for a season, to his native land.

The traffic in opium had been steadily growing in China for many years, especially during the reign of Kea-king, which extended from 1795 to 1820, in which latter year he passed away, leaving a disturbed country and a disaffected people as a legacy to his successor, Taou-Kwang. The new emperor was possessed of considerable energy but was wanting in tact, and upon ascending the throne he gave himself to the pursuit of pleasure and amusement instead of laboring for the pacification of his empire. The reforms, which his subjects had been led by his first manifestoes to believe would be introduced, never seriously occupied his attention, and the discontent which had been lulled by hope soon became intensified by despair. In Formosa, Kwang-se, Ho-nan, and other parts of the empire insurrections broke out, which the imperial generals were quite unequal to suppress, and the Triad Society, which had originated during the reign of Kang-he, again showed a formidable front under his degenerate successor.

Meanwhile the hardships inflicted on the English merchants at Canton became so unbearable that, when in 1834 the monopoly of the East India Company ceased, the English government determined to send out a minister to superintend the foreign trade at that port. Lord Napier was selected for the office, but so vexatious was the conduct of the Chinese authorities, and so inadequately was he supported that the anxieties of his position brought on an attack of fever, from which he died at Macao after but a few months' residence in China. The chief ground of complaint adduced by the mandarins was the introduction of opium by the merchants, and for years they attempted by every means in their power — by stopping all foreign trade, by demands for the prohibition of the traffic in the drug, and by vigilant preventive measures — to put a stop to its importation. At length Captain Elliot, the superintendent of trade, in 1839, agreed that all the opium in the hands of Englishmen should be given up to the native authorities, and he exacted a pledge from the merchants that they would no longer deal in the drug. On the third of April twenty thousand two hundred eighty-three chests of opium were handed over to the mandarins and were by them destroyed — a sufficient proof that they were in earnest in their endeavors to suppress the traffic. This demand of Commissioner Lin was considered by the English government to amount to a *casus belli*, and in 1840 war was declared.

We are not concerned to enter into the details of this conflict, but we wish to illustrate its influence upon Dr. Parker and his work; and this can best be done by direct quotations from his letters and journals. Writing under date of March 25, 1839, to his sister, he says: —

You speak of a rumor that you had heard that I was driven from Canton; but I have now to inform you that, so far from that



being true, I cannot get away. With all foreigners I have now been a prisoner nearly a week, and how much longer remains to be seen. However, before I proceed, let me say I am comfortable, and not much alarmed for my speedy release. The Imperial Commissioner deputed by the Emperor is now in Canton to put a final and instantaneous pause to the opium traffic. In this he is right, but his terms are arbitrary, and, in a sense, impossible. He has threatened the life and property of natives and foreigners alike, if the whole amount of opium is not given up. The merchants say it is not theirs and they cannot give it up, but they will cease themselves to have anything more to do with it.

On Wednesday last he began his measures of intimidation. No more foreigners were allowed to leave Canton. Ships under despatch were detained; hong merchants were degraded, buttons taken off, chains put about their necks, and decapitation threatened. Great excitement was produced on account of Mr. Dent's not going to meet the Commissioner, being apprehensive, as he had assumed such decisive measures. Last evening at half-past six o'clock, or thereabouts, Captain Elliot, Her Majesty's Chief Superintendent of British Trade, having heard that we were under restraint in Canton, and not knowing what we might be suffering, forced his way up from Macao, and, in full uniform, with sword in hand, reached Canton, daring the mandarins who pursued him to fall upon him. He immediately hoisted the British flag, called upon all Her Majesty's subjects to stand by him while he took Mr. Dent and conducted him to the British Hall.

A great excitement of course was produced on all hands, but he succeeded in his purpose. A few minutes later, orders were issued by the Imperial Commissioner to have all natives leave the residence of foreigners; compradors, servants, cooks, coolies, and doorkeepers, all must leave instantly; "no matter, good foreigner, or bad foreigner, all must go." You can hardly imagine the confusion that followed; it was like that of a fire. So we all suddenly became our own servants, lamplighters, cooks, etc.; but fortunately most foreigners happen to be pretty well prepared with provisions for a short siege. All has been confusion to-day, and but little effected towards reconciliation. Captain Elliot has assumed the responsibility of the British trade, and it is now with him the Chinese have to deal, which, it appears, they are reluctant

to do. There is real danger; war itself may yet be waged between the two nations; but I hope not and pray not. Captain Elliot is willing to do all in his power to suppress the wicked traffic, but requires it should be done justly; and all the merchants have signed a pledge not to continue it.

Nothing could be more unfortunate than that all foreign intercourse should thus be forbidden, and that China should be placed in a position similar to that occupied by Japan. To think of a speedy and violent death, with the hope of a world where there is no war, no shedding of blood, is not to be compared with the painful inquiry, When then will China with its many millions become acquainted with the gospel of Christ? But I drop my pen for the present, not knowing what this night is to bring forth. Jehovah reigns, and blessed be his name that I may at all times cast my care upon him who careth for his dependent and helpless ones!

In a letter of April 14 he says:—

[Three weeks' imprisonment in our own houses has now transpired, and intimations are given that our compradors and servants are immediately to be returned. The Lord only knows what is before us. So far as your brother is concerned, it is pleasant to believe that you and each of my dear sisters will not be over-anxious. Only pray that I may ever stand in my lot, and be prepared for all the divine will.

O that all Christians would pray for China, that every change may hasten the day of its emancipation from sin and heathenism! How pained was I to be told that the hospital here must be discontinued! Howkwa says that I have been very good to his countrymen, better than he to his own parents, but from fear of the consequences to himself, he would not rent me his hong any longer; however, he may alter his mind.]

And on May 4 he closes a lengthy epistle with these words:—

I have the pleasure of adding that now, after six weeks' imprisonment, we have the immediate prospect of freedom. If possible, I will write you further particulars in a letter to sister Maria. I desire to be very grateful to God for all his mercies.

On May 7, 1839, he addressed his promised epistle to his sister Maria, which opens as follows : —

A vessel sails for Boston this morning, and I improve the opportunity to write you a few lines. A letter to sister Catherine by the same will inform you that we have had troublous times in Canton the past few months, and they are not yet fully ended. I send you a printed series of edicts from which you may learn more particulars. The hospital is yet closed, but I have some hopes that I shall be permitted to reopen it presently. However this may be, I shall inform you from time to time.

You may be ready to ask if the state of things in the country will not compel me to leave it. I hope not. It is barely possible that, in the event of open hostilities between England and China, I may think it best in the meantime to visit America, to return again as soon as practicable. But I do not think you should so much as expect it, and yet it may be.

Under certain restrictions foreigners can leave Canton now, but those who remain are not permitted to go out into the streets. Our servants are all returned, and there is no want of provisions. And the leisure, the cessation of labors at the hospital, affords a very acceptable opportunity for the prosecution of my studies in Chinese.

It is occasion of great joy that the opium traffic is to close. But it has been done in a manner that is peculiar to a nation that regards itself as the principal part of the world and all other nations as mere handfuls of men who come to share in its boundless compassion. Whether they will not be compelled to modify these views of their own superiority remains to be seen. It appears that the measures adopted by Lin, the High Commissioner, give other nations an advantage over them never possessed before; and my expectation is, that it will lead to a more advantageous relation between China and the Western world. May the will of the Lord be done; and may every change hasten the coming of his kingdom here!

A careful scrutiny of his papers fails to reveal any further correspondence until the close of the month of July; but turning to his journals of this period we catch some glimpses

of the method by which the Chinese Commissioner gathered his information concerning the opium evil, and the measures which he adopted for its suppression. An entry simply dated June, 1839, reads as follows :—

“ Lin, the Imperial Commissioner, gave to the candidates for literary honors the common theme, ‘The Present State of the Government of the Province,’ permitting them to give or withhold their names at pleasure, and in either case not being subject to censure. Consequently many poems and theses have been written, exhibiting in full colors the corruptions of the local authorities; and upon evidence thus obtained, he has examined a number of high officers, and they have confessed their guilt.

“ The officers who have sailed the Viceroy’s boats under the flag of the two provinces in the opium trade have been arraigned and convicted, and they have implicated the Viceroy himself, who, they say, has received one half the profits; so that banishment may be his lightest punishment. An intelligent Chinese has remarked that the Commissioner can only report him to the Emperor; and, according to a custom well understood, if the Emperor is satisfied the officer ought to die. He will not pass sentence of decapitation, but will send a golden cord concealed in a sealed box, or case, which the Viceroy will open, and seeing, will know that his services are no longer acceptable to the Emperor, and forthwith he must be his own executioner, and must strangle himself with the Golden Imperial Cord!”

On the back of one of the pages of his journal is written :

“ Much excitement exists among the people at this time on account of the proceedings of Lin with the corrupt officers of government. The Kwang Hu, who had been removed to Hang Nan, has been recalled, was last evening deprived of his rank, and is in danger of perpetual banishment or

death; and there is little doubt but that the Viceroy will be judged also. Rumor says that two of the imperial family who hold office in the city, at the Viceroy's request, waited on the Commissioner to beg for leniency; but he took out his commission from the Emperor, and not a word more was said. Lin appears to be rising in popularity since he has pursued with impartiality the men who have been paid by government to prevent the evil which they have encouraged."

Finding that Lin was really in earnest, Dr. Parker immediately made him the following offer of assistance:—

To His Excellency, Lin, the High Imperial Commissioner, who, by his long-tried fidelity, has obtained that confidence of the Great Emperor which his merits deserve, and who has been sent on the embassy of mercy to the Province of Canton, to exterminate the opium evil, which has threatened to destroy the prosperity and happiness of his country.

It is with profound reverence and gratitude that a foreigner, a friend of all mankind, and of China in particular, is permitted to address the Imperial Commissioner. Long before his arrival in Canton, his incorruptibility, patriotism, and humanity were extolled by many tongues. From the time it was first known that such a man was coming, my heart has been most joyful that heaven in compassion had at length raised up a deliverer of his country from so sad an evil; and most fervent prayers have daily ascended to the God of heaven that the Commissioner might be directed and guided through his difficult undertaking. So often as I have witnessed the wide desolations of opium, with painful feelings I have asked, Whence shall the power come to stay the deluge? Perhaps (said I) from the nations of the West; and to this end statements of facts have been made, and also appeals have been made to great and good men in Western lands to raise a cry against the opium evil. Also my worthy friends, Olyphant and King and others, exerted their powers to arouse men upon this subject. But before help could come from afar the indignation of the great and august Emperor was excited to the utmost, and, in the person of his faithful minister, Lin, he found the executor of his imperial pleasure. But, unacquainted with the laws and the greatness of

foreign nations, and inadvertently having taken measures repugnant to the customs of friendly nations, he has offended, in no moderate degree, the English nation. In a recent event of a less magnitude the said nation blockaded both sides of South America, and bombarded towns and villages.

Under the painful apprehension of what may yet be witnessed here, the undersigned would feel that the blessing was cheaply purchased, if, from knowing the character and prospects of foreign nations, he could by any means restore amity between the great nations, *though it cost him his life*. I am a citizen of the world, and a friend of all mankind, and with only one object that renders life dear to me, that of doing all the good in my power. This is the great apology for obtruding myself upon the notice of so great a statesman and upon so great a subject. The cackling of a goose was once the means of saving the great and ancient city of Rome from the attack of an enemy; so if, from the situation in which I am placed, even as small a thing can be done for the good of a people I love, I shall be happy to do it.

Having undertaken to speak to the great statesman, I speak the sentiments of my heart and mind; if aught is wrong, it is not intentional.

The skillful physician first inquires what is the cause of the malady. If he can obviate or remove that, he has a fair promise of a perfect cure. What then is the cause of the present evil between China and other countries? Misapprehension of each other's design and character on the part of these nations. What then is the remedy? Two words express it, "*Honorable treaty*." Such a treaty exists between all friendly nations. (Some examples of these treaties, as the treaty between America and England and between France and America can be seen.) Let all past animosities be forgotten. Let each nation, whether Chinese, English, Dutch, French, or American, regard the other with mutual and indissoluble friendship and then amicably agree upon the terms of a treaty.

Your petitioner would further suggest that it is better to anticipate the evil of a war and lay aside the "strong words" (that is, pride and haughtiness), and make a peaceable settlement. The English nation is prepared to demand what she thinks is justice; and if it is not granted cheerfully, then bloodshed may follow.

From the numerous countries of the English all over the world, it may be feared that they wish to possess this country also. But I am happy to assure the great Commissioner that they only wish for trade, regulated by an "honorable treaty." Then the English nation will no more permit her ships to bring opium or her people to raise and sell it; and great and mutual blessings will be the result.

I cannot express how happy I should be to convey a just knowledge of the true character of foreign nations. If the great Commissioner regards with favor this expression of friendly sentiment, I shall be most happy to petition him again, or to serve him in any way in my power.

Dr. Parker has little to say concerning his own connection with the Chinese officials, or his own endeavors to promote the interests of peace. We learn from the writings of S. Wells Williams, and others, that he made most strenuous efforts to avert the war; but almost the only direct reference to this is found in a single entry of three lines, under date of August 23, where he says, "I have been engaged for the most part of to-day in translating some extracts from Vattel's 'Law of Nations,' on international rights and upon war."

In a letter addressed to his sister, and dated July 27, he says: —

The affair between the English and the Chinese has gone so far that an amicable adjustment of difficulties is hardly to be expected. The Chinese have their forts in readiness, guns loaded, ready for battle at a moment's warning. Military preparations are also going on in the city. The Chief Superintendent of the English trade has informed the Chinese that he is in daily expectation of the arrival of British men-of-war. All India is more or less aroused that their gains are gone, and the opium trade is at an end. The storm probably must and will come, but He who rides thereon and controls the tempest has a regard for His world, and out of evil is wont to bring good. The result, I humbly trust, will be the final cessation of the opium trade, and the putting of

foreign intercourse with China upon a more honorable and safe footing, and the greater facility of promoting the evangelization of these millions.

There continue at present only a few Americans in Canton. The English have long since left for Macao. Mr. Bridgeman and Messrs. Williams and Abeel are also there. The hospital is not yet opened, though the first men of the province and empire continue to patronize the foreign doctor. A few days since, the High Commissioner, now second in power to none but the Emperor, sent to me, through senior hong-merchant Howkwa, desiring me to give a prescription for curing all opium smokers, and also to consult me upon a disease with which he is afflicted.

Day before yesterday the Gan-cha-tse, or Criminal Judge of the Province, sent his little son, four years old, to be treated for epilepsy. A great parade was made on the occasion. Numbers come to the American hong; others I see at the boats on the river hired for the occasion. I have more leisure for study of the language, and with the aid of a teacher, a native of Peking, am making some progress in the knowledge of the true Peking dialect. Well has it been said, "But for hope the heart would break." I do hope to see the time when, with the knowledge of the language, I shall be permitted to live, not for the good of these perishing bodies merely, but for the immortal bodies. Be this as it may, I trust I may ever be found where the Lord would have me, and performing that which he chooses. Dear sister, life is brief and uncertain; do rejoice my heart with a few more letters before yours or mine shall be ended.

About the close of August, intelligence was received in the city of the attack upon a schooner between Macao and Hong Kong. In this affray seven lascars and one European were killed, the body of the latter being treated with the utmost indignity; and the survivors declared that they were attacked by two war junks, and a mandarin boat; and a mandarin's cap was found upon the deck of the schooner after the trouble was ended. Everything indicated the stubborn determination of the belligerents, and the rapid approach of open hostilities.

Dr. Parker refers to this in a sort of general letter on September 4 to his home friends, in which he says:—

I write you collectively, dear brothers and sisters, because I have not time to do it individually; and I write at this time because I fear you may be too solicitous for my welfare, hearing of the troublous times which exist in China. There are very few English feet that now tread upon Chinese soil. The English have not only left Canton but have also retired from Macao to their ships at Hong Kong. Mr. Gutzlaff tried to make the Chinese believe he was German, but they said he was connected with the English, and would give him no quarters. Since they left, all is rather quiet at Canton and Macao, but the authorities are constantly making warlike preparations; rafts are constructed across the rivers to prevent access to Canton, and all the soldiers are either called out or are ready at a moment's warning. What will be the issue the Lord only knows. At present it is the policy of the government to conciliate the Americans, and we are comparatively safe. But pirates and robbers are becoming more open and daring. Recently a European boat with lascars and one Englishman were most inhumanly butchered by pirates. Seven lascars were killed on the spot, and one saved his life by jumping overboard. The Englishman was cruelly wounded and left, as they supposed, dead. His arms and legs were wounded, his nose cut in two, and his ear cut off and put into his mouth. They then plundered the boat of furniture and some money it was carrying over from Macao to Hong Kong.

At this time a vessel hove in sight and the pirates, or whoever the murderers were, attempted to set fire to the boat and left her. We hear the Englishman has since died. Probably Americans are quite safe here as at Macao, and all will be careful not to go from place to place, except in large and armed vessels.

I have very many blessings to make me contented and happy. My health is excellent. Have my teacher with me daily. Am able to speak and write Chinese to an extent that occasions me gratitude. Have a goodly number of patients daily. The son of the provincial judge, to whom I think allusion has been made, was out to-day and he is improving very much, and the parents are exceedingly grateful. Yesterday some six or seven officers from the

Hoppo's office made me a call, took a cup of their own favorite beverage, were very civil, and much delighted to see the paintings of the pyramids of Egypt and the Emperor Napoleon, also a human skeleton, and last, not perhaps the least, paintings of tumors, etc., that have occurred in the hospital. The Imperial Commissioner has sent to me respecting his own health, also has applied for my plan of treating opium patients. At his desire, I have also translated a long paper into Chinese respecting the laws of nations, particularly upon national wars and national intercourse. I do not know that I should be unsafe to remain if every other foreigner leaves. I mention this to you only, hoping you will not be anxious. Letters from sisters Catherine and Maria, of March 14, 1839, and December, 1838, have come to hand, and I hope to answer them ere long.

Mr. Bridgeman, Mr. Williams, and Mr. Abeel are at Macao, also Mr. and Mrs. Brown. Only about fifteen or twenty foreigners in Canton. Please to remember me to all my dear friends, and may the richest of divine blessings ever rest upon each and all of us!

Meantime the clouds were becoming denser, and by the middle of April he addressed a letter to his family,* from which we extract the following paragraph: —

The present attitude of affairs in this part of the world must render you anxious to hear from time to time from your absent brother, who is situated in the midst of scenes that I little anticipated would come so soon when, six years since, I embarked for my future home on earth. Doubtless you have often secretly asked, Where is brother now? Will he leave China for a time? And, if so, will he perhaps once more revisit us? Dear brothers and sisters, I know not the answer to these questions. What is before me I cannot tell. I have promised you to take all due precaution for self-preservation, but may be ensnared before I am aware. I still remain in Canton, with more work than I can perform, and never with better auspices, so far as my operations, in themselves considered, are concerned. But war with China and Great Britain seems inevitable, and at no distant day. My voice has been

* Dr. Parker's mother had died in December, 1836.

for peace, and I have exerted my little influence to have the Chinese foresee and avoid the evil; but they are too proud to bend, and are buried in ignorance, and are still insensible to the power of the lion which they have roused from his lair.

A sea-and-land force, consisting of ten or fifteen thousand, with steamers, frigates, and ships of the line, are soon expected in the Chinese waters; probably on or before the first of June. Whether they will do more than to blockade the ports along the coast and proceed to Peking, or whether they will attack Canton, the place where the greatest indignities have been offered to foreigners, is unknown; but the latter is expected by some. It is possible if they merely blockade the ports and proceed to Peking that I shall remain undisturbed in Canton; otherwise I may leave for Macao in a week or fortnight.

About the middle of May he took a short trip to Whampoa, as the strain upon his health was becoming greater than he could bear; but, finding himself greatly refreshed by the voyage, he returned in the same vessel, and again took up his quarters in Canton, only to find that matters had gone from bad to worse. A few weeks more and he came himself to feel that there was little possibility of his remaining and carrying forward his work; for an entry in his diary, dated June 15, says:—

“On Monday, after viewing the mails from Macao, by the decided advice of my friends, and my own convictions of expediency, judging from the tenor of the letters from Macao that a sudden attack might be made on Canton, resolved to take a trip to Macao, soon to return if then it shall appear to me safe; at the same time making arrangements to remove the chief of my valuables from Canton should I not return.

“Previous to leaving here I called on Howkwa and other of the hong-merchants. My leaving somewhat increased their anxiety, which I have endeavored to allay rather than to increase. Howkwa was desirous of knowing the views

and my opinions of the probable measures of the English. I alluded to the time when he was so apprehensive at the prospect of my seeing His Excellency the Commissioner at the Royal, and reminded him that the evils then foreseen, and which it was my desire to avert, are now at hand. He replied, as on many other occasions, 'the Commissioner is a fool.' He desired me to remember him to Captain Elliot. Also mentioned that he had a linguist at Macao who would forward any letters I wished to address him, and expressed his strong desire to see me soon return, 'the sooner the better.'"

But it was not so to be; for, on arriving at Macao and taking counsel with the members of the mission, he could but feel that, for the present, the resumption of his work in Canton was out of the question, and on the fifth day of July he was on board the ship "Niantic," in which he had taken passage for his native land.

CHAPTER XII.

IN THE HOME-LAND.

THE "Niantic" sailed from Macao on July 5, 1840, under command of Captain Doty, and she carried as passengers, in addition to Dr. Parker, Captain F. Jauncey and R. B. Forbes, Esq. His missionary associates, Messrs. Bridgeman, Abeel, and Williams, together with Drs. Lockhart and Hobson and a large number of his friends in Macao, accompanied him on board. A brief service was held on the deck, the farewell words were spoken, the anchor was weighed, the sails spread to the breeze, and the voyage to the home-land was begun.

The diary of this voyage is kept with great care and with a fullness of detail surpassing that of his outward journey in 1834. It was a passage which occasioned all on board considerable anxiety, for they had so much sickness, that, at times, there were scarcely men enough on deck to manage the ship. During the early part of the voyage the captain was also laid aside for several weeks, and, to use the words of Dr. Parker, "he was sick nigh unto death." The whole voyage may be described as a series of furious storms and tedious calms. Several times they feared for their safety, and on two or three occasions drifted back for hours on the course over which they had come. Angier was reached on August 28; they passed the Cape of Good Hope on October 7, but did not reach New York until December 10. Land had been sighted on December 4, and they were then within fifty miles of port; but a tremendous hurricane drove them

out to sea, and not until six days later were they able to bring their vessel into the bay.

Dr. Parker brought with him a Chinese youth as teacher, whose name was Chin Sung, and a large part of his time during the voyage was spent in the work of further perfecting himself in the Chinese language, particularly in the dialect spoken in and around Peking.

On arriving in New York he at once took up quarters in the Astor House, where he found an old friend, Mr. J. C. Green, who at once demanded that he should consider himself his guest so long as he remained in the city. His first day on shore was an exceedingly busy one, for he records the names of a large number of friends who called upon him at the hotel, and among the first of these we find the name of A. A. Low, Esq., who had recently visited his friends in Framingham, and now brought direct news of the condition of Miss Catherine Parker, who had just passed through a serious illness, but was convalescing. His diary shows that in the afternoon he called on Mr. George Griswold, Mr. Olyphant, Mr. and Mrs. E. C. King, Mr. William Winter, Mr. C. N. Talbot, Mrs. David Codwise, Rev. Dr. Anderson, and Rev. Mr. Armstrong. Invitations were pressed upon him from all quarters, but he tells us that, having accepted an invitation to dine on the following day with Chancellor Frelinghuysen of the University of New York, he retired to rest "thoroughly worn out and weary of his very joy."

On Friday evening, December 11, he dined with Chancellor Frelinghuysen, Rev. Dr. Potts, and others at the residence of Mr. George Griswold, but excused himself at the close of the meal, that he might attend a Preparatory Lecture at the Bleeker Street Church, where he listened to a discourse by the Rev. Joel Parker, on Gal. 6:14, and witnessed the

reception of three new members into the church. In his account of this service he says: —

“ When the first hymn, ‘ Not all the blood of beasts,’ etc., was sung, I was affected to tears by the associations which the time and place awakened. There, seven years ago next June, I took my leave of many and dear friends, and there was a rapid recurrence to my mind of the space passed over and the occurrences that had filled up the period. From here to the shores of Japan my travels had extended; but while I had a just appreciation of the blessings I here reënjoy, the feeling that affected me most was this: I am not at home; my interests are not here, they are in China. There is my work, and there may my grave be. When I last stood in this lecture room I was unspeakably more happy than I now am, and still more I trust I shall be when I embark again.”

On the following Sunday evening he delivered an address in the Tabernacle Church, where he told the story of his labors in China to an audience of about two thousand. On Friday he set out for New Haven, reaching there in the afternoon and taking tea with President Day, and then accepted the invitation of the Rev. Leonard Bacon to make his headquarters with him. He remained in New Haven over Sunday, addressed the Sabbath School of the Center Church in the morning, and later in the day spoke to an audience which crowded the church “ quite to the pulpit like a Commencement Day.” On Monday he journeyed to Hartford, where he spent the evening with Dr. Hawes, but left on the morning of Tuesday, December 22, for Framingham, arriving at the old home late in the afternoon. His emotions may be better imagined than described, but he himself says, “ In kneeling once more before the mercy seat, under the roof where I was born, the occasion was one of weeping

and joy. I recount the mercies of the Lord, and am thankful, and in return can only give myself anew to him. I bless him that I see the hour so long desired, and that I see my sister Catherine once more in the flesh. Dear sisters! they received me with open arms. The Lord bless them evermore!"

One whole day, December 23, was spent in visiting his relatives and friends, and on the twenty-fourth he hastened on to Boston, that he might report himself at the Mission House and transact such business as was necessary after his long absence. He tells us that he had a pleasant interview with the secretary, and also with the Rev. Dr. Cogswell and Rev. Mr. Lord. While there he met Dr. Grant, who had recently returned from Western Asia, and Ex-Governor Armstrong, who desired him to correct certain statements in the Boston Courier of the preceding day in regard to England and China. Some time was spent with Dr. Anderson, who informed him that the Prudential Committee did not object to his visiting England; but on the subject of his delivering an address before the merchants of the city, Dr. Anderson would not express himself, but promised to write him on the following day, and advised him to spend some time in attending medical lectures in New Haven.

He returned to Framingham in the evening, and the next day being stormy, he devoted a large part of it to the rewriting of his address on the work in Canton, and then spent the evening in visiting certain of his friends. The next day was the Sabbath, and he was privileged to preach in the home church at Framingham, his theme in the morning being "The Resurrection," and in the afternoon he delivered his missionary address. The audiences were small, on account of a severe snowstorm which greatly obstructed the roads, but he received a very cordial welcome from those who were present.

Having decided to adopt the advice of Secretary Anderson, that he should attend medical lectures in New Haven, he arrived there on the morning of the thirty-first, but was confined to the house of the Rev. L. Bacon for a couple of days by sickness, in consequence of which his New Year's reflections are much briefer than usual, the burden of them being an intense longing to return to China and resume his work.

On January 2 he received an invitation from Mr. Edward E. Salisbury to remove to his house with his teacher, and there he appears to have remained for several weeks; for on January 17, 1841, he addressed the following letter to his sister: —

NEW HAVEN, January 17, 1841.

Dear sister Catherine, — How it grieves me that I am compelled to defer writing so long to one I love so much and so sincerely! Half a month has elapsed, and you may not yet have heard from me. One reason has been an unwillingness to tax you with the postage of a letter of a few lines, and more than that I have not had time to write. The cold with which I left you became very uncomfortable and confined me for a few days to the house; but I am now well. I have found more homes in New Haven than I could occupy. The most of my time has been spent at Mr. Edward Salisbury's, who married a daughter of Governor Phillips, of Massachusetts, where I received from him and Mrs. Salisbury, his dear mother, and other inmates of the family, more kindness than I can express. I am now enjoying the hospitality of the venerable and very dear President Day, and, as Mrs. Day has apprised me, I am occupying the study and lecture room of old President Dwight. Oh, that I could find his mantle! I would put it on. But, my dear sister, I am constantly reminded that I have "no continuing city" or abode. In the morning I am to set out for Washington with the Rev. L. Bacon, my object being to afford such information as my residence in China shall enable me to our government, and, if possible, to interest it to do something at this time to establish a friendly relation with that government — the

government of China; and perhaps to offer mediation between them and the English, and thus save great sacrifice of life, and indirectly to facilitate the progress of the gospel in that empire.

How long I shall be absent is now uncertain; but from Washington you may hear from me again, should my stay be protracted there. I hope that your health is as good as when I left, and, above all, that whilst you are deprived of this mercy you have joys peculiar — joys to which the active and healthy are strangers; that, whilst deprived of the privileges of public worship, you often and always find the Lord a little sanctuary to your soul. When near the throne of mercy, remember your brother, your only brother; that while traveling by land, or tossed upon the mighty ocean, he may be under the guidance and protection of Jehovah. I have no very diminutive ideas of the treacherous ocean, and yet I long to have her bear me once more upon her bosom back to China in God's own good time. Oh, pray that nothing may prevent my being reinstated in my work in China! But before that day I hope to have some days of sweet enjoyment with you, my sister, and with Maria, too; and shall I, can I hope, with our dear Harriet also?

Could I accomplish all my desires in season, and no intelligence from China to prevent, I should like to reëmbark as early as June next. Should I go to England, it will be improbable that I shall return earlier than a year from next May or June.

My next will be to sister Maria; give her a heart full of love, and all her kindness to you is the same as if done to me. The Lord reward her abundantly with his own blessings!

Yours affectionately,

PETER PARKER.

He left New Haven for Washington on Monday, January 18, and his journal asserts that his purpose in so doing was "to call the attention of the men in power to the relations of America to China." He arrived in the capital on Wednesday and attended the levee of the Spanish minister on the same evening, and at this levee was introduced to several of the foreign ministers, and also to Daniel Webster and other distinguished Americans. On Thursday he called upon the

President, and, after visiting several principal points of interest, he says: —

“ I saw Hon. Daniel Webster upon the subject of my visit. I was well received and my motives appreciated, and he requested that I would submit to him my views in writing, both for his own use and for that of others.” The evening was spent in a call at the home of Dr. Lindsly, where a company of distinguished persons were present, and it proved to be a most enjoyable occasion. It was probably at this gathering that he first met his future wife.

His first Sunday in Washington was crowded with labors, and at the close of the day he received from the Rev. Alfred Cookman, Chaplain to the Congress of the United States, an invitation to preach in the Hall of Congress on the following Sabbath morning, which invitation he very gratefully accepted. During the week he spent some time in the preparation of the following statement of what he deemed to be the needs of China, and on Saturday afternoon left it with Mr. Webster, strongly urging that it should receive full and immediate attention: —

WASHINGTON, January 30, 1841.

HONORABLE DANIEL WEBSTER: —

Sir, — The disinterestedness of my motive and the vast importance of the object were my apology for seeking the audience with which you were pleased to favor myself and my worthy friend, Rev. L. Bacon, a few days since.

The readiness with which you entered into the subject and your own request that I would express in writing, for yourself and others whom it may concern, the facts and suggestions then submitted relative to the *crisis* that exists between China and this country are my excuse for briefly addressing you on this occasion.

Here allow me to premise that it is not a subject that has been taken up precipitately, but one that has been a subject of consideration and unqualified approbation with gentlemen of intelligence, who contemplate it quite independently of personal ends.

Indeed such is the nature of the case that there seems a peculiar propriety in its being submitted to the consideration of the American government as a concern that affects the whole nation, rather than any particular section of it. Were the merchants of our commercial cities to be most forward in presenting it, it might be suspected that private interest was the motive that prompted them, and the subject would not stand, as at present, upon its own basis.

The suggestion submitted with all deference to the consideration of the Executive Department of the American government is the expediency of improving the present unprecedented crisis in the relation of this government and China, to send *a Minister Plenipotentiary, direct, and without delay, to the court of Taou Kwang.*

Several considerations urge the propriety of such an envoy:—

1. Whatever course the British government may have taken, and be the result of their negotiations or coercive measures as they may, on the arrival of your minister, such will be the unsettled relations between China and America as to demand the attention of this government.

2. The second consideration, though first it may be in importance, is that an American minister possessing the requisite qualifications of age, ability, and rank may be most timely and acceptable both to the Chinese and English as a mediator in the adjustment of the difficulties of these two nations, and the restoration of the foreign commerce upon terms advantageous and honorable to all.

The mediation of America was a subject of frequent conversation with Chinese of intelligence, and not new to officers of government also, previous to my leaving that country. The mediation of William IV in the recent dispute between France and America was known to the Imperial Commissioner, Lin; and as he is in the practice of communicating directly to the Emperor every item of important foreign intelligence, it is probable that His Majesty is made acquainted with this fact. It is a subject the Chinese appreciate; they well understand the meaning of "chung-keen-jen," or middle man, and regard this as a rational way of adjusting public difficulties. Not to speak too confidently, there is a strong presumption that the Chinese will be happy to avail themselves of such a mediation.

3. After all the affected disregard the Chinese have manifested for

foreign commerce — imperial edicts often representing the revenue derived from it as comparable to the “feather’s down” — there is abundant evidence to the contrary. I believe the desire is strong and extensive to continue the foreign trade. The representation of a late governor of the two provinces of Canton and Kwang-se was to the point in this respect. In a memorial to the Emperor the revenue from foreign commerce so often spoken of as the “feather’s down” he contended is untrue; for, in a great measure, the soldiery of these two provinces is sustained by it; and upon it, in part at least, depends the support of the imperial household. This sentiment is sustained also by the hong-merchants and others. But for the spongy texture of the imperial officers the value of this revenue would be still more apparent to His Majesty. The revenue is greater in fact than in name.

The office of Superintendent of Customs, in which this imperial officer and his attendants are able to defraud the government, is “farmed out” at an exorbitant sum, so that what in other countries is paid in fixed salaries is obtained here by fraud. For example, in the importation of American domestics, these are landed by so much duty on a bale. As these pass the Custom House four bales are included in one, and, having passed, the hoops are removed, and instead of one bale there are four; the stipulated duty is paid on one to the Emperor, and that on the remaining three goes to His Excellency the Hoppo and his servants.

4. The Chinese only wish for a method of pacification and restoration of commerce by which the government shall not “lose face,” or credit, and at the same time it effects the cessation of the opium traffic. By imperial edict the British trade is “cut off forever,” and, without some pretext that shall appear plausible to the people, the Emperor cannot, without lowering himself in their estimation, revoke his decree. Through an impartial mediator such explanations and apologies, where apologies are due, might be made on either hand as shall obviate this difficulty, and may be the means, in an overruling Providence, of preventing a deplorable sacrifice of property and life.

5. There is serious ground of apprehension that, if the subject is not seasonably attended to, all foreign intercourse will be cut off, and China will act after the policy of Japan.

Even now this is the wish of one of the two great factions into

which the Chinese government is divided, as is apparent by the whole tenor of the measures recently adopted by Lin T'zih Sen. The foreign residences in Canton have been enclosed by a row of palisades in the river forming a semi-circle, and extending some distance above and below them. The area in front is enclosed by a high fence, and gates extend across the streets, so that in five minutes at any time the foreigners may be made prisoners in their own houses.

Privileges of going abroad upon the river and in the suburbs and neighboring villages for air and exercise, formerly enjoyed, are now prohibited. Though the commerce is desired, and thousands and tens of thousands of silk manufacturers and tea cultivators depend upon it, yet, as the least of two evils, the government may with one decisive stroke cut off all foreign intercourse. This plan has been suggested by one memorialist — Tsang Wang Yen. (*Chinese Repository*, Vol. VIII, p. 560.)

It is urged that if all are treated alike none can complain of partiality. The trade once prohibited, it will be more difficult to restore than it is now to preserve it by timely attention. The importance of the Chinese commerce to this country as a source of comfort and healthy gratification requires no comment; and the moral benefits to the Chinese, which are suspended upon this issue, are such as a free, enlightened, and Christian nation like ours can best appreciate. It should not be forgotten that a trade of about \$12,000,000 per annum is also worth preserving and protecting.

6. The American nation probably stands higher in the confidence of the Chinese than any other nation. American merchants have had but a limited traffic in the prohibited article, whilst some, as is well known to that government, have taken a decided stand against it, and have exerted their influence to oppose the evil, and to rouse the moral sense of Western nations against it. America is known not to be a colonizing nation. A person of the highest diplomatic tact should be selected for the undertaking. A man who is qualified to execute a similar mission to any of the continental powers of Europe might not be the individual for this occasion.

If from among those who have presided over this nation one could be selected, besides his experience and skill in public affairs

the mere circumstance that he has been Chief Magistrate, or an "Emperor" of the United States of America, as the Chinese would regard him, would go far to secure for him respect and access to the "Celestial Court."

The Emperor of China, now in his seventieth year, would feel a strong sympathy and regard for one approaching his own advanced age, and of similar rank, who had come over so many thousands of miles to the "inner land," and the person of this description, like the Honorable Member of Congress, who has so far interested himself in China as to call for information respecting it, might shrink from the undertaking at so advanced an age, yet would it not be an enviable climax to a long life of devotedness to one's country to effect an honorable treaty with such an empire, to save, as is quite possible, a vast effusion of blood, and to achieve an object which will be a blessing to the world at large? To benefit a nation, an empire, to do good to a generation, and especially to generations of unborn millions, are noblest of noble objects, are adapted to the capacities of the most disinterested and noble minds, and are worthy the enterprise of the American Government.

With sentiments of long cherished admiration and esteem, I am most respectfully,

Your obedient servant,

PETER PARKER.

The entry in his journal for January 31, 1841, reads thus: —

"Memorable day! God has heard my prayer and given me grace in some measure apportioned to my needs. I have this morning preached to one of the most enlightened audiences of any age or nation — the Senate and House of Representatives — at the Capitol at Washington. Ex-President Adams and other distinguished men were in attendance. Rev. Mr. Cookman, the chaplain, read the hymn and made a most appropriate prayer after I had read the fortieth chapter of Isaiah. I was able to speak with ease so as to fill the hour. The audience was large and the decorum such as becomes the sanctuary of the Lord; the interest was well sustained, and I came away rejoicing in God."

We must introduce from this discourse a few paragraphs, for the twofold purpose of showing his style as a preacher and of recalling, by means of this address, some of the events which we have already narrated. The text was Acts 14 : 27 : “ And they sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done for them, and how he had opened the door of faith unto the Gentiles.”

After some introductory remarks, bearing upon the historical connections of the text, he continued thus : —

It will be seven years on the tenth of May next since my ordination (in Philadelphia) to the work of the ministry as a missionary to China. On the evening of the first of June, 1834, I received the instructions of the American Board, as many present will remember, and embarked in the ship “Morrison” for Canton, June 4, arriving there in the October following. After remaining there about six weeks I embarked on board the “Fort William” for Singapore, for the better acquisition of the Fah kien dialect, contemplating, agreeably to instructions, to attempt a new mission at Ning Poo, in the province of Fah kien. During my stay in the straits I visited Malacca, with two objects particularly in view, — to enjoy the instruction of an experienced teacher of the Fah kien dialect, and to visit several places on the peninsula in reference to Christian colonies, among which were Borandum, Fort Lismore, and Nanning, the seat of the three recent wars between the English and Malays. In June I returned to Singapore, and on the twenty-second of August took passage in the “Fort William,” and, having outridden a severe storm in the Gulf of Siam, safely arrived at home once more in China, where, with the exception of two months spent in a voyage to Loo Choo and Japan, in 1837, the remainder of my absence has been chiefly spent.

His own work in China is thus described : —

The Ophthalmic Hospital was first opened at Canton in the autumn of 1835. The quarterly reports of this institution will all be found published in the Chinese Repository, except that of the first five months of the present year. I shall, therefore, but allude to it in general terms, and state briefly the influence and adaptedness of such efforts to China.

