

THE REVEREND ISSACHAR JACOX ROBERTS

OF TENNESSEE AND CHINA



罗孝全

“HIS GRACE THE ARCHBISHOP OF NANKING”¹

1802



February 17: [Issachar Jacox Roberts](#) was born in Sumner County, Tennessee. After learning to read and write in “occasional sessions in country schools” in the western part of the American south, he would study for about six months at a Baptist institution of education in Greenville, South Carolina known as “Furman University” but would be expelled for erratic behavior, and after that there would be no formal education of any sort. Although he would lose his connection with the Southern Baptist Convention of the [Baptist](#) faith, he would nevertheless become a Christian missionary to [China](#).

1821




March 18, Sunday: [Issachar J. Roberts](#) was converted in a Baptist service at Shelbyville, Tennessee.

1. So named by a newspaper in Canton.



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 May 13, Sunday: [Issachar J. Roberts](#) was baptized by the Reverend William Martin in Shelbyville, Tennessee.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 13 of 5 M / In the Morning a large Solid & favord Meeting
our Frd D Buffum was engaged in a weighty lively & pertinent
testimmony on the Subject of Silent Meetings The dear old mans
shines bright & is remarkably green in old age. —Hannah Dennis
followed him in a corresponding testimony, sweet lively & in
Authority —
Silent in the Afternoon but a good Meeting Sister Elizabeth teek
tea & spent the evening with us.*

RELIGIOUS SOCIETY OF FRIENDS


1828

 April 22, Tuesday: [Samuel Taylor Coleridge](#) met [James Fenimore Cooper](#).

A month after she moved to St. Petersburg, Maria Szymanowska performed at the palace of Count Kushelev-Bezbrodka.

[Issachar J. Roberts](#), who had attended the Furman Theological Institution of Greenville, South Carolina without receiving any certificate, was at this point somehow ordained as a Baptist preacher at Edgefield, South Carolina. He would preach for some time in Mississippi, where he owned property, and would organize the “Roberts Fund” and the “[China](#) Mission Society.” However, when he would apply to a missionary society for its sponsorship, three out of the four ministers that Roberts named would make negative comments and so his application would need to be rejected (the ministers commenting on his lack of education and poor preaching skills, and in addition a “difficult character”).

1830

 January 4, Monday: The Reverend [Issachar J. Roberts](#) got married with Basha Blanchard, who would die during the following year.



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1837

The Reverend [Issachar J. Roberts](#), a Tennessee [Baptist](#) fresh off the boat in [China](#), brought ashore with him a printed volume containing the Four Gospels in Chinese characters, purchased during a stopover at Batavia in Java. Taking the name [Lo Hsiao-ch'üan](#) or [Lo Heáou-tsuen](#), he would be preaching for some five years in a [Macao](#) leper colony (evidently himself contracting the disease). He would need to work as a saddler in this Portuguese colony, since he was unaffiliated with any missionary society. Meanwhile, in [Canton](