Since the institution was opened about eight thousand Chinese patients have been received. In this number are not included those of other nations — Americans and English, French, Spanish, and Portuguese, natives of India, Malays, Loo Chooans, and Japanese, which in the aggregate is not small. The absence of the English physician from Canton and the destitution of surgeons on board American merchant-ships have rendered it necessary repeatedly to visit Whampoa in cases of dangerous illness; and the cure of the sick residents in Canton has also devolved on me the last year. These, together with the care of the Chinese patients, Chinese studies, translations of the correspondence between the government and foreigners, and the performance of divine service in English every Sabbath, have furnished full employ for my time and strength, and render the brief recess I am now enjoying both necessary and agreeable.

The Chinese, in complimentary address, call the physician “*Tu Kwo Show*,” that is, the Great Nation’s Arm. In regard to the missionary physician the phraseology may be varied a little, and say, “*Tu Kwo Chang Show*,” he is the Great Nation’s Long Arm, and still lose none of its appropriateness, for, excluded from entering the interior of the country, he may be stationed at Canton or Macao, and, so far as his influence is concerned, he may extend his long arm to every province of the empire! I think there is not one of the eighteen provinces of China proper that has not been represented by patients at the hospital. When we speak of what this institution has accomplished we do well to rehearse it as what God has done by human instrumentality; and to God alone be all the praise. “Not unto us, not unto us, but unto thy great name, O Lord! be all the honor.”

The divine blessing has been so signal upon the institution as to attract the notice of the most casual observer. Such has been the importance of these efforts, and such their adaptedness to the Chinese, in the view of those who reside in China, that a medical

missionary society has been formed for the express purpose of promoting them; and at Macao a hospital capable of accommodating two hundred patients has been purchased. The premises and buildings, which originally cost \$20,000, have been purchased for this benevolent object for about \$5,000. In the hospitals at Canton and Macao have been opportunities of imitating before the Chinese Him who while on earth went about doing good; and they all know that these labors were for no earthly reward. Often it has been whispered among the patients, in reference to the physician, as a solution of the enigma: "He is a Christian therefore he heals our diseases."

It may be proper here to introduce the opinion of Leang Afa, the evangelist above referred to, respecting the hospital. He has repeatedly expressed a desire to be connected with the institution, which he often visits. "When I meet," says he, "my countrymen in the streets and villages, and speak to them of Jesus they laugh at me; their hearts are very hard; but those who come here when healed of their diseases, their hearts are very soft." Of this he might speak feelingly, for he had been successfully treated for a disease which in the hands of a native practitioner often proves fatal. Had I accomplished no other good than instrumentally to restore to health this dear servant of God, my mission has not been in vain.

It must be obvious that by these labors, independent of the direct and positive good that is done, a great influence is gained over their prejudices. Opportunities that could not otherwise be enjoyed are here found. To mention a few illustrations:—

When the man who had had cataracts for forty years and more had been operated upon, stroking down his long flowing beard, he remarked: "I have lived till my beard has become long and hoary, but never before have seen or heard of one who does such things as are done in this hospital." Then an opportunity presented of telling him the story of Jesus, and that but for him I had not come to China. When I have visited patients at their houses, others in the neighborhood who had been cured have often met me, and told to multitudes what had been done for them. With minds thus favorably disposed I have spoken to them of Christ and the gospel; and they go away to repeat to others what they have heard.

When in some few instances I have been present in the dying hours, and have been permitted to declare that knowledge for which we are indebted to the gospel, that we know that if our earthly house of this tabernacle be dissolved we have a building of God, a house not made with hands, eternal and in the heavens, I have pointed out to them the way to become the occupants of that heavenly abode. In my visits to His Excellency Wang, the late Judge of Kwang Se, he has often been found in a communicative and inquiring state of mind. As illustrating upon what topics such a mind dwells, a few of his inquiries are alluded to. He wished to know how foreigners regard the striking of lightning, whether they suppose any but the wicked are thus destroyed, adding that it was the opinion of his countrymen that those who are disobedient to parents are peculiarly liable to this judgment from the sky. This afforded an opportunity of explaining that this life, according to the gospel, is one of probation; and though the ways of wisdom are pleasant, and those of the transgressor are hard in this life, yet the full rewards of the righteous and the retribution of the wicked are reserved to another world.

On Monday morning Dr. Parker started for Baltimore, where this same discourse was repeated before the Maryland Bible Society, and again on Tuesday he delivered it before the Protestant Episcopal Seminary at Alexandria.

On the same evening he returned to Baltimore, and after conducting certain services there, reached Philadelphia on Saturday, in which city he conducted three services on the Sabbath day. Most of the week was spent in Philadelphia and the vicinity, but on Friday morning he took the cars for Princeton, N. J., where he delivered an address before the students of the Seminary, and then pressed on to New York. His days were full of labor, and even his nights were burdened with prayers for, and dreams of, the future welfare of China.

While in New York he received the following letter, conferring upon him the first of the long series of honors yet to be noted:—

WASHINGTON, 11th February, 1841.

Sir, — I have the honor to inform you that you have been elected a Corresponding Member of the National Institution for the Promotion of Science, established at Washington.

The accompanying copy of the Constitution and By-laws will explain the objects of the Institution, and your aid in promoting them is earnestly and respectfully solicited.

I have the honor to be, etc.

FRANCIS MARKOE, JR.

Corresponding Secretary.

Dr. P. Parker.

We have already mentioned that it was at Dr. Lindsly's soon after his arrival in Washington that Dr. Parker met his future wife. Miss Harriet Webster was a sister of Mrs. Lindsly, and a connection of Daniel Webster and Rufus Choate.

Their acquaintance and mutual interest proceeded during the winter so large a part of which Dr. Parker passed in Washington, resulting in their marriage on March 29. This important event marked an epoch in Dr. Parker's career and was the beginning of a long life of domestic happiness. In prospect of his approaching marriage, he wrote in his diary, under date of February 26, 1841: —

“ I called on Dr. Sewall, Miss Webster's uncle, and informed him of the extent of the acquaintance formed with his niece, whom he regards as a child.

“ He said that the manner in which I had approached the subject was calculated to secure the confidence and good will of all concerned, and giving me his hand he said: ‘ I give her up to you. I can trust her in your hands.’ He further expressed his high expectations of her commanding respect and esteem wherever she goes, and of exerting a good and broad influence, directly upon China and reflexly on friends and acquaintances, and upon the churches of

America and England, should she visit that country with me. He also favors the early consummation of our union, remarking that Christians in Washington feel for China as they never would have felt but for my visit; and also for me. Thought it important that Miss Harriet should be with me to secure the same interest. The subject is seconded by my best friend and adviser, Mrs. Judge Wilkison; and is submitted for the consideration of her brothers and sisters. The will of the Lord be done!

“Monday, March 1, heard John Quincy Adams plead the cause of the Africans before the Superior Court. He is a gem, a man of truth and equity and independence. Many of his appeals were very touching, especially the peroration, in which he said he first spoke before this Court in 1804, then in 1814, 1831, and now in 1841, probably for the last time; that many of the judges had gone to the higher court above; and expressed a hope that the judges then present might receive the plaudit of ‘Well done,’ etc.

“Hon. Rufus Choate (whose sister married Dr. Sewall, Miss Webster’s uncle) called to-day and was informed of my engagement with Miss H. C. Webster; said he had not a word to say except in respect to her foreign residence. Deep interest is generally felt. I am more and more confirmed in the wisdom and happiness of the choice, and the obligation we are under to God. She is the desire of my heart.”

On the day following he addressed the subjoined letter to the family at Framingham:—

WASHINGTON, D. C., March 2, 1841.

To my dear sisters:—It becomes my grateful duty to inform you that the object alluded to in my last letter to sister Fay is attained. The Lord has verified the truth that it is good to wait

on him for all things, and that to those who delight in him he will grant the desires of their heart (Psalm 37:4, 5). In the ardent and reciprocated affection of Miss Harriet C. Webster of Washington I have the desire of my heart, and one whom it will be my pleasure to introduce to you in due time as your new and loving and beloved sister. Were I to express to you my opinion of her you might think me biased in judgment; suffice it to say then, in the language of others, that "she is the best young lady in the world," and that there is not another in Washington in whom there is more general interest felt. God seems in a peculiar manner to have fitted her for the part she is destined to take, if life be spared.

I have written to the Prudential Committee respecting the time of my return to China, and probably it will not be under a year. I have received letters from England encouraging me to come to England. This I now refer to the Board to determine, and will early inform you of their answer.

I trust that to secure so important an object, you will pardon me that I have been so long absent from you, and especially as my protracted stay in the country will afford me opportunities yet of making up for it. Do remember me to all my dear friends in Framingham, and ask their prayers.

The time of consummating our union, or, in plain language, of our marriage, will be determined soon after receiving Dr. Anderson's letter. In the meantime I shall remain in Washington, and hope to hear from you without delay after you receive this. Please to address to the care of "H. Lindsly, M.D., Washington, D. C."

I must embrace another opportunity to write respecting the affairs of dear sisters Catherine and Harriet. I have wished Mr. Lowe to settle the matter in his hands as soon and as advantageously as he can.

Excuse my haste and believe me ever,

Affectionately your brother,

PETER PARKER.

Turning again to his journal, we find that on this same day (March 2) he wrote to the officers of the American Board respecting the time of his return to China, and also

asking for their decision upon the question of his visiting England; and adds that it is his purpose to remain in Washington until their decision should be received. In the evening he made the acquaintance of Hon. Rufus Choate, Senator from Massachusetts, who was related both to the Lindsly family and to Miss Webster.

In writing of this interview Dr. Parker says: —

“He remarked rather significantly that I was about to break up a very happy family, and yet admitted there was something pleasant about it, and subsequently remarked to Mrs. Lindsly that ‘Dr. Parker appeared to be the right sort of man, and he did not see but they must give Harriet up.’”

The day following was spent in visiting the Capitol, the Congress Library, and other points of interest, in company with his betrothed.

On March 4 they witnessed the ceremonies connected with the inauguration of the first President Harrison; and a day or two later were formally introduced to Judge Storey, one of the associate judges of the Superior Court of the United States. Dr. Parker continues the narrative from this point as follows: —

“He remembered my countenance, but not my name. Remembered our interview from Hartford to New Haven, seven years since. Was much interested in the Reports of the Hospital, but was not aware that he was acquainted with the author. Made inquiries about England and China. Mentioned that Mr. Sumner, on returning from England, presented him with the correspondence of China and England, and said that he was greatly surprised that the Chinese should have so correct views of the law of nations.

“Judge Storey said they were no less than those of Vattel, and exclaimed with delight when I added that he was correct, and that I had the work of translating them

into Chinese. The judge requested my card, and invited me to visit him at Cambridge, where he would be happy to show me whatever I may be interested to see. Dr. Lindsly informed him of my intention to take a member of his family to China.

“Learning from Judge Storey that the decision of the Supreme Court was about to be given on an important case, Dr. Lindsly and Mrs. Lindsly and sister repaired to the Capitol. The judge came down from his bench to speak with the family and exchange civilities, which was quite a compliment in such a place. Mrs. Daniel Webster was present, and congratulated Miss Webster, and ‘thought she had been very sly.’”

We shall add but this one other brief reference to his marriage, taken from the “Personal Reminiscences, by Priscilla Sewall Webster Page,” a sister of Mrs. Parker, who sketched her own early life, at the request of her grandchildren. Her statement is:—

“In the meantime sister Harriet was married, March 29, 1841, and I was bridesmaid. This was the first wedding I had ever attended, and it naturally caused a good deal of excitement. Your grand-uncle Parker was then a young man, tall and fine-looking, a perfect blonde, contrasting well with grand-aunt Hattie’s handsome black eyes and dark curls (they are almost white now, you know). She looked very lovely, in a tulle veil, soft white muslin and lace, as she entered the parlor on the arm of Dr. Parker (the same room in which Dr. Lindsly and sister Emelyn were married thirteen years before, and where three years later your grandma gave herself away), preceded by her bridesmaid, attended by the best man, Thomas Allen, a young lawyer of the city. He afterward married and went to St. Louis, where he amassed great wealth, was sent to Congress, but died before

the beginning of his term, leaving an immense fortune to his family.

“On the whole, we had a pleasant evening, for the dear sister and new brother were not to leave the country for a year, and that added to our cheerfulness.”

CHAPTER XIII.

A VISIT TO EUROPE.

DR. AND MRS. PARKER remained in Washington over Tuesday, March 30, and devoted the day to receiving calls from a large number of friends and acquaintances in the city. On March 31 they left for Philadelphia, where they were very hospitably entertained by Dexter Stone, Esq., whose beautiful home was thrown open in the evening for a general reception in their honor. The following day was also spent in Philadelphia, in calling on former friends and acquaintances, and particularly in securing letters of introduction to certain gentlemen of influence in London. On Friday, April 2, they proceeded to New York, making their home with Mrs. Codwise, who had invited a large circle of friends to meet them, among whom were Mr. Olyphant, Mr. and Mrs. King, Hon. S. V. Wilder, Dr. J. R. Rogers, Mr. and Mrs. Wirts, Rev. Dr. Armstrong, and a large number of friends whose names have already appeared in these pages. Early on Saturday morning they left for New Haven, arriving at the residence of Mr. Salisbury at one o'clock in the afternoon, where about thirty friends, including several of the professors under whom Dr. Parker had studied, had gathered to give them greeting. Here they remained over Sunday, worshipping in the church of Rev. Leonard Bacon, Dr. Parker assisting in the Communion service. He also conducted a revival prayer meeting in the Theological Chamber at six o'clock in the evening, of which he says: "It reminded me of 1831." On Monday they left for Framingham,

journeying by way of Hartford and Springfield, the latter place being reached at nine o'clock in the evening, and he tells us that he was "the first person to announce the death of President Harrison in that city." Framingham was reached at eleven o'clock next morning; and here they remained for three days, that Mrs. Parker might the more fully make the acquaintance of his family and their numerous friends. The second day of his visit being Fast Day, he preached to the United Societies of the town, who had gathered in the Unitarian Church for worship suitable to the day. Saturday, April 10, found them in Boston, enjoying the hospitality of the Hon. Rufus Choate; and here Dr. Parker set earnestly to work for the furtherance of his cherished plans, and particularly for the strengthening of the interests of the Medical Missionary Society in China. The afternoon of Saturday was given to the work of visiting some of the prominent physicians of Boston, and explaining to them his purposes and desires. On Sunday he preached in the morning in the Essex Street Church, in the afternoon in the Bowdoin Street Church, and in the evening in the Park Street Church.

On Wednesday he met the Medical Association of Boston at a special meeting called for the purpose of affording him an opportunity of explaining his work and seeking to create an interest therein. After his address upon the history and prospects of the Medical Missions in China, the Association adopted the following resolutions:—

1. That the measures which have been pursued in China by the Rev. Peter Parker, M.D., as a Christian missionary, merit the highest commendation, as exhibiting to the Chinese a compliance with the great law of love, which distinguishes the Christian religion.

2. That the course pursued by Dr. Parker is to be commended for its prospective as well as immediate effects; inasmuch as while he has afforded relief to the sick and suffering, the treatment of

them has been made to furnish instruction to native Chinese, by whom a knowledge of medicine and surgery may be rendered more extensively useful among their numerous countrymen.

3. The disinterestedness and personal sacrifices of a missionary, who banishes himself from his own country, as Dr. Parker has done, to labor in a foreign land add very much to the interest which the objects of his pursuit are well calculated to inspire.

4. That the benefits to be obtained by a continuation of the labors of Dr. Parker, with those of such coadjutors as may be joined to him, are so manifest and practical, and the prospects opening from them promise so much benefit to the mercantile intercourse of our countrymen, as well as to the Chinese nation, that his plans must undoubtedly obtain the support of our citizens, if they can be brought distinctly before them.

5. That, accordingly, this Association invite the attention of men of property to the medical establishments in China, and earnestly recommend that they should furnish such assistance as shall give a permanent maintenance to these establishments.

6. That a committee be appointed to consult with any persons who may take an interest in the subject of medical establishments in China, and to take such measures as may seem to them expedient to obtain the aid required.

The entry in his journal of Saturday, April 17, breaks in quite abruptly upon the narrative of his Boston visit:—

“Saturday, April 17, 12.30 P.M. Came on board the ‘Acadia,’ and at four o’clock, all being ready, we put to sea Mrs. Parker accompanied me to the ship, through the great politeness of Mr. G. R. Storey, who has been devoted in his kind and fraternal attentions. Here we parted, I remembering, as we bowed before the throne, that the grave may open and swallow up the idol of my heart before I return, or the sea may open its yawning chasm; and, though she may live, my body may sleep low down upon the bed of the ocean, with some coral for my pillow; but reflecting on Him who determines all these things, we were made happy in confiding all to his faithful care.”

It seems that Mrs. Parker had decided not to accompany Dr. Parker to Europe, as she wished to visit her widowed mother, who still resided in Augusta, Maine, and this would be the only opportunity for passing a few weeks with her. Then, on his return from Europe, Dr. Parker would join her, and they would proceed to China and their lifework.

The date of his landing in England must have been the second or third of May, although his papers contain no record of that event. But, under date of Saturday, May 1, he has recorded that they made Cape Clear at ten o'clock in the morning, and there learned, from a Dublin steamer which they spoke, that the "President," forty days out from New York, had not yet arrived, and that grave fears were entertained that she had gone down with over forty passengers on board. Beyond this nothing is recorded until May 11, on which date a pencil note in his diary says that he is expecting to speak that evening in Exeter Hall. The most direct account of his early days in London will be gathered from the letter to his wife which we give below : —

CAMBRIDGE HEATH, HACKNEY, LONDON, May 15, 1841.

My dearest wife, — It rejoices many hearts to hear that the passengers of the "President" escaped a watery grave, as you may judge from the fact that, on mentioning it in a London omnibus, two ladies burst into tears of joy. Said a stranger to one of them, "Had you friends on board?" "No, but I have fellow feeling."

I cannot express how much I am indebted to Mr. Webster for his letters to Sir Henry Halford and to Dr. Holland. I have not yet got to the pounds, shillings, and pence part of my visit, but these gentlemen and others have taken the subject up warmly, and some effective measures will be soon taken. Dr. Warren's letters to the Right Hon. Lord Bixly secured me a cordial welcome with His Lordship, and, through the polite attentions of Dr. Holland, as real a gentleman as I have met in England, and with whom I

breakfasted on Monday, an introduction was obtained for me to His Royal Highness the Duke of Sussex. I copy for you Dr. Holland's note, which will show you something of his style:—

“ 25 Brook St., May 14.

My dear sir,—I have spoken with the Duke of Sussex, and am charged by His Royal Highness to say that it will afford him much satisfaction to see you at Kensington Palace any day that it may be convenient, etc. I trust I shall arrange for your having an opportunity of meeting Sir H. Pettinger, who is going to China as British Commissioner.”

I am also indebted to Colonel Benton, and to Uncle Sewall, for letters to the American Minister and lady. Mr. Stevenson has been so kind as to take me in his own carriage to the London Horticultural Society's Exhibition at Turnham. Such beautiful peaches, apples, grapes, and strawberries I have never seen before, — and then the flowers. How much you would have enjoyed them! but the vigilance of the police would not allow me to pluck a single flower for my dearest love. It was a peculiar opportunity of seeing some of the great ones, and to have Mr. Stevenson to point them out to me. We passed near Chiswick, where Fox and Shannon died. Saw Lady Lovelace, the only daughter of Lord Byron, whom Mr. Stevenson pronounces one of the finest ladies of England. She was riding on horseback. Saw the Duke of Northumberland in his coach and four, with two outriders, in great state; also Earl Fitzwilliam, the richest man in England, and a very benevolent man. He also was in a coach and “four-in-hand.”

In our ride saw the Holland House, where the beautiful Addison wrote, and where he died. Then we drove on to Kensington Palace, and I was introduced to His Royal Highness the Duke of Sussex, with whom Mr. Stevenson is quite familiar. The Royal Duke gave me his hand, and said that he had heard much of me and of my doings in China, and was most happy to make my acquaintance, etc. We spent more than half an hour, and when we would leave, he wished that we would remain longer. I shall not attempt to give a full account of His Highness now, but glance at topics that may be recalled hereafter. He is a big, stout, frank,

open-hearted, benevolent man. He wished to know "what kind of a rascal Lin is?" Speaking of Earl Fitzwilliam, he said he had known him to give to one benevolent object £350,000. "Oh," said he, 'there is some good in England, etc.'" Had no patience with publishers who write what they do not believe, merely for the sake of getting money; and he was full of politics. I am to call on His Highness again. He pointed me to a collection of tobacco pipes that cost £5,000 sterling and which he had been fifty years in collecting. He is very fond of the pipe. Invited me to see his library. Saw also Mrs. Rothschild and daughter in their carriage. It is late Saturday evening. You perceive, my dear, I am giving you some facts without any remark, for I am unable to to-night. To the Anniversaries I cannot now allude more than to say they have been very interesting. With an allusion to my feelings, when bowing before the throne to-night, I shall conclude my illegible scrawl. I felt a deep desire that my love might be blessed of God, that you may imbibe deeply a love for China, that you may think much of the crown that will be yours. How bright it is! How rich! How imperishable! How unfading! That each of us may, whatever be our lot on earth, obtain the crown that awaits the faithful missionary is the heartfelt desire of

Your affectionate husband,

PETER PARKER.

Sunday evening: — Lest I should be too late, I must close this letter to-night. In the forenoon I preached at Wickliff Chapel, Rev. Dr. Reed's, in the afternoon attended church at St. Paul's, where Cranmer, Latimer, Ridley, and Bancroft once preached. This evening attended at St. John's, Bedford Row, where Richard Cecil and Bishop Wilson once preached, but now the Hon. and Rev. Baptist Noel. Text was Isaiah 54:10-12. I thought of you and wished you had been present. I must not omit to inform you that Sir H. Halford congratulated us on our marriage, and wished us much and long continued happiness.

The impression which he made in London may be fairly gathered from a letter written by Dr. Henry Holland to Daniel Webster, a few weeks later, of which the following is a copy: —

25 BROOK STREET, LONDON, June 16, 1841.

My dear sir, — I was much gratified in receiving your letter introducing Dr. Parker to me. It was welcome, both as a proof of your friendly recollection and as furnishing me with the occasion of knowing a remarkable man engaged in a very interesting work.

I have seen him repeatedly and forwarded his views, so far as the present condition of affairs in China and the peculiar state of political matters in England render it practicable to do so.

You will readily conceive that difficulty arises from both these sources. The speculation even of those who best know China does not now venture to affix any certain term to our war there, and without this little is likely to be done to forward one of the most worthy objects of peace. The uncertain tenure of the ministry at home is another cause of difficulty, which may yet continue two or three months longer.

Eventually, I trust all these obstacles will be removed, and then Dr. Parker's personal merits, and his remarkable advantages, derived from prior residence on the spot, will, I hope, secure the prosecution on a larger scale of the important object to which he attaches himself.

I have introduced him to the Duke of Sussex and Lord Lansdowne, each of whom I think likely to enter with interest into his views.

I will not, my dear sir, encroach further on your time, now (happily for both sides of the Atlantic) occupied on so many important objects.

Should there be any occasion in which I can in any way or sort serve you here, I trust you will give me the satisfaction of doing so at any future time.

Believe me, my dear sir, with much respect,

Your most obedient servant,

H. HOLLAND.

While in London, and at the suggestion of those who were most interested in his enterprise, he prepared a sixteen-page pamphlet, entitled "Statements respecting Hospitals in China," in which he clearly and concisely set forth

the nature of the work already accomplished, and the hopes and aims of the future, embodying in it also the endorsements which he had received from various organizations in the United States. This pamphlet was very widely circulated, and became one of the chief aids in his work, which was both arduous and thorough, though sometimes extremely discouraging. For a period of nearly six weeks he continued to labor thus in and around London, and then, after securing the necessary passports, and additional letters of introduction, he pressed on to Paris, where he was duly presented at court, though it does not appear that he secured any very considerable encouragement there for the cause which he advocated.

• An interesting letter to his wife, describing his reception by Louis Phillipe, may here be inserted, at least in part: —

PARIS, June 29. 1841.

I hasten to give you some account of my presentation this evening to the King of the French, Louis Philippe. While the deep and lively impression of His Majesty's reception is fresh upon my mind, I would fain transmit that impression to one who will as highly appreciate it as myself; but this is impossible. Words cannot convey it; vision, hearing, and proximity to the place are indispensable. You need to see the princely residence, the royal family seated around the table, the courtiers in waiting, and, above all, their majesties, the king and the queen, blending all the dignity of royalty with all the urbanity and ease of the greatest and truest refinement, to form a full idea of the occasion.

Though I fail I will attempt to give you at least an imperfect idea of the evening. It is some days since His Majesty expressed his pleasure to receive me, and this morning it was announced that this evening would be the time. Mr. Ledyard, the American Secretary of Legation, gave the requisite information as to the etiquette to be observed on the occasion: that bands indicating the clerical profession would supersede the necessity of a court dress; and that General Cass, from his residence in Versailles,

would meet me at the palace gate at Neuilly, at the appointed hour, and present me in person. Mr. Chew, chargé d'affaires at St. Petersburg, was to be presented at the same time, and very politely called for me. At a few minutes before nine o'clock we joined the general in his court dress at the palace gate, and, under his escort, passed the royal bodyguards. We soon found ourselves within the precincts of the king's residence. An aide-de-camp was at the door; our cards were required, and in a few minutes we were in the drawing room, where sat the queen, and the king's sister, Madame Adelaide, Duchess of Orleans, and several ladies, around a large round table in the center of the room, and courtiers and guests standing up, waiting the arrival of the king. In a few minutes His Majesty appeared, walking complacently into the room, with his hands crossed behind him, and bowing now to the right, and now to the left, and having saluted the ladies, he first addressed himself to General Cass, who immediately presented the stranger from China. "You have resided a long time in China?" was the first salutation; and, "Have you been to Peking, or have you seen the emperor?" was the second. "Several years," was the reply to the first, and that I had not, but hoped to visit Peking, to the second. "The Americans are in good favor in China, I understand," addressing General Cass. "Yes," was his reply, and that I had been there during the troubles and since the arrival of the British forces, and had much to do with the Imperial Commissioner Lin, and other officers of government.

"The Chinese are an interesting people?" "Remarkably so." "The climate must be very warm?" "The thermometer stands at ninety-six degrees in the shade for several months." Expressing his pleasure to see me, he passed on to others. I was next presented to the queen. Her Majesty turned around in her chair and bowed. As General Cass presented me as his countryman, and some time resident in China, she repeated his announcement after him. "You have been some years resident in China?" I replied in the affirmative. General Cass then informed her of my being both a physician and a divine, which seemed to interest her much. Her Majesty is said to be a conscientious and sincere Catholic. The American chargé d'affaires at Russia was then presented to the queen, and we passed on and were introduced to

Her Royal Highness, Madame Adelaide, who exceedingly resembles the king in personal appearance and gentility of manner. It was incidentally mentioned that I had also been at Loo Choo and Japan. While this conversation was going on, the king was busy in greeting his other visitors. When the General whispered in my ear that etiquette disallowed of any one's standing with his back to the king, we took a position that prevented, by standing at the side of the room and facing the king and company.

After some time the guests began to withdraw, backing out of the royal presence. The king then renewed his inquiries about China. To each of his questions full replies were given, General Cass very skillfully and politely throwing in an observation now and then. The king then asked my opinion of the British contest, and the same reply was made, as often before, both in America and England, that the opium question was but one of the causes; of which His Majesty entertained more enlightened views than many others. He alluded to the failure hitherto of the English negotiations, and more than once alluded to the unavoidable expense growing out of a war at such a distance, and that the English could not protract it. He also expressed his opinion of the feasibility of the Chinese withdrawing from the coast, and thus defeating their enemy. This recalled the fact that Lin had actually made such a proposal in a memorial to the emperor, and the emperor's reply disapproving of it as involving too much time, and therefore impracticable. Louis Philippe thought that Vattel's Law of Nations would do the Chinese no good, and spoke at some length of the policy of the Chinese government. He was informed that the Chinese were free to avow, as their reason for non-intercourse, that intermarriages with other nations would introduce foreign influence. "Undoubtedly," said the king, "they are right in that." He inquired particularly respecting their population and their military powers; said that French officers had informed him that it was impossible to conceive of it as it appeared at Canton without witnessing the teeming population, which I confirmed; and gave my reasons for adopting 360,000,000 as about the population. Thibet, Japan, their government, and relative population were topics of remark. My visit to the latter and repulsion, also came up. The suicidal customs of the Japanese, and the mode of punishment among the Chinese, excited

his expressions of horror. Population of Japan believed to be forty millions. I told him that I had witnessed the strangulation of a Chinese. The king remarked upon the English spirit of conquest, that he remembered Warren Hastings once remarked to him that if England extended her conquests beyond Bengal it would be her ruin. He (the king) remarked very significantly, "When I look from Persia on the west to the Yellow Sea on the east, and think of the conquest of India, — and then there is that little matter" (smiling) "of the Chinese empire, — I say," remarked the king, "it will break of its own weight. Like the cauliflower, it will come apart. When I came to the throne I said: No conquest, thirty-three millions is enough. Take care of and consolidate what you have got." "Yes, Your Majesty, with an empire able to protect itself against all the world, Your Majesty may well be content," remarked a bystander. The king then expressed the great pleasure it afforded him to see me, made kind inquiries respecting my return to China, and gave me his good wishes for future prosperity. In parting I remarked: "Your Majesty, should it ever fall to my lot to see the emperor of China, it will afford great satisfaction to be able to say that I have had the honor of this presentation to one of the most favored of his contemporary sovereigns." At this the king started, and with a smiling and animated countenance asked, "Do they know anything about me?" "They know you well," was the reply; "and, did time allow, I could say many things of interest upon that subject." He immediately inquired, "Do you make a long stay in Paris?" I answered, "I shall probably leave to-morrow or next day," for I had already made arrangements to that effect. "I regret," said the king, "that you leave so soon, for it would afford me pleasure to see you again." I deplored it as much as did His Majesty, from whom I parted with mutual pleasure and regret.

General Cass observed as we came out: "I am glad you have seen the king, it is a pity you are to leave so soon. I know His Majesty would like to see you longer, but it is too late to-night (ten o'clock). I doubt not he would invite you to dine with him."

From another letter, really a continuation of that cited above, we make the following quotation: —

The accompanying letter is a very meager account of an evening I shall never forget, but to which memory will often refer should life be spared. Louis Philippe speaks English as well as an Englishman. He comes as near to my ideal of what royal dignity and grace ought to be as possible. He appears to be about sixty and in good health, and the representations we see of him are very good. He is beginning to be gray, has a keen black eye, is rather stout, possesses a sweet but strong voice, was dressed in black, with black silk stockings and shoes, white cravat, collar turned down at the corners. No display of gold except a handful of seals or badges in his bosom. The queen is taller than the king, and more slender, and her hair quite gray; but her skin remains fair and youthful, and unwrinkled. She was at work on needlework all the evening. The king's sister and maids of honor were working floss-work on coarse woolen — I do not recollect the proper term for it. We were among the last to leave. The aide-de-camp expressed his regret that the young princes and princesses were out at some amusement, some particular play, the Skylark, or some such entertainment.

This royal visit, taken in connection with my visit to the palace of Versailles, which defies description, as you may suppose when reminded that it cost £40,000,000 sterling, renders this one of the great days of my life; but I must defer that to another letter, merely saying that the historical paintings, the pathway, gardens, and waterworks, for number, extent, and interest, exceed all my mind ever fancied.

Dr. Parker sailed for America about August 1, and in due time, after a stormy passage, reached his native land. As regards the results of his European visit, we are fortunate in the possession of a report made to the Society in China after his return, and by the Society printed for general circulation. From that report, which covers his work during the entire period of his absence, we cull the following extracts, as furnishing the best available account of this matter: —

It was immediately after the meetings held in New York and Boston, on the seventeenth of April, 1841, that I embarked for

England, in prosecution of the objects of the Society. Though a full account of my proceedings while in England has been already published there, under the form of a letter from me to the address of Dr. Abercrombie, of Edinburgh, and accompanied by some "Statements respecting Hospitals in China," yet it will be proper briefly to recapitulate what was done there, that the Society may have at once a complete narrative of my proceedings in its behalf, from the time I left China, in July, 1840, to my return in October, 1842.

In London, about six weeks were spent, and here the "Statements respecting Hospitals in China" was first published. The object of this pamphlet was to give a succinct account of foreign gratuitous medical practice in China, and of the circumstance under which the Society had originated, the success that had attended it, and the claims it presents for future support. The distress then prevailing in many parts of England, and the political excitement attendant upon a change of ministry, joined to the war with China, and the reflex influence of this upon the commercial and business portions of the country, were circumstances inauspicious to the immediate success of the agency as it respects the advancement of pecuniary aid. But on the one as on the other side of the Atlantic, the views and objects of the Society are warmly responded to by multitudes, and cordial assistance may be with good assurance looked for as often as it shall be actually needed.

Systematic efforts had already been made by benevolent ladies in London in behalf of this cause, and remittances of medicines and money had several times been made by them, through the London Missionary Society, to Drs. Lockhart and Hobson. They had also addressed circulars upon the subject to benevolent ladies in other parts of England. These listened with great interest to the facts and details of the Society's operations; and we may rely upon the character and motives of these devoted coadjutors for constant though limited aid from year to year. A sum of £20 was received from them by the hand of Miss Kirkpatrick. It is here a proper place to observe that the religious objects of the Society being chiefly kept in view by these and other ladies' associations, they have usually a preference for committing their subscriptions to the hands of those medical agents

of the Society with whose characters they have had previous personal acquaintance. Sums have, under this feeling, been sent at different times directly to medical officers of the Society, and made use of by them, being simply passed in their accounts to the Society's credit, and not paid over to its treasurer. I shall have to allude to a payment of this kind into my own hands hereafter.

The interest already existing in the English metropolis on behalf of the objects of the Medical Missionary Society in China was not confined to these benevolent ladies. Sir Henry Hallford, baronet, had, three years before, spontaneously stepped forward to advocate the Society's cause, and by him the subject was brought to the notice, not only of many distinguished members of the faculty, but also of several persons holding the highest places in dignity and influence; to some of whom I had opportunities afforded me of personally recommending the claims of the Society. Their Royal Highnesses the Duke of Sussex and the Princess Sophia were pleased to manifest much interest in the subject. So also did His Grace the Archbishop of Canterbury, the Duke of Wellington, the Marquis of Lansdowne, Sir Robert Peel, the Bishops of Durham and London, Lord Bexley, Sir George Staunton, and others. It was indeed my special aim, during a great part of my visit in London, to secure, in the first instance, the interest and patronage of that class which may readily be induced to lead in a good cause but will hardly be willing to follow. An objection, however, exists, in the separation of the Established Church of England from those not included within its pale, which it was found difficult to obviate. And indeed the bishop of London very frankly, yet with much courtesy, remarked, that "much as he approved of the object, and the means used to attain it, he could not in any way coöperate in such labors with those who dissent from the established church. But while, from this cause, it was made apparent that no direct aid or encouragement is to be looked for from these quarters, it is at the same time not less certain that many individuals are to be found in those circles whose influence will be of much value to the cause. And if the result should be to secure the attention of the established church to independent and efficient efforts in the same cause, so that in any way those blessings may be conferred on the Chinese which it is the object of this Society to bestow, neither the Society nor its agents will have anything to regret in

the varied methods adopted to present the cause in its true light before the higher classes of the great metropolis. And, after every discouragement, there still remains abundant assurance that there are enough of noble and liberal minds superior to all the shackles of sect, party, or nation, to form there an association worthy of London and its high character, worthy, too, of the great cause of humanity and generosity to a nation such as China, — so great and estimable in many points, and now, it is hoped, forever allied, in the bonds of peace and good will, to the nations of Christendom, and especially to those of our common Saxon blood and lineage.

Turning from those whose less open views hindered connection with the Society, no little encouragement was met with from those associated with the general religious and benevolent institutions of London, from the medical faculty, and (last, but not wise least) from Dr. Colledge, president of the society, and others with whom we have been formerly associated in China. After the "Statements respecting Hospitals in China" had been extensively circulated among all classes in London, a meeting was convened in Exeter Hall, in behalf of the Medical Missionary Society. This was intended as a preparatory to a yet more general meeting, which it was designed subsequently to call, when the circumstances of the country should be more favorable. Meanwhile, however, a number of members of a society, denominated "The Medical Philanthropic Society for the Support of Medical Missions in China and the East" (which had been organized and had received some contributions, and a number of whose members were present also at the meeting in Exeter Hall), met together and passed a resolution in the following terms: "That this meeting, having heard of the proceedings of the Medical Philanthropic Society for China and the East, and the report with the proceedings and resolutions passed at a meeting at Exeter Hall on the fifteenth instant, to promote the same object of supporting the Medical Missionary Society and their hospitals in China, — propose the union of the two provisional committees."

The London Missionary Society, whose directors I had an opportunity of addressing on the subject, will continue to give their support to this Society. The amount of donations contributed to

it during my stay in London will appear in the account rendered with this report of my proceedings.

Cambridge and Birmingham were visited by me on my journey, by way of Liverpool and Glasgow, to Edinburgh. At Cambridge I found that the subject of medical missions in general had been just previously brought before the public by a Christian Jew about to proceed to Palestine in the capacity of a medical missionary. At Birmingham the subject was brought forward by me, so far as could appropriately be done, in the pulpit services of the Sabbath, and the cause was here warmly commended, but did not receive any immediate support, the establishment of a college in that city being then the engrossing object of attention.

Nowhere more than in Edinburgh was a sincere interest in the cause manifested; nowhere were the claims of the Society more warmly responded to. A public meeting was held there, attended by the chief citizens of the place, and an efficient committee appointed to carry out the designs of the meeting. And since leaving it intelligence has been received of the organization of a society auxiliary to that in China, by which a circular has been issued and widely circulated appealing to the Christians of Scotland and England in behalf of our object. A meeting also of ladies was held in Edinburgh, and a cordial interest displayed in the religious bearings, especially of our efforts, upon the Chinese. From the distinguished character of many who have taken up the cause and from the enlightened and systematic mode in which they have entered upon the work, the Society may rely with confidence upon them for efficient and steady support. But for an unwillingness to protract this report, it would be agreeable to mention individual exertions in pleading the cause.

At Glasgow my time was much more limited than at Edinburgh. But, from the interest expressed in the subject, at the public meeting which was there held, and from its known character for liberality in a good cause, we may be assured that Glasgow will not be outdone by any other city. Judging, however, from the tone of the last communications received from thence, she will probably await a fresh appeal from China, when, especially under the new prospects that open to her merchants under the improved relations between Great Britain and China, she will step forward with all her wonted liberality.

In Liverpool, where my last efforts were made before returning to America, I found a people already familiar with the proceedings of the Society, and, from the circumstance of Dr. Lockhart having abandoned bright prospects among them to become one of the Society's active agents, prepared warmly to hear more upon the subject. For the details of measures pursued, here as elsewhere, reference must be made to the minutes of the meetings and the "statement" already published in England. Besides a full meeting convened specifically for medical men, a general one of gentlemen and ladies was also held, and a committee was appointed, of which it was subsequently remarked, that a more respectable and influential body comprising the same number and embracing such different professions and religious denominations could scarcely be selected in Liverpool. A member of this committee wrote to me previously to my return to China, saying that, after deliberation on the subject, it was "deemed best to delay taking any steps till, at all events, a partial opening of the China trade should be heard of. That then he felt confident many would be prepared to enter into our views, and then would be the time to call a public meeting and appeal to the feelings and purses of the Liverpool merchants." Kind invitations were received to visit other parts of England, and also Ireland, to spread before the public the claims of the Society, and assurances were given of ready coöperation, but the early period for returning to America prevented their acceptance.

At Paris a brief visit was paid during the interval of my absence in Europe. While the brevity of that visit did not admit of adopting any special efforts in behalf of the Society, an opportunity was, however, afforded, on a Sabbath, of making a public statement of its object, success, and claims. In private intercourse, it was also brought to the knowledge of those whose acquaintance I had the pleasure of making.

In Germany the cause of the Society was brought forward by several distinguished gentlemen from thence, with whom I was so happy to become acquainted during my stay in London. They had already taken measures to disseminate in their fatherland information upon the subject, and to enlist the prayers and support of the benevolent on its behalf; and, should the Society make a direct appeal to the benevolent in Germany, I have no doubt but that it will be cordially responded to.

Arriving at Boston, upon my return to America, I had the high satisfaction to learn that the appeals and personal exertions of the committee, that had previously been appointed, had been most successful, and that the liberal sum of more than \$5,000 had been contributed to the cause as the commencement of a fund for the permanent support of the Society.

At Philadelphia I spent the chief part of the winter of 1841, laboring much to enlist that city in the good cause, and, although the unprecedented crisis in its pecuniary interests has necessarily delayed a little the results of those efforts, yet, if any reliance is to be placed in pledges of honorable and distinguished men, Philadelphia is one of the opulent and benevolent cities of America from which permanent and liberal support may be relied upon by the Medical Missionary Society in China. An auxiliary society has been carefully organized there, embracing the most distinguished men in the medical profession, as well as in the profession of law, men of the mercantile community, and clergymen and liberal Christians of different denominations. As illustrating the ground of this confidence (as well as showing the peculiar state of the currency at the time), a few remarks may be quoted. Said one, estimated to be worth two or three millions of dollars, "one hundred dollars is all the available money I have now at command. I dare not receive my dues in the present state of the banks, for in a few hours the money I receive may be no more than so much paper. What I can do even for the money requisite for my daily expenses I know not, unless I can pass my own notes in the market." Said another gentleman, distinguished for his wealth and benevolence: "When the times are better, it is my intention to patronize your Society. I am a man of property, but it is now unavailable. I regret that your application should come at a moment so unpropitious, but I approve the object, and design to aid it." Another gentleman, who gave his fifty dollars, remarked that had the cause been brought before them in 1836, funds might have been obtained in Philadelphia to any amount that might have been required. And to show that all these were not mere words or form it may be added, that the first draft for fifty dollars given for the Society was on a bank which failed within twelve hours afterwards, though the sum was subsequently made up by the donor.

At one of the public meetings in Philadelphia, a large number of the medical students of the University of Pennsylvania and of other medical colleges were present, several of whom were desirous of becoming medical missionaries to China. I regret not having a copy of the constitution of the "China Medical Missionary Society of Philadelphia," auxiliary to this, as it would exhibit to the Society here the mature plans for permanent interest and support there adopted. It provides for annual meetings, when public addresses are to be made on behalf of the cause; and, while it will aid this Society by pecuniary support of its hospitals, and in educating Chinese youth of talent in the healing art, in furnishing periodicals, and keeping the Society informed of the progress of the medical and surgical sciences, the improvements in instruments and surgical apparatus, etc., it will expect in return such contributions to materia medica, paintings of remarkable diseases, and specimens of morbid anatomy, as it may be practicable for this Society to furnish.

A ladies' association denominated the Ladies' Chinese Association of Philadelphia was also organized; and, at the very crisis of the hard times, between \$300 and \$400 were raised as its first annual subscription. As in England it was the importance of the plan of this Society, as calculated to introduce the blessings of the gospel into China, that most powerfully influenced these truly devoted Christian ladies. For sure I am that nothing but the higher considerations of a pious mind would have induced them to persevere with such earnestness against so many obstacles as they had to overcome.

The coöperation of the editors of the various secular and religious papers and periodicals in making known and advocating our objects and their merits deserves the thanks of the Society.

New York was twice visited by me on the Society's behalf during the winter that I stayed in Philadelphia, and the exertions there made were crowned with like success. Repeated opportunities were enjoyed of meeting the medical faculty of that city, who most cordially coöperated in advancing the cause. On two occasions public meetings were held for this specific object. The first, at the Stuyvesant Institute, was numerously attended by the medical students of the different colleges, by merchants, and by many other distinguished citizens. On this occasion paintings of

the more remarkable surgical cases were exhibited; at the close of the meeting a provisional committee was appointed to take measures for the organization of a society. The second was a general meeting of ladies and gentlemen, held at the Broadway Tabernacle, and a society was then formed similar to the Gentleman's Society of Philadelphia, with like constitution — each providing a well-selected committee to solicit subscriptions. The officers and members of this Society, first in their respective professions and callings, and influential men in their respective Christian denominations, afford a sufficient guaranty to the Society in China that it will not look to New York in vain for coöperation in prosecuting its vast aims. The most favorable moment for making its first application for funds had not arrived, as it was believed, at the time of my embarkation. Officers of the Society, well qualified to express an opinion upon the subject, assured me that about \$2,000 annually might be expected from New York. Encouragement was also given that the ladies of New York would vie with those of Philadelphia and also those of England who have enlisted in the cause.

My report would be incomplete should I neglect to add that Baltimore, New Haven, Northampton, and New Bedford, which were visited in behalf of this cause, as well as numerous other cities and towns of greater or less importance, which it was impracticable for me to visit, especially Albany, Utica, Buffalo, and Rochester, in the North, Richmond, Charleston, and Savannah, in the South, will not be found backward to come to our aid as the Society in China progresses, and Providence prepares the way for the expanding of its plans and designs in giving to the millions of China hospitals, retreats for the leper, and asylums for the insane.

The total amount of the subscription raised during his visit to Europe and America was \$6,702.64, of which sum \$672.01 was consumed in printing, traveling expenses, and in the purchase of medicines and surgical instruments for the use of the hospital. The balance, \$6,030.63, was forwarded to the Medical Missionary Society by draft, the receipt for this sum being still preserved.

It must not be imagined, however, that this sum represents the entire outcome of his efforts, for many of the subscriptions forming this amount are set down as permanent subscriptions, to be paid annually by the donors into the treasury of the Society. It must also be noted that, in addition to the raising of a general interest in medical missionary work in China, definite arrangements were made for sending out additional physicians and surgeons for the carrying forward of the work ; and, what is even more important, arrangements were made for the education, both in England and America, of Chinese youths for the same purpose ; and it would also appear that some special donations were made with a view to the establishment of a medical school in China where a more thorough and systematic medical education might be afforded than could possibly be given among the numerous duties of crowded hospitals, and the heavy strains of daily toil under which the hospital physicians labored.

CHAPTER XIV.

THE RETURN TO CHINA.

THE events between Dr. Parker's arrival from England in the early part of September, 1841, and his reëmbarkation for China in June, 1842, have not been recorded in detail. The larger portion of his time seems to have been spent in the two cities of Philadelphia and Washington. In the former place he devoted himself mainly to attending medical lectures in the University of Pennsylvania; while in the latter city he gave the larger part of his time to the work of furthering the interests of China. It must not be supposed, however, from this statement, that nothing was done for China in Philadelphia, for had he only succeeded in promoting the formation of the Ladies' Chinese Association, that alone would have sufficed to make his work both valuable and memorable. Other cities were visited as occasion permitted, and effective work was accomplished.

Almost immediately after his return he sought and obtained interviews with President Tyler and Daniel Webster, who was now elevated to the position of Secretary of State. The story of these interviews can best be told by a direct transcription of that portion of his journal which bears date of Friday evening, September 16, 1841:—

“ At six o'clock Uncle Sewall called and took me into his chaise, and carried me to see President Tyler. A colored man met us at the door and asked for our cards, and, having announced us, returned to conduct us to the presence of the Chief Magistrate, who shook hands very familiarly

with each of us and, sitting down, gave me a chair on his right.

“He was exceedingly affable, made kind inquiries respecting my residence in China, visit to England and France, the probable result of the English and Chinese war; spoke of his increased care and responsibilities from the unexpected changes in the Cabinet. He said he had been pained to receive a letter that evening from Judge Upshur, stating that he had just buried a brother and sister in Virginia, and that he found he would not be able to come to Washington until October. Allusion was made to Judge McLane and Judge Storey, Mr. Cushing and Mr. Choate, and certain of Boston’s wealthy merchants. He said that Judge Upshur had written a very able review of Judge Storey’s work on the Constitution of the United States, differing from him.

“In regard to China nothing had been done. He was present in the Senate when the act was passed by which no President can originate a new mission, but can only recommend, etc. He further said that they had feared to disgrace the country by having an ambassador rejected, and had thought of having a ‘floating embassy.’ I alluded to the feeling that China was neglected, or rather that our commerce in China did not receive a proportionate degree of attention compared with that of South America; and before leaving I gave him some account of my practice of medicine in China, on his asking how I had employed myself there. Asked how long I remained in Washington and what were my movements for the future, and expressed his admiration on learning that China henceforth is my home.

“Dr. Sewall then took me to Honorable Daniel Webster’s. We were ushered into his presence-chamber, where we found the great man by the side of a comfortable fire, and all

alone. We were soon seated, one on either side. I expressed my obligations to him for his letters of introduction to his friends in England. 'I am very glad if they were of any use to you.' They were highly serviceable. Gave him an account of the manner in which Dr. Holland and Sir H. Halford received me. He spoke much of the baronet, and gave a minute history of his family, the Vaughan family. Gave an interesting account of Sir H. Halford at the disinterment of King Charles I, the blood found, the cervical vertebra divided in the decapitation. Sir H. Halford in raising the head took it right up. The countenance quite like the well-known likeness of the King.

"I gave Mr. Webster an account of the interest of Sir H. Halford in the Medical Missionary Society. Mr. Webster thought it very commendable in the Royal College of Surgeons to take up the subject. I asked: 'Did you see His Royal Highness the Duke of Sussex when in England?' 'Oh, yes, often,' said Mr. Webster; 'a man of some intelligence and more pretension.'

"Mr. Webster spent a fortnight in Paris, so I alluded to the interview I had with Louis Philippe, and the King's sentiment regarding the prospects of the British Empire's being dismembered. Mr. Webster said that was a favorite French prediction. Alluded to the remark of the King regarding his own policy when he came to the throne and the French movements in Africa. Mr. Webster said this was commenced before he was crowned, but there was no resemblance between the two cases. When speaking of the division of the cervical vertebra in the case of King Charles I, I remarked that the same often occurred in China, and described to him, on his inquiry, the mode of decapitation in China, as also their form of death by strangulation, and recited the case of a woman who was scalped as a

punishment, after which Mr. Webster remarked on the resemblance between the Chinese and Turkish modes of decapitation.

“ On quoting the remark of Josiah Condor upon the probable destiny of England, etc., he observed that should she be dismembered, it would rather be a thing to be deprecated, as it would mean a multiplication of petty governments; but, even then, he thought that the influence of English laws, language, religion, government, etc., would not altogether be lost.

“ Mr. Webster remarked that if I would refer to one of his addresses delivered at Plymouth twenty years ago I should find that he had illustrated that principle in the case of the Roman Empire, that, when her powers were gone, there sprang up the shoots which have now spread themselves over so great a part of the world. I observed that it was my wish to possess myself of all his published addresses. He wished to know if I saw the Bishop of London, whom he regarded as a very sensible man. I observed that I did, and received marked attention from him. Spoke of the meeting of six thousand children and twenty-five thousand adults in St. Paul's, the effect of their rising up, and the music reverberating from the dome. Mr. Webster compared the noise of the children rising up to that of an immense number of birds upon the wing.”

A postscript is added to this entry to this effect: —

“ The hour has been exceedingly agreeable. I have seen Mr. Webster as the private friend, in one of his familiar moods, by his own fireside and without any restraint whatever. Parting he said, ‘ Make my respects to Mrs. Parker.’

“ I can scarcely refrain from a comparison between the two statesmen. The President, a pleasant and intelligent, ordinary man, evidently conscious of his inadequacy to the

high office he holds ; the Secretary, perfectly at ease, sensible of his mighty intellect and power to grapple with any subject.

“ N.B. — Mr. Webster thought the bronze statue of the Duke of Wellington, in the possession of Sir H. Halford, the best he had ever seen. He recollected the royal presents to Sir Henry, and related an anecdote of his writing a Latin oration for the Duke of Wellington, and told how, when he (the Duke) came to deliver it, there were cries of ‘ Halford ! Halford ! ’ etc. I observed that he still cherishes his fondness for the classics, and keeps his books upon the table.”

A letter of Dr. S. Wells Williams, bearing this same date, contains the following paragraph, which shows that the interest of the residents of Canton in Dr. Parker’s welfare was scarcely less than that which he felt for them : —

I am in usual health and as busy as ever with the Repository and other duties, while some of our number have days of illness allotted to them and can hardly work at all. Dr. Parker went home last July, and his hospital has since been closed, though not forgotten by the natives who have been benefited by it. No foreigner is so extensively known among the Chinese as its conductor ; his gratuitous treatment of their diseases has done much to place foreign character on a better footing in this region, and show the Chinese that we are not exactly the “ devils ” they take us to be.

Nothing further is recorded in the journals until the closing day of the year, and then only the few sentences which follow, which, while exceedingly brief, suffice to show that he is still longing for, and earnestly laboring to possess, a deeper devotion to his Master and his work : —

“ December 31, 1841, 11.35 P.M. I embrace a few moments for my journal before this year closes.

“ O Thou who art from everlasting to everlasting, whose existence is unmeasured by the flight of time, permit me to recall the mercies of the past year, in inseparable associations with Thee, their Giver !

“ O Thou Sovereign Disposer of all events, one event which was before utterly uncertain to thy servant has been and is forever settled, and, among all thy mercies, for this I especially praise thee ; and may I not appeal to thee, that the more I have loved the one thou hast given me, the more I have loved thee and thy Son, Jesus Christ ! And now, O my Father, who only knowest where we shall be at the close of another year, mercifully accept the renewed dedication of thy servant and handmaid to thy service and glory ! If it consist with thy wise plans, let us live many years, and serve thee in them all. If the new year shall be our last, order in love the circumstances of our departure out of time, and let an abundant entrance be administered to us into the everlasting kingdom of our Lord and Saviour, Jesus Christ. Amen.

“ January 1, 1842. Ten minutes past twelve, midnight. Prostrate in the dark I have commenced this new year in confession of sins for the past and fervent prayer for the future. God helping me, I resolve upon more spiritual-mindedness and deadness to the world. To God the Father, God the Son, and God the Holy Ghost, I commend my absent bosom companion ; and dedicate anew all my powers of soul and body. O accept, most Merciful Father, the offering and the trust ! Amen.”

During the early months of the year 1842 his journals are almost a blank ; but these months were neither devoid of labor nor of reward. On February first he received the diploma of the College of Medicine in Philadelphia, a document which he highly appreciated, and which is still care-

fully treasured among his papers. On the same day he was also elected an associate of the College of Physicians of Philadelphia, his election being accompanied with the request that he would report, for publication in the "Quarterly Summary of the Transactions of the College," any new fact which he might discover in his practice, or any new deduction drawn from his reading and observation.

On the twenty-seventh of May the American Colonization Society of Washington, D. C., presented him publicly with a certificate of life membership, and various other honors were bestowed upon him as the time of his departure drew near.

Turning to his journal, we find the following account of his embarkation:—

"June 13, 1842. At nine o'clock this morning numerous friends began to assemble on board the fine ship 'Mary Ellen,' then lying at the head of Lewis' wharf, and about ten o'clock the Rev. Mr. Blyden gave out the missionary hymn, *From Greenland's Icy Mountains*, and after the singing of this by many voices, the dear brother led the assembled throng in a devout address to the throne of grace; the missionary cause, the A. B. C. F. M., and the officers and company of the vessel being the several objects of intercession. In remembering the missionary about to return, he blessed the Lord for his past achievements, and that he had been permitted to revisit his native land, that they had seen his face and heard his voice, and then prayed that still greater blessings might be in store for the coming years.

"In a few minutes we went on deck, and upon the round-house, and found the wharf was thronged with friends and spectators, some standing, others seated upon the lumber of the wharf. As the vessel was shoved off, her stern came so near as to enable us again to take our relatives and friends

by the hand. The vessels to the leeward dropped astern, as the sails of the 'Mary Ellen' were unfurled to the fresh and fair breeze, and she seemed to leap away from the wharf as though participating in the sentiments of some she bore, and was ready with a bound to reach the celestial shore.

"When a few score fathoms from shore the pilot said: 'Let's have three cheers.' 'Lay aft,' said the captain, 'all hands!' The order was soon obeyed, three hearty cheers were given by the ship, and returned from the wharf; and soon the features and persons of our friends were no longer recognizable. We were soon reminded that we could not retain our pilot long, and we hastened to write a few lines to our absent friends. At one o'clock the pilot left us and all were in full glee, for we had a smooth sea, a fine breeze, a beautiful sky, an experienced master, able officers, a select ship's company, and a gallant and fleet ship! What more could be desired?"

The first part of their voyage was "quick and prosperous." They crossed the equator on July 20, thirty-seven days out from Boston; and rounded the Cape of Good Hope and entered the Indian Ocean on Monday, August 27. They encountered a series of gales, in one of which they were seriously threatened with shipwreck; and we here transcribe the record which Dr. Parker has made of the event:—

"Saturday, October 1, 1842. China Sea. In the providence of God, I am called upon to record another verse in the chapter of incidents of which this passage has been so fruitful. On the evening of September 29 the weather bore a threatening aspect, the lightning extending from the north nearly to the east. Squall succeeded squall, and on the morning of the thirtieth the barometer fell about ten one-hundredths, with the wind blowing fresh. The vessel was put under short sail, and so threatening was the prospect

of one of those gales which render the China Sea the mariner's dread that some of the smaller spars were sent down.

“In this situation night, dark and tempestuous, approached. The gale, already so fresh that we were scudding before it with only double-reefed fore and main topsail and jib, seemed every moment to increase in violence, the mercury still settling, shoals and other dangers around us; the anxieties had been insupportable had we been cut off from access to the eternal God as our refuge and friend.

“By twelve o'clock, to our great satisfaction, we heard the first officer say the storm had abated, and in the morning we had occasion to set up our memorial of praise and thanksgiving that God had heard our prayers, and that we had the very petition we urged at his throne the preceding night. Between eight and nine o'clock a sight of the sun was obtained for the chronometer, and at twelve o'clock the sun shone long enough to obtain our latitude; and now, at five o'clock in the afternoon, the mercury is well up, the wind fair and moderate, and everything calculated to remind us how good and safe it is to trust in the Lord, who is our refuge and very present help in time of trouble, and to awaken a sincere desire to lay our all afresh upon the altar of Christ.”

As they came in sight of the islands bordering upon the China coast he retired to his cabin for a season of reflection and prayer, and there prefaced a series of resolutions with the following reflection:—

“Every day is now bringing us nearer to our field of labor, and that the remainder of my missionary service may not be less successful than the former portion of it, so may my life be not less holy. It occurs to me that the resuming of my labors offers a favorable opportunity for forming a

new epoch in my life, one characterized by more spirituality, more undivided consecration to the great work of making China savingly acquainted with the Bible and its religion. To this let the supreme desire of our souls be directed, and this absorb our best energies and time till death."

With such sentiments uppermost in his mind, and with a heart throbbing with eager desire to reënter upon his work, they landed at Canton early on the morning of Saturday, November 5, 1842, and the story of their early experiences is thus briefly and simply told:—

"November 6, 1842. Sabbath evening. I desire to set one more monument to the divine praise, and say, 'Thus far hath the Lord helped me.' At length the desire is realized of being permitted, with my dear wife, to reside in Canton.* It was not perceived that a foreign lady was in the boat as we came up the river, and, wishing to avoid a tumult immediately on landing, we walked to the American factory. As we passed through the company's factory the crowd began to collect to see the foreign lady. The hong coolies, who acted as policemen, drove them back, and we walked quickly through, without any inconvenience or rudeness from the populace. Most were silently looking on, but occasionally was heard the exclamation, 'The doctor has come!' On arriving at our residence we immediately knelt down and gave thanks to God, and consecrated ourselves anew to him, and invoked his blessing upon our new residence and for all future time.

"At eleven o'clock in the morning a linguist was sent by Howkwa and Pwon-ting-kwa, to inquire if Mrs. Parker had

* Dr. Parker had previously visited Canton and had seen some of his friends among the mandarins and merchants in regard to taking his wife to Canton, no foreign female having ever before been admitted to that city. Mrs. Parker was therefore the first foreign lady to reside there, and it was some months before any others followed.

come for a visit or permanently to reside. He was told the latter, and then he observed that the arrival of the English lady had been reported to the governor, who said it had been promised to foreigners, by the emperor, that their families might reside with them, and that therefore it could not be helped, and directed the linguist to see that no riots ensued upon their going abroad.

“ Fears had been entertained that some base or ignorant men might insult the ladies, which the foreigners would resent, and that a quarrel might ensue. The linguist was informed that it was not Mrs. Parker’s design at present to venture into the streets, but to keep very quiet, walking in the enclosure in front of the factory in the evening. With this he seemed entirely satisfied. In the evening Mrs. Parker went upon the terrace, and was seen by numbers from the tops of their houses. This evening she repeated her visit to the terrace, and had many spectators from the streets below, from China Street, from the tops of houses, and from the boats on the river. All was quiet. No rude expressions were heard, or improper actions seen, as would be the case did not the people look upon it as a proper and permitted thing. Some were seen remarking the mode of dressing her hair, etc.”

“ November 20. Sabbath at Whampoa. On invitation from the captain and several English ladies, I went down with Mrs. Parker to Whampoa on Saturday, and preached on board the American ship ‘*Probus*,’ Captain Sumner, brother of Charles Sumner, to an audience more numerous than I had ever witnessed before in this country. It was estimated that there were two hundred present, probably the largest Christian assembly, the army excepted, that ever met in China. Profound attention was given to the Word. The day was delightful, the sailors neatly clad, and the scene one

not soon to be forgotten. Some remarked that it was the first sermon they had heard for three years. No sermon has been preached at Whampoa since I last preached on board the 'Delhi,' in 1839. Many expressed their pleasure in the services, and their wish that the same might be repeated. Some proposed to come to Canton when I could not come to Whampoa. It is devoutly to be hoped that a field of so much promise will not be left unoccupied, but that some man of God will care for these, who are, as it were, 'sheep without a shepherd.' "

The first letter to the home-land which we can now discover bears date of December 23, although it is evident that others had preceded it. It is addressed to his sister Catherine, and as it contains some further references to their voyage, and to the conditions obtaining in Canton at the time of their arrival, we present here an extract from it: —

CANTON, December 23, 1842.

Beloved sister Catherine, — When I think of the delicate state of your health, and the uncertainty of the period you may live to receive my letters, it truly pains me that I cannot write you more frequently; but finite powers are limited, and I sometimes think mine are too much so for the work I have to perform. But I must write you, though briefly, this evening. By the "Valparaiso" I wrote you all a few lines alluding to the late riot in Canton. Of the incidents of our voyage, and the merciful interposition of God in our behalf, I have not written you, and now would prefer not to recall some of them except that you may join us in praise to our Deliverer. . . . But it pleased God that we should reach our port in safety and, much sooner than we expected, to have the great pleasure of being settled together in Canton, and I to be allowed to return to my old hospital, and to renew my labors among the Chinese; and after, as you know, having been tossed about upon the waves of life, now in one country and then in another, now upon the ocean, then upon the land, we fain hoped that at length we had arrived at home, where we might have no

more to do but to serve God, perhaps till death. But alas! in an evil hour our peace and quietness were disturbed from our proximity to the English, who, in the course of the late war, had rendered themselves particularly obnoxious to the Chinese. On the eighth instant, a quarrel with a lascar became the occasion for the pent-up feeling to manifest itself in the burning of the English factory and the plunder of nearly half a million of dollars in specie.

The scene was one that defies description. Hatty, with her friend, Mrs. Isaacson, an English lady who was making her a visit, were early removed to Mingkwa's factory, the Chinese factory next to the American, which you can see in the painting you have, and the next morning without any difficulty was removed to Whampoa, where she has since been kindly and hospitably entertained on board the "Splendid" and the "Oneida." In one or two days more I think of her returning with me to Canton, as all is quiet now, and I have so many friends among the Chinese, as well as foreigners, that, on the approach of a similar riot, it would be easy for her to escape; and besides there is no present prospect of such an occurrence again.

Your ever affectionate brother,

PETER PARKER.

Four days later he addressed the following letter to his sister Maria: —

CANTON, December 27, 1842.

Dear sister Maria, — A vessel is to be despatched this morning for Boston, and though overwhelmed with many cares, I cannot omit to address you a few lines, if it were only to inform you that we are very well, and that after a sojourn of eighteen days on shipboard at Whampoa your beloved sister Hatty is again permitted to return to Canton. She came up on the evening of the twenty-fifth, unobserved by the Chinese, and is now living secluded in her own chambers. For the present, it would not be prudent for her to be seen abroad. The factories are now guarded by eleven hundred soldiers (Chinese), seven hundred on this side of the river and four hundred on the Ho-nan side. We hope that after the arrival of Elipoo, the Imperial Commissioner, and Sir

H. Pettinger, all things will be amicably adjusted, and then we shall enjoy more liberty. When we arrived and heard of the treaty being concluded, we did not anticipate the troublous times through which we have just passed.

Affectionately yours,
PETER PARKER.

Such then was their situation in the closing days of the year 1842 ; but with unflagging energy and unfaltering courage they gathered up the threads of opportunity, and, weaving these into the daily revelations of the divine will, they entered upon, and pressed forward in, the work on which their hearts were set.

CHAPTER XV.

HOSPITAL WORK RESUMED.

THE years which followed immediately upon the return to China were years of unremitting labors and of anxieties of many and various kinds. Matters were still exceedingly unsettled in Canton, and the bitterness and hate harbored against the English, which was, perhaps, an almost necessary legacy of the war, were now and again allowed to blaze forth against foreigners in general, and there were moments when neither life nor property was entirely safe. It needed but a courageous leader among the masses, or a little carelessness of administration on the part of the government officials, to awaken these slumbering animosities, and to deluge the city with foreign blood; and under such circumstances life became a mixture of unvarying watchfulness and unceasing suspense.

But, notwithstanding all this, the opening days of 1843 found Dr. Parker and his devoted wife at the post of duty, pressing forward with unwearying hands and with undaunted hearts toward the full accomplishment of the mission they had undertaken, although Mrs. Parker was laid aside by sickness shortly after this, as the following letter will reveal. The letter will also be found to be of interest for other reasons than this, for it throws much light upon the situation to which we have above referred.

SHIP "NATCHEZ," WHAMPOA, February 26, 1843.

Beloved sister, — Yours of first September, 1842, came to hand day before yesterday, and was the first line from Framingham since I left. It was most welcome as relieving my anxiety to hear

of your health, particularly of Catherine's. I came down yesterday for the purpose of seeing Hatty on board the "Natchez," in which she takes passage for Macao for a visit, her health requiring it. Some appearances of popular disturbance such as occurred in December also rendered it prudent for her to leave without delay. This, however, has now passed by and all is quiet once more. Having made a short visit to Mrs. Sword's, a pious and excellent lady from Philadelphia now residing at Macao, she will rejoin me again at Canton. God has been very merciful to me in restoring her so soon to health.

God has mercifully reinstated me in my former sphere of usefulness, where I have more work than any one mortal can perform. Never were my professional services sought with more avidity than now. Officers of high distinction seek them, and crowds of all classes; but oh, how I long to be laboring directly for the soul's salvation!

The death of my old friend and my father's friend (Dr. Kellogg), the venerable man of nearly a hundred years, affectingly recalls the passage, "like as a shock of corn cometh in fully ripe," so the good man in a ripe old age, in peace is gathered to his grave. I loved and esteemed him with no common affection and regard. Express to the afflicted family my sympathy, in which there is really more of joy than of sorrow. The aged servant of the Lord has now exchanged the hoary locks of more than ninety years for immortal youth, and for the expanded views and the high joys and services of heaven. May his mantle fall upon his children, grandchildren, and descendants to the end of time!

As soon as the "Natchez" had departed for Macao Dr. Parker returned to his duties in the hospital, and spent the next ten days in vigorous and uninterrupted labor, which is almost all that his journal records, until we come somewhat unexpectedly upon the sad entry which begins as follows, under date of March 7:—

"Have this evening received affecting intelligence of the severe illness of my most tenderly beloved sister Catherine, which leaves no hopes that she is any longer alive."

So deeply was he affected by this sad intelligence, that the larger part of the night was consumed in prayers and tears, and it was on toward daybreak when he at length fell asleep from very weariness. But the journal of the day following says : —

“ I find that a calm has succeeded to the tumultuous emotions of last evening. Could with difficulty compose my mind to sleep last night, and required to lie down this morning. I find, however changed my feelings in the closet, the world without is not altered ; and the tendency is to walk in the old and beaten path, rather than to select a new and less trodden one ; but ‘ no cross, no crown ’ shall still stimulate me onward.

“ Felt some little pleasure in the morning, before entering upon the operations of the day, to think I was going to do something for the benefit of God’s creatures, and that he would accept it as done for him. Felt new pleasure in lifting up my ejaculations to God for success in my operations. Have read with delight the last of 2 Cor. iv and first of 2 Cor. v, with Dr. Doddridge’s beautiful ‘ Improvement,’ and, with Brother Lowrie, enjoyed family devotion. I fear and shrink from the thought of my afflictions making me no better. Good Lord prevent, and sanctify my sorrows and grief, for thy Son’s sake ! ”

No further entry appears in his journal until Saturday evening, March 18, when he writes thus : —

“ The past has been a laborious and unusually interesting week. God has signally smiled upon efforts to benefit the body. On Wednesday, the fifteenth, removed with success a tumor from a little above the groin of a young man twenty-five. The situation, and the bloody character of the operation gave me marked solicitude for the result, but of the propriety of attempting to remove it there was no doubt.

“It was from the bended knee in one room that I went to take the knife in another. God heard the petition offered, and to him the young man, before being removed from the table, was directed to give thanks, and to the same merciful being my own heart arises with gratitude so often as I think of this case. Another still more formidable one is before me; may the same Giver of every good gift have a similar blessing in reserve for him also!

“To-day have been called upon to act as interpreter on the occasion of the Kwang Choo Foo’s visit of ceremony to Commodore Kearney. His Excellency was very friendly indeed, and the result of the interview, I trust, will be for good to both nations.”

He then goes on to express his devout gratitude for the restoration and return of his wife, and earnestly desires that his career may be made a blessing to thousands of the benighted ones about him; and then all is silence until about the middle of June. The records of that date afford us a striking picture of the spirit in which he lived and wrought. We make a few extracts from them:—

“June 19, 1843. Arose at six o’clock this morning and have enjoyed more spiritual comfort than for a long time. Have admitted two hundred patients at the hospital, and have endeavored to refer all I have done to the will of God. Have been enabled to keep my body under, and to make a determined thrust at some of my inveterate habits.

“What dangers and privations will a general brave to achieve a victory, and yet the conquest over one’s besetting sins may be far more important to him. If I was a general I would sooner die a brave one than live a dastardly coward. Why then, as a soldier of the cross, and one who has a legion of enemies in his own bosom to be slain, am I so heedless of their presence, or insensible to their power?”

“June 25. Sabbath evening. Wednesday, slightly unwell; Thursday, more so; and in the evening of Thursday obliged to succumb to indisposition, and resort to medical relief.

“Saturday morning still unequal to resuming my labors at the hospital; took an excursion to Whampoa. This evening felt so much better as to be able to perform divine service; but this has been followed with exceeding prostration. My mind sympathized greatly with the body, and my religious enjoyment has not been as in the preceding days.”

During the summer and autumn his health remained indifferent, and his burdens steadily increased; and these causes combined to create a great blank in his journals and correspondence, reaching down to the close of the year. But on December 31 he writes:—

“In a few hours more 1843 will be completed, and I must bid it a final adieu. I have this day preached from Job 14: 14: ‘All the days of my appointed time will I wait till my change come,’ adapting my discourse to the close and beginning of a year. And now, before the hours of this Sabbath and this year are all told, I desire to indulge in some retrospections of the past and in forming some resolutions for the future.

“Another year signalized by divine goodness and mercy demand and shall receive fresh gratitude from my heart. We have experienced a most remarkable deliverance from the flames. On the twenty-fourth and twenty-fifth of October Canton was visited by one of those fearful conflagrations for which it is becoming distinguished, reducing more than a thousand dwellings to ashes, and at length, with my beloved companion, I was compelled to retreat from the approaching flames, with the painful and melancholy apprehension that we should never return to our home again;

but through the divine goodness we are still spared our habitation. Though sickness of friends has visited this dwelling, death has not been permitted to enter these windows. It has, however, invaded the circle of dear friends, and the beloved friend and Christian brother, J. R. Morrison, is no more ; and the holy Dyer now sleeps at his side.

“In respect to my missionary labors I have been permitted to see some advance. My senior pupil has successfully operated for cataract in more than a score of instances, and has removed, with skill and success, a tumor of three pounds’ weight. What has afforded me the highest satisfaction, the great object of prevailing on them to join in family devotion and reading the Scriptures, has been gained, though they are not yet willing to bow the knee to God.

“Whilst nothing but complacency and delight are experienced in retracing all that God has done, mortification and penitence fill my mind as it is directed inward upon itself. My callous feelings, my formal devotions, my icy heart, and worldly-mindedness, fill me with pain and chagrin before my Maker, and I now most solemnly record my conviction, that all the ills I experience flow from one source — the neglect of fasting and prayer.

“With emotions unutterable I record my heartfelt desire to God to enable me to concentrate my soul’s attention upon these neglected duties ; and should these eyes retain their vision and fall upon these lines at the close of 1844, may they then turn upward, dear Father, to thy throne, and praise thee for thy grace !

“January 1, 1844. A new year with all the splendor of the sun and the freshness of a day of cloudless atmosphere has commenced. The duties of the day were commenced upon the bended knee, and it has been chiefly spent in writing the semi-annual report of the mission. As I have

revolved the subject and thought of the lively piety that animates the bosoms of thousands who on this day in Christian lands pray for the conversion of China and the world, I have been made painfully sensible of the low state of spirituality in my own heart, and have thought more than once of the probable experience of an unconverted preacher of the gospel in his labor of writing sermons. My icy heart and apathetic spirit refuse to bear this part, and the mind itself has only limped and babbled on; it has not soared heavenward, as when caused to escape by the latent fire of the soul kindled into a flame by the contemplation of its momentous subject.

“January 2. Have had a little increase of Christian enjoyment. Am prevented from writing more by a fresh theft in the house, and from the apprehension that the thief is still in the house. If men fear not Him who seeth in secret, neither will they fear man.”

It would appear that Dr. Parker had been annoyed for some time by a series of petty pilferings, and that now the undetected thief was growing bolder, and it must have been with sorrow that he penned the statement that “the thief proves to be none other than my teacher, for he has confessed his guilt in full.” This discovery was a real grief both to the doctor and his wife, and over and over again do they lament it even with tears. But through it all they continued to look upward, and strove to double their watchfulness, that their personal influence upon those about them should be of the noblest and the best.

It is encouraging to find in the report of the Medical Missionary Society for this year the statement which follows:

“Owing to the scattered state of the members of the Medical Missionary Society, no opportunity has occurred of convening a general meeting since the twenty-eighth of

September, 1842. The Committee, however, have much satisfaction in communicating to them, and to others interested in medical missions, the uninterrupted success that has attended the labors of the medical officers, and the increase in the number of those devoting themselves to this sphere of missionary exertion, and who are now occupying the different places open to intercourse with foreigners.

“The hopes then entertained and expressed in the report published at the commencement of last year, that the peace with China would afford enlarged facilities for the prosecution of the labors of the medical missionary, and of others interested in the temporal and spiritual welfare of this large portion of our fellow men, have been fully realized. In Hong-Kong and in all the five ports, excepting Fuchau Fú, institutions have been for some time open affording opportunities for an extended and scientific medical practice, with advantages, by the intimate and friendly relation that springs up between the patient and his physician, to communicate to them the truths of the gospel. And while the eagerness everywhere evinced by the Chinese to avail themselves of the skill of foreigners affords ample scope for doing them much direct and immediate good, the unrestrained intercourse now enjoyed gives the most pleasing facilities for imparting religious instruction and teaching the things that concern their eternal welfare.”

Shortly before the last report was drawn up Dr. Parker had returned from America, and reopened the hospital at Canton. The very strong desire of the Chinese to enjoy the benefits of the institution after it was reopened and the confidence displayed by them in Dr. Parker are highly gratifying. From the twenty-first of November, 1842, to the thirty-first of December, 1843, the number of patients who had resorted to it for medical treatment was three

thousand five hundred and one; and while Dr. Parker has been devoting much time to their relief he has bestowed great attention upon the instruction of the Chinese youths who have placed themselves under him. One of them, Kwan Tau, his senior pupil, has been found competent to keep open the institution during the doctor's absence from Canton, attending principally to diseases of the eye, to which he has paid most attention.

The hospital work of the years 1844 and 1845 can only be briefly summarized here, for we must speedily turn our attention to another and entirely different aspect of his career. This summary may best be gathered from the report of the hospital for 1845, though it may be appropriately supplemented by some extracts from the second annual report of the Ladies' Chinese Association of Philadelphia, issued early in 1846.

From the first of these documents we present the paragraphs which follow, as they furnish us with the doctor's own account of the operations referred to in the second:—

In submitting the reports of the Ophthalmic Hospital in Canton from year to year, it has been the felicity of the author to record the uninterrupted and constantly augmenting blessing of God upon medical missionary labors. But never has it been more pre-eminently so than in the present instance. During the period now under consideration six thousand two hundred and nine patients have been received, and an aggregate of eighteen thousand two hundred and fifty-seven since the commencement of the institution, in October, 1835. As in former periods, so of late, persons of all conditions and ranks, from the beggar to the highest functionary under the imperial government, have alike availed themselves of its aid.

The ophthalmic affections continue to receive prominent attention, although the institution, as the reports have shown, has become to a great extent a general hospital. As in the preceding reports ophthalmic cases have been especially noticed, they will

now be superseded by the detail of several cases strictly surgical. A number of successful instances of lithotomy are given in full; the more interesting as they are probably the first instances, so far as is known, of lithotomy being performed upon a Chinese since the founding of the empire. When the missionary aim of these labors is borne in mind, neither the profession nor others will deem misplaced the mention of the *moral* treatment, in connection with the physical and surgical. And we would have it remembered, that while none can appreciate more highly than we do the inestimable blessings that are conferred upon our fellow beings — when the light of day is again transmitted through the eye long dark, the aneurism that threatens with speedy death is successfully treated, and the stone that has caused pain for years, not less distressing than the rack, has been in as many minutes extracted and in an equal number of days followed with perfect recovery — yet all these are but *subordinate* to the aim, instrumentally to improve spiritual blessings, that run parallel and commensurate with man's immortal existence. And as the gospel remains replete with authority for this mode of missionary labor, furnished both by the precepts and example of the adorable Saviour, we trust that while life is protracted and our faculties are continued it will be our honorable endeavor to persevere in attempts, however imperfect, to imitate him who when on earth went about doing good, dispensing with the same hand, and at the same time, healing to the body, and spiritual and eternal blessings to the soul. While rejoicing that these labors are appreciated and approved by the most enlightened, devoted, and Christian communities, and by the highest personages, civil and ecclesiastical, of the age, the deepest consolation is in the humble hope of the approbation and blessing now, and the future reward of that Saviour whose kingdom we devoutly desire to see established in China.

Then follow detailed descriptions of several of his most difficult operations.

The extracts here furnished from the report of the Philadelphia Society will not merely confirm the above statements, but will show the deep interest still felt both in the

man and his work here in his native land. Certain inquiries having been made concerning him, and some little disappointment having been felt by a few of the ladies who did not realize the magnitude of his mission, the report is made as full and explicit as possible, and we regret that space forbids our presenting the document in full. So much, however, we feel that we must find room for, the extracts being taken from the central portion of the report: —

As the very brief visit of Dr. Parker to our country since the commencement of his missionary career allowed but limited opportunity to the members of this Society to become acquainted with him, it may not be irrelevant to present a few facts related by an eminent Episcopal minister of this city. He had been speaking of the exactness with which the testimony of our closets marked our backsliding or advance in the ways of God, and proceeded to illustrate his position by the following incidents: —

He said that he had been more than three years in college, during which time he could observe no distinctive difference between those students who were professors of religion and the moral non-professors, when a gentleman became connected with the institution who was soon noted as of an entirely different stamp from any of the Christians around him. He was truly a man of prayer, and deeply interested in the salvation of souls. He looked around to find some one like-minded with himself, but for some time in vain. At length he discovered one who had been taught by the Spirit and the same pure gospel truth as himself. There had long been established a prayer meeting on Sunday morning which was attended by most of the communicants; but formality and indifference had eaten out the heart of their exercises — the Spirit's presence was wanting.

He longed to establish a prayer meeting of a different kind, and with his one coöperator — who has since yielded up his life in the cause of his Saviour in Africa — he habitually prayed for the Spirit's work to be made manifest in their midst. Erelong a third was added to the little group, and then another, and another, till all the communicants had become habitual attendants on this special means of grace.

Time passed on. Vacation came. As yet no remarkable indication of the Holy Spirit's presence was given; but silently, without any visible means, in the interval before the new session, two or three conversions took place. The answer to prayer had begun. This event was marked and talked of when the collegians reassembled. A deep interest was awakened, and this increased till of the very large number of students, only about sixty remained who had not expressed a hope in Jesus, and very few of that large number have openly backslidden. By a recent list the narrator mentioned the names of thirty-one of his own (the senior) class are designated as now engaged in preaching the gospel of Christ. Such was the result of God's blessing on the faithful prayers and efforts of one man — and that one is now our revered missionary at the Hospital of Canton. Who can doubt that the immense field of usefulness there opened to him will be diligently cultivated?

A letter from one of the devoted band who accompanied Bishop Boone last year to that "land far away" contains the following testimony to his faithfulness. It bears date of Canton, May 14, 1845:—

Dr. Parker occupies a station of great influence and importance, and he has a wife who, added to great sweetness of manners, a well-balanced mind, and sound judgment, possesses also a spirit devoted to the great work of extending the gospel among this people. Besides the practice of medicine, which is sufficient at the hospital for half a dozen physicians, Dr. Parker has five pupils under instruction, one of whom is already fitted to go forth in the practice of surgery, and has operated in diseases of the eye with great success. Mrs. Parker instructs them in English, and has shown me specimens of their composition which do credit to their assiduity and her attention to their improvement. It is with much interest I have listened at our morning worship to hear them read the Holy Scriptures in our language, although with a stammering tongue.

Dr. Parker's surgical skill alone would procure him a name and wealth to any extent; but he declines receiving any remuneration for his services to the Chinese, or even a present. Mrs. Parker,

however, has been highly complimented by several valuable tokens of respect from persons of distinction. Dr. Parker spends the morning of each day at the hospital until 4 P.M.; during this time Mrs. Parker instructs the pupils, which, with necessary attention to domestic concerns, gives her full employment. Yesterday Dr. Parker performed an operation upon a patient for whom he manifested the greatest solicitude. The disease was "the stone," requiring the greatest skill to remove, lest it should result in the death rather than the relief of the sufferer. We all united our supplications before God that he would bless his servant, as he had done in many previous cases, and graciously overrule the event, not only to the temporal relief of the patient but to his everlasting salvation.

About three o'clock P.M., Mrs. Parker came into my room with a stone in her hand measuring four and one half inches by five and one half, and weighing two and one quarter ounces, that had been twenty-three years in gathering, and said: "My husband has returned from the hospital full of gratitude; he has extracted this stone from the body of the patient, and he is doing well." When we met at the dinner hour I approached Dr. Parker, giving him my hand, and congratulating him upon his success in the operation, to which he replied: "The Lord has been pleased to bless another case of surgery, and add another testimony of his mercy to the labors of the hospital."

This ability and skill in relieving the bodily sufferings of his fellow men give Dr. Parker an opportunity also to point them to the Saviour of sinners, the Lamb of God who taketh away the sins of the world, as the only Physician who can heal the malady of the soul. Then there is the daily distribution of Christian books, among the higher as well as the lower classes, all of which are taken home and read by them. He told me on Monday that he had one hundred and fifty new applicants; and daily does he return from the hospital worn down with fatigue and exhaustion. This fact speaks volumes to the medical profession, who may count it an honor and high privilege hereafter to come into this field and strengthen the hands and comfort the hearts of your long-tried missionaries in far-distant China.

To-day Mrs. Parker, Mr. and Mrs. Woods, and myself went to return some calls we had received from the foreign ladies at

Canton. The three ladies of course took sedan chairs, each borne by two coolies. As I wanted air I let my curtain be up, but the throng that pressed after us and the hubbub that was made by the Chinese populace induced me to have all the curtains closely drawn as speedily as possible. Before we came home we visited the hospital. Dr. Parker met us with his accustomed urbanity of manner, and conducted us upstairs. What a scene! I thought immediately of the pool of Siloam, "Where lay a multitude of impotent folk, waiting for the moving of the water." I should think there were over one hundred waiting, that Dr. Parker said "must receive attention before he could eat." He conducted us around from one room to another, to witness all forms of diseases, and such is the gratitude of those who have been relieved that they are ready (but Dr. Parker prevents it if possible) and actually do kneel and prostrate before him as he passes them. There were mothers with children, among whom were Tartar families: persons with all sorts of tumors, and very many with diseases of the eye. I saw one man who had been a beggar at Macao, from whose neck Dr. Parker had removed a tumor one third larger than his head, weighing a little less than nine pounds; there was nothing but the appearance of a seam in the side of his neck where the tumor was removed. He is now porter of the hospital; his countenance indicated a subdued, grateful spirit. We saw the man who was operated on last week for the stone; he has been rather imprudent in helping himself too much, and Dr. Parker returned last evening in a state of great anxiety, but to-day he is doing well. Oh! could you see your missionary from day to day under this weight of responsibility, could you hear him pray for these patients, and witness his deep solicitude for their souls as well as bodies, I think that some of the American Board would so present the subject to the minds of pious young physicians that Dr. Parker would not be left to bear this burden alone. When I looked at the multitude around him waiting for relief methought, Can one man attend to all these people? I think he must often feel as Moses did in relation to the children of Israel, — and this was only an ordinary day, not the receiving day! I think he told me that since the establishment of the hospital nearly eighteen thousand applicants had been received. I could almost wish for an angel's pen, to convey all I was made to feel; and fain

would I, if I could, move the hearts of some in my native land to come over to the help of your missionary in this department of labor. I am satisfied he is doing, by God's blessing, incalculably more in the way of preparation for other missionaries, in removing the prejudices of the Chinese, than you can possibly conceive; and my judgment is that of a daily eyewitness.

While Dr. Parker is thus enabled, by divine assistance, to conciliate the affectionate attention of the Chinese to the gospel which he professes, and this, in connection with their characteristic thirst for information, prepares them to receive books with avidity, it is interesting to watch the efforts made by Christians to meet the demand; well-directed efforts we know them to be, yet needing to be increased ten thousand fold.

Interesting as it would be to continue quoting from this report, we must desist, and must now direct attention, for the present at least, to labors of a different order, — labors which looked, however, as directly to the best interests of China and her people as did those which we have heretofore detailed.

CHAPTER XVI.

FIRST SERVICES FOR THE GOVERNMENT.

IT will doubtless be remembered that almost immediately after his arrival in America in 1841, Dr. Parker hastened to Washington with the avowed purpose of bringing to the notice of the men in power the urgent need of closer and more definite relations between the governments of China and the United States. That he succeeded in awakening an interest in the mind of the President, and especially in that of Daniel Webster, Secretary of State, we have already seen : but matters of this sort are usually of slow growth, and it need not greatly surprise us that some two or three years should have elapsed before decisive action was taken. But in the fall of 1843 Congress decided to send out a commissioner, with a view to establishing such commercial relations as should be mutually advantageous to the two nations, and the Hon. Caleb Cushing, of Massachusetts, was selected to fill this important post. Of this transaction Mr. S. Wells Williams says : —

“ The United States Government was among the first to take advantage of the new treaty and arrange terms of intercourse with China. For this end, President Tyler sent the statesman and scholar, Caleb Cushing, with a letter addressed to the emperor, and full powers as commissioner to negotiate a treaty between the two countries. He arrived in Macao in February, 1844, where he remained six months making no attempt to present his credentials at the capital, but establishing his miniature court in the house of a former

Portuguese governor, and creating in the colony a profound sensation by the novelty and magnitude of his mission, as well as by his attractive personal qualities. He was met by the Chinese commissioner, Ki Ying, who had signed the Peace of Nanking, and who afterwards, owing to his connection with foreign affairs in China and frequent personal interviews, became the best known Chinese statesman abroad. A treaty, which Mr. Cushing had drafted, was discussed by the two commissioners at their meetings in Wanghia, — a village suburb of Macao, — and presently signed in July of this year. This document, from the clearness of its terms, and its able definition of the rights of foreigners in China, remained the leading authority in all disputed cases until the second great war and admission to Peking.”*

Immediately on his arrival at Macao Mr. Cushing sent for Dr. Parker, and placed in his hands the following appointment as secretary: —

MACAO, February 25, 1844.

TO THE REV. PETER PARKER, M.D.

Sir, — According to the authority given to me as Commissioner, Envoy Extraordinary, and Minister Plenipotentiary from the United States to China, to engage such assistance as may be necessary to carry on intercourse with Chinese officers, I hereby appoint you Chinese Secretary to the Mission, with a compensation at the rate of fifteen hundred dollars per annum.

Such expenses as you may necessarily incur in the service of the Mission will be paid out of the fund at my disposal.

C. CUSHING.

The relations between Mr. Cushing and Dr. Parker were most cordial from the first, and together they entered upon the gigantic undertaking of seeking, first recognition, and then definite commercial standing, for the United States. Every inch of ground had to be won, and each successive

* Life of S. Wells Williams, pp. 126, 127.

step in the negotiations had to be taken against an indifference that amounted, at times, almost to insult; and Mr. Cushing has himself borne witness to the remarkable firmness and patience with which Dr. Parker carried point after point until the end was gained.

It is greatly to be regretted that the entries in his journals of this period are so scanty and incomplete; but such records as he has left us deserve to be presented in full. It should be noted that the entry was not made until the fall of the year, and not until Mr. Cushing had completed his work and had sailed for the United States.

“UNITED STATES SLOOP OF WAR ‘ST. LOUIS,’
J. McKeever, captain.

September 1, 1844.

“On the afternoon of the twenty-eighth of August left Macao and came on board the ‘St. Louis’ bound for the northern ports of China. Mrs. Parker accompanied me as far as the ship, together with my esteemed friend Mr. Sword, and two eldest children. After a short delay they left us, and at two o’clock the next morning the ‘St. Louis’ weighed anchor. It is now the fourth day since our embarkation, and we are scarcely out of sight of the Ladione Islands, owing to the baffling winds and contrary currents. At ten o’clock in the morning divine worship was held on the quarter-deck of the ‘St. Louis.’ The congregation consisted of about two hundred neatly clad and very attentive auditors. One of the officers remarked to me that he had heard but one sermon since leaving America. The sermon was upon the text Job 15:4. May the Lord seal the instructions to the minds of the hearers!

“On the twenty-fourth of February the United States frigate ‘Brandywine’ came to anchor in Macao Roads,

having His Excellency Hon. Caleb Cushing, Envoy Extraordinary and Minister Plenipotentiary to China, and F. Webster, Secretary of Legation, and others on board. Mr. Webster landed in the evening and called, informing me that His Excellency the Minister was desirous of seeing me, and making such inquiries as to the attitude of public affairs as his time allowed. Indisposition prevented my returning with Mr. Webster to the 'Brandywine' that evening, but I promised, if able, to visit her the next day, and a boat was sent on shore accordingly, but by some misunderstanding returned without me. I then procured a boat and repaired thither, and was received most cordially by His Excellency, whom I had partially known in America. His Excellency expressed his wish to avail himself of my services not only as Chinese Secretary but as a confidential adviser, and remarked that he should have no secrets with me. The difficulties in the way of acceding to this desire I felt most sensibly, one of which was the temporary suspension of my direct missionary work; yet of the path of duty in this case I had not a solitary doubt. The hope was most sanguine that thus a providential opportunity was afforded me of not only serving my country, native and adopted, but of occupying a position in which I might do more in a few months, aided by these combined circumstances, than by all the rest of my life, severed from them. To the divine praise be it now recorded that my most sanguine hopes have been exceeded in the results of these negotiations, by which a treaty of peace, amity, and commerce has been concluded between America and China on terms the most honorable and advantageous to both nations.

“ In the expediency of this mission on the part of the United States I had long been deeply interested. In the winter of 1841 I visited Washington specifically to call

attention to this subject on the part of the Executive, and to furnish such information as my residence in China enabled me to do. I had the honor of an interview with President Van Buren and Mr. Forsyth, then Secretary of State, upon the subject. By them I was referred to Mr. Webster and others of the new administration. The proposition of sending an ambassador to China was at once entertained by Mr. Webster, and at the conclusion of my interview he requested me to submit in writing what I had then stated verbally.

“Subsequently I had an interview with the Hon. J. Q. Adams and Hon. H. Clay, President Harrison and President Tyler, all of whom spoke encouragingly of the suggestion early to send an embassy to China. But it never occurred to me that my duty was not at an end when I had called attention to the subject and laid before the government such information as my residence in China had possessed me of till, in private letters and public journals from home, my name was mentioned as a Chinese Secretary to the mission. Long-cherished interest in the mission prepared me to welcome the arrival of the legation, and disposed me to render such services as acquaintance with the language and with the officers of government should qualify me to afford. It is deserving of remark that, in the course of the recent negotiations, there has been but one officer connected therewith, namely, Chaou, of the Hanlin College, and a director of the six Boards, with whom I was not previously acquainted. His Excellency Ki Ying had been my patient; His Excellency Kwang had been my personal and familiar friend, so had Pwan-tse-shing, and his parents in their lifetime were my patients. My character and devotedness to the best good of the Chinese were familiar to them all, and they were prepared to receive, as deserving of implicit confidence,

whatever I had to communicate ; a circumstance of no small advantage when the naturally suspicious disposition of the Chinese is considered.

“ At the first meeting of the two commissioners an incident occurred illustrative of their confidence. When in reference to the future security of American citizens at Canton, the American Minister and His Excellency the Provincial judge simultaneously proposed that it be referred to commissioners to arrange, His Excellency Ki Ying, clapping his hands as he remarked the coincidence and approved the suggestion, smilingly added, ‘ I appoint Kwang and Pihchea (Parker) those commissioners,’ which was afterwards confirmed by the American Minister.

“ It was from a personal regard that His Excellency Pwan-tse-shing of his own accord volunteered the additional clause in the article submitted in the project of the treaty providing for the establishment of cemeteries and hospitals at each of the ports, and temples of worship, all of which are now secured by treaty.

“ The correspondence of His Excellency Caleb Cushing, while separated from him at Canton, as well as our entire intercourse, has evinced that it was not merely the confidence of the Chinese which I have shared during these important negotiations. If ever I have been influenced in the course of my life by disinterested, patriotic, and benevolent motives, it has been during the period now under review ; and to the praise of Him whose glory has been my ultimate object in all these responsible and laborious services, those motives have not failed of a present reward. It was my privilege to meet and welcome Mr. Cushing on his first landing at Macao, and to bid him farewell on his departure from the same pier just six months after. Among his last words on parting, referring to the period past and

its results, he remarked with a complacent smile, 'I hope we have done the world some good.' Yes, humble as may have been my part, had I by the providence and blessing of God accomplished nothing more in the world I might leave it entertaining the hope that I had not lived in vain.

"For a long time His Excellency Caleb Cushing purposed to visit the northern ports of China and wished me to accompany him, to which my brethren yielded their assent; and it is in accordance with his wishes, after his own determination to return to America at once was formed, and with the same motives as originally entertained, that I am bound thither on board the 'St. Louis.'

"Ten years have now elapsed since my arrival in China, and while I have made the acquaintance of more or less Chinese of all the eighteen provinces of the empire, my observations of the country have been confined to a single province; and while the finger of Providence seems to point out Canton as my continued field of labor, I am desirous of seeing the recently opened ports, particularly Ningpoo and Shanghai, before deciding finally my station for the remainder of my life in China, and especially as Ningpoo was designated as a station to which the Board desired me to repair when I first entered upon my mission to China; and though my direct missionary work has been suspended six months, by the requisition of my country, and also previously by severe illness, the favorable opportunity of going to the North in a government vessel, and under circumstances that may require my services, still enabling me to make my personal observations and to collect information that may be serviceable to the Board in directing its future operations, have induced me to accept it.

"But, contrary to my expectations, adverse winds have hitherto impeded our progress. I feel impatient to resume

my work in Canton; so much so, that, had the early commencement of the northeast monsoon been anticipated, I should have postponed the voyage for another season, and even now may avail myself of a good opportunity of returning."

The treaty thus secured was formally ratified by the emperor on August 4, 1845, and though strictly of a commercial nature, was of great importance and of real value to both countries, forming a basis for all future deliberations, and securing definite recognition of the rights of American citizens resident in or doing business in China.

The only remaining entry in the journal of 1844 is dated Canton, October 27, and is of the nature of a retrospect. It marks the tenth anniversary of his landing in China, and after suitable reference to that event continues thus:—

"A thousand interesting and affecting recollections rush up on the retrospect. God has been merciful to this empire during the past ten years in a manner and to a degree that would have staggered the strongest faith, had some prophet foretold at the time I arrived what has actually transpired. 'What hath God wrought?' To hundreds and thousands,—praised be the Lord!—as it respects their bodies, their sight, their hearing, and their health and lives, has my unworthy mission been indeed a blessing. Oh, that at the close of another decade, if my life shall be spared, it may be my infinite joy to record that, through the grace and favor of God, I have been permitted and enabled to administer to the spiritual wants of as large a number as I now have to applicants for relief from temporal maladies!

"During this period foreign commerce has been extended to four additional ports. China has entered into solemn treaty with three of the greatest nations of the world. Instead of only three or four Protestant missionaries in the

country, the number more or less directly connected with missionary labors amounts to fifty, from different countries and religious bodies. In whatever point of view the present situation of China is regarded, the conclusion is irresistible that God has some new designs regarding this realm of idolatry, and that from this day forth new and great things are to be expected and attempted in China."

The ever-growing burden of work seems to have rendered it impossible for him to write up his diaries, or even to maintain his correspondence with any degree of regularity. Not until Sunday, June 22, 1845, do we find any further record of his doings, and then but a brief record of reflections on his forty-first birthday, which had occurred on the Wednesday of the preceding week:—

"I find no note in my journal of my fortieth birthday; it occurred on the day the two High Commissioners, Mr. Cushing and Ke Kung Paou, had their first interview, and for subsequent days public duties were too engrossing to leave me the leisure for reflection. The present birthday would plead the precedent of the last and pass unobserved, but Providence is ordering otherwise. My natal day has this year fallen on Wednesday, the stated day of hospital operations. It occurred that no celebration of it could be more serviceable to men or acceptable to God, who has protracted my years, than to spend it in serving him by endeavors to benefit my fellow creatures. Accordingly, my fourth operation of lithotomy was performed upon a man of this province thirty-one years old. The calculus measured four inches in circumference, and weighed five drachms. God crowned the operation with success. A tumor was removed from a man's hand, and then other surgical operations of some interest were performed. The next day twenty-four entropias, seven pterygia, and five cataracts were operated

for, thirty-six in all. The youngest cataract patient ten years and the oldest aged seventy-one."

As the year 1845 drew to a close Dr. Parker was greatly pained on receiving a communication from the American Board to the effect that, inasmuch as his work lay almost entirely within the field of medicine, he should look for his support to the Medical Missionary Society or some kindred institution, and he at once addressed to them the following protest:—

CANTON, January 1, 1846.

TO THE PRUDENTIAL COMMITTEE OF THE A. B. C. F. M.

Dear brethren,—By reference to my letter dated Yale College, twenty-second of October, 1833, offering myself to the Board as their missionary, you will find the following: "Feeling the confidence and deep interest I do in the society whose interests you superintend, I now offer myself to be employed as one of its missionaries for life. I feel the worthlessness of the offering, but it is all I have; with tears I say it—had I a thousand lives I would rejoice to give them all to the same object." The offering was accepted, and during the twelve years that have since elapsed I have never for a moment regretted the decision, neither has my interest or affection for the Board and its heavenly object undergone any change. In the capacity in which the Board sent me to this country I have labored ten years, more or less, and God has mercifully blessed, and still continues to bless my labors. Place yourselves in my situation then, dear brethren, and conceive my feelings on the receipt of your resolution, "That Dr. Parker be advised to seek his support from the Medical Missionary Society in China." You have in your possession the constitution of that society. Not providing for the support of the missionary, it simply aims to assist. I ask you again to conceive my feelings, for I cannot and shall not attempt to describe them.

Suddenly and unexpectedly deprived of a foundation for support, as permanent. I had supposed, as anything earthly could be, I had no alternative but to seek such means as were available for prosecuting my labors, which nothing but the providence of God will interrupt. My countrymen in Canton kindly came forward and

requested me to become their medical adviser, which will partially meet my current expenses; not probably requiring, one year with another, more of my time than would be required for a clergyman at home to go from town to town to raise by contribution the same amount, there being only eight or nine houses or families.

The appointment of Secretary and Chinese Interpreter to the United States Legation has been given me, and that unsought. On the arrival a few days since of the Acting Commissioner, Biddle, this appointment by the President and United States Senate was handed me by him. My first inquiry was whether the acceptance of it would be compatible with my continued labors in my missionary capacity. He assured me in the affirmative, and added that, "If I were jealous for the good of the hospital under my charge I should not decline it; and that my labors would be comparatively light." This indispensable condition being granted, and having long revolved the subject, the intelligence of the appointment having preceded its arrival by several months, and by the vote of the Prudential Committee having been placed in the predicament I was, the new responsibility has been assumed, and my missionary labors as heretofore continued. It now remains with the Board to decide whether my connection with it is to cease or not; whether the influence and experience gained by the divine blessing upon one of its least worthy missionaries shall be preserved in its present channel or turned into another. I love my brethren, and though disinherited, will never cease to cherish a warm affection for the society with which are most tenderly associated in my mind the dearest names on earth: Worcester, Evarts, and Wisner among the departed; Olyphant, Humphry, Day, Woods, and Frelinghuysen, and a thousand other personal friends among the living.

My own view of the case is that it should be regarded as not unlike that of Dr. Morrison, who, while he acted as interpreter to the East India Company, still retained his old relations to the London Missionary Society. My desire is, so far as pecuniary support is concerned, to be disconnected, but in all other respects to be to the Board the same as heretofore; harmoniously coöperating with my brethren, by mutual counsel and untiring labor, for the perishing millions around us. And when all that is now a matter of history is considered, and the nature of which does not

allow me to more than allude to, it may be deemed by the Prudential Committee and Board an admissible exception to its general rule to accede to my wishes as now expressed.

In bonds indissoluble, however others may be sundered,

I remain, affectionately yours in Christ,

PETER PARKER.

His friends gathered quickly to his aid and comfort, for by this action he was really distressed, and one of these friends, the Rev. I. W. Newton, chaplain to the United States Navy, forwarded to Dr. Anderson the manly appeal which follows, and which, incidentally, constitutes a most graceful tribute both to Dr. Parker as a man, and to the value of his work : —

CANTON, CHINA, January 22, 1846.

My dear sir, — On my arrival here I was surprised to learn that a resolution had been passed by the Prudential Committee to the effect that Dr. Parker, in case of his continuing to devote himself so much to the hospital, be advised to make arrangements for his support with the Medical Missionary Society of Canton, or some other kindred institution. I was surprised at this, because I had supposed that his course had been originally adopted and up to the present time pursued, not only with the consent but by the direction of the Committee; that with a perfect mutual understanding there had been entire unity of purpose between them and him, and that the eminent success with which his labors had been crowned was by them regarded as so far the accomplishment of their plan. Indeed, I had thought it to be the conviction of the Christian world, as it was my own, that for the admission of the church, on her embassy of love, Providence had been pleased to put the keys of this vast empire into Dr. Parker's hand. If this seem extravagant, I can only say that the conviction is greatly deepened in my mind by all that I see and hear. It is not to exalt one laborer above another to speak thus; it is not an encomium upon talent or science or skill in an individual that is mainly had in mind, for "there are diversities of operations, but the same Spirit." It is only an attempt to compose together some of the "opera-

tions," and to judge, as far as it is our province to judge, which promises the greatest good, now and here; or rather, which properly stands, in point of order, at the head of the train; since, in a plan of many parts, each of which is indispensable, every part is, in a high sense, equal in importance to every other.

To the sufferings of the body all men, however ignorant and however careless of the condition of the soul, are tenderly alive. Relief from these they promptly seek and gratefully accept. This is a matter which comes surely "home," not only to their interests but to their "bosoms." And when men, in just that state of society in which we find the Chinese, highly civilized and cultivated in some respects, yet sadly destitute of true science, see maladies of every type and name, which they had long regarded as utterly hopeless of cure, gratuitously removed by one whom they would otherwise look upon as a barbarian, and who, they know, has come very far with this end in view, they see that one mode of imitating Christ which at first may be expected above all others to touch their hearts; to touch them in the right place; to touch them to the quick, in that very spot where, as missionaries, we desire to touch them. It prepares the way for preaching; but that is not all. The surgeon is himself a preacher and makes his hospital a chapel. But that is not all; he gives them Christian books with his prescriptions. But there is more in it than that: his medical practice is itself preaching; in the very act of amputating a limb, in his way, he tells them of Him who said: "I will be their healer."

The story of the hospital and its twenty thousand patients is gospel, for what else can they think of it, a shrewd, observing, reasoning people as they are? What else can they think of it when they see a man endowed with gifts which to them may well seem to make him almost more than man, laboring year after year so patiently, so kindly, so effectively, and not for hire or for reward? What else can they imagine but that his heart is not as their heart? Is it then to suppose that China is evangelized, having believed without a preacher, or that any one of these patients has surely caught the immortal spark of Christian love? Not at all! But the stranger has done strange things, things which within their knowledge "none other man did"; and the witnesses, whom a grateful heart makes eloquent, have gone abroad through every

province of the "flowery land" to tell the news. This is the point. There is in China "a new thing under the sun,"—a new thing not to stimulate an idle curiosity, but to call into new life the best feelings of the heart; not to open before them any new door of worldly pursuit, but to give a new direction to their inmost thoughts. Now I venture to believe that no man feels more deeply than myself how this, if left to itself, would come utterly to naught. It is of its place in the system that I speak; it is of its aptness and its virtue as part and parcel of the great whole that I am thinking; and when I consider the peculiarity which constitutes the leading feature of this great case as compared with others I feel within me a conviction full of joy that this is the instrument by which Providence will undermine the great wall that is the towering prejudice of China against the world. So far as there may be ground for this, it would be as unreasonable to undervalue the labors of the hospital for missionary purposes, because they are not, in the common sense, preaching the word, as it would, in any other case, to say that the best means of effecting an object are of little worth because they are not the object itself. Do not for a moment suppose, my dear sir, that I intend in this to animadvert upon the measures or the views of the Committee. That is very far from my thought. It is so, first, because it is their province and not mine to manage this great cause, though it is my cause as well as theirs; and, secondly, because I am but partially informed of their views; and I have heard that "he that answereth a matter before he heareth it, it is folly and shame unto him." I have another object in view, which I will now proceed to state:—

Dr. Parker tells me that his desire is that, while hereafter he is, according to the mind of the Committee, to stand on other ground for his pecuniary support, he may still be regarded as the missionary of the Board in so far that he may continue to confer and to coöperate with his brethren here, and communicate with the churches through the Board. On this point, whatever difference of opinion there may be, no man can doubt that his entire severance from the Board, under whose counsels and whose support he has grown to his present stature here, would, for whatever reasons or by whatever necessity it might occur, be greatly to be regretted. He has, by his hold upon the confidence of the Chinese high and

low, and by the position which he now holds under government, means and facilities for good which no other man has or soon can have; and, what is more, he has, warm and untainted in his soul, the same purpose that he has long had to use those means and those facilities as a missionary, as the missionary of the American Board, to do the work for which they sent him, and which he has all along been doing with his might.

God, in his providence, has opened before him new doors, but he has not in doing so withdrawn his Spirit; he has not left him straitened in the inner man. He is the same Peter Parker, only there is more of him. You hear this not from a "discerner of spirits," but from one who ventures to speak as in some sort a competent witness. Having been present at the exchange of the treaties and, by my relation, known all about the matter; having met Dr. Parker on some other occasions in company with persons of standing; having had full opportunity to see the attitude both of our own countrymen and of the English towards him, as well as of a great number of Chinese, and, of course, to witness his own way and manner of life; having talked with him and prayed with him and "handled the word of life" with him both in private and in public, — I can pretty well judge both of the estimation in which he is held and of the use which he is able and disposed to make of it; and I tell you that within, quite as much as without, he flourishes like the palm tree. The tree is tall, but its root is firm; the fruit is abundant, but it is very sweet and very sound.

But let us look at a few facts. It is perfectly well known to you that in the hospital he began at the earliest moment that he could with prudence to distribute religious books; and that as soon as possible after that he began to hold religious services there. It cannot be doubted, I believe, that both in theory and in his practice that establishment has always held its true place — that of a means to an end. I have witnessed two of his operations and attended the worship on the Sabbath. Leang Afa and Dr. Bridgeman, as well as Dr. Parker, preached, and the children of Dr. Ball's school sang as they were led by Mrs. Ball, and seldom has a deeper chord been struck within me than when I heard them first with glad surprise. But it was the influence of the hospital which brought many at least of the hearers, and Dr.

Parker's presence was considered especially important to the success of the work.

Quite recently a Sunday evening service has been begun. Truly it is not more Bethesda than Bethel, and if none who love their fellow men in any way would say to those natives, "Of health and of salvation, enough, cease now your flow," would not every member and every friend of the American Board devoutly wish that, if possible, the hospital, so highly esteemed in China by natives and foreigners alike, should still be associated with its own honored name?

In his place as Secretary of Legation and Interpreter, Dr. Parker has been, and is, equally true to his missionary character, and has, in the opinion, I presume, of everybody acquainted with the facts, acquired in that way very large facilities for advancing the interests of the Christian cause in China. In the first place, it gives him vastly greater weight and influence with the Chinese, who, more perhaps than any other people in the world, attach importance to promotion under government. In the second place, it is a simple matter of history that, owing to the perfect confidence reposed in him by Mr. Cushing, and the freedom of consultation which existed between them, those parts of the treaty which most concern our objects here are directly due to him as their author. I have also good reason to believe that his influence is also felt, in important measure, in the enlarged provision for toleration made by M. Lagrene.

I have written these lines, my dear sir, under the lingering effects of a very severe and depressing cold, and on the last day before the sailing of the "Rainbow," by which I send, and my conviction is a painful one that the points of a subject worthy of mature and full discussion have but very poorly and inadequately been touched upon; but, feeling as I do that Dr. Parker's wish with reference to his relations to the Board is as honorable to him as it is natural after all that has passed, and feeling with equal force, as I view the matter, that all the proprieties and all the interests involved in the question look the same way (unless there be some positive objection unknown to me), I will not withhold the little I can do. It is my earnest hope and desire that our country and our society may still hold all their own in Dr. Parker; that he may enjoy, without stint, both from the Board and from the

churches, that measure of "loving favor" which is his due; and that between them and him there may be, and before the world may seem to be, not only no jar in their oneness of spirit but no flaw in the consistency of their labors.

I. W. NEWTON,
Chaplain United States Navy.

The following unfinished copy of another letter addressed to Dr. Anderson by one of his friends whose name does not now appear must not be omitted, for the important reason that it throws some light upon the causes which led up to this action on the part of the Board, — causes which the reader may, by careful perusal, readily discern for himself: —

CANTON, January 31, 1846.

REV. R. ANDERSON, D.D.

Dear brother, — Your letter to the China Mission of October 23, 1844, and one to Drs. Bridgeman and Ball, of July 17, 1845, are before me. The leisure, comparative leisure, of the Chinese New Year may permit me to notice some of the specific topics to which you call our attention, not only collectively as a mission but individually.

"7. Medical practice. What is the religious influence resulting from this practice? How far is it advisable for the Board to be concerned in the medical practice of hospitals?"

In the letter to Rev. Messrs. Bridgeman and Ball you say: "We agree with you that we should aim to send preachers now to China, rather than medical men. The experience of the past in more than one or two missions is fitted to awaken doubts as to the value of medical practice as an adjunct of the gospel. I am certain that too much reliance has been placed upon it, and the great *éclat* of the world that has attended it is fitted to increase our apprehension that it is not the way to secure the glory of God and the gospel of his Son; and, of course, not the way most likely to secure the blessing of the Holy Spirit, etc."

Dear brother, there is something wrong, some misapprehension or misunderstanding somewhere, to call forth such interrogations and sentiments. Would that we could converse together for one

hour, and you should view the subject differently, or else deny the force of truth and facts, or concede that the gospel is no longer a guide in such matters, that its instructions upon this subject refer to a period of the Church and the world that is past.

I answer the second question first; notice the extract of the letter to Drs. Bridgeman and Ball next, and the first question "as to the religious influence, etc.," last. How far is it advisable for the Board to be concerned in medical practice of hospitals? Let the positive precepts and the recorded example of the adorable Saviour, who, while the salvation of the undying soul was the object of his errand to our world, deemed not the maladies of the perishing body beneath his notice, regardless of *éclat*, except to prevent it, give the answer. If anything more specific is required, I would answer, let the Board concern itself so much as to encourage and employ in its service every medical missionary of requisite qualifications, as it respects piety, talent, missionary zeal, and indifference to the opinions of men, so long as he has a conscience void of offence towards God, as shall offer himself, till each of the missionary stations peculiarly requiring among its pioneers a medical missionary shall be supplied with at least one or two; and continue to do so until the project has taken root, and among its fruits the existence of native Christian physicians, surgeons, and hospitals shall supersede the necessity and the reasons for the followers of Christ in other countries furnishing them. When the superstructure is reared we may dispense with the scaffolding. When access to the people is obtained, their prejudices overcome, their confidence secured, then the peculiar argument of the best means for the attainment of ends already gained will not exist.

In your letter you write, "we agree with you that we should aim to send preachers now to China, rather than medical men." If the idea is merely medical men, I would ask who has ever advocated such? But if the term "medical men" is the same as "medical missionary," a technical term by which those are designated who endeavor, in their imperfect manner, to follow the example of Him who healed all manner of diseases while laboring to save men's souls; if this be the sense in which the term is used, permit me to ask if, in sending such to China, you are not, in the most successful manner, sending "preachers"? With regard to

Dr. Bridgeman's estimation of the influence of one of these "medical men," please to refer to a private and confidential letter addressed you a few years ago, and which, with his permission, I saw before it was sent. I refer to one in which he speaks of Dr. Morrison and the providence of God in the instrumentality of one of the successors of that man. I am at a loss to know which those missions are that have decided doubts as to the value of medical practice (the twofold labors of the medical missionary) as an adjunct to the gospel. If this is one of them, in the opinion of numerous and competent judges, the experience of the past is fitted to answer all doubts, and to bring the friends of China and of Christ universally to a conclusion the opposite to that to which your mind has arrived. If to pursue that course which the peculiar circumstances of the Chinese call for, which the often reiterated precepts and the living example of Christ require and sanction, "be not the way to secure the glory of God and the gospel of his Son, and of course not the way most likely to secure the blessing of the Holy Spirit" on account of the *éclat* that attended it, before being too "certain" of this may it not be well to consider upon whom, by inference, a very serious reflection falls? It seems to be something like this; the course pointed out by the Saviour of the world had been admissible, but it so commends to the common sense and general benevolence of all mankind its utility, its adaptedness to the attainment of the highest end, and its results attract so much *éclat* as to defeat the glory of God and of the gospel of his Son, and is not likely to secure the blessing of the Holy Spirit. Would that this divine glory-neutralizing *éclat* affected others as little as it does those most exposed to its influence!

What is the religious influence resulting from this practice? The disclosures of the day of judgment can alone fully show this. Neither can it be fully described. If you could witness the facts as they are exhibited from day to day at the hospital, and more especially upon the Sabbath, when numbers are present who have been restored from darkness to light in a physical and literal sense; from whom the tumor has been extirpated, as in the case of the poor beggar, the femoral artery tied, and the popliteal aneurism perfectly cured, as in the case of one of the auditors of last Sabbath, or from the man from whom the stone one half a

foot in circumference has been extracted, and he who had suffered agonizing pains day and night for years, with the additional anguish that he supposed death only could terminate his misery, now as happy as health can make the man once afflicted; I repeat, dear brother, could you witness the facts, the attention with which these listen to the gospel, and the disinterestedness of the ministers, the gratitude and unbounded confidence and respect of the Chinese, and here and there one confessing his intellectual conviction of the truths of the new religion and the doctrines of Jesus, and others expressing their desire to embrace it, then you would be prepared to form some new opinions upon this important matter.

These letters, and many others of the same class, show what a storm of righteous indignation was called forth in China, both within and without the mission, by the action of the Board. But Dr. Parker, having uttered his manly protest, retired from the active controversy, and pressed forward with his work. The daily round of hospital duties was faithfully performed, and toward the end of the month he forwarded to the home government his formal acceptance of the position tendered him, which we here append: —

CANTON, January 22, 1846.

TO THE HON. JAMES BUCHANAN, Secretary of State.

Sir, — Your letter of tenth April, 1845, has been received enclosing my commission as Secretary and Chinese Interpreter to the Mission of the United States to China, and also a letter of credit on the bankers of the United States at London.

Mr. Cushing, previously to leaving China, expressed to me his opinion of the desirableness of our government availing itself of the services of which my relation to the Chinese might enable me to render, and wished to know my views in the event the subject should come up on his return to America. I then expressed to him that my desire had been, and still is, to render the highest possible service to China, and that if in the prosecution of this object I can also render any service, however humble, to my own country, still more shall I rejoice to do it.

On the arrival in China of the Acting Commissioner, Commodore

Biddle, my first inquiry on receiving from him the appointment of the President was whether the acceptance of it was compatible with my continued labors in my missionary capacity, at the same time observing that my continued influence with the Chinese required that these should not cease. He answered affirmatively, and added that if "I were jealous for the good of the hospital under my charge, I should not decline it." With this understanding and with these views, I have accepted the appointment and assumed the responsibilities assigned me by the President and Senate. Should, however, the test of experience prove that present views and expectations are without foundation, I respectfully request that with one year's previous notice to the government I may be allowed honorably to resign the present appointment.

Permit me, sir, in conclusion to call your attention to the expediency of encouraging some young man or men of requisite abilities and qualifications coming to China to acquire the language, with the prospect of ultimately rendering it subservient to his country.

Aside from the uncertainties of life, at a period not very remote, the present American sinologues may be, by age or other causes, unable to render the service which henceforth the relations of the two countries will constantly require, and the language is not one which, like other living tongues, may be acquired in one or two years.

While permitted to hold my present office, it shall be my endeavor to discharge its duties with fidelity and with such ability as I possess, ever watchful for the interests and the honor of both countries.

With my respects to the President, and due appreciation of the honor he has conferred, I am, sir, respectfully,

Your obedient servant,

PETER PARKER.

How the news of his appointment was received by the Chinese is abundantly illustrated in the following paper, which, with its explanatory notes, certainly affords interesting reading, and a fine example of Chinese literary style:—

Letter of congratulation from His Excellency Hwang Gan Tung to Dr. Parker on receiving his appointment as Secretary of Legation, etc.:—

When at the Ocean of Lotus* we were on the same ship [of State] which has delighted and will soothe my whole life, and at the Garden of Lieches† we drank wine together, and availed ourselves of an opportunity of free interchange of our sentiments of friendship.

Often have I been obliged by the pleasantness of your fragrant words, and delighted in beholding with admiration the variety of your elegant style. Recently having understood you with honor would obtain an Ambassador's distinction, and enter and ascend step by step the rank of one who deserves well of his country, I have washed my ears for the good tidings and raised my hand to my forehead and congratulated you on your good fortune.

Hitherto I have looked up to you as one eminently exciting the attentions of the Western Hemisphere, and whose deeds the Oriental seas [China] respects. By your universal genius you are successor to Chang,‡ and in universal learning are like Cho.§ The Fung plumage and Ko Lin's horns come incessantly to the village of gems and pearls [Canton].||

You are acquainted with the willow reed and indestructible paper [that is, with ancient lore], rich in ability to take the copy of literary compositions [that is, to judge their merits]; your one word is heavier than a thousand pieces of gold, so that every one strives to be foremost in calling you Ke Poo.¶ In the treatment of every disease you do not trouble one with two medicines, that all agree that you are a Tsang Kung.** Those who lean back upon their lotus barges come in full groups [that is, gentlemen of taste and learning], so that your hall of audience is thronged by esti-

* Macao, where the American treaty was negotiated.

† Country seat of His Excellency Pwan Sze Shing, where the ratifications of the treaty were exchanged.

‡ A man remarkable for the versatility of his genius, who lived in the reign of Te Yaun, B.C. 233.

§ Cho belonged to the Eastern Chow dynasty, B.C. 255.

|| That is, your coming to Canton is a fortunate event to the place, and such as seldom happens. The Tang, a fabulous bird, and the Ketuna, a fabulous animal, said to appear in time of prevailing virtue as omens of good, appeared only in the time of Confucius.

¶ Ke Poo was an ancient celebrated for his great veracity.

** Tsang Kung was a celebrated physician of the Chou dynasty.

mable friends, and when you draw aside the curtains of the inner apartments with whom do you associate?

Your marriage has united a remarkable couple. These are the pure and highest blessings among men, and like those of the spirits of heaven, whom no one cares to disturb. Truly, it is right you should be bedewed with favor in obtaining the appointment of the President to stand next to the Chief of the Raven Palace,* who, though afar off, descends to discriminate and places you in the eminent rank of those Ministers of State who sit on the right and left of the throne. The fame thereof, with the speed of courser, will spread far and near, and my heart congratulates you. I, a man of no ability, am of different moss, but grow upon the same hillock,† still more sincerely, therefore, does my heart, like the sparrow, skip with delight.

Though I take this coarse sheet to express the sentiments of my heart, and depend upon this poor reed to spread out my sentiments, nevertheless I desire you may ascend the clouds on an ethereal steed, and speed your course at the rate of a thousand le; and that your surprising plumage may shine like the sun, and your effulgent appearance may be like the elegance of the land of Keu Paou [name of the region abounding with the Fung].

I write respectfully and specially to congratulate you on your great joy. I celebrate your tranquillity, and trust your dignity will regard what I omit to express.

My name is on a separate paper, namely,

HWANG GAN TUNG [Lieut. Governor of Canton].

January 4, 1846.

Dr. Parker's reply to this effusion was as follows:—

TO HIS EXCELLENCY HWANG GAN TUNG.

Dear sir,—Your esteemed favor was duly received, congratulating me upon my appointment, by the President, as Secretary of Legation, etc. The friendship therein conveyed is indelibly engraved upon my heart. To the high compliments it contained, I can only say that I dare not appropriate them. Ever since the receipt of your letter it has been my intention to reply thereto,

* A particular term for House of Legations.

† The sense is, we belong to different nations, but are alike intrusted with public duties.

but, first, the suspension of business at the Chinese New Year, and the pressure of public duties since, and the care of the hospital, have prevented.

Permit me now, at so late a date, to acknowledge your favor, and to explain what is the greatest occasion of joy to your humble friend. My promotion has been unsought. His Excellency Mr. Cushing, previously to his return to America, expressed to me his conviction of the desirableness of my services being secured in some form to our government; and wished to know my views in the event the subject should come up on his return to America. I then informed him that my object in coming to your honorable country was to do the greatest amount of good possible to the Chinese; and that if, while doing that, I could render any service, however humble, to my own country, still more should I delight to do so; but no pecuniary or other subordinate consideration would induce me to think of it for a moment.

Mr. Cushing, having returned home, spoke of me to the President and Secretary of State, and the result was my appointment by the President, and unanimous confirmation of the Senate, as Secretary and Chinese Interpreter to the Legation to China. In my letter to the Secretary of State, accepting of this appointment, I have pledged my honor that, in the discharge of my public duties, I shall be ever watchful of the interests and the honor of both countries; for I regard your honorable country equally with my own. In all my public acts, it shall be my sincere aim to act impartially and to do justly and righteously. That we are embarked in the same vessel, and though of different moss, still grow upon the same hillock, is a source of great delight.

With desire that Your Excellency may long live to the great benefit of Western nations, etc. P. PARKER.

Commander Biddle, who was now acting Commissioner, did not remain long in Canton, his naval duties demanding his personal attention. He therefore turned over the affairs of the Legation into the hands of Dr. Parker and notified the Chinese authorities to that effect, and in due season he received the following formal note of recognition from the Chinese Minister of the district:—

Tsi Yeng, of the Imperial House, Governor General of Kwang Fung and Kwang Se, director of the Board of War, Vice High Chancellor, a vice-guardian of the Heir Apparent, Minister and Commissioner Extraordinary of the Ta Tsing Empire, makes this reply:—

I have received the Honorable Commissioner's despatch stating that, being about to leave Canton, he had that day delivered over to Parker, Secretary of Legation, all the affairs of the United States Mission to China, and should immediately take his departure, etc. This coming before me, the Minister, I have perused and fully understand it. Parker, Secretary of Legation, has resided in the South of China many years, is a man of true sincerity, generous and benevolent, and ever desirous of perpetuating the amity and friendship of our two nations; and in taking charge of and superintending the affairs of the mission, he will certainly be able to conduct all in the highest degree safely and harmoniously; and I, the Minister, am sincerely delighted. But your Honor's banner the same day commencing its march, and I, the Minister, having left the Provincial city on public business, was unable to escort you; which I exceedingly regretted.

I make this reply, and embrace the opportunity of presenting my compliments and my wishes that tranquillity and delight may attend your goings. As requisite, I send this communication.

The foregoing communication is to James Biddle, Commander in Chief of the Naval forces, and acting Commissioner of the United States of America to China.

TAOU KWANG, 26 yr. 3 m. 27 day. April 22, 1846.

The weeks and months which followed were checkered with light and shadow. A very cordial letter from the New York Historical Society announcing his unanimous election as a corresponding member showed that he was still remembered in the home land, and in view of the circumstances of the hour, this mark of attention was especially grateful to him. But in China the times were troublous, and even in Canton the feeling against the English in particular, and against foreigners in general, resulted in frequent minor outrages,

and early in July culminated in a formidable riot, which, for a few hours, placed the lives and properties of English and Americans alike in serious peril. The wonderful regard in which Dr. Parker was held by the people at large now aided him greatly in the quelling of the disturbance, and by his prompt and decisive action he was directly instrumental in the restoration of peace; and this was generously acknowledged by the presentation to him of an address from the English and American residents of Canton expressive of their gratitude.

As soon as Dr. Parker found himself in possession of the liberal stipend allowed him by the United States Government he made a remittance to the American Education Society for the unpaid balance of the moneys granted him for assistance in securing his education, and received, in due course, the letter here appended:—

ROOMS OF AMERICAN EDUCATION SOCIETY,

BOSTON, April 26, 1847.

Rev. and dear sir,—Your letter of the twenty-sixth of December, 1846, has just come to hand, and has reminded me of a neglect of duty on my part, for which I beg your pardon. Your remittance to the treasury of the American Education Society, through the firm of Talbot, Olyphant & Co., New York, was duly received by our treasurer, amounting to \$679.64. Through your letter to Dr. Cogswell, who had, before receiving it, retired from office as the Secretary of the society, I understood that you intended the amount of the remittance to be applied to the cancelling of your pecuniary obligations to the society. This I stated to the Board; but as your debt had been suspended by vote of the Directors, on account of your being a foreign missionary, they chose to order the account to be cancelled on the books, and your remittance to be entered and acknowledged as a donation.

They passed the following vote, which I copy from the records:—

“*Voted*, That the thanks of this Board be expressed to the Rev.

Peter Parker, M.D., missionary of the American Board in China, for his donation of six hundred and seventy-nine dollars and sixty-four cents to the funds of the society."

I intended immediately to have communicated to you this action of the Board, but as no opportunity of a vessel sailing was about to occur, I suffered other things to engross my attention until this was thrust out of my mind.

The notes which you gave the society have been destroyed; and your account on the books has been balanced by the amount of the money received being placed on the credit side. The same amount also was acknowledged in the journal of the society as a donation from you.

Excuse me, dear sir, in this neglect of mine; which would by no means have occurred if we had not been separated by the whole diameter of the globe. Your donation was extremely acceptable at the time it was received, and, among other indications of the divine favor, was regarded by me as an evidence of the blessing of God upon the efforts then making to extricate the society from heavy pecuniary embarrassments. This has since been completely accomplished; and the society, though much more limited in its receipts than in some former years, is in a condition of ease and safety. The society is still performing a good work. The number aided this year is about three hundred and eighty, all of whom are in the colleges and theological seminaries. The society does not now receive young men until they are prepared to enter college; nor does it assist those of the Methodist, Baptist, and Episcopal denominations, they having formed organizations for themselves, and ceased to contribute to our funds.

It will be gratifying to you to know that the spirit of missions exists in an eminent degree among the young men assisted by the society. Never, I believe, has an embarkation taken place from this port, of missionaries to a heathen land, since I have held my present office, among whom were not one or more of our beloved beneficiaries. At the present moment the A. B. C. F. M. have twenty most promising young men under appointment, and soon to be sent out, of whom more than one half are beneficiaries of the Education Society. The home missionary field also takes a large number of its supplies from this class of young men. Thus God owns and blesses this humble instrumentality. May it

continue to have the benefit of a remembrance in your prayers, dear sir! Although the men who administered its affairs when you were more immediately acquainted with the society have given place to others not personally known to you, it is still the cause of God and his church, and I feel the need of peculiar grace and wisdom in the attempt to discharge the responsibilities which have come upon me from worthier and abler hands.

I am, dear sir, with great respect,

Your obedient servant,

SAMUEL H. RIDDEL,

Sec. American Education Society.

REV. PETER PARKER, M.D.

By the same mail he received a letter from Philadelphia, requesting his aid in awakening a missionary spirit among the body of young people then under the tuition of the Rev. Daniel B. Woods, which read thus :—

DR. PETER PARKER.

Dear sir,—The pupils of my school have been very much interested in a native of China who has spent some time in our city, and who, during the last week, visited the school. We were affected by the account he gave us of his conversion, and his prayer was most touching. It occurred to me that I might make his visit of some avail in awakening a missionary spirit among my young pupils, I propose to form among them an association for the purpose of aiding in some definite object such as you may propose to them; such as the support of some native pupil or teacher. They will send out, by our Chinese friend, some lines to his daughter, as the commencement of a correspondence.

Some time since, father, Dr. Woods of Andover, wrote you in favor of a similar plan I had in view of awakening a missionary spirit in my school, and connecting it with some collection of curiosities such as shall more deeply interest their attention in the plan proposed.

If you have the leisure to make us a small collection with the aid of our Chinese friend, and will propose to us some plan of usefulness, I shall be much obliged to you.

I have followed with much pleasure your course of usefulness

since we were connected together as fellow pupils. Your history certainly illustrates what may be accomplished by an all-pervading perseverance even under discouragements of the worst kind, and which would sink to the earth an ordinary mind. No one of our class, though some of them the most talented, has gained the well-earned honor or accomplished the good you have done.

It has often occurred to me that you have, in your missionary effort in China, pursued the same course, in one respect, which our Saviour pursued when he came on his mission of love into our world. He commenced with healing the sick, and proving himself the sympathizing friend of those to whom he was to preach glad tidings.

I hope that more complete success will continue to crown your efforts. That will indeed be a blessed day when China is turned to the Lord. For this all Christians must fervently pray while you labor. The eyes of all nations are now fixed upon the events transpiring in your adopted country.

Very respectfully yours,

DANIEL B. WOODS.

It is with real pleasure that we note the fact that such services as he rendered in reply to this last appeal show that, despite the trying position in which he found himself, and the crushing weight of his manifold duties and responsibilities, his heart still remained as young as when he was himself a pupil, and glowed with the same missionary fervor as in the days of yore. It is therefore with peculiar regret that we have chronicled the action of the Prudential Committee as recorded in the early portion of this chapter, for every direct movement of his career and every sidelight which falls directly or indirectly upon the incidents composing that career show that he was first a Christian, then a Christian missionary, and then "all things to all men" for the advance of the Saviour's kingdom and the missionary cause. Following the leadings of the Divine Being, in whom he implicitly and unwaveringly trusted, he was led into paths

which he would not, perhaps, himself have chosen ; but the brightness of the divine presence made those paths plain to his feet, and the overarchings of the divine promise made them safe, and year after year the work of his hands was abundantly prospered.

CHAPTER XVII.

CHARGÉ D'AFFAIRES.

ON the return of Mr. Cushing to the United States, Mr. Alexander H. Everett, a native of Boston, Mass., who had already served as Minister to the Netherlands, and also to Spain, was appointed Commissioner to the Chinese Empire, and sailed for Canton on July 4, 1845. Arriving at Rio Janeiro, he was taken seriously ill and was compelled to return; but in the summer of 1846 he made a second and more successful attempt to proceed to his new field of labor, and reached Macao in the late fall of that year. He was still in a somewhat enfeebled condition, but entered promptly upon his arduous duties, and soon succeeded in winning the confidence and cordial esteem of natives and foreigners alike. But death had marked him for his prey, and he died at Dr. Parker's residence, the United States Legation, in Canton, on June 28, 1847. Dr. Parker immediately notified the home authorities of the event, and upon receipt of the sad intelligence they issued the following commission without delay: —

DEPARTMENT OF STATE, WASHINGTON, November 10, 1847.

Sir, — Your despatch of the twenty-third of July last, and numbered thirty-two, has been received.

In consequence of the death of Mr. Everett, it becomes necessary that you should be placed in charge of the Chinese Mission, and the President has accordingly directed me to request you to act as Chargé d'Affaires, *ad interim*, of the United States at Canton until the vacancy occasioned by Mr. Everett's decease can be filled by the appointment of a successor. I am happy to

believe, from the ability and fidelity with which you have performed the duties of this appointment on a former occasion, that it could not be intrusted to a more competent person.

For the contingent expenses of the Legation within the usual limitation, you are authorized to draw on the United States' bankers at London, Messrs. Baring Brothers & Co.

I am, sir, respectfully, your obedient servant,

JAMES BUCHANAN.

PETER PARKER, ESQ.

The government also fully approved his action in connection with the riots referred to in the preceding chapter, the letter transmitted by the Secretary of State to Commodore Biddle containing the following paragraph:—

Upon a careful examination of his proceedings in that character, so far as they have come to my knowledge, I find nothing to condemn, and much to approve. I entirely concur in opinion with the American residents in Canton, that on the occasion of the dangerous riot of the eighth of July last his conduct deserves warm commendation.

Among the very first to congratulate him upon his advancement was his sincere friend and admirer, Tsi Yeng, who wrote him thus:—

Tsi Yeng, of the Imperial House, Governor-General of the two Kwang Provinces, a Director of the Board of War, Vice-High Chancellor, a Vice-Guardian of the Heir Apparent, Minister and Commissioner Extraordinary of the Ta Tsing Empire, has the honor to acknowledge the receipt of the Honorable Envoy's despatch of the 30th ult., which he fully understands.

Truly, Mr. Everett, the late Commissioner, was one of your honorable nation's most distinguished, a highly liberal mind, and was friendly and just in his public transactions, and to me, the Imperial Commissioner, he was an esteemed friend whom, in all our transactions the past year, I have highly appreciated; and the surprise and grief I feel at his sudden demise is very great. It is fortunate for me, however, that all the affairs of the Legation are

again under the superintendence of the Honorable Envoy, and that I am reconnected with his effulgence, which again shines upon me, and that we once more grasp together the beautiful oar [of State]. Certainly your advancement in merit, acquired in the service of your country, foretells your installation not as acting, but as actual, Commissioner, to the increase and permanency of the peace and amity of the two nations.

I, the Imperial Commissioner, as behooveth me, will duly report to the emperor the two subjects contained in your communication, in conformity to your instructions.

I make this special reply and embrace the occasion to present you my compliments and wishes that your honors of promotion may daily accumulate. As requisite, I make this reply.

The foregoing communication is addressed to Peter Parker, Chargé d'Affaires, *ad interim*, of the United States of America to the Ta Tsing Empire.

TAOU KWANG, 27 years, 5 months, 22 days.

Very soon after this Tsi Yeng was called to Peking, in the capacity of Prime Minister, and Dr. Parker had the privilege of offering congratulations, which were presented in these words:—

Dear sir,—I have received your esteemed favor of the 24th ult., from which I learn that you had the honor to receive the Imperial pleasure to hasten to Peking to hold audience with His Imperial Majesty. This is to me both a source of pleasure and regret; of pleasure that you, sir, are to enter upon the office of Prime Minister, in which capacity your influence will not be restricted to Canton, but extend throughout the Empire; of regret, sir, that we, who have been upon terms of friendship for several years, and with great harmony have transacted business together, are now, alas! to be so far apart. Our separation is unavoidable, but I hope soon to welcome you here again.

I have very great pleasure on learning from your note that His Excellency the Acting High Commissioner Sen is a man of great ability and experience in affairs both civil and military; that he is a just man, and cherishes a liberal and upright mind; a person for whom you have hitherto entertained respect.— which

is certainly in accordance with my wishes, and is not only fortunate for the Chinese, but will also tend to their friendship with foreigners.

Please to assure the Emperor of the good will and friendship of the United States towards China, and their desire that this good understanding may be perpetual, and that the Chinese and foreigners may enjoy uninterrupted tranquillity, which will redound not merely to the happiness of both countries but the mutual honor of both.

It will afford me great pleasure, sir, when separated as wide as the north from the south, to correspond with you, and to communicate such intelligence regarding foreign nations as may be interesting to your nation to know.

It was my desire to have had the pleasure of your dining with me, but have been deterred from extending the invitation, apprehending it might be inconvenient in the multiplicity of your present cares.

That God may bestow upon you every blessing, temporal and eternal, is my devout desire.

With renewed assurances of my high esteem,
Yours very sincerely,

PETER PARKER.

TO H. E. TSI YENG, Canton, March 8, 1848.

The duties of the new position were arduous in the extreme, and, added to his former labors, none of which he laid aside or even diminished, they formed a burden under which he, on several occasions, was brought to the very verge of physical collapse. It was not long before he found himself prostrated with fever, but with the beginning of the cool season he rallied quickly, and his work did not materially suffer. Hundreds poured into the hospital, and night after night he retired to his lonely rooms so utterly fatigued as to care but little for the numerous invitations extended to him to partake of the social life of the city. The chaplain of the Church of England Society, Rev. William Horsburg, was stricken down with serious illness

early in 1851, and for several months Dr. Parker watched over and cared for him, both as a physician and as a friend, and even went so far as to conduct his services whenever opportunity would permit. As the summer advanced his patient rallied a little, and on May 8, 1851, he sailed for his home, leaving behind him the following poetical tribute to the doctor's skill and faithfulness : —

TO THE MEDICAL MISSIONARY IN CHINA.

Far from his native land,
Crowds his steps attend ;
And the suffering poor, the halt and blind,
Diseased and dark, both in body and mind,
Look up to him as their friend ;
As to one who holds the issues of life,
Who all their griefs can end.
All worthy of honor and praise,
The healer of thousands he ;
Disciple of Him who went about
Doing good continually.

Yet a nobler aim is his,
'True soldier of the Cross ;
He has come with the gospel in his hand,
To subdue for his Master this great land,
Counting all else as loss.
'Thy glorious course pursue,
For naught the Cross shall stay ;
The Assyrian Leopard is o'erthrown
The Ram and the He Goat both are down,
The Roman Eagle's course is flown,
But the Cross shall advance always,
Emblem of grace and peace and love,
'The gift of Him who reigns above.

The departure of Mr. Horsburg called forth a tribute and request which we deem it proper to append in this connection : —

DR. PARKER, Canton.

Sir,— You are aware of the melancholy circumstances which for the time being keep the church closed, and of the arrangements now in progress for the appointment of another chaplain. Pending these you are so good as to have divine service in your own house at the usual hour for the benefit of the foreign community, a benefit which the Church Committee would gladly see extended; and with this object in view, and out of respect to yourself, I am desired to solicit you, so often as it may suit your convenience, to read prayers in the church on the Sunday forenoons, assuring you that your acceding to this solicitation will be much and generally appreciated by the foreign residents of this place. I have the favor to remain, sir, with respect,

Your most obedient servant,

JAMES D. PARK,

Honorable Secretary to Church of England Society at Canton.

To this request he at once acceded, and on almost every Sabbath, until his official duties called him away from the city, he was found at his post, his services being greatly appreciated, as numerous testimonials still show.

In a letter to his sister Fay, written in the spring of 1853, we learn that a new Commissioner, Hon. Humphrey Marshall, who had been sent out in 1852, had relieved him of many of his duties, but had still retained him in the government service.

In the month of May, 1853, while ascending the Min River in the steamer "Larriston," he suffered the perils of shipwreck, many of the crew and a few of his fellow passengers being actually lost, and he escaping only with the utmost difficulty. The best account of this event which we can discover among his papers is contained in a letter to Mr. Edward Cunningham, of the house of Russell & Co., of Shanghai, being written from the ship "Mahamoodie," to which he had been transferred, and while the particulars were still fresh in his mind.

SHIP "MAHAMOODIE."

MOUTH OF THE MIN RIVER, FUH CHOW, May 7, 1853.

My dear Mr. Cunningham, — Thanks unfeigned to my Almighty and most merciful Preserver, I am still in the land of the living, and now take up my pen to address you a brief note, informing you of the utter wreck of the steamer "Larriston," and the loss of thirty-one lives.

Of our mishap on leaving Woosang you have already heard from Mr. Dallas, when I was in some peril of being injured, and I hasten to inform you that about eleven P.M., on the 2d instant, the "Larriston," at a speed of about ten knots, ran upon Turnabout Island (Chinese call it New Shan or Buffalo Island). I was upon deck, near the larboard gangway, when, to my utter consternation, I saw the land immediately on our larboard bow. I gave the alarm, and the officer of the deck cried out, "PORT! PORT!" but it was too late; she struck, stove in her bows, and the fore cabin filled with water, and the fires were soon extinguished. The anchors were dropped, etc. It was blowing strong, and every surge sank her deeper in the water. The lifeboat was lowered, the other having been disabled at Woosang. Mr. Jardine, Robertson and brother, D. D. Lewin and myself, of the passengers, and the second officer, one of the engineers, and some lascars manned her, and we made for the lee of the rock-bound island, uncertain whether the boat would survive the breakers for five minutes. With great difficulty, after several attempts, we succeeded in getting up the side of the rocks, as we supposed, to a point above high-water mark, and there held on till the light of day should enable us to find a place to ascend to the top, and the boat was sent back to the wreck, but, after some hours of fruitless struggle against wind and waves, was compelled to return without reaching the steamer. In the mean time we heard human voices amid the surf. They came from the disabled boat, which had succeeded in reaching the shore, when she soon went to pieces, but most of those in her succeeded in gaining footing upon the rocks, among them our Chinese servants, but my poor old teacher was lost in landing. As daylight broke we succeeded in gaining the top of the island, and soon made for the part next to the wreck to see if aught of our companions remained. Fancy our feelings, for they cannot be well expressed, on seeing them still holding on to the part

above water, the sea breaking over them, and we utterly unable to help them. We waved our hands to them, wishing by signs to keep up their courage. About ten A.M. the wind subsided a little, and the tide having turned, we resolved to make one effort more to save them. With much difficulty we persuaded the only skiff of the island, which had but six inhabitants, to go out with our own boat to the wreck. To our great joy, we at length saw her reach so near that Captain Potter and Mr. Page, the first officer, with the help of a life buoy, swam off to her and were taken on board; the lifeboat also succeeded in taking a number more, and returned in time to take Captain Buglis and the remainder, and brought them safely to shore.

It would require a volume to detail all that transpired in that memorable long, long night and day. But the above will help your imagination to fill out the picture. We subsisted upon the island for about forty-eight hours on dried sweet potatoes and a little salt fish. Fortunately there was fresh water.

In the afternoon of the third the little boat of the island was induced to take our Chinese carpenter, who spoke Hokien, on shore eight miles distant, with a message to the authorities to send us a conveyance to the island of Haeton (Hae shan, in Chinese), and they were met by a piratical boat and robbed of their clothes and the little money we had sent to buy provisions with. Next day a small junk was sent, and with the aid of two fishing boats all were taken from the island.

The Portuguese lorcha No. 30 brought us safely here this morning. My hand is such that I fear you will find my writing almost illegible, and I will not add much more. How fortunate that Mrs. Parker was not with me, and that Mr. and Mrs. Smith did not take passage with us, for the children could scarcely have been saved! You can fancy my deep solicitude to reach my family in safety, and my deepest desire is that I may not forget while life lasts so impressive a lesson of human dependence and divine preservation, and may I be a better man the rest of my life. With kind regards to Mr. Forbes, Captain Buchanan, and all the officers of the squadron and friends in Shanghai, and grateful remembrance of your kind hospitality, I remain,

Your sincere friend,

P. PARKER.

P. S. We now hope to embark on the ninth or tenth in the "Gazelle" for the south.

N. B. When you have read this scrawl, or as much of it as you are able to decipher, just enclose and return it to me at Canton.

Nothing further of interest is recorded until June 18, 1854, his fiftieth birthday, which he was privileged to celebrate among his friends at Canton. His "reflections," though slightly tinged with a feeling of melancholy, are by no means unworthy of record:—

"And I have measured half a century! I, who in youth saw naught but blank beyond five-and-twenty, have this day doubled that term of years. For the last few weeks, as I have looked forward to this day, I have felt like one crossing a deep and rapid river upon a bending plank, not sure of reaching the opposite shore, lest I might, by some mysterious providence, fall short of attaining to this period; and, as the last day of the fifty years arrived, I could not wait longer to call upon my soul and every grateful power to praise the Lord. All that a human soul can feel, and a mortal tongue express of gratitude and praise, I now ascribe to my Triune God.

"Time would fail to enumerate all the mercies the retrospect of these fifty years recalls. My trials and afflictions have been few compared with my privileges and blessings. To tens of thousands of Chinese I have been permitted to preach the gospel of salvation, and to fifty-two thousand five hundred, afflicted with all the physical ills of our common humanity, directly and indirectly, I have been permitted to administer, with a degree of success that demands praise to Him who is the giver of health and life. Many are the living witnesses of these blessings. Some have already had six, ten, and even nineteen years thus instrumentally

added either to their lives or at least to their health and happiness.

“But there is another view in the retrospect, which, while it affects my heart at times to tears, administers a salutary admonition. Where now are many of those with whom I have been most intimately associated in various relations in China? Where is the talented and most tenderly beloved J. R. Morrison? Where the devoted and holy David Abeel? Where the martyred Lowrie? the most laborious and heaven-honored Gutzlaff? for he who has given a translation of the Bible in Chinese to so many as have now read his version is honored indeed. Where are Charles King and D. W. Olyphant? All ‘rest from their labors, and their works do follow them.’

“And among those who were in China for commercial purposes on my arrival, with a few solitary exceptions, all have passed away, and many of them now slumber in death; and among the Chinese, the Kingkwas, Mowkwas, Tingkwas, and Howkwas of that date, all my personal friends, have left their wealth and places to others. ‘Passing away, passing away,’ comes echoed back from myriad sources, and devoutly do I desire rightly to understand and heed the monitions.”

Meantime many changes had taken place at home, and prominent among these was the election to the Presidency of the United States of Franklin Pierce, his inauguration taking place on March 4, 1853. Among the earliest appointments made by the new President was that of Robert M. McLane as United States Commissioner to China, with the power of a minister plenipotentiary, being at the same time accredited to Japan, Siam, Corea, and Cochin-China.

Affairs in China being in a most unsettled condition and demanding immediate attention, he sailed for that country

without delay, arriving in Hong Kong in April, 1854. An important naval force was placed at his disposal, and for nearly two years he labored amid many difficulties to secure a better understanding between the two countries and a fuller recognition of the rights of America in her commercial and other relations with the Celestial Empire, returning, at his own request, early in 1856. The summer was chiefly spent in adjusting those minor matters which were chiefly of local, and yet of urgent, importance; and in the fall the real work of his mission commenced, the English and Portuguese ministers uniting with him in the undertaking, and Dr. Parker accompanying the expedition in the capacity of secretary and interpreter. The story can best be told by the following direct transcription of Dr. Parker's journals for that portion of the time during which he stood connected with the undertaking, for, while somewhat meager, they afford the best and most direct account now available:—

“ U. S. S. ‘POWHATAN,’ OFF TURNABOUT ISLAND,
Sabbath Evening, September 24, 1854.

“ Much of the evening has been spent in the cabin alone in reading, meditation, and silent but devout prayer. Some reflections that have passed through my mind I am unwilling should be fugitive, and I now put them in permanent form.

“ The magnitude of the mission now in hand has presented itself forcibly to my mind, and my own subordinate relation to it. I know not what suggested it, but the thought occurred to me, Could my friends in New Haven, the Faculty of dear old Yale, and my classmates know where I am, how much would they expect of me! how earnestly they would exhort me to do my utmost! Great good or great evil may result from the efforts now about to be made by the representatives of three of the greatest of

Western powers to reach Peking and, if possible, the Emperor himself. Peace continued, commerce extended, and China benefited to an untold extent, or war and all its concomitants, may be turning upon what is done within a few days or weeks. It has occurred to me that I may soon cease to take any part in the concert of nations, however significant or insignificant that part may be. It may be the last chapter in my public life that is now opening; and I fain would have it not the least interesting of the career which God has mercifully blessed. I at times think, from the dangers of the navigation of this portion of the Gulf of Pe-chee-lee, that the island (Turnabout) in this district and in the dark, where the surf is breaking, as on a former occasion, reminds me of my ungrateful and sinful want of trust in God; and I am thinking mainly of physical causes and calculating the chances of safety or danger, rather than rising higher to the Cause of all causes and the Disposer of all events. In war cowards are despised and the brave are commended; why should not in peace an object morally good and sublime call forth courage and noble daring? To save a single fellow being in danger of drowning, one may risk his own life; how much more, for the temporal and eternal good of millions, should not one hazard some dangers, provided reasonable hope of success inspire him on? But I conceive that deliberate and mature counsel should precede the action about to be taken. Unless important results can be amicably effected, such as inducing the Manchow dynasty to change at once and forever the policy which assumes an unreal superiority over the Western nations and conforms its deportment towards them upon this false premise, it were better that nothing should now be attempted. This desideratum is paramount, and, once secured, all else desirable will follow in due

course. The existing treaties to stand as they are, with the right conceded that foreign representatives shall reside at the Imperial Court and see the stipulated measures carried out, is far better than the mere promise of more, while the present is not given."

“U. S. STEAMER ‘POWHATAN,’

BOUND FOR PEI HO, October 11, 1854.

“At six o'clock A.M. United States steamers ‘Powhatan,’ ‘John Hancock,’ and ‘Fenimore Cooper,’ and Her British Majesty’s ship ‘Rattler’ and a lorcha, with the British and American Ministers and suite, weighed anchor and took their departure from outside the Woosang. The day has been clear and cool, but delightful. The sight exhibited this evening was truly beautiful, the ‘Powhatan’ taking the lead, with the ‘Hancock’ and ‘Cooper’ in tow, and the ‘Rattler’ with the lorcha also in tow, directly in our wake, with red and blue lights on either side and lanterns aloft shining brightly, and the phosphorescence of the sea all around us, the view from our American deck was truly novel and beautiful. By the young emperor of China, however, I can fancy other epithets would be applied to it, could His Majesty witness it in the distance and know that he is the object of pursuit. Have been busily and pleasantly occupied with Mr. McLane in arranging and preparing work for the future, etc. May this important mission be successful and redound to the best good of the nations concerned, and to the divine glory of Him before whom kingdoms rise and empires fall, crumble away, and are forgotten at His bidding! All my trust is in God.

“October 16. Embarked in the launch of the frigate with the United States steamer ‘Fenimore Cooper,’ and the lorcha ‘Chusan’ in tow of the United States steamer

‘John Hancock,’ and proceeded as far as the ‘Hancock’ could go towards the bar. Here all the launches were cast off.

“W. H. Medhurst and myself were charged with instructions to proceed to Tien-Tsin, and there, or at some point nearer, to communicate to the Imperial authorities the arrival of the English and American ministers, and their wish to be received at Peking, and there with Imperial Commissioners to negotiate.

“The ‘Cooper’ soon grounded, but the ‘Chusan’ passed on. I was taken in the launch to the ‘Chusan’; Mr. Medhurst had already been met by three officers, who inquired who he was, and what he wanted. I requested him to stop till they could go in and come out and invite us in. I soon joined the ‘Chusan,’ which stood into the mouth of the river. Were met at the entrance by a captain and major and requested to anchor. The forts, five in number, were soon manned and banners streaming. We kept on up towards Fung Koo; in the evening His Excellency Hang, the commandant of the forts, with the captain and major, boarded us, and asked us to anchor, which we declined unless they forbade our proceeding. However, wind and tide compelled us to do so. In the night, at turn of tide, we weighed anchor and proceeded up to Fang Ken some five miles and anchored again within rifle shot of the large temple.

“October 17. At half-past seven in the morning we were informed that the highest civil and military officers of Tien-Tsin had arrived, and we were requested to see their Excellencies at 11 A.M. at the forts; and these being the officers we were in pursuit of, we met them. At this interview we were informed an Imperial officer was in the vicinity, ten miles distant, and we were requested to meet him the following day.”

Here follow records of fruitless formalities which continued several days and the narrative continues:—

“ November 1. Held our sixth interview. His Excellency Shwang became frantic with rage. Commissioners had arrived. Wellnigh coming to a rupture and failing to secure an interview for Sir John Bowering and Mr. McLane with the Imperial Court, but finally arranged for meeting at the tents on November 3.

“ November 2. I returned in the launch to the frigate, Mr. Medhurst remaining to prepare some translations. Came back the same day in the ‘John Hancock’ and her cutter, and in the evening completed translation of modifications proposed in the treaty.

“ November 3. First meeting of foreign and Chinese ministers, under a guard of one hundred and sixty marines and sailors on board the ‘Powhatan.’ Fine display, beautiful day. The commissioners returned the same evening to the vessels, having a promise from the Imperial Commissioner of an answer to their propositions on the 8th instant.

“ November 8. Ten o’clock in the morning. The reply of the Imperial Commissioner to Mr. McLane and Sir John Bowering was received on board the ‘Cooper’ at ten to eleven A.M. Mr. Medhurst and myself were on our way in the launch of the frigate, and arrived out in two hours with fair wind. In the evening called with Mr. McLane on Sir John Bowering on board the ‘Rattler.’ Mr. Medhurst replied to Imperial Commissioner in the evening.

“ November 9. Fresh northwest winds, quite winter-like, not able to communicate with the ‘Cooper’ and ‘Chusan.’ Busy all day with translating and copying the despatches of Imperial Commissioner.

“ November 10. Wind abated. Despatches sent forward at an early hour. Launches of the ‘Powhatan’ and boats of

‘John Hancock’ sent to help the ‘Cooper’ over the bar. ‘Chusan’ also grounded in coming out, and was got off with difficulty.

“The ‘Cooper’ was lightened, ballast put in the boats, and brought over the bar with seven and a half feet of water. Struck the bank several times, but finally reached the ‘Powhatan’ about half-past eight in the evening. Captain Gibson brought three despatches from Imperial Commissioner, — one to Mr. McLane, one to Sir John Bowering, and one to Count Klezcowski, — and then bits of cards of all the officers with their titles: Tsang, Lan, Wan Kien, Shang Juy, Tsein Hais Ho, — titles of envoys, all properly written. At two o’clock in the afternoon the ‘Rattler’ weighed anchor under sail, light breeze, gradually freshened, before night out of sight. All impatient for the relief of the ‘Fenimore Cooper.’

“From the tenor of Imperial Commissioner’s despatches, the Chinese authorities are much alarmed at our sudden departure, and evidently do not wish a breach with Western powers. We keep them in the dark, and do not even seek to allay their alarm. The mission is anything but a failure; it is ‘the beginning of an end.’

“Half-past eleven P.M. Steam up and are off at twelve. It is impossible to review the past three weeks without unfeigned gratitude to God for all his mercies, as respects my health, the favorable weather, deliverance from fatal accidents, etc. It is good to trust in my Almighty Preserver, whom I desire to love and to serve to the end of my life. Still let me abide under the shadow of the Almighty, and more and more may I love and serve my Redeemer, and while the governments of this world are striving for the accomplishment of their own ends, may that kingdom which is not of this world be established in China! May the day soon come when this empire shall change its policy, cease

its bigotry and oppression, be delivered from ignorance and idolatry, and become the acknowledged possession of Christ!

“ Now may the same merciful Providence watch over us, and in safety and peace and joy may I be restored to her whom God has mercifully given to be the divider of my trials and the multiplier of my joys; when we will bow together before the throne of our Triune God in devout thanksgiving and praise, and in thine own good time may we speak to dear ones and loved ones in Washington and Framingham and elsewhere in America, happy land! Amen.

“ November 11. We are at anchor off Chin Shan, in the Gulf of Pe-chee-lee. In consequence of accident to the steam chest, from its expansion from heat when cold, the ‘ Powhatan ’ did not get under way till daylight this morning, otherwise we might have made the islands by day, and not been under the necessity of this detention. The day has been cool but delightful, the sea smooth, and the sunsets of last evening and to-day exquisite.

“ November 12. At rather short notice was invited to preach on board the frigate to-day. At eleven o'clock in the morning an audience of some two hundred, embracing the commanders, officers, marines, and seamen, assembled on the quarter-deck. Read in part the Episcopal service, omitting the litany; sermon from Job 15:4: ‘ Yea thou castest off fear and restrainest prayer before God.’ The attention was worthy of a Christian audience at home, and the music of the band and the singing were very good. Captain McLarnie, Lieutenant Pegrine, and others have expressed their satisfaction with the services, and I feel thankful to God for the opportunity of presenting his own truth to so many of my fellow men, and pray that both preacher and hearers may be blest by the service.”

At this point the entries in the journal come to an abrupt

ending, but on January 12, 1855, we find him safely back in Canton in charge of the Legation, and from this point he addressed the following communication to the Secretary of State at Washington : —

Sir, — I have the honor to transmit to the department the correspondence of this Legation since the departure of Mr. McLane for Europe on the twelfth ultimo.

The state of affairs in this city and the consequent pressing duties of each day preclude my addressing you so fully by this mail as I desire.

The absence from this port of the United States consul and the disability of a vice-consul to exercise judicial functions augment the responsibilities devolving upon the Legation, several criminal cases having already demanded attention, which will be duly reported hereafter.

In the absence of the Commissioner, by my original instructions, I am *ex officio* chargé d'affaires *ad interim*, and as such am "vested with and exercising the principal diplomatic functions in China." Owing to the critical state of our present relations with China, Mr. McLane deemed it expedient to appoint me temporarily acting Commissioner also, and to exercise the judicial power conferred upon the Commissioner. But the question has arisen as to that power, some arguing that it is simply *appellative*. That the Commissioner possesses such is unquestionable, and, according to my construction, the second article gives him also original jurisdictions; and so Mr. McLane must have understood it in the Drinker case, and when, on leaving, he instructed me to arrest and try the seamen in the case of abduction of the first officer of the American bark "Science."

I respectfully request the early decision and instructions of the State Department upon the question, and in the mean time shall follow the instructions of Mr. McLane and the above constructions of the law; but in all cases provided for in the 15th section of the Act of 1848 I shall be careful to conform my action to the latter clauses of the 16th section of the same act.

In this connection I most earnestly solicit your attention to a subject repeatedly referred to the department — the imperative

necessity of suitable provision being authorized for the establishment of a prison at Canton and Shanghai, and, at no distant day, at other of the five ports. If the number of criminals goes on increasing no alternative will remain but to avail ourselves of a British jail either at Whampoa or Hong Kong.

The accompanying correspondence with the Imperial Commissioner and naval authorities and other documents will inform you of the present state and immediate prospects of Canton. The condition of Shanghai, I regret to learn, is not improved. A scrupulous adherence to strict and impartial neutrality in the domestic troubles of China has guided me, as well as the letter of the law, in the measures adopted in regard to United States citizens in the rebel service, and I am happy to know that the warning has been promptly heeded. Copies of translations of two notes addressed by one of the rebel chiefs to her Britannic Majesty's consul, herewith enclosed, may repay perusal. A correspondence between R. S. Sturgis, Esq., United States vice-consul, and Commodore Abbot has recently occurred, and one to be deprecated, but I trust it will proceed no further. That correspondence, in due course, will go forward to the Secretary of the Navy. Commodore Abbot seems disposed to discharge his duty, and his whole duty, in these perilous times, but of that he rightly claims to be the judge. Thus far our views and general policy coincide, and our coöperation for the public good is harmonious and agreeable.

With sentiments of high respect, I have the honor to remain, sir,

Your very obedient servant,

PETER PARKER.

HON. W. L. MARCY, Secretary of State.

The foregoing letter, accompanied as it was by thirty-eight other documents, will serve to show the vastness and the variety of the duties which his official position called for, and it is not surprising that under this heavy burden his health should give way, as it did but a few weeks later. But his wife was now with him again, and he bore up to the last possible moment, toiling early and late to forge still stronger bonds of connection between the land of his nativity and the country of his adoption.

The failure of his health came more quickly than he expected, and a few weeks later he repaired to Macao thoroughly prostrated, and entered upon a period of enforced rest. The last entry in his journal bearing upon this period of his career is dated "Parker's Terrace, Macao, April 22, 1855," and is presented in full:—

"How different the laying aside the armor from buckling it on! This quiet Sabbath has been spent in retrospection. Have reperused my first missionary sermon, written in the Theological Seminary, and preached before embarking for China. Glanced over various portions of my journals, which remind me of past trials, feelings, hopes, fears, and labors, and have devoutly praised God for all the comfort the past affords.

"Have been for nearly two months a sufferer from an affection of the kidneys and back, accompanied with great mental prostration, and on the 11th instant came hither to try the effect of separation from care and the climate of Macao; and my physicians have recommended immediate cessation from public duties, and a change of climate; and the question of my leaving China by the steamer of the 15th proximo is under serious consideration. The reflection is constantly before the mind, that this may be among my last Sabbaths for the present in Macao, that soon I may no more walk these streets, no more look out upon nature's beautiful works here! This ancient city seems like an inn where the traveler tarries but a night. Of all the fellow travelers I have met, and known here, but a few remain. They have passed away, some to their native lands, but most have gone to the tomb.

"Four or five governors of the colony have had their brief day; more than half of them are dead; one assassinated by decapitation, and another died of cholera. Here

are the tombs, not of the Cæsars, but of the Morrisons, and many others whom I have known and esteemed. I remember my first visits to this place. Then, with me, all was vigor, and hope was buoyant; now I am like a bow too long bent, or like a spent ball; and unless a change of climate and rest for a time shall restore my wonted energy, my work, I fear, is nearly done.

“But amid the despondency produced by disease, now and then a rill of comfort gurgles along my path, and I am permitted, with gratitude to God, to rejoice in work done, and which cannot be undone; and which, although it may be forgotten, or be unappreciated by man, is placed on the faithful record for eternity; and the promises of Christ to those who forsake all for his sake and the gospel have been, and will continue to be, fulfilled. When suffering from my maladies, it is a consolation to know that I have been permitted instrumentally to alleviate similar and still severer agonies in hundreds of thousands of my fellow beings; but the crowning joy of the retrospect arises from what I may have been permitted, as an humble instrument, to do directly or indirectly for the cause of my Redeemer in China, and the comforting hope that my tears, prayers, and preaching of the gospel have not been in vain.

“May the path of duty still be made plain; and may the same unbounded mercy which has crowned my life hitherto be continued to the end. Merciful God! my times are in thy hand, and the measure of my days is with thee. Dispose of me and mine as shall most subserve the interests of thy kingdom and the praise of thy Great Name. Oh! that my usefulness may continue as long as life; and when I have done serving thee on earth, receive me to everlasting rest; but let thy cause advance till China shall be converted to Christ, and all the world be saved.”

The longed-for restoration did not come, and he was compelled to resign all his numerous duties and return home without delay. The affairs of the Legation were put into the hands of Robert S. Sturgis, vice-consul at Canton, and on May 10, 1855, he once again sailed for his native land, with but little intention or prospect of ever again setting foot upon Chinese soil.

CHAPTER XVIII.

UNITED STATES COMMISSIONER TO CHINA.

DR. PARKER left China in May, 1855, sick in body and worn out in mind, and with the full expectation, based upon a recent letter from Mr. McLane, that that gentleman would arrive in Canton and resume his duties as Commissioner some time during the month of June. It does not appear, however, from such papers as are now at hand, that Mr. McLane returned to China at all in his official capacity. But the perfect rest and beneficial influences of the long ocean voyage so far restored the health of Dr. Parker that he reached America in fairly good condition and reported at the office of the Secretary of State, in Washington, without delay.

Matters in China were growing more complicated from day to day, and numerous troubles were arising between American merchants and the Chinese authorities in regard to the duties demanded at the several ports. In one or two cases suits had been begun, and in several others similar action was pending, while the general condition of affairs, particularly at Canton and Shanghai, was such as to call for the services of the very best man whom our government had at its disposal. It was felt that under the circumstances that man was Dr. Parker, and the President strongly urged him to accept the position of Commissioner and return to China for the purpose of revising the treaty of 1844 as early as possible; and this position, after some little hesitation, he finally decided to accept, and

the following commission was issued and placed in his hands on August 16 : —

FRANKLIN PIERCE,
President of the United States of America,
To Peter Parker, Greeting :

Reposing special trust and confidence in your Integrity, Prudence, and Ability, I do appoint you, the said Peter Parker, of Massachusetts, to be Commissioner of the United States of America to the Empire of China; authorizing you, hereby, to do and perform all such matters and things as to the said place or office doth appertain, or as may be duly given you in charge hereafter; and the said office to hold and exercise during the pleasure of the President of the United States for the time being, and until the end of the next session of the Senate of the United States, and no longer.

In testimony whereof, I have caused the seal of the United States to be hereunto affixed.

Given under my hand, at the city of Washington, the sixteenth day of August, in the year of our Lord one thousand eight hundred and fifty-five, and of the Independence of the United States of America the eightieth.

By the President: FRANKLIN PIERCE.

W. L. MARCY, Secretary of State.

Previous to his departure, the President also placed in his hands the following personal letter to the emperor of China : —

TO HIS MAJESTY THE EMPEROR OF CHINA.

Great and good friend, — I have made choice of Peter Parker, one of our distinguished citizens, to reside near Your Majesty in the quality of Commissioner of the United States of America. Having heretofore resided near Your Majesty in a diplomatic character, he is well informed of the relative interests of the two countries, and of our sincere desire to cultivate and strengthen the friendship and good correspondence between us; and from a knowledge of his fidelity, probity, and good conduct, I have entire

confidence that he will render himself acceptable to Your Majesty by his constant endeavors to preserve and advance the interest and happiness of both nations. I therefore request Your Majesty to receive him favorably, and to give full credence to whatever he shall say on the part of the United States, and most of all when he shall assure Your Majesty of their friendship and good wishes for your prosperity. And I pray God to have Your Majesty in his safe and holy keeping.

Written at Washington, the fifth day of September, A.D. 1855.

Your good friend,
 (Signed) FRANKLIN PIERCE,
 President of the United States of America.
 (Countersigned) W. L. MARCY, Secretary of State.

Before leaving he was tendered a public dinner by certain merchants of Boston, which he felt compelled to decline: and then, leaving his wife in this country, he set out once again for the "Flowery Kingdom," and thus entered upon what proved to be the last period of his service for the government. Arriving at Macao in January, he at once addressed the following note to the American consul at Canton:—

LEGATION OF THE UNITED STATES, MACAO,
 January 24, 1856.

Dear sir,—I arrived in Macao roads in the United States ship "Vandalia," and landed this morning, and shall temporarily establish the Legation at this place. On the return of the "Vandalia" from Manilla, I purpose visiting Canton, or, if her return is much delayed and necessity exists for an earlier visit to Canton, His Excellency Rear-Admiral Sir James Stirling has placed at my convenience one of the steamers under his command.

Reverting to the subject of the conference at our first interview in Hong Kong, the claims or complaints of certain Chinese upon American citizens, I have to state that, from my impression of the circumstances out of which that question arose, I expressed to you my apprehension that it was not one that could come under your official cognizance. Further reflection induces me to recon-

sider the counsel thus given. Of the specific charge or demand made by the Chinese subjects or government agents I am uninformed; and to decide upon its merits without a hearing is to prejudice the case and manifestly objectionable. The government of the United States, in all demands of the Chinese, should exhibit to this government an example of fairness and justice, which, in all instances, when the position of parties is reversed, it would see imitated on the part of the Chinese authorities. We must carefully avoid even the semblance of refusing a fair hearing.

I have therefore to advise that you intimate to King Kwa, or whoever the plaintiff may be in this case in which United States citizens are the defendants, that you are ready to receive their statements, and if, upon the submission of the case, it is one that you can officially entertain, then entertain it, and proceed as the law and evidence in the case require; if, on a fair representation on their part, and due consideration on yours, it shall be clearly beyond your power to recognize, then, with your reasons clearly stated, so decide. Let the impartial and just magistrate be patent to all concerned, whether your own countrymen or the Chinese, and if so, you will have the approval of your own mind, and, at least, of the consciences also of the parties interested. In the present relations of the two governments, and in view of important interests soon to be discussed and settled, it is of the greatest moment that we demonstrate our friendship and the honest, just, and enlightened principles that characterize all our public transactions.

I remain, dear sir, very respectfully,

Your obedient servant,

PETER PARKER.

OLIVER H. PERRY, Esq., United States Consul, Canton.

We record the foregoing document for the twofold reason that it is at once his first official act in his new position, and that it reveals the spirit and manner in which he entered upon his arduous task; while an article in *The China Mail*, the leading newspaper of southern China, will cast some light upon the way in which his appointment was there received:—

Last week we announced the arrival of Dr. Parker as Commissioner from the United States to China. Prior to His Excellency setting out on his mission, he received an address from upwards of fifty of the leading merchants of Boston connected with the China trade, in which, after congratulating him on his appointment, and the country on the prospect of its being "so ably represented at the Imperial Court of China," they *more majorum* invite him to a public dinner.

In his reply Dr. Parker expresses regret that other imperative duties will prevent him from accepting the invitation, which, coming from gentlemen of their standing, must be regarded as a most gratifying testimonial. His Excellency then proceeds to correct their misapprehension about his representing them "at the Imperial Court of China," a consummation which foreign diplomacy has not yet achieved. The rebellion he characterizes in the words of an American writer as not "healthful," but preëminently "spasmodic," and concludes in the following words, which, if he can carry out, Dr. Parker will distinguish himself above all the representatives from afar who have yet appeared in China:—

It is under this condition of the Empire that Western diplomacy (that is, of England, France, and the United States) is called to task itself; and if, as true friends to the best interest of the whole people of China, we can, under the internal pressure that has so painfully been felt, obtain access to the Manchow Court, and, appealing to its self-interest and desire of *self-preservation*, prevail on it to modify its ancient policy so as to afford a government that shall meet the *popular* demand and correspond to the progress of the nineteenth century, you may then look forward to a termination, at no distant day, of the state of revolution and anarchy and the inauguration of more extended social, commercial, political, and friendly foreign intercourse with that empire, immense in extent of territory and population and inexhaustible in commercial resources.

It was true that the termination of the rebellion might be "looked forward to at no distant day," but surely not from the Manchow government being persuaded by England, France, and the United States to "correspond to the progress of the nineteenth century."

His first official blow was struck against the traffic in Chinese coolies, many of whom were, at this period, being seized and sold into slavery. Within a week of his arrival he issued a "Public Notification," and gave it the widest possible circulation. It reads thus :—

The undersigned, Commissioner and Minister Plenipotentiary of the United States of America to China, in accordance with instructions of his government, in relation to the so-called coolie trade, "publicly to discountenance the same on his arrival in China," issues this Public Notification to all whom it may concern :

WHEREAS, The history of the traffic in Chinese coolies, as carried on in vessels of the United States, and under other flags, during the past few years, is replete with illegalities, immoralities, and revolting and inhuman atrocities, strongly resembling those of the African slave trade in former years, some of them exceeding the horrors of the "Middle Passage"; women and children have been bought for the purpose, and others not merely seduced under false pretences, ignorant of their destination, but some forcibly abducted and violently borne to countries unknown to them, never to return; and not only by the ancient statutes of the Chinese Empire, but by recent proclamation, the Imperial Government has prohibited the same, threatening with death the "brokers, hardened miscreants, who impose upon the people and seduce them to their destruction;" and

WHEREAS, The correspondence of the Imperial Government with this Legation has evinced its strong disapproval of the traffic, describing it in terms which place it upon a level with the slave trade itself; and, admitting the trade proper *per se*, it has been carried on in localities where *foreign trade is not permitted by any treaty, and is therefore illegal*; and the foreign name has been rendered odious by this traffic, hundreds and thousands of lives

having been inhumanly sacrificed, not perhaps intentionally, but nevertheless they have been sacrificed, and, in some instances, in a manner than which nothing more revolting can be conceived, whilst others who have survived have scarcely been more fortunate; and

WHEREAS, The amicable relations of the two governments are being jeopardized, and honorable and lawful commerce imperiled, and even the lives of those engaged in the inhuman pursuit have been exposed to the vengeance of those whose relations or friends have been bought, kidnapped, or grossly deceived in the progress of the coolie trade:

The undersigned therefore calls upon all citizens of the United States to desist from this irregular and immoral traffic; and makes known to all whom it may concern the high disapprobation thereof of the government of the United States, and forewarns all who may hereafter engage therein that they will not only forfeit the protection of their government while so doing in whatever consequences they may be involved, but, furthermore, render themselves liable to the heavy penalties to which the traffic, if as hitherto in some instances conducted, may expose them.

This Notification respects the "coolie trade" in contradistinction to the voluntary emigration of Chinese adventurers: between these there exists a wide difference.

Regulations for the business of furnishing Chinese labor to countries that may desire the same, and for affording facilities to Chinese voluntarily disposed to render such service, in providing outfit and passage and means and freedom of return at their option, may be a subject for future treaty stipulation or government arrangement on the part of Western nations and China.

The United States consuls will be instructed to convey copies of this Notification to the proper Chinese authorities at the five ports.

(Signed)

PETER PARKER.

With this matter off his hands for the time being, and the work of the Legation fairly begun, he began to consider his own concerns and to despatch brief and hastily written letters to his friends, and towards the close of Feb-

ruary reopened his long-neglected journal. In the spring following, Mrs. Parker joined her husband at Shanghai.

With the incoming of the new Congress his certificate as Commissioner was formally renewed, and was so made as to stand in force to the close of President Pierce's administration. The condition of affairs grew rapidly worse, and his position was a difficult one to fill. There was at least one open rupture between Chinese and Americans, which is thus recorded by Mr. S. Wells Williams in his valuable work entitled "The Middle Kingdom": —

On November 15, to the complications with the English, was added a quarrel with the Americans, whose boats had been twice fired into and one man killed by the Chinese officers in command of the barrier forts. Commodore J. Armstrong had under his command the "San Jacinto," "Portsmouth," and "Levant," then lying at Whampoa. He ordered the two latter to go as near to these forts as possible, and directed Captain A. H. Foote, of the "Portsmouth," to destroy them all. Foote accordingly organized a large force and attacked them on the 16th, 20th, and 21st, till they were reduced and occupied. The resistance of the Chinese on this occasion was unusually brave and prolonged, the admirable position of the forts enabling each of them to lend assistance to the others. On the part of the Americans, seven were killed and twenty-two wounded; perhaps three hundred Chinese were put *hors de combat*; the guns in the forts (one hundred and seventy-six in all) were destroyed, and the sea walls demolished with powder found in the magazines. This skirmish is the only passage of arms ever engaged in by American and Chinese forces — one which Yeh seemed to regard as of slight moment, and for which he cared neither to apologize nor sympathize. His unexampled indifference in referring to the affair, less than two days after the demolition of his forts, was met by an equal frankness on the part of Dr. Parker, who at once resumed correspondence with the Commissioner, and, content with the practical lesson just administered, said no more about "apologies and guarantees." This episode is interesting chiefly as an example of the American course regarding an insult to the national flag, as

contrasted with the English dealing with an injury not very different either in nature or degree.*

By day and by night Dr. Parker labored for the establishment of American commerce on a better footing and for the creation of a better feeling toward Americans in general. The magnitude of the undertaking and the almost unparalleled stubbornness of the Imperial Commissioner Yeh, can best be learned by a perusal of the correspondence of this period, which was printed by order of the Senate early in President Buchanan's administration, and which fills over fourteen hundred closely printed octavo pages.

In a brief letter to his brother-in-law Fay, dated February 14, 1857, after referring to some domestic matters, of interest only to the family, he adds : —

We are in the midst of troublous times in the south of China. Hostilities between the English and the Chinese, incendiarism, assassination, poisoning, and perfidy in various forms are the order of the day. At Macao we are comparatively safe; and as the British naval and military forces are beginning to arrive, there is less apprehension of danger generally. The present is a momentous crisis in China.

Many of the commercial difficulties to which we have referred were submitted to him for personal consideration by the consuls to whose districts they belonged, and lengthy opinions in writing were returned, many of them involving nice points of law. But still the conduct of the consular courts remained very unsatisfactory to him; and as these courts became more and more involved in the difficulties of the times, he at length issued the following schedule of regulations, a copy of which was sent to each of the consuls and to such of the Chinese authorities as were concerned therein : —

* "Middle Kingdom," Vol. II, pp. 638, 639.

In pursuance of the fourth and fifth sections of the Act of Congress, approved 11th August, 1848, entitled "*An Act to carry into effect certain provisions in the Treaties between the United States and China and the Ottoman Porte, giving certain legislative and judicial powers to Ministers and Consuls of the United States in those countries,*" I, Peter Parker, Commissioner of the United States of America to the Empire of China, do hereby enact the following Decree and Regulation, which shall have the force of law:—

WHEREAS, In consequence of the hostilities existing between the English and Chinese at Canton, the trade of the Port having been suspended, and the Consulate of the United States and the residences of their citizens being in ashes, and all foreigners, for the time being, having been expelled from the Provincial City; and whereas, by the above-cited Act of Congress, the laws of the United States are extended over their citizens in China, but in consequence of the above-mentioned circumstances, the Consul of the United States for the Port of Canton has been forced from his *territorial* jurisdiction, and, so far, the citizens of the United States are deprived of the protection, rights, and benefits of the laws of their country, I hereby decree:—

1. The Consul of the United States for the Port of Canton shall have power and authority to hold his Consular Court, and to perform any other duty specifically belonging to his office as United States Consul for Canton, and no other, at the house of the Legation of the United States in China, on board any government vessel of the United States (the commander thereof consenting), or in the absence or otherwise of a national vessel, on board any merchant vessel belonging to the United States (with the permission of the master thereof); and in either of them to perform any of the duties pertaining to said office; and each and every act therein executed shall have the same force and effect as if done in Canton.

2. Under similar circumstances, this Decree and Regulation shall apply in like manner to the consuls of the United States at the Ports of Amoy, Fuchau, Ningpo, and Shanghai.

3. This Decree and Regulation shall be in force from this date, and have effect only during the existence of such causes, as on this occasion, call them forth.

PETER PARKER,

Commissioner of the United States in China.

Legation of the U. S. of America, Macao, March 4, 1857.

The bitter feeling which had been harbored so long by the Chinese against the English now began, in certain quarters, to be extended to the American residents. Outrages of various kinds were perpetrated against them, and much valuable property was destroyed. One man was assassinated upon a "chop" or storage boat which was flying the American flag, and the dead bodies of the soldiers who had fallen in the skirmish connected with the destruction of the forts were dug up, decapitated, and the heads carried into Canton. Against these shameful proceedings protest after protest was made, but Yeh, the Imperial Commissioner, contented himself with throwing the blame upon the English — a course which he also pursued when the factories and the consulate were burned by a riotous mob. It is impossible to follow out, in this connection, all the details of the long and tedious controversy which led up to, or the thousand and more difficulties which stood in the way of, the proposed revision of the treaty; but from this one objective point Dr. Parker never withdrew his gaze. He called upon the home government, through the Secretary of State, for a naval force which should place the United States upon a footing equal to that of Great Britain and France, who were making like demands with our own, and in every way endeavored to secure this much coveted concession, which was, in some measure, at length secured.

The vigor and spirit with which Dr. Parker performed the duties of his office are well illustrated in the following communication to the Imperial Commissioner Yeh, who seems to have been a most untrustworthy official: —

LEGATION OF THE UNITED STATES, MACAO,

February 10, 1857.

Sir, — The undersigned, Commissioner and Minister Plenipotentiary of the United States of America to China, on the 7th

instant, received from His Excellency Sir John Bowering, Her Britannic Majesty's Plenipotentiary, a despatch enclosing copy of an Imperial rescript, of whose authenticity there is little or no reason to doubt, and, according to which, Your Excellency has stated to his Imperial Majesty that the "American, French, and other Western nations, being sensible that the English barbarians are in the wrong in this quarrel, do not choose to coöperate with them," etc.

It being the invariable usage of the government of the United States to maintain a strict neutrality in all controversies between other nations, the undersigned has scrupulously refrained, in his correspondence with Your Excellency, from the expression of any opinion of the merits of one now existing between China and Great Britain; but since Your Excellency has presumed to interpret the sentiments of his government, and erroneously to state them to His Imperial Majesty, the undersigned, as behooves him, begs to disclaim Your Excellency's right thus to implicate his government. Were the undersigned called upon to pass judgment upon the question, who is right and who is wrong in the present controversy, he might wish to inquire if it had not been right, when the occasion for serious complaint arose, for the high officers of the two governments to have met face to face, and, according to reason and justice, have settled the matter, and thus have prevented the vast destruction of property and effusion of blood which has been in consequence of Your Excellency's failing to do so. He might also, perchance, inquire into the truth of the statements regarding what has transpired in former years in relation to the subject of the *entrée* of the city of Canton, which differs widely from what the undersigned, who has long resided in China, apprehends to be the facts of the case.

The undersigned may be allowed, in the spirit of true friendship, to express to Your Excellency his belief that the fountain of all difficulties between China and foreign nations is the unwillingness of China to acknowledge England, France, America, and other great nations of the West as her equals and true friends, and to treat them accordingly. So far as respects this grave matter, the American government is sensible that the English are in the right, and does choose to coöperate with them.

The undersigned avails himself of this opportunity to renew

to Your Excellency the assurance of his distinguished consideration, and has the honor to remain, sir,

Your Excellency's obedient servant,

PETER PARKER.

HIS EXCELLENCY YEH, Imperial High Commissioner, etc.

Feeling, at length, that he had accomplished all that was possible to him, he placed his resignation in the hands of the government, and prepared to return to his native land as soon as provision should be made for the filling of his important office, and on receiving notification of the appointment of his successor, he addressed the following communication to the Secretary of State: —

LEGATION OF THE UNITED STATES, MACAO,

August 7, 1857.

Sir, — I had the honor to receive, in due course, your despatch No. 12, of the twenty-fourth of April, informing me "that the President had thought proper to confer the appointment of Envoy Extraordinary and Minister Plenipotentiary of the United States to China upon William B. Reed, Esq., of Philadelphia, and that Mr. Reed would proceed upon his mission without unnecessary delay," etc.

It had been agreeable to me to have returned to the United States a month since, but an important case in equity, before the Commissioner's court, prevented.

I avail myself of this opportunity to intimate that it is my wish, if possible, and no unforeseen event occur to prevent, to leave China by the mail of the 25th instant. If so, I shall leave the mission in charge of Dr. Williams, the Secretary of the Legation, with instructions to deliver over the seals and archives to Mr. Reed on his arrival.

Trusting that this course will meet the approval of Your Excellency and the President, with sentiments of great respect, I have the honor to remain,

Your Excellency's most obedient servant,

PETER PARKER.

HIS EXCELLENCY LEWIS CASS, Secretary of State, Washington.

At this point the direct connection of Dr. Parker with the government may be said to close, for he took his final departure from China on August 27, 1857, as the above letter intimates; but it will readily be seen that the revision of the Treaty, which was formally ratified on October 24, 1858, was almost entirely due to his efforts, and was quite largely the product of his skill. It granted the privilege of a resident Minister at the Imperial Court of Peking, made provision for the revision of the table of tariffs in the near future, and also contained a clear and full statement of religious toleration, the latter being due to the persistence of Dr. S. Wells Williams, who, after many rebuffs, succeeded in securing the insertion of the following clause:—

The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, shall peaceably teach and practice the principles of Christianity, shall in no case be interfered with or molested.

Mr. Reed supported Dr. Parker's action, and followed, almost without a change or modification, the line he had so carefully marked out; and it is certain that many of the advantages now accruing to American residents in China, both missionaries and merchants, and many of the conditions governing the importation of Chinese goods and the exportation of our own products to the Celestial Empire have resulted directly and indirectly from the devoted service rendered by the missionary-physician during the brief years in which he was privileged to mediate between the two nations.

CHAPTER XIX.

THE RETURN TO PRIVATE LIFE.

DR. PARKER was now in the prime of life; but the heavy burdens which he had borne almost from boyhood, and which had steadily increased as the years had passed on, together with a predisposition to consumption, and the deleterious influences of a foreign climate, had sapped the foundations of his physical system, robbed him of his vigor and almost of his ambition; and he landed upon his native shores, at the close of 1857, with health seriously impaired, and a somewhat unpromising outlook for the future. His recuperation was slow but certain, and by the middle of the year 1858 he began to take a more hopeful view of things, and to mingle a little more freely in the social life of Washington, where he had decided to spend the remainder of his days.

With increasing strength he began to turn his years of experience to good account, by entering such paths of usefulness as opened to him. Nor did he find himself neglected by those who had been interested in his past; for many honors were bestowed upon him before the year drew to a close; prominent among which we may notice that the Chicago Historical Society made him one of its Corresponding Members on October 23; and on October 26 he was unanimously elected an Honorary Member of the Massachusetts Medical Society, a mark of distinction which greatly pleased him, and the society's diploma he preserved with special care.

The year 1859 was destined to bring him a great joy ; for, on June 13 the longings of many years were satisfied in the birth of his only son. His own record of the event forms almost the only entry in his journal for the year, being embodied in a brief statement recorded upon his birthday. It reads thus : —

“ 388 C STREET, WASHINGTON, JUNE 18, 1859.

“ Fifty-fifth birthday ! The happiest birthday of my life. Pen cannot record, nor language express, all the emotions of this day. I never celebrated it as a father before. Now I know that ‘ praying breath shall not be spent in vain ’ ; that in God’s own time, a long time, yet the best time, it will be answered. It has been with tearful emotions that I have perused the reflections of my thirty-ninth birthday, and the prayer then recorded ; but now, on my fifty-fifth, it has been answered.

“ Another birthday I have now to keep ! The thirteenth of June, 1859, when we welcomed our first-born son into the world, can never be forgotten while life lasts. How often, how fervently and resignedly, has the blessing been sought ; and lo, at last, it has been granted ! The frail and delicate one was not raised up from a premature grave in vain ; and I have been spared from shipwreck and dangerous illness in a distant region to return to my native land, and, under circumstances of so much mercy, for us to experience the joy of living parents of a living son.

“ From the first moment his active existence was known to us, he was consecrated to our Triune God, and shall be daily while his parents live, by aid of divine grace. What work I now see to be done ! I trust life and strength are not vouchsafed in vain. Let me, let us, Merciful Hearer of Prayer, begin anew our own lives, cheered and stimulated by the new token of our heavenly Father’s love.”

In the glow of that rich joy which filled his heart, he pressed into new forms of Christian toil, and his life began to take on something of the vigorous activity of former years. It would also appear that, about this time, he began to gather together, and put in order, the vast amount of matter he had accumulated during his long residence abroad, with a view to the publication of a medical work, based chiefly upon his hospital practice in Canton. He wrote out a very thorough and comprehensive plan of the work, and commenced upon an Introduction; but the unsettled condition of his health forced him to desist for the time being, and, for the same reason, the work was never carried to completion.

He became a member of the Evangelical Alliance, and did much for the advancement of its interests in his own locality, and made so favorable an impression on that body that, a few years later, he was advanced to a position of prominence in its affairs. His journals are unfortunately a blank, and his correspondence meager in the last degree. Indeed, no further letter is found among the papers now available until February, 1864, when he wrote a touching letter to his brother-in-law, Mr. Fay, in reply to one from him announcing his severe illness.

Another period of silence ensues, broken two years later by the reply to a letter from Mrs. Fay, in which it would appear that she had announced the weakening of her husband's mental faculties and his removal to some asylum in which he might be felt to be in safety, and at the same time receive that special care for which his enfeebled condition called.

In the same year (1866) he was the recipient of a further honor, of which he was made acquainted by the receipt of the letter here appended: —

NEW HAVEN, CONN., May 19, 1866.

My dear sir, — I have the honor of informing you that at the recent meeting of the American Oriental Society in Boston you were elected a vice-president of the society, to fill the vacancy made by the lamented death of Dr. Beck, of Cambridge.

I trust that it will be agreeable to you to accept the trust thus placed upon you, and that the society may continue to enjoy the advantage of your efforts in behalf of its interests, and may have the pleasure of seeing you often at its meetings.

I remain, sir, with the highest respect,

W. D. WHITNEY,

Corresponding Secretary A. O. S.

HON. P. PARKER, M.D., Washington.

There is nothing in his personal papers relating to the year 1867, nor is there a single entry for that year in his journal. In 1868 he was elected a Regent of the Smithsonian Institution, an honor of which he was justly proud, and he labored vigorously in many ways to further its interests and thus show his appreciation of the graceful tribute.

In January, 1870, he called together, at his own residence, a large and influential company of men for the purpose of discussing the work and furthering the interests of the Evangelical Alliance. Of this meeting one of the Washington dailies furnishes the following account: —

A number of gentlemen, including several clergymen and laymen of various churches of the city of Washington, met, by invitation of the Hon. Peter Parker, at his residence on Thursday evening last, and listened to statements from Rev. S. Irenæus Prime respecting the Evangelical Alliance. Its origin and progress throughout the countries of Europe and in the East, its union of effort to secure religious liberty and the rights for conscience everywhere, and its great conferences uniting all evangelical Christians, were set forth. It was also stated that the next General Conference is to be held in the city of New York, beginning on the

twenty-third day of September next, and continuing probably eight or ten days, when delegates are expected from the Continent of Europe, from Great Britain, and all parts of America.

Dr. Parker followed the statement with an able argument, Rev. Dr. Sunderland made an eloquent address in support of the principle, Rev. President Sampson spoke with great force and beauty, and interesting remarks were made by Major-General Eaton, President Maclean of Princeton, President Roberts of Liberia, Rev. Dr. Tustin, Rev. Dr. Boynton, Chaplain of the House, Hon. Mr. Maynard, member of Congress of Tennessee, and others, all sympathizing heartily in the grand idea of drawing more and more closely the bonds of brotherhood among Christians, and making common cause in the advancement of the Redeemer's kingdom.

A large committee was then appointed to carry out the objects of the Alliance and to report a plan at another meeting soon to be called. The conference was continued until a late hour, and was a delightful reunion throughout. Gentlemen were present from the Senate and the House, from the army and the navy, from the bar and the pulpit, of many denominations. Three college presidents and several professors were among the number.

It is hoped that similar meetings will be held in the various cities and chief towns throughout the country, and delegates appointed to attend the grand Conference of the Alliance in this city next fall.

In 1871 Dr. Parker was made a corporate member of the American Board of Commissioners for Foreign Missions, an act of recognition which must have been especially gratifying to him as he looked backward to their action in 1845.

In this same year the American Branch of the Evangelical Alliance united with the European branches in sending a deputation to St. Petersburg, to memorialize the Czar of Russia in the interests of religious liberty for his subjects in the Baltic provinces, and Dr. Parker was made a member of the American party. The letter of the Secretary, notifying him of this action, is here presented:—

OFFICE OF THE AMERICAN EVANGELICAL ALLIANCE,
NO. 10 BIBLE HOUSE, ASTOR PLACE,
NEW YORK, January 30, 1871.

Dear sir, — I have the honor to inform you that, at a recent meeting of the Executive Committee of the American Evangelical Alliance, you were appointed a member of the American delegation, to coöperate with similar delegations of the European Alliances, for the purpose of inducing his Imperial Majesty the Czar of Russia to stop the persecutions of the Protestant Letts and Esthonians in the Baltic provinces, and to grant religious liberty to all his subjects.

The delegation consists of the following distinguished gentlemen: Hon. William E. Dodge, Prof. Samuel F. B. Morse, LL.D., Rev. William Adams, D.D., LL.D., Hon. Nathan Bishop, LL.D., Rt. Rev. Charles P. McIlvaine, D.D., LL.D., Bishop Matthew Simpson, D.D., Hon. Cyrus W. Field, Hon. George Bancroft, LL.D., Hon. George P. Marsh, LL.D., Hon. Theodore Fay, Hon. Peter Parker, M.D.

A number of eminent Christian gentlemen from Great Britain and the Continent are deeply interested in the movement, and ready to coöperate to the extent of their ability. It is expected that the several delegations will meet in Berlin next spring or early in the summer, and proceed to St. Petersburg, to lay the matter before his Imperial Majesty.

After further correspondence and consultation with the foreign Alliances, notice of the time and place of meeting, together with documents containing the necessary information, will be forwarded to the delegates.

The subject intrusted to this delegation is of the utmost importance, not only for Russia, but prospectively also for the cause of Christian missions in Turkey, and will enlist the interest and sympathy of all Christian denominations in the United States. The proclamation of religious liberty throughout that vast empire would be one of the greatest events of the century; equal in importance to the emancipation of the serfs by the present emperor. There are, no doubt, serious difficulties in the way, but it is confidently expected in Europe, that, owing to the friendly relations subsisting between the United States and Russia, an American delegation will have great weight with the government of the Czar, and is likely to be crowned with success.

Be pleased to inform me at your earliest convenience whether you are able and willing to act as a member of this delegation; and when it will suit you, during the year 1871, to proceed to St. Petersburg.

Very respectfully yours,

PHILIP SCHAFF,

Honorary Foreign Secretary of the

American Evangelical Alliance.

HON. PETER PARKER, M.D., Washington, D. C.

After consultation with his family and friends he decided to accept the honor thus tendered him, and to leave about the middle of June. On May 1 he received a certificate accrediting him to the officers of the European branches, together with a list of their names and addresses, and a notification that the time and place of meeting had been fixed on June 27 at the Alliance office in London, and on July 4 at the American Embassy in Berlin.

Before setting out he also received a letter from the Secretary of the Smithsonian Institution, to this effect:—

SMITHSONIAN INSTITUTION, June 10, 1871.

My dear Dr. Parker,—I am much gratified to hear that you have found yourself in a condition to make the contemplated voyage to Europe, and shall most earnestly pray that you may realize from it all, and more than all, you have anticipated.

I send with this note a general letter of introduction which, I trust, will be of some advantage to you, especially on the Continent. You will find in the same package a list of our foreign correspondents which you can consult when you visit a city and desire to examine its public institutions.

All the affairs of the Institution are going on as usual. The scaffolding of the large room has been removed; the effect exhibited is very imposing.

Professor Baird has left on his first investigation, and I am much occupied in making up the instructions for the polar expedition. Great difficulty has been experienced in procuring the proper men for the scientific operations. A young German has, however, volunteered for the enterprise; and as he has been on a

similar exploration, and is in every respect well qualified for the position, he has been appointed head of the scientific course. He has been in the Institution for more than a month past, preparing for the voyage. If the instructions are printed, as I think they will be, with the consent of the Secretary of the Navy, I will send you some copies for distribution in Europe, where they will be of interest. Do not forget to give me your address in London and this country.

I had the requisition signed by the Chief Justice and forwarded to you by the mail of the fifth, and hope it will be returned to us in due time. General Sherman will return to this city on the 15th instant.

Mrs. Bailey informs me that she intends to let her house and leave with her daughter for Europe, to be absent some years.

The weather has been excessive for the last two weeks, and I think you are fortunate in being able to escape a very hot summer.

With kind regards to Mrs. Parker, in which Mrs. Henry and my daughters cordially join, and our best wishes for a prosperous and pleasant voyage,

I remain, truly your friend,

JOSEPH HENRY.

The letter of introduction above referred to is also appended here : —

TO THE FOREIGN CORRESPONDENTS OF THE SMITHSONIAN INSTITUTION.

The bearer of this letter, the Honorable Peter Parker, M.D., is a member of the Board of Regents of this Institution. He was formerly the United States Ambassador to China, in which position he reflected honor upon himself and the American government.

In his visit to Europe I beg leave to commend him to the kind attentions of the Smithsonian Correspondents, and the friends of learning generally.

JOSEPH HENRY,

[L.S.]

Secretary Smithsonian Institution.

WASHINGTON, D. C., June 9, 1871.

On the morning on which Dr. Parker was to leave Framingham for New York to join the delegation, he was so prostrated by his long-continued ill health that he was unable to enter upon this interesting and important mission.

The delegation arrived in due time at St. Petersburg, was courteously received by the Czar, Alexander II, and there is reason to believe that if they had been left unhampered, the mission might have succeeded. But in the face of recent occurrences it is scarcely necessary to add that the smooth words and partial promises of the Czar have not been fulfilled.

An event occurred in 1872 which calls for special mention ; namely, the semi-centennial anniversary of the Divinity School of Yale College, which was celebrated on May 15 and 16 of that year. The doctor not only attended this gathering, but made one of the principal addresses delivered on the occasion. Of course we cannot even outline the entire proceedings, but Dr. Parker's address, and such a portion of one other address as has direct reference to him, we must present.

This latter address was delivered by the Rev. Charles F. Bush, D.D. (class of 1840), who was then filling the position of District Secretary of the American Board of Commissioners for Foreign Missions in New York City. His paper consisted of a series of biographical sketches of such of the students of the School as had become foreign missionaries, and recounted in brief the careers of fourteen who had died, nine who had retired from active service, and nine who were still in the field. Of Dr. Parker he spoke in part as follows : —

Rev. and Hon. Peter Parker, M.D. (class of 1834), was a native of Massachusetts and a graduate of Yale College in the class of 1831. He went to China in 1834, both as missionary and physician. In the latter capacity he established a hospital at Canton. This was intended mainly for the treatment of eye diseases, as those are particularly prevalent in that land ; but it was soon found impossible to exclude other maladies, for the people came throng-

ing to the institution with all sorts of diseases, and in such numbers that it was impossible to receive all.

Reception days were appointed, limited a part of the time to only one in two weeks. Applications for admission could not be received on any other day. So eager were some to gain admittance, when that day should come, that they would rise at midnight, and by the light of their lanterns gather at the doors of the hospital and wait for the morning; and they would find others already there, who had come from a distance and spread their mats upon the ground the evening before, to sleep the night away and be the first, if possible, at the opening of the doors. Over two thousand were treated the first year.

Nor were these the poor and the lowly alone. Rich merchants, literary and professional men, and officers of government were also there, in their silk vestments and with their retinues of attendants, each waiting his turn. Fathers brought their children, and children their parents; brothers their sisters, and sisters their brothers; some coming with great pain and toil from distant provinces, for the story of the marvelous cures wrought in the institution had spread afar. And here were wounds and bruises, and ulcers and abscesses, and tumors and inflammations, enough to have frightened a man whose nerves were not made of iron. But, literally, the deaf were made to hear, the blind to see, the lame to walk. Such wonders had never before been known in China. Some of those who were healed returned to give glory to the healer. He could scarcely restrain their actual worship. They fell at his feet; they kissed the hem of his garment; so grateful were they for the relief experienced from their terrible maladies.

Many offered valuable presents; and when these were refused, it seemed to them more wonderful than all the cures he wrought. "This doctor," they said, "heals men at his own cost; and though he does it, he will not take any credit to himself for it, but ascribes all to heaven." Such disinterestedness and such humility were utterly beyond their comprehension.

One man, who had been in utter darkness for years, was easily operated upon for cataract and made to see. He was so overwhelmed with gratitude that he wanted a likeness of the doctor, that he might worship it every day. This, of course, was refused,

and he was told that worship was due to God only. But this did not prevent the grateful man from writing an ode, of sixteen enormous stanzas, hexameter, in praise of his benefactor.

Of course the principal object in establishing this hospital was to prepare the way for gospel truth. Dr. Parker often preached to its inmates, both collectively and individually; and in gratitude to their benefactor, they were the more ready to hear what he had to say about the greater malady of sin and the great Physician of the soul. While under treatment they often spent their leisure hours poring over such reading as the missionary was pleased to give, and when restored to health they took their Bibles and their good books with them to their homes; and thus the seed of the kingdom was scattered far and wide.

In 1840, on the occurrence of hostilities between England and China, the hospital was suspended, and Dr. Parker embraced the opportunity to revisit his native land. Returning, however, in 1842, the hospital was again opened and again thronged. In about twenty years of its operations no less than fifty-three thousand patients were under treatment! Did ever a hospital do more good? Was ever a better sphere offered for medical skill of the highest order?

In 1845, eleven years after first going to China, Dr. Parker resigned his connection with the American Board and became Secretary of Legation and Chinese Interpreter to the new Embassy from this country; but the hospital went on as before, until 1855, when Dr. Parker found his health so much impaired that he felt obliged to visit the United States. He returned to China in October of the same year as United States Commissioner, with full powers to revise the treaty of 1844. On the change of administration he returned to America in 1857, and since then has resided mostly in Washington, always a warm friend of missions and a liberal patron of the American Board, under whose appointment he began his distinguished career.

The address of Dr. Parker is thus reported in the published proceedings of the occasion, and will be found to

furnish an admirable review of the main features of his career : —

We take to-day, my friends, a retrospect of fifty years. What changes in both hemispheres, the Eastern as well as Western, have signalized the half century! How many of the distinguished actors upon life's stage, on this and on the other side of the world, have passed away!

A prominent object of this semi-centennial celebration is to review the influence which, under God, this seminary has put forth upon the world at home and abroad, and to forecast its mission in the future. Carefully prepared papers have been read, showing its connections with domestic and foreign missions. It is in respect to the latter I am more particularly to speak, and from personal experience in the foreign field. It is forty-one years since I became connected with this seminary, and eight-and-thirty since my embarkation for China in the service of the American Board of Commissioners for Foreign Missions. It was in the twofold capacity of ordained and medical missionary I went to that country, and I have never had occasion to question the wisdom of that course. In no other capacity could I have rendered the cause of missions so much service, or have exerted the same influence in favor of the good of both countries.

It is relevant to the occasion, as illustrating the foreign missionary influence of this seminary, to allude to some facts, now history.

On the occurrence of hostilities between England and China in 1840, my labors being suspended in the Ophthalmic Hospital of the Medical Missionary Society of China, I returned to America with a view to improve my health, which had been impaired by excessive labors. After arriving in New Haven I expressed to President Day, Professor Silliman, Professor Kingsley, and the faculty of Yale generally, and to other friends in New Haven, my views of the peculiar state of affairs in China, and of the favorable opportunity for the American government to proffer friendly offices to the contending powers, and to establish treaty relations with China. With one voice these gentlemen said emphatically: "You must go to Washington and there express the sentiments and views you state to us." In company with

Rev. Dr. Bacon, early in January, 1841, I proceeded to Washington. The administration of President Van Buren was near its close. On calling on the President and the Hon. Mr. Forsyth, Secretary of State, I was referred to the cabinet officers of the incoming administration. As Dr. Bacon will remember, we called on Mr. Webster, Secretary of State elect. He listened attentively to the information respecting China and the suggestions submitted in relation to our own government. On taking leave Mr. Webster rose up and with a grave voice said: "What you have now stated to me orally will you be so good, sir, as to give me in writing for the benefit of whom it may concern?" "With great pleasure," was the response; and, proceeding immediately to my lodgings, the oral statements were put in writing. When the Hon. Caleb Cushing came out as United States Envoy to China, in 1844, and Com. James Biddle, with ratified treaty for exchange, in 1846, each had a copy of that paper; and essentially the program therein initiated has since been carried out by our government.

With the approval of the Prudential Committee of the American Board of Commissioners for Foreign Missions, Rev. Dr. Bridgeman and myself were selected by Mr. Cushing as joint Chinese secretaries and interpreters to the Legation. At my first interview with Mr. Cushing on his arrival in China, he remarked: "It is not merely as Chinese Interpreter I desire your services. I wish to avail myself of your long residence in China, your knowledge of the people and government, their laws and customs," and added, "there will be no secrets between you and me." It was even so, and when, just six months from the day of his landing at Macao, he embarked for the United States, via Mexico, at parting he remarked with a smile: "I think we may look back upon the last six months with the reflection that we have done some good in the world." And there was no suggestion I had to offer upon any subject, on which my mind was clear and decided, that he did not adopt in relation to the treaty. It was in this capacity, in the providence of God, I was enabled to render important service to the cause of missions and to both countries.

I bless God, and trust I shall through eternity, for the instrumentality his all-wise providence has permitted me to exercise in the extra offices I have been called to hold. In a few years I

shall cease entirely, as already partially, to have a part in the work of evangelizing China; but the privileges my subordinate instrumentality has gained, my brethren and successors are now enjoying; and these facilities for extending the gospel in China will remain when I am dead.

Previous to the arrival from Peking of the Imperial Commissioner Ki-ying, and while waiting his coming, Mr. Cushing prepared a *projet* of a treaty and had it translated into Chinese; and at the first interview of the two ministers it was arranged that deputies Hwang-Gan Tung, Chaou Chang Ling, and Pwan-Sze Shing, on the part of Ki-ying, Fletcher Webster, Esq., Rev. Dr. E. C. Bridgeman, and myself, in behalf of Mr. Cushing, should meet daily in consultation till the *projet* of treaty should assume a form acceptable to both parties. At one of these sessions, on coming to the seventeenth article of the treaty, which provided for leasing of ground, building places of business and residences, cemeteries, and hospitals, at the treaty ports, Pwan-Sze Shing, whose father and mother had been my patients (for his father, an old hong merchant, I had successfully removed a large nasal polypus from each nostril), knowing the gratification it would afford me, suggested the additional and most important provision, "Urh Le pae T'ang," [and Temples of Worship!]

When the treaty of Wang-Hia was signed in quadruplicate copies, — two for Washington and two for Peking, — and Mr. Cushing was soon to return to the United States, he called on me and proposed we should visit His Excellency M. Lagrané, the French Envoy, who had just arrived in China. He received us most cordially, and remarked that "he came last of the foreign ambassadors, and it only remained for him to bring out a third edition of our *dictionnaire* (referring to the English and American treaties as first and second), and my object will be to supply any omissions I may discover in the previous ones;" and added: "If there remains anything for me to do, it will be in the direction of the seventeenth article of your (Mr. Cushing's) treaty."

True to this purpose, he proposed at the opening of his negotiations to have an article in the treaty specifically providing for the free toleration of Christianity throughout the empire. To this the Imperial Commissioner Ki-ying replied: "I have not the power. His Majesty the Emperor alone can grant it;" but, said he, "I will

memorialize the throne upon the subject, and I apprise you in advance I may not succeed, but to evince that I am sincere and in earnest, if rebuffed in the first instance, I will memorialize the second time."

His first memorial was acceded to, and under date of twenty-eighth December, 1844, the Imperial rescript was published granting full toleration of Christianity throughout China, and what was thus first granted, by Imperial rescript, was several years later embodied in the treaties of the Western powers, — England, France, Russia, and the United States. This, in brief, is the true history of Christian toleration in China.

When the entering wedge, "Urh Le pae T'ang" [and Temples of Worship], was introduced in the seventeenth article of the American treaty, I felt that to be instrumentally subservient to its accomplishment was of itself worth the life labors of any one man.

Rev. Dr. Bush, in the paper just read, has introduced illustrations of the grateful sentiments of my Chinese patients. I may refer to one more among many — the case of the Tartar general afflicted with cataracts. After the operations upon both eyes, and when about to return home, my patient, early one morning, sent for me, and on repairing to the hospital, I found the corpulent old general in full official dress — satins, red buttons, and peacock's feather, complete — ready to depart. He requested me to be seated in front of him, when he thus expressed himself:—

"I have lived till my beard has grown so long" (stroking down his white flowing beard, which extended to his waist); "I have held office in all the eighteen provinces of the empire, but never before have I seen or heard such things as I have witnessed in this hospital;" and concluded with the exclamation, "Tae-tih, tae-tih, teen-shea te-e-ko jin." ["Superlative virtue! superlative virtue! below the sky number one man."]

In the treatment of fifty-three thousand patients, embracing every class and condition, from the beggar to members of the Imperial household, and including diseases of every variety that flesh is heir to, many being of the gravest character that falls to the care of physician or surgeon, a great amount of physical suffering has been alleviated, a positive good has been accomplished, and cannot be undone; but all this has been subsidiary and auxiliary to the higher aim of my mission. It has been a greater privilege

with these hands to distribute many volumes of the Bible and Christian books to confiding and grateful Chinese, and to scores of thousands of benighted idolaters; to have been permitted, in their own language, to expound the great and fundamental truths of Revelation; especially the love of God in the redemption of the world through his Son, and I cherish the hope of meeting hereafter some of them around the throne of God.

Statements were presented concerning the financial history and condition of the seminary; visits were made to the graves of the deceased professors, tender farewells were spoken, and the illustrious company returned to their several homes, many of them to meet one another no more on earth.

CHAPTER XX.

THE LAST DAYS.

SOON after the anniversary to which we have just referred, a Yale Alumni Association was established in Washington, and Dr. Parker was elected its president, and he also became quite prominently connected with the work of the Philosophical Society of Washington, taking the deepest possible interest in all its proceedings and entering quite largely into its debates.

In December, 1873, he received a visit from the Japanese chargé d'affaires, and was both delighted and astounded at his acceptance of an invitation to accompany the family to the house of God; so much so that after their departure in the evening he sat down and penned the following in his journal:—

“Washington, December 14, 1873. Memorable! memorable! This morning G. Yano, chargé d'affaires, *ad interim*, of Japan, with Mrs. Yano and an attaché of the legation, attended divine service with us in New York Avenue Church. My thoughts went backward in time and my heart went upward in prayer. In 1837 I was in the ‘Morrison,’ in the Bay of Yedo. Memory recalled all the incidents of that voyage, the hostile repulse, when endeavoring to restore to their country and families five shipwrecked mariners. The participants in that benevolent undertaking have since passed from earth, done with time. Charles W. King (Mrs. King is still living), partner of

Olyphant & Co., owners of the 'Morrison,' Captain Ingersoll, in command of the vessel, Charles Gutzlaff, fellow voyager, gone also, J. R. Morrison, D. W. C. Olyphant, Rev. E. C. Bridgeman, D.D., and many others who then cherished the deepest interest in China and Japan, some five, ten, twenty, and thirty years since, have gone to their rest and reward; and now to-day, after the lapse of six-and-thirty years and more, a Japanese officer, with his young and naturally amiable and intelligent wife, accompany my family to the house of God, — the first time she has been in a Christian assembly in Washington. Silently but devoutly my heart went up in prayer that the Saviour would cleanse and redeem them with his precious blood, and make them heirs of eternal life.

“I am reminded that Dr. Williams and myself are the only ones of those in China specially interested in the voyage of the 'Morrison' who still survive.

“As time rolls on, new light, by the developing providences of God, is cast upon what at the time seemed dark and mysterious. We could only then see the present and the dark; infinite Wisdom saw the future and the bright and glorious. How changed had been my feelings then, could I have lifted the veil of the future, and, looking forward, could have known that in 1860 I should be living and be present at the landing in Washington of an embassy of peace and friendship from the government of Japan to that of the United States; and that in 1872 I should entertain, at my own house in Washington, a second more imposing embassy from the same government! Such is history now, and this is only the beginning of wonders for Japan! To Him who has said, 'I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel

shall stand, and I will do all my pleasure' (Isa. 46: 9, 10), — to Him, I repeat, be all the glory. To what a solemn height of existence have I been permitted to ascend! Almost threescore years and ten! How far-reaching the retrospect, and what scenes and events do I recall, which I have known, witnessed, and participated in! How many of the prominent actors I have personally known have passed away! The death of Mr. Justice Nelson, announced this day, reminds me of the death changes in the bench of judges of the Supreme Court of the United States. Thirty-three years ago, lacking a few months, I was present at the funeral obsequies, in the chamber of the Supreme Court, of Mr. Justice Barbour; since then the associate Justices McLean, Storey, Wayne, Catron, Grier, and Nelson, and the Chief Justices Young and Chase, all personal friends, are gone from the Supreme Court of earth to the High Court of heaven."

His honors increased with his advancing years, and in January, 1874, the Evangelical Alliance elected him one of its vice-presidents, and showed him other marked attentions. He continued to be deeply interested in the doings of the Philosophical Society, sometimes entering warmly into their debates.

During his closing years he passed his summers at "Parker Villa," the old home in Framingham, Mass., which had belonged to his ancestors for several generations, and which at his death he left to his son, Peter Parker, Jr., who still resides there.

Among his papers for the year 1874 are found a few memoranda relating to a contemplated autobiography. He had composed for the proposed work the following "Dedication," which makes us wish that he could have carried his cherished plans into effect: —

This work, which I this day commence, I dedicate to the glory of my Triune God, and pray it may be made subservient to the advancement of medical missions in China, and in every uncivilized island and continent of the globe; and may the interests of medical and surgical science, in their subordinate place, so far as practicable, be also promoted; but I pray that the spirit of the true missionary of Jesus Christ may pervade its every page; and may it prove worthy of my posterity; and, so far as the right spirit and motive have been possessed by the author, may the same be perpetuated by his son, his first-born son; and all who are, or may hereafter be, engaged in this department of benevolence, humanity, and religion.

PETER PARKER.

WASHINGTON, June 20, 1874.

He had now rounded out his threescore years and ten, but was still as deeply interested as ever in the missionary cause. Among the many gifts which he made to the various missionary enterprises brought to his attention was one to Joseph Hardy Neesima, with whom he had been closely acquainted, and who was returning to Japan for the purpose of opening an institution for the training of Japanese natives as teachers and as preachers of the word and doctrine of Jesus Christ. This gift was acknowledged by Mr. Neesima in the brief letter which follows:—

BOSTON, October 15, 1874.

My dear sir,—I am about ready to leave Boston, my American home, and hence I am now fully occupied with the necessary preparations. Still I feel I ought to write you even a few lines to express my heartfelt thanks to you for your free-will offering for our future training school.

May your gift go with your sympathy and prayers, and raise up noble fellows to carry on the war of peace and truth, to subdue the power of spiritual darkness and sin. Please do not cease to pray for us. Good by.

Yours in the Lord,

JOSEPH H. NEESIMA.

As we have said, Dr. Parker had been elected president of the Washington Branch of the Yale Alumni Association, and at a social reunion held in that city on February 22, 1875, he opened the proceedings with a comprehensive speech in which he reviewed at considerable length the growth, standing, and principal characteristics of the better known colleges of our country, and instituted certain vigorous and noteworthy comparisons of our institutions of learning with those of the older lands beyond the sea. Many of the facts presented in that address are worthy of most careful consideration: and it is a source of regret that we cannot here present it in full. But we must content ourselves with a brief extract.

True to the instincts of his nature, he pleads for the fuller development of the religious side of our educational system, and declares that the "avowed purpose" for which our colleges were at first established was that of "preserving and diffusing the principles of a pure Christianity"; and then continues: "The design of the founders of both Harvard and Yale, as is evident from their solemn dedication, as well as from the spirit of the times, was pre-eminently religious. The interests of religion were foremost in their thoughts. It was 'the religious and liberal education of youth' which they designed to accomplish. The first constitution of Harvard College, established in 1642, in stating the objects proposed to be attained by its foundation, makes use of these simple terms: 'To make and establish all such orders, statutes, and constitutions as they shall see necessary for the instituting, guiding, and furthering of said college, and the several members thereof, from time to time, in *piety, morality, and learning.*'"

The address was well received by all present, and gave color to all else that was said and done on the occasion. It concluded with the following paragraphs:—

Fellow alumni of Yale! Welcome to this reunion! As we meet, first in our hearts and first in our thoughts is our venerable Alma Mater. Her sons now number more than a myriad. No mother ever gloried in a nobler progeny. At home and abroad, in every department of human activities, in literature, science, and philosophy, in law, medicine, and theology, her sons in the past and the present have held and do hold an honorable rank.

I am not to detain you with an address. For the speaking part of this banquet ample and excellent provision has been made. A few isolated preliminary thoughts, however, which impress my mind, you will pardon me for suggesting. I cannot do more than mention them.

It is a high honor to be a worthy alumnus of Yale. It is a distinction to be numbered with those who constitute the Yale Alumni Association of Washington. This capital is one of the world's great centers of influence for good or for evil; surpassed by none; equaled only by London, Paris, Berlin, St. Petersburg, and other great capitals.

With this thought is intimately associated another; namely, with this high honor is connected a responsibility correspondingly lofty. Entering into the inducements for our organization is the element of rational and social enjoyment; and what purer delight is there than that which is afforded by the interchange of sentiments of refined and cultivated intellects? But this is not the primary or paramount object of our association; rather, that the combined wisdom and aim of each graduate, in every practicable and judicious manner, may be exerted to protect and promote the highest welfare of our Alma Mater.

It is not true, without qualification, that "there is nothing new under the sun." We are frequently startled with the announcement of what strikes us as novel, and sometimes appalling. A strange manifesto comes across the Atlantic from Germany: "We must conquer the liberty of science and of learning. It must become with us as it is in France. This is our highest task, else the science we must come to will be the science which teaches absolutism."

This "highest task," however, remarks the distinguished writer, who quotes to us this ultramontane utterance, is one that will never be fulfilled. Ere this could be accomplished twenty for-

tresses would have to be razed to the ground. Not attempting to enumerate all the reasons, he mentions but one; namely, "Our main reliance is, however, the spirit reigning in all our universities." All our best men are agreed that in several and very important points our schools, of all degrees and descriptions, are far from being what they ought to be. Every day we see more clearly that in this respect, as in many others, we are in the midst of a crisis, and that it will require our most strenuous exertions to bring the ship safely into port. The enormous political revolution Germany has undergone during the last decade has, of course, to some extent pressed the school question into the background; but it has not been able to crowd it out of the order of the day.

This many-sided school question is coming up in the United States. In one of its aspects it has already been brought forward by the chief magistrate of the nation. As in Germany, and as in all great questions affecting the interests of mankind, "the spirit, reigning in our colleges and universities and with our best and most intelligent men," is to have an essential influence in the right settlement thereof. Happy will it be if the counsel and conservative influence of educated men shall be permitted to have just sway.

Our Woolsey, Porter, Thatcher, Dwight, Whitney, and others who are still connected with the University; Waite, Strong, Evarts, Pierpont, Tilden, Dawes, and their compeers, alike distinguished, who are out of it, — are among the men whom Yale will furnish to meet the emergency; and not more the talent, science, and learning than the high moral and religious principle of the founders of Yale and of her eldest sister colleges and universities (Harvard, Columbia, Dartmouth, Princeton, Williams, and others) will avail in this crisis, and in others possible to arise in the future.

Fellow graduates! I will not trespass upon your patience, but, immediately returning to our first love, propose the first sentiment, first in order of time and first in order of importance —

Our Alma Mater!

ever true in the past to her motto, "Lux et Veritas"; so let her sons be true to it forever.

With the opening of the year 1876 his health improved somewhat, and he entered more largely into the social life of the city and also made more frequent entries in his journal. From these entries we cull the following, as illustrative of the social life of this period:—

“Washington, February 12, 1876. By request of a mutual friend I called on Peter Cooper, it being the eighty-fifth birthday of this distinguished benefactor, he being on a brief visit to his son-in-law, Hon. Abram S. Hewitt, member of Congress from New York. The meeting of the two ‘Peters’ was mutually cordial and as free and unrestrained as if we had known each other for years. In the course of conversation Mr. Cooper remarked upon the important issues which sometimes turn what at the moment may appear trivial.

“Fifty-two years ago, he remarked, Professor —— returned from Paris and related to him a visit to the Polytechnic Institute, the lectures of which poor French youth, so poor as to beg their bread, were permitted to attend. His first thought was, ‘How, when young, I should have appreciated such a privilege!’ The second thought, ‘How many there are all around who would appreciate it now!’ and the result was the founding of the Cooper Institute of New York!

“Vassar, the founder of Vassar College, Mr. Cooper started in business years ago. George Peabody informed him on one occasion, when in this country, that the example of Mr. Cooper had influenced him [Mr. Peabody] in the selection of the channels of his benefactions!”

“February 15. Memorable occasion! Mr. Peter Cooper having accepted an invitation to pass the evening at my house, about one hundred were informally invited to meet him. The President having a state dinner this evening,

and part of his cabinet being previously engaged, could not attend; and Mr. W. W. Corcoran, on whom I called in person, informing him of Mr. Cooper's acceptance, interrupted me by saying, 'I say yes before you ask me; I shall be delighted to meet him; I assume that is your object in inviting me. He is worthy of all the honor that we can show him;' but he was prevented being present by sudden and severe illness. But some sixty or seventy were present, among them Chief Justice Waite, Senator Ferry, President of Senate, Senators Dawes, Boutwell, Sherman, Sargeant, M. C. Cooper, Frost, Seely, Professor J. Henry of Troy, Dr. H. Lindsly, General Dunn, Judge Blair, and J. Briggs."

The first entry in his journal for 1877 bears date of January 22, and reads thus:—

"Social dinner at my house. Professor J. Henry, Ex-President McLean of Princeton, Hon. George Bancroft, and Harvey Lindsly. Presidents McLean and Bancroft last met at Niagara Falls fifty years ago! It was most interesting and instructive to hear those gentlemen recall the events and experiences of half a century!"

One other record was made during 1877, in which he sets down a thought which occurred to him in church, to the effect that it was his duty to provide for the printing of his life story, on the ground that it would make its appeal to Christian young men in colleges and seminaries, and would be likely to result in good to the missionary cause by increasing the amount, both of money and service, which should be bestowed upon that cause even after he had passed onward to his rest.

In 1878 his lifelong friend, Joseph Henry, who, in addition to his duties as secretary of the Smithsonian Institution, had been elected to the presidency of the

Washington Philosophical Society, was taken seriously ill and died in October. On November 2 a commemorative service was held, at which Dr. Parker paid the following brief but forceful tribute to his memory: —

MR. PRESIDENT AND MEMBERS OF THE PHILOSOPHICAL SOCIETY
OF WASHINGTON:

I desire to say a few words in memory of our lamented president, Joseph Henry. Many have already pronounced his eulogy and set forth his rare talents and influence upon the world, and I need not, and could not well were I to attempt it, add to your appreciation of Professor Henry, his life and character as a friend, scientist, his eminent services in the department of science and as a Christian the highest type of man. For twenty years I have been intimately acquainted with Professor Henry, and happily associated with him in many ways; for ten years as a Regent of the Smithsonian Institution. *I have never known a more excellent man.* His memory has been much upon my mind since he left us, and I often find myself inquiring how he, and others like him, are occupied now? His connection with time is severed, but his existence continues. When I recall the names of Bache, of Page, of Agassiz and Henry, and others of similar intellect and virtues, I detect myself asking the question, Are to them all consciousness and thought now suspended by separation from the body? I am reluctant to believe it. But this I believe: *the Infinite Father's ways are right.*

It seems most providential that Professor Henry had the opportunity and the strength to give in person his last words — a priceless legacy — to the National Academy of Sciences, and through that association to the civilized and scientific world. I refer to his sentiment that “*moral excellence is the highest dignity of man.*” The loftiest talent and highest attainments without this are deficient in that which, in the judgment of wise men and of Infinite Wisdom, is of greatest worth. Was there ever a man from whom the sentiment could come with a better grace?

I have heard the opinion expressed, and do not think it extravagant, that the letter addressed by Professor Henry to his valued friend Joseph Patterson, emanating from such a mind — *such a*

man! — at the close of a protracted life of singular distinction, was worth a lifetime to produce. It has been read, probably, by millions in various languages, and will be by future generations. The best tribute we, as members of this society, can offer to the memory of our first president will be to emulate his virtues and, as far as practicable, to imitate his urbanity, his candor, nobleness of mind and heart, and his Christian character.

Professor Henry was not only a man of science, a discoverer of nature's latent laws and forces, but a sincere believer in God their author, and in his atoning Son. To quote his language: "We are conscious of having evil thoughts and tendencies that we cannot associate with a Divine Being who is the director and governor of all, or call upon him for mercy without the intercession of *One* who may affiliate himself with us."

During the early part of 1879 he was himself confined to his home, and did not rally until the beginning of May, when he wrote to the secretary of the Alliance, informing him that he was going to Europe, and requesting a commission to the Conference of the Alliance, to be held in the autumn in Switzerland; and such a commission was forwarded him, together with the following letter: —

EDITORIAL ROOMS, NEW YORK OBSERVER,
NEW YORK, May 13, 1879.

My dear Dr. Parker, — Right glad was I to get your letter this morning, but pained on opening it to learn that you were suffering. Your ailment I know by heart and head; I have been there; my son has been there now two years; and many friends are still in the same way.

I am grieved to hear also that my young friend Peter has been interrupted in his studies. As Mrs. Parker reports a clean bill of health, the best thing will be for you all to go abroad. My son goes on the "*Bothnia*," May 21.

I send you a commission to the Conference, to be used or not, at your own convenience. It will be a pleasure to us to have you go; but we have sent some fifty, and no alternates are needed.

Give my humblest regards to Mrs. Parker and Peter, and wishing you all health and peace,

I am always yours,

S. IRENÆUS PRIME.

The following note in his journal for January 31, 1880, announces the death of Mrs. Fay, the last of his sisters, an event which greatly depressed him, and filled him with a sense of loneliness such as he had never before experienced. It is also of especial interest as being the last entry which his journals contain:—

“I awoke this morning with my thoughts absorbed in thinking of the divine attributes. I thought of infinite power, infinite wisdom, infinite justice, and infinite love; and these all coexisting in perfect consistency and harmony with each other. Love cannot be exercised without regard to wisdom and power in unison with justice; and so with all divine perfections and attributes. My thoughts delighted and comforted me. I did not know to what they were preparatory. While at breakfast the door bell rang; I thought it early for the delivery of letters. It was the delivery of a telegram informing me that my ‘sister died last night; come immediately’! Oh! the support God’s wisdom, power, love, and the promises flowing from them can afford! My only sister that remained to me, in her eighty-first year, gone to return no more! I trust she has rejoined her dear husband, and is now with father and mother and sisters Catherine and Harriet.”

But life has its lights as well as its shadows, and he was much comforted by an article written this same year by Dr. S. Wells Williams, published in *The Chinese Repository*, and containing this reference to the hospital:—

The undertaking so auspiciously begun at Canton in 1835 has been carried on ever since, and was the pattern of many similar

hospitals at the stations afterward occupied. The greatest part of the funds needed for carrying them on has been contributed in China itself by foreigners, who certainly would not have done so had they not felt that it was a wise and useful charity, and known something of the way their funds were employed. The hospital at Canton has exceeded even the hopes of its founders, and its many buildings and wards attest the liberality of the community which presented them to the society. The native rulers, gentry, and merchants are now well acquainted with the institution, and contribute to carry it on. During the forty-five years of its existence it has been conducted by Drs. Parker and Kerr nearly all the time, who have relieved about seven hundred and fifty thousand patients entered on the books; the outlay has been over one hundred and twenty-five thousand dollars.

In 1882 he passed through another severe and dangerous sickness, and many of his friends began to think that his end was drawing near; but he rallied as the year closed, and in January, 1883, he received congratulatory resolutions from the American Colonization Society, which held its annual session in Washington on the sixteenth of that month: —

WHEREAS, Having heard with anxiety and sorrow of the illness of Hon. Peter Parker, and having lately received the gratifying intelligence of his convalescence, we desire to express our happiness at his recovery; therefore

Resolved, That we tender to Dr. Parker our warmest congratulations upon his restoration to health, and request that he will accept our assurances that heartfelt sympathy was extended to him in his hour of trial, and that we now join in thanks to kind Providence for sparing a life so valuable to his fellow men; and trust that his permanent restoration may follow, to preserve in the community a worker in good works and an example of Christian piety.

A true copy.

Attest.

WILLIAM COPPINGER, Secretary.

He convalesced but slowly, and there are no records of the manner in which the next twelve or fifteen months were

employed. But he had come to feel that his days of usefulness were well-nigh ended, and in 1885 he began to lay aside his responsibilities and to prepare for the last great change. He first of all resigned his position as a Regent of the Smithsonian Institution, whose officers in turn passed resolutions of appreciation and thanks for his distinguished services.

On the thirty-first of December, 1885, came the semi-centennial celebration of the opening of the hospital in Canton. The services, which were largely attended, were held in the Preston Memorial Church in that city, and were presided over by the Rev. Dr. Graves, who after suitable devotional exercises delivered the following opening address: —

It devolves upon me, as Chairman of the Managing Committee of the Medical Missionary Society, to state the object of our meeting here to-day. We gather to celebrate the semi-centennial of the Medical Missionary Society. The foundation of this society is an event well worth celebrating, for it marked an era in the history of modern missions. The modern missionary movement began about a century ago (last year was the centenary of the monthly concert of prayer for missions). The first efforts of the missionaries were directed to giving the Word of God to the heathen in their own tongues, then the public preaching of the gospel, and the training of the young occupied most of their energies. In 1835 Dr. Grant was sent to the Nestorians, where he gained great influence as a medical missionary in after years; and in the same year Dr. Parker, who had arrived the year before, opened his Ophthalmic Hospital in Canton. The Medical Missionary Society was, as far as we know, the first society organized on the basis of combining the healing of disease with the teaching of Christian truth. It afforded a common ground on which the foreign community and the Christian missionary could meet in their desire to benefit mankind. Medical missions are a natural outgrowth of the spirit of Christianity. While in one sense they may be called new, in their present form, yet they are as old as

Christianity itself. In this respect, as in every other step of real progress, Christianity has only reverted to the original model. Our Saviour himself healed the sick, and commissioned his disciples to do so likewise. The whole history of early Christianity shows how deeply the spirit of this command actuated his followers. Heathenism never suggested the founding of a hospital. Döllinger remarks that "among the millionaires of Rome there was not one who founded a hospice for the poor or a hospital for the sick." Julian the Apostate was the first to borrow such institutions from Christianity, in order to remove from heathenism the reproach of selfishness. We see this practical Christian benevolence producing the same results now as then, and we find the Chinese imitating us and opening hospitals and dispensaries. The root is in Christianity, though the branches have extended into heathenism. The sympathies of the heathen have never extended beyond the clan, or at widest the nation; but those of Christianity are as wide as the human race. Christianity alone has established hospitals for an alien race on the simple ground of a common human brotherhood.

The great question before those who seek to benefit others is, How may we aid the poor without pauperizing them? Many systems of giving aid to the poor so destroy all the manhood in men, and so tend to rivet the chains of poverty more fast upon its victims, that the minds of thoughtful men turn from them with a feeling of revulsion. In Rome it has been computed that between the accession of Nero to the death of Severus £300,000 were distributed annually in coin alone; and that the enormous sum of £1,500,000 was spent year by year in the various forms of public benefactions. Then two pounds of bread were given daily to state-aided citizens. All this tended to demoralize and to keep men always paupers. Government aid to the Indians in the United States and much parish aid to the poor in England tend in the same direction as does the Chinese aid to the Imperial clan in Peking. There are, of course, times when we should give food to the starving and clothes to the destitute, as in the relief afforded to the sufferers from the famine in North China, and to those from the floods here, but these are exceptional.

In seeking to benefit our fellow men in ordinary times, how can we do better than to select that class who excited the sympathy of

our Saviour—the sick, the afflicted with all forms of bodily ailment and pain? Aid of this kind does not tend to pauperize, for it is given to those who have no power to remove their own sufferings; no one will feign himself sick in order to take a dose of medicine. As Christians our deepest sympathies are called out by seeing the diseased hearts of our fellow men, and as men by seeing their suffering bodies. The afflicted heathen therefore claim our most earnest efforts to aid them; and the endeavor to benefit both body and soul is among the highest of human endeavors.

As to the history of this institution and the many benefits it has conferred upon the Chinese, both immediately and through the native students who have been trained here, I leave these things to Dr. Kerr and the other gentlemen who will address you. We meet to celebrate the successful carrying on through fifty years of an enterprise which is at once a noble illustration of the humanitarian side of Christianity, a striking exhibition of kindly feelings of the foreign community towards the Chinese amongst whom we dwell, and an enduring monument of the skill, energy, and benevolence of the physicians who have conducted its operations so successfully through half a century.

To this meeting Dr. Parker had addressed the following letter, which was next read to the assembly by the chairman:—

FRAMINGHAM, September 29, 1885.

JOSEPH C. THOMSON, M.D., Canton, China.

Dear sir,—Your letter of the twenty-sixth of May, addressed to me at Washington, was received at Parker Villa.

The condition of my health for several years has been such as to render it very difficult to express myself in writing. I daily experience the infirmities of age, having completed my fourscore years and over,—cerebral hyperæmia, daily pains in my head, with vertigo, confusion, and loss of memory, and other grave symptoms.

Your reminder that fifty years will soon have elapsed since the opening of the Ophthalmic Hospital impresses me deeply, and more than I have now the power to express; beginning with a

solitary patient, and at the close of my connection with it leaving fifty-three thousand on its records.

The fourth of November, 1835, was the date of my opening the Ophthalmic Hospital in Canton. To the adorable Saviour Jesus Christ be given the praise and gratitude of all the millions who, by the instrumentality of medical missionaries in the past, present, and future, shall have become acquainted with his unspeakable and divine character.

I can add no more.

Very sincerely yours,

(Signed)

PETER PARKER.

The opening of the year 1888 found him in an exceedingly enfeebled condition, and everything denoted that his life was drawing to a close. He was tenderly remembered at the Jubilee meeting of the Medical Missionary Society in China, which commemorated the fiftieth year of the work of that useful institution. From the time of the death of Dr. Colledge, in 1879, he had served as president, and had taken a deep interest in all its affairs. The meeting was held on May 18, in the Sailors' Reading and Recreation Rooms in Canton, and was presided over by the British consul, Chaloner Alabaster, Esq. A brilliant and exhaustive paper was read by Dr. Thomson, one of the physicians of the hospital, in which he reviewed the work of the society from its commencement, and declared in closing that "in the several institutions connected with it more than a million patients have been treated." In commemoration of the completion of their first half century a marble tablet was erected in the hospital building, bearing the following inscription:—

IN MEMORY OF
THE FOUNDERS OF THE
"MEDICAL MISSIONARY SOCIETY,"
ORGANIZED, CANTON, FEBRUARY 21, A.D. 1838.

This was followed by a list of the founders and first officers of the society.

On January 10, 1888, Dr. Parker had been called to his reward, at the advanced age of eighty-three; dying in the quiet of his own home in Washington, tenderly cared for by his loving wife, and mourned by a large circle of devoted friends; and the news of this event having just reached China, tender and touching reference was made to it at the meeting.

At his funeral obsequies, on January 13, the following address was delivered by the officiating clergyman, the Rev. Dr. Sunderland:—

The event which convenes us to-day, though not unanticipated, has nevertheless awakened an emotion of sympathy, and as we feel it even a grief, that proclaims the sundering of the fondest earthly ties, the suspension of the most sacred earthly relationships.

Though it has come to pass in the ordinary courses of nature, and has closed the earthly life of a man in the ripeness of his age, an age of fourscore and three years, still no gradual approach, no gentleness of coming, no abundance of preparation for it, could altogether mitigate the shock of the final moment, or the suddenness of the inevitable separation.

Dr. Parker, with his lifelong Christian faith and devotion, his deep and spiritual reading of the Word and providence of God, conscious of his growing physical infirmities, realizing the changes which year by year and month by month were bearing him toward the brink of the river, and his own transit from the visible to the invisible world, nevertheless lost nothing of his great interest in the fortunes of the Redeemer's kingdom among men, in the vast questions of human civilization and national destiny, or in the success of whatever may tend to diffuse the light of the Christian gospel among the benighted and imperiled families of the globe.

To the very last, and as long as reason and memory were clear, he regarded with an almost paternal solicitude every movement

in his own and in other lands which might possibly affect favorably or unfavorably the triumph of evangelical Christianity among all the races of mankind; and to him it was in some sense doubtless a source of regret that he should be withdrawn from the personal coöperation, contact, intercourse, and fellowship of so many with whom he had been so happily and honorably associated in so great a variety of patriotic, philanthropic, and Christian endeavors.

None of these things, however, interrupted his most sacred meditations upon the life to come, or dimmed for a single moment the conviction of its realities, or the hope of eternal glory which so surely possessed him.

Especially in these last years the Word of God was the man of his counsel, and became more and more "a lamp to his feet and a light to his path"; and through the wide range of literature with which he was so familiar, that seemed only to attract him which more clearly rendered to his thought the wisdom of the infinite mind or the vital consciousness of the human soul in its yearning after God and the supreme experience of the coming immortality.

But what shall I say to you, his family and friends, of this great and good man, even this prince in Israel? How can I fitly speak of one whose character and achievements have been so conspicuous and so beneficial to the world? No poor words of mine can add anything to his fame, while in the soberness of our last offices of reverence and affection we come to bury and not to praise him.

The life which has just now here closed on earth is already written in many an archive of our century. In America, in England, and in China his name is familiar as a household word. Extended over a period of one of the most eventful chapters of the world's history, this life was associated with the most eminent factors that have given shape and direction to many of the great modern reformatory movements and many far-reaching and international affairs.

A thorough evangelical Christian, a preacher of the gracious gospel of our Lord Jesus Christ, and of the righteousness which is by faith, a distinguished physician and surgeon, a Fellow of scientific associations, a Regent of the Smithsonian Institution, President of the Washington Branch of the American Evangelical

Alliance, a member of the Executive Committee of the American Colonization Society, a prominent figure in the vast undertakings of modern evangelical missions, keenly alive to everything that concerns the highest welfare of mankind, his venerable presence was for a long period seen and felt among many bodies of the most distinguished philosophers and philanthropists and Christians in this and in foreign lands.

Yet in all this he was simple and humble as a little child; a Christian father, the husband of a Christian woman, and the head of a Christian household, the crown and chief of a large family relationship, fortunate in his temporal prosperity, fraternal towards his brethren in the ministry of Christ, affable, accessible and loving in all his associations, combining with singular felicity the most noble dignity with the gentlest courtesy and amenity of life.

But the ruling principle, the master passion of his mind and the very keynote of all his life, was the unwavering trust and childlike confidence of his soul in Jesus Christ as the Redeemer and Saviour of the world, and his unfaltering reliance upon the Word of God as the eternal counsel and revelation of infinite wisdom to mankind.

In the many conversations it was my privilege to have with him during the long period of his illness and suffering, this quality and direction of his thoughts were ever uppermost and conspicuous. Thoroughly familiar with every portion of the sacred volume, his mind would revert to, and his lips recite, passage after passage and promise after promise of the great and precious Book; not in the cold speculation of philosophic analysis, not in the tasteless scrutiny of a caviling criticism, but as if he were actually feeding on the Word of God as to him "the very bread and water of eternal life." His religion was experimental and his faith correspondingly profound. Anchored in the great doctrines of Christianity as propounded by Christ and the apostles, by the orthodox Christian fathers, by the reformers and confessors of the sixteenth century, and by the great preachers of evangelism since that day, he had no sympathy with the vagaries of the modern "new theology," and deplored with strongest lamentation its pernicious influence on modern missions and on the whole Church of God both at home and abroad. Confined so long by disease and suffering in his own chamber, his thoughts were

constantly reaching out after God and the glorious mystery of the unseen beyond.

And never in his proudest and most conspicuous hour, not even when, as Minister Resident and Plenipotentiary from the latest to the oldest existing government on earth, he stood in the Imperial Court, did he seem so venerable, so full of dignity, of power, sweetness, and love as when, in the serenity of his retirement in his own house, by his own request, we bowed together in prayer before the King of kings and the Lord of lords.

Always dwelling upon the wonders of redemption, always looking forward to his own departure from this earthly stage, he sought expression of this great change in any words of others which seemed to be a vehicle of his own aspiration. Long since he had found a hymn of Burder's Collection, by Josiah Conder, which he adopted as his own. Often, with his devoted and ever sympathetic wife, he had spoken of these lines with a sacred request that if she should be near in the final hour, she would read them in his hearing, that when crossing the river that voice and those words might be the last he would hear on earth. And so in the gracious providence of God it was.

To see the current of his mind in his last hours I recite them here:—

Oh, the hour when this material
 Shall have vanished as a cloud,
 When amid the wide ethereal
 All the invisible shall crowd;
 And the naked soul surrounded
 With realities unknown,
 Triumph in the view unbounded,
 Feel herself with God alone.

In that sudden, strange transition,
 By what new and finer sense
 Shall she grasp the mighty vision
 And receive its influence?
 Angels, guard the new immortal
 Through the wonder-teeming space,
 To the everlasting portal,
 To the spirit's resting place.

Will she then no fond emotion,
 Naught of human love retain,
 Or absorbed in pure devotion
 Will no earthly trace remain?
 Can the grave those ties dissever
 With the very heart-strings twined,
 Must she part and part forever,
 With the friend she leaves behind?

No; the past she still remembers,
 Faith and hope surviving too,
 Ever watch those sleeping embers
 Which must rise and live anew;
 For the widowed lonely spirit
 Mourns till she be clothed afresh,
 Longs perfection to inherit,
 And to triumph in the flesh.

Angels, let the ransomed stranger
 In your tender care be blest,
 Hoping, trusting, safe from danger,
 Till the trumpet end her rest;
 Till the trump which shakes creation
 Through the circling heavens shall roll,
 Till the day of consummation,
 Till the bridal of the soul.

On Monday, the day before his departure, as he was lying quietly, his ever watchful wife asked him if he could think. His reply was most truly characteristic. "Not much," he said; and then, as if turning from his best earthly friend to his great heavenly Friend, he added: "Only to lie passive in Thy hands; I know no will but Thine." This was his last Christian testimony on earth, and now as we look on that most placid countenance, even in death more beautiful, can we doubt for one moment that he lies asleep in Jesus?

And so our father and friend departed with her last voice and those last words lingering in his ears. So he went out into the great invisible, one hour in the afternoon when the winter sun fell westering, gilding the windows of his earthly habitation with

a symbolic light. So he went away to leave us lingering and yearning on these earthly shores for such a space as may seem best to God; soon though to follow him, as we trust, into the glad reunion. And as he went at last, so swiftly ascending as in a moment to the glorious upper realms, may we not have shouted, in the cry of one of old, as the greatest prophet ascended into heaven, "My father, my father, the chariot of Israel and the horsemen thereof"?

On whom shall his mantle fall? As the servants of God shall finish their work on earth and are summoned home at last, there must be among the children and youth of our times and of our country a vocation of God from which they may not turn away. Though the workmen die, the work of Christ can never perish. The places of the mighty men who have borne up the standard of the cross so grandly must be filled from the coming generations till all is consummated. Elisha must succeed Elijah in the stupendous labor of the world's redemption; and if to-day, standing by the grave of this revered man of God, this father in Israel, this patriarch of the tribe of Judah, this eminent doctor of the law, this noble missionary of the cross, some flame springing from his ashes might kindle the breast of a young man, or of many of the two sexes, with that all-consuming passion for mankind's deliverance, how gladly would he recognize from yonder exaltation the truth of the divine testimony concerning the saints of God: "Blessed are the dead who die in the Lord, yea, saith the Spirit from henceforth, for they rest from their labors and their works do follow them"!

From the vast number of letters and resolutions of sympathy and appreciation which poured in upon Mrs. Parker during the next few weeks, we can reproduce but one or two.

His lifelong friend, Mr. J. H. Temple, writes of him thus: —

FRAMINGHAM, MASS., January 24, 1888.

Dear Mrs. Parker, — I am late in tendering my sympathies to you in your sore bereavement. But I thought you would see the brief obituary of Dr. Parker which was printed in the Gazette, bearing my initials, and accept that as my funeral offering.

My early recollections of Dr. Parker are very distinct and very pleasant. We went to the district school together, he one of the oldest and I one of the youngest scholars. He was studious and sedate; I was light-hearted and mischievous. Later I was his pupil in the same schoolhouse and remember him as a devoted, faithful teacher.

Perhaps the circumstance of his early life most deeply impressed on my memory is his admission to the church in 1822. Though but seven years old, I comprehended the import of the act; and, being a schoolmate, it had a peculiar personal interest to me. I had been accustomed to see heads of families received to the church, but this was the first young man I had known to confess Christ in public. The special significance of this you will see, when I tell you that our neighborhood at that date was noted for worldliness, as distinctive from godliness. A few aged heads of families were professors. My father was the only man in the vigor of middle life who stood boldly on the Lord's side. There were eight large families of young people in the hamlet, and all of them devoted to worldly work and worldly pleasures. The pressure against personal piety was tremendous. Only one of the lads and seven of the girls of Dr. Parker's age (out of a total of over thirty) were members of the Sabbath-school. They were not immoral, but wide-awake and made light of serious things, and cared more for the dancing school than for Sabbath worship.

To separate himself from his associates and take up the cross for Christ's sake required courage, and was strong evidence of a true work of God's grace in his heart. And from that day to the close of his life he could say:—

“I'm not ashamed to own my Lord.”

He became a teacher in the Sabbath-school when nineteen—an unusual thing in those days for one so young. He soon established an evening conference meeting at the district schoolhouse, which his former mates did not attend, but which was prized by the older folks, and which had an important influence on the religious atmosphere of the neighborhood and greatly helped his pastor in the fight for sound doctrine that soon ensued.

The factor of Dr. Parker's life, as I saw it sixty-five years ago,

and have kept track of it since, which impresses me forcibly as I review it, is his supreme consecration to the Master's service. In lowly and exalted station he never forgot his vow of allegiance to Christ; and success in such a life is the highest honor and the brightest memorial.

I do not think of my early friends, and such as he, as dead. I think of them as only entered more directly, more efficiently, and more joyfully into the service and joy of their Lord. I think of him now as joining his father and mother, my father and mother, his sisters and mine, in the work and worship which were their delight and strength aforesaid; only that now the hindrances and drags are less, and the field is wider, and the strength and joy are greater. May we join them as soon as it is God's will!

Mrs. Temple and John unite with me in sending kindest sympathy and love to you and your son.

Sincerely,

J. H. TEMPLE.

At its annual meeting in March the Washington Branch of the Evangelical Alliance adopted the following testimonial by a rising and unanimous vote:—

Since we last met, Dr. Parker, the president of the Washington Branch of the Evangelical Alliance, has gone to his rest and reward. He fell asleep January 10, 1888, in the eighty-fourth year of his age.

We desire to place on record our high appreciation of his character and of his lifelong services in the cause of Christ, both at home and abroad. After a life of rare usefulness as a medical missionary in China, where he resided from 1834 to 1857, he returned to his native land and took up his residence in the capital of the nation, and lived honored by all who knew him and ever ready to use his influence for the good of mankind. He was especially successful in planting a hospital at Canton. In 1844 he was made secretary of the United States Legation in China, and rendered valuable services in negotiating a treaty with the Chinese.

It was in his home that this Alliance was organized, and he

was then selected, and continued to be its president until, called by the Master whom he served to come up higher and receive the welcome plaudit, "Well done, good and faithful servant."

We would tender to the members of his family our sincere sympathy in their affliction, and request our secretary to transmit to them a copy of our action.

The man has gone, but his work continues. The blessings resulting from his career are innumerable; and new illustrations of the value of his life and work are constantly coming into view. Even the closest of his friends have not as yet fully comprehended the nature and the magnitude of the services he rendered both to China and to the United States; while the triumphs won by him, and through his work by others, for the kingdom of Christ, only the cycles of eternity can reveal.

INDEX.

- Adams, John Q., quoted, 194.
Address at Dr. Parker's funeral, 348.
Ah Lun, sketch of, 94.
Ah Lun returns to China, 94.
Akae, surgical operation on, 123.
American Board, letter to, 53; offers himself to, 53; reply of, 57; meeting of, 71; Dr. Parker's relation to, 258; Dr. Parker's letter to, 258; made corporate member of, 319.
American Colonization Society, made member of, 226; congratulations of, 343.
American consuls, proclamation to, 310.
American Education Society, remittance to, 274; vote of, 274.
America, China's regard for, 187; Dr. Parker sails for, 177; diary of voyage to, 178; the return to, 210; first treaty with, 251; second return to, 300.
Americans, Chinese conciliate the, 174.
American government, first services for, 249.
American ship "Probus," sermon on, 230.
Americans and Chinese, conflict between, 308.
American Oriental Society, made member of, 318.
Amherst College, enters, 24; evangelistic work at, 25; dissatisfied with, 30.
Amsterdam Island sighted, 98.
Ancestors, heritage from, 5.
Anderson, Dr., letter to, 265.
Andover, a visit to, 52.
Angier Village, visited, 99; described, 99.
Angier and Cape of Good Hope, 178.
Appointed missionary to China, 82.
Atso, surgical operation on, 123.
Bacon, Dr., interview with, 51.
Baltic provinces, religious liberty for, 319.
Baltimore, a visit to, 181.
Bible class, a floating, 98.
Bigelow, Mrs., letter to, 106.
Birthplace of Dr. Parker, 5.
Birthday Reflections, 22, 28, 287.
Birthday, the fiftieth, 287; the fifty fifth, 316.
Bleeker Street church, farewell meeting in, 82; revisited, 179.
Boone, Bishop, letter of, 245.
Boston, a visit to, 181.
Boston Medical Association, resolutions of, 200.
British flag, hoisting the, 166.
Brothers in Unity, society of, 37.
Buchanan, James, 268; letter of, 279.
Cambridge, a visit to, 31.
Canton, arrival at, 104; removal to, 116; return to, 162; riot in, 273; in a state of siege, 166; English leave, 174; landing at, 229; conflagration at, 238.
Canton Hospital, reference to, 344; reopening of, 241; semi-centennial of, 344; memorial tablet in, 347.
Cape of Good Hope, 178.
Cape Yezou, letter from, 143.
Captain Elliot, letter of, 129.
Cataract, operations for, 257.
Chargé d'affaires, Dr. Parker appointed, 279.
Chicago Historical Society, made member of, 315.

- China, thought directed to, 59; appointed missionary to, 82; first voyage to, 93; studies on voyage, 95; planning for work in, 105; restrictive policy of, 133; improved conditions in, 168; first treaty with U. S., 251; statement on, to D. Webster, 184; condition of foreigners in, 187; return to, 220; missionary progress in, 256; final departure from, 315.
- "China Mail," extract from the, 305.
- Chinese congratulations, 269.
- Chinese patient, the first, 109.
- Chinese quarter, removal to, 110.
- "Chinese Repository," on hospital work, 125, 342.
- Chinese Secretary, Dr. Parker made, 250.
- Chinese Commissioner, appointment as, 301.
- Chinese Legation, placed in charge of, 306.
- Chinese affairs, condition of, 309.
- Chinese home of Dr. Parker, 230.
- Chinese executions, 169.
- Chinese Embassy asked for, 185.
- Chinese, reception by, 304.
- Chinese servants restored, 168.
- Chinese temple, description of, 163.
- Chinese youths trained in medicine, 162.
- Chinese worship described, 163.
- Chin Sung, 179.
- Choo-gormutzu, harbor of, 153.
- Cholera in New Haven, 63.
- Church, uniting with the, 14.
- Christmas Islands sighted, 98.
- Congratulatory poem, 130.
- Commissioner Lin, 165.
- Commencement exercises described, 163.
- Commendation of U. S. government, 280.
- Consul Perry, letter to, 304.
- Conversion, 12.
- Conviction of sin, 9.
- Constitution of Medical Missionary Society, 135.
- Coolies, traffic in, 306.
- Cures, remarkable, 246.
- Cushing, Hon. C., made commissioner, 249; meets Ki Ying, 250.
- Czar of Russia memorialized, 319.
- Day, President, kindness of, 180.
- Death of Dr. Parker's father, 22.
- Death of Dr. Parker, 348.
- Deputation to Russia, appointment on, 320.
- Doctor of Medicine, degree of, 78.
- Duke of Sussex, interview with, 203.
- Early surroundings, 5.
- Education, struggling after an, 18.
- Embarkation for China, 226.
- Emperor of China, letter to, 302.
- Engagement, letter announcing his, 195.
- England, proposed visit to, 181; landing in, 202; first letter from, 202.
- English, the, withdraw from Canton, 174; factories burned, 232; chaplain, illness of, 284; Dr. Parker fills place of, 284.
- Englishman, mutilation of an, 174.
- Equator, crossing the, 97, 227.
- Eulogy, by Dr. Sunderland, 348.
- Europe, a visit to, 199.
- Europe, sails for, 201.
- Evangelistic work among sailors, 96.
- Evangelical Alliance, made member of, 317; pushing the work of, 318; elected vice-president of, 333; resolutions of, 355.
- Everett, A. H., appointed commissioner, 279; death of, 279.
- Exeter Hall, speech in, 202.
- Family worship established, 14.
- Farewell address, 84.
- Farewell hymn, 92.
- Farewell letter to mother, 89.
- Farm, life on the, 17.
- Father, death of his, 22.
- Fay, Mrs., death of, 342.
- Fay, Mrs., reflections on, 342.

- First religious impressions, 6.
 First impressions of Yale, 36.
 First meeting with S. W. Williams, 104.
 First voyage to China, 93.
 First Hospital report, 121.
 First letter from England, 202.
 First letter from Paris, 206.
 Floating Bible class, a, 98.
 Foreigners deprived of their servants, 166.
 Foreigners imprisoned in their own houses, 167.
 Founder of medical missions, the, 118.
 Framingham, born at, 4; returns to, 52, 180, 199; preaching at, 181.
 Funeral of Dr. Parker, address at, 348.

 Golden cord, the, 169.
 Goodrich, Prof., interview with, 50.

 Hamden, evangelistic work in, 42.
 Harrison, first President, inauguration of, 196.
 Hartford visited, 183.
 Henry, Rev. Joseph, letter of, 321; death of, 339; tribute to, 340.
 Holland, Dr., letter of, 203; letter to D. Webster, 205.
 Horsburg, Rev. W., illness of, 232; poetical tribute of, 234.
 Hospital, the Canton, 118; details of work at, 121; first month's work in, 122; reports of, 125, 133; placed in charge of M. M. S., 136; pamphlet on, 205; temporarily closed, 232; work resumed, 234; semi-centennial of, 346.
 Hospital at Macao, opened, 136.
 Hotchkiss, Miss S., boards with, 38.
 Howkwa befriends Dr. Parker, 167; interview with, 176.

 Illness, dangerous, 13, 74, 117, 298.
 Improved conditions in China, 168.
 Inauguration of first President Harrison, 196.

 Increasing religious fervor, 37.
 Informs United States government as to China, 182.
 Instructions of Prudential Committee, 82.
 Interpreter to Legation, 268.
 Islands of China, sighted, 100.

 Jackson, President, in New Haven, 66.
 Jail work in New Haven, 60, 67.
 Japan, a voyage to, 141.
 Japanese ambassador visits Dr. Parker, 331.
 Japanese forts, attacked by, 146, 149.
 Japanese scenery, descriptions of, 143.
 Judges' Cave, a visit to, 50.

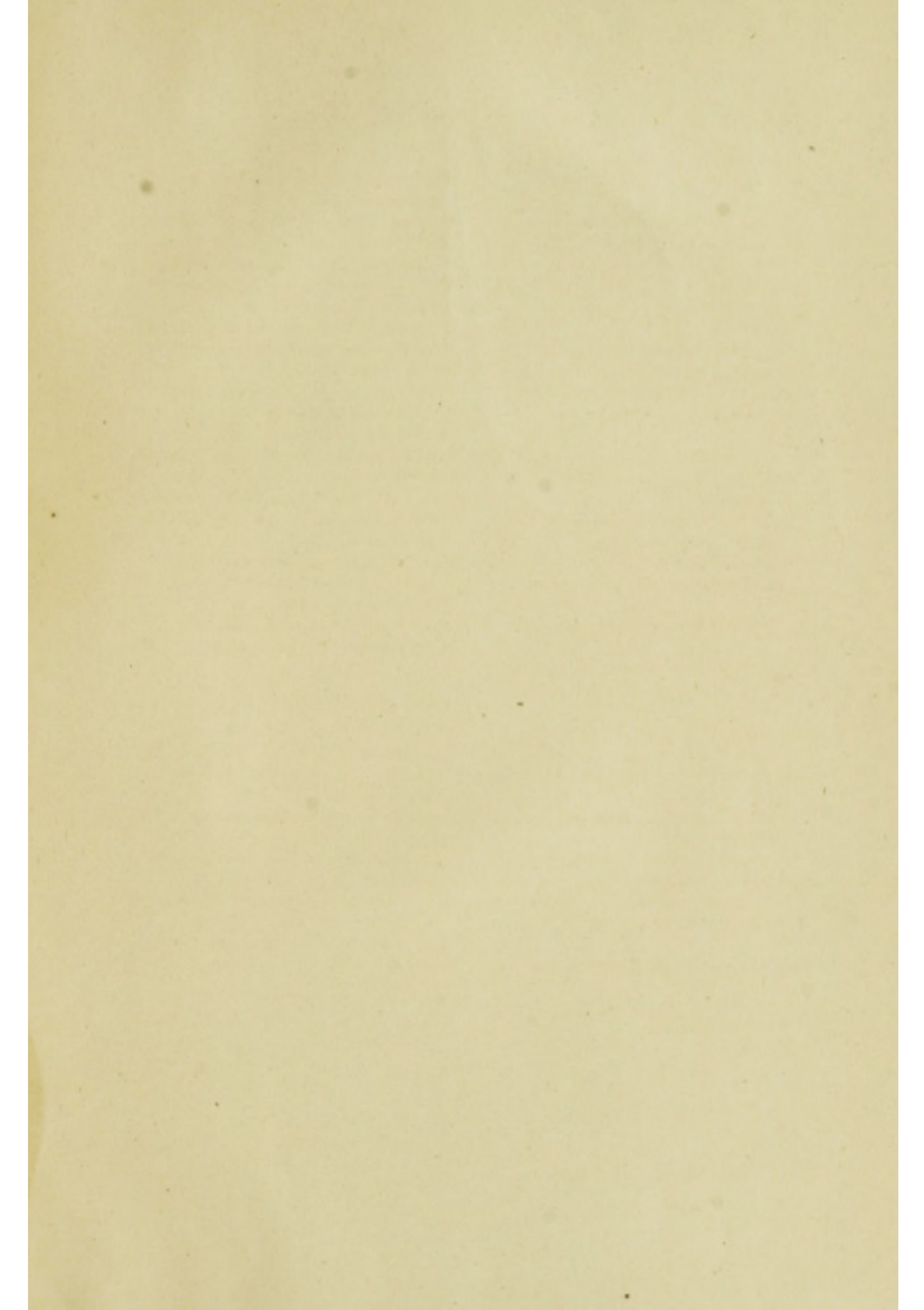
 Kellogg, Rev. Dr., consulted, 18.
 Ki Ying, Cushing meets with, 250.
 Kwang Choo Foo, visit of, 237.
 Kwang Gen Fung, letter to, 271.

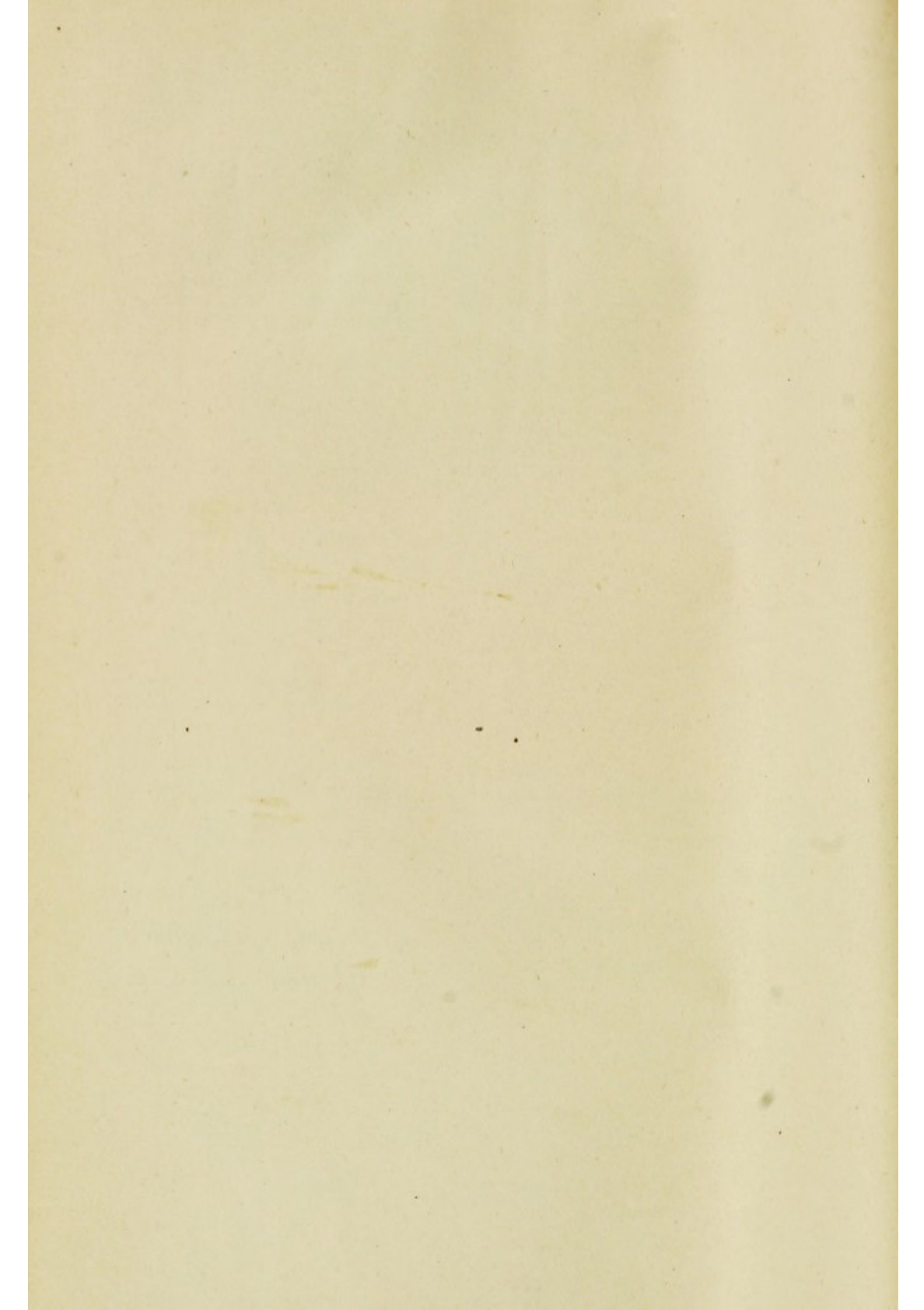
 Ladies' Chinese Association of Philadelphia, 217, 242.
 Lancasterian School, religious work in, 38, 41.
 Lascars, the, brief description of, 103.
 Leang Afa's opinion of hospital, 191.
 Letters to home friends, 34, 55, 56, 74, 78, 113, 114, 143, 175, 195, 231, 232.
 Letter to American Board, 53.
 Letter to Commissioner Yeh, 311.
 Letter of Rev. P. Perit, 89.
 Letter of Rev. J. C. Richmond, 90.
 Letter of S. W. Williams, 119.
 Letter of Bishop Boone, 245.
 Letter of Rev. I. W. Newton to American Board, 260.
 Levee of Spanish minister, 183.
 License to preach, 68.
 Lieutenant-Governor of Canton, letter to, 269.
 Light, the new, 12.
 Lin, Chinese commissioner, 165.
 Lin, offer of assistance to, 180.
 Lindsley, Dr., in the home of, 193.
 Literary Society, Brothers in Unity, 37.

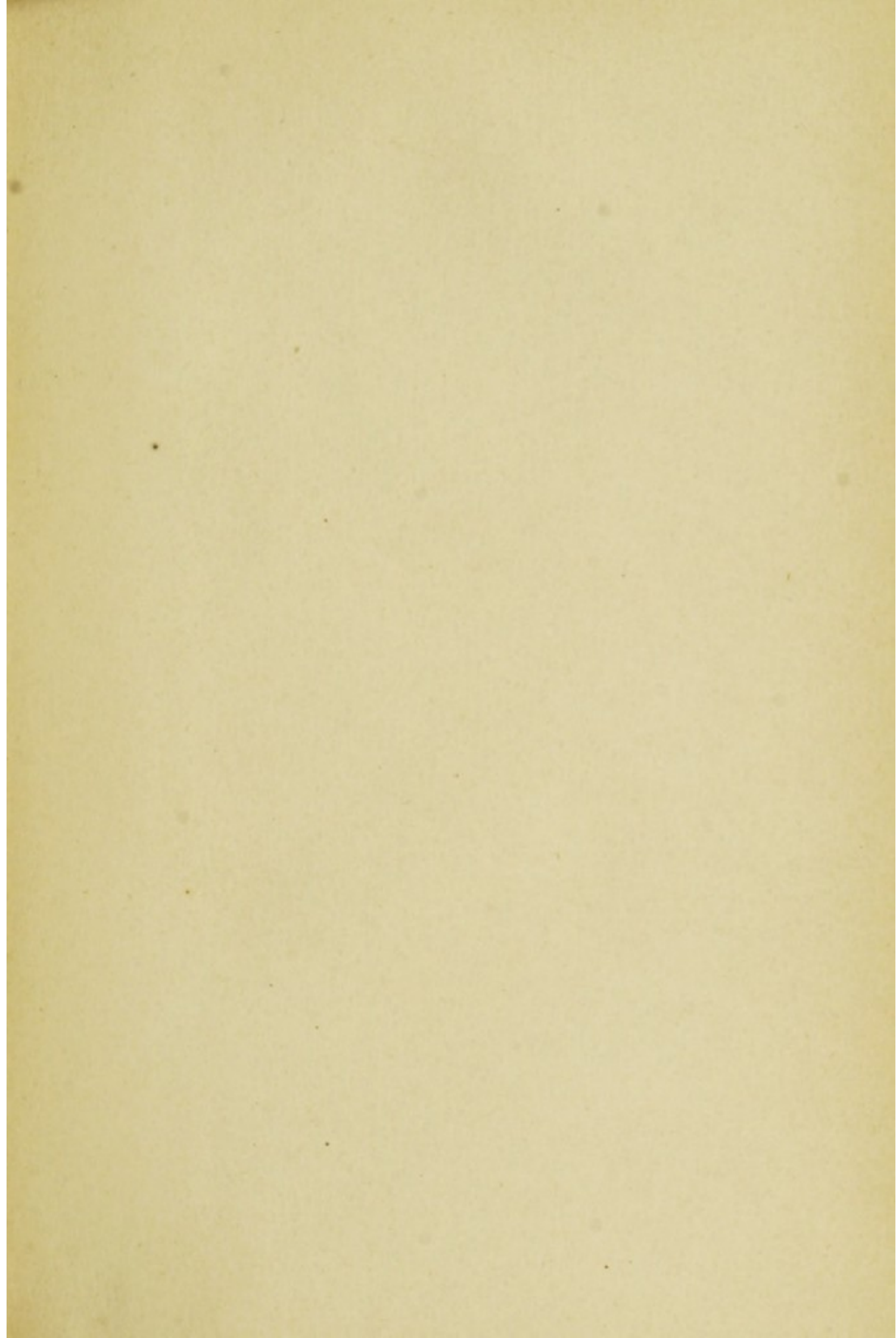
- Lithotomy, successfully performed, 257.
- Lockhart, Dr. W., takes charge at Macao, 137.
- Loo Choo Islands, visit to, 147.
- Lord Napier, visit of, 165.
- Louis Philippe, introduction to, 206.
- Lowe's "Medical Missions," 137.
- Lyman and Munson, sad end of, 99.
- Macao, arrival at, 100; American friends in, 102; seeking rest at, 129; new hospital at, 136; another visit to, 176; enforced rest at, 298; revisited, 303.
- Malacca, journey to, 112.
- Marshall, Hon. H., appointed commissioner, 284.
- "Mary Ellen," the, service on, 226.
- Maryland Bible Society, address before, 192.
- Massachusetts Medical Society, made member of, 315.
- McLane, Hon. R. M., appointed commissioner, 288.
- Medical Missionary Society, the, 132; organization of, 135; constitution of, 135; takes charge of hospital, 136; report of, 240.
- Medical missions, founder of, 118; history of, 118; new work on, 137.
- Medical work at Singapore, 106.
- Medical lectures in New Haven, 182.
- Medical school in China, provision for, 219.
- Middletown, visit to, 66.
- "Middle Kingdom," the, quoted, 308.
- Ministry, called to the, 15.
- Min River, shipwrecked in, 284.
- Missionary labors, 239.
- Missionary Society of Yale College, 58.
- Missionary, thoughts of becoming a, 28.
- Missionary, why become a, 47.
- Morrison, Dr., news of death of, 99.
- "Morrison," the, religious services on, 93.
- Mother, visit to his, 77.
- Mount Holyoke, a trip to, 26.
- Napier, Lord, visit of, 165.
- National Institute of Science, 193.
- Neesima, J. H., acquaintance with, 334.
- Neesima, J. H., letter of, 334.
- New Haven, arrival in, 34.
- New Haven, revisited, 180.
- New light, the, 12.
- Newton, Rev. J. W., letter of, 260.
- New Year's reflections, 225, 238.
- New York, landing in, 178.
- New York Historical Society, made member of, 273.
- Old friends, meeting of, 179.
- Olyphant, D. W. C., acquaintance with, 76; offers free passage to China, 77; testimony to usefulness of, 120.
- Ophthalmic Hospital, opening of, 118; commendations of, 138; reports of, 190, 242.
- Opium, traffic in, 164.
- Opium, large surrender of, 165.
- Opium war, the, 164; preparations for the, 173; early incidents of, 173.
- Ordination to the ministry, 80.
- Ordination, certificate of, 81.
- Page, Priscilla S., reminiscences of, 197.
- Page, Priscilla S., quoted, 197.
- Parental counsels, 11.
- Parents, opposition of, 16.
- Paris, visited, 206; first letter from, 206; second letter from, 210.
- Parker, Dr. Peter, services as physician on board ship, 95; S. W. Williams on, 126; exhausting labors of, 127; seeks rest at Macao, 129; wide acquaintance of, in China, 132; returns to Canton, 162; offers assistance to Lin, 170; sails for Europe, 201; illness of, 238; testimonial to,

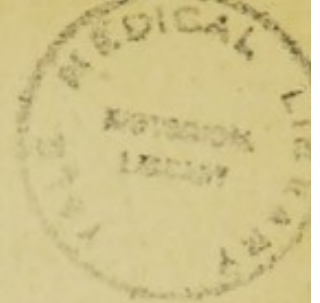
- 323; visited by Peter Cooper, 338; death of, 348.
- Parker, Mrs. P., in her husband's home, 199; her position in China, 229; serious illness of, 234; sent to Macao, 234; returns to China, 308.
- Parker villa, Framingham, Mass., 333.
- Patients, religious teaching of, 191.
- Patients, two hundred admitted, 237.
- Pause, a solemn, 8.
- Peace, Proclamation of, the, 43.
- Pearl River, aground in, 102.
- Peking, official visit to, 289; account of voyage to, 291.
- Perit, Rev. P., letter of, 89.
- Philadelphia, Ladies' Chinese Association of, 217; public meetings in, 217; College of Medicine, diploma of, 225; urged to take residence in, 71.
- Pierce, President, certificate by, 302.
- Pierce, President, letter to Emperor of China, 302.
- Pirates, chased by, 112.
- Poem of Chinese merchant, 130.
- "Powhatan," the, service on, 295.
- Poverty, struggles with, 36.
- Preaching on U. S. sloop of war, 129.
- Princeton, visit to, 73.
- Princeton Seminary, address at, 192.
- Private life, the return to, 315.
- Prudential Committee, instructions of, 82.
- Reception by Chinese, 304.
- Reflections, Birthday, 22, 28, 287.
- Religion, distaste for, 6.
- Religious fervor, increase of, 37.
- Religious impressions, earliest, 6.
- Religious liberty in Baltic provinces; 319.
- Religious services on board the "Morrison," 93.
- Religious teaching of patients, 191.
- Religious toleration secured, 314.
- Religious work in Lancasterian school, 38, 41.
- Report to Society in China, 210.
- Resignation as United States Commissioner, 313.
- Revival in Yale College, 41.
- Richmond, Rev. J. C., letter of, 90.
- Riot in Canton, 273.
- Robbery at Dr. Parker's house, 240.
- School teaching, 19.
- Secretary of Legation, appointment as, 268.
- Secretary of State, official communication to, 296.
- Self-examination, mode of, 44.
- Semi-centennial, Yale Divinity School, 323.
- Senate, the, Dr. Parker preaches before, 188.
- Senior year at Yale, 33.
- Sermon before Senate, extracts from, 189.
- Sewall, Dr., interview with, 193.
- Shipwreck, threatened with, 227.
- Shipwrecked in Min River, 284.
- Shipwreck, Dr. Parker's account of, 285.
- Sickness and hemorrhage, 61.
- Sin, conviction of, 9.
- Singapore, medical work at, 106; increase of work at, 111; letters from, 113; resumption of work at, 115.
- Sister Catherine, death of, 231.
- Skill, native testimony to Dr. Parker's, 190.
- Smithsonian Institution, endorsement of, 322.
- Smithsonian Institution, resigns from, 347.
- Sociability, lack of, 7.
- Society in China, report to, 210.
- Son, birth of his only, 316.
- Spanish minister's levee, 183.
- Storey, Judge, interview with, 196.
- Subscriptions, amount of, 218.
- Sunderland, Rev. Dr., eulogy by, 348.
- Surgical operation, a difficult, 236.
- Surgical work, special difficulties in, 124.
- Surroundings, early, 5.

- Switzerland, proposed visit to, 341.
- Tabernacle church, Dr. Parker at, 180.
- Tartar families in hospital, 247.
- Temple, Chinese, description of a, 163.
- Temple, Mr. W. P., friendship of, 16.
- Temple, Mr. J. H., testimonial letter of, 353.
- Theological and medical studies, 53.
- Toleration, religious, secured, 314.
- Tracy, Rev. Ira, at Singapore, 109.
- Translation of Vattel's "Law of Nations," 172.
- Treaty, plea for a, 171; revision of the, 314; ratification of the, 314.
- Triad Society, the, 164.
- Tsi Yeng, letter of, 273; congratulations of, 280; reply to, 281.
- "Tu Kwo Show," 190.
- Tyler, President, interviews with, 184, 220.
- Tyler and Webster contrasted, 223.
- Uniting with the church, 19.
- U. S. sloop of war, preaching on, 129.
- Vacation, a busy, 39.
- Vacation reading, 43.
- Vaccination introduced to Loo Choo, 147.
- Vattel's "Law of Nations," translated, 172.
- Voyage to America, diary of, 178.
- Voyage to Japan, a, 141; occasion, 142; results of, 160.
- Voyage to Peking, account of, 291.
- Washington, D. C., a visit to, 182.
- Washington branch, Yale Alumni association, 335.
- Webster, Daniel, interviews with, 184, 221.
- Webster and Tyler, contrasted, 223.
- Webster, Miss H., first meeting with, 193.
- Webster, Miss H., marriage with, 193.
- West Haven, evangelistic work in, 42; first sermon at, 68.
- Westville, evangelistic work in, 42.
- Whampoa, first visit to, 176.
- Whampoa, a Sabbath at, 230.
- Wickliffe Chapel, London, Dr. Parker at, 204.
- Williams, S. Wells, first meeting with, 104; letters of, 119, 224; on Dr. Parker, 126.
- Worship, Chinese, described, 163.
- Wrentham Academy, enters, 20.
- Written-conversation, a, 24.
- Written statement on China, 184.
- Woods, Daniel B., letter of, 276.
- Xavier, Francis, work of, 144.
- Yale, advised to enter, 31; first impressions of, 36; senior year at, 33; revival in, 41.
- Yale Divinity School, semi-centennial of, 323.
- Yale Divinity School, semi-centennial, speech at, 326.
- Yale Alumni Association of Washington, 331, 336.
- Yeh, Imperial Commissioner, official letter to, 311.









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821

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Biography

P227

S84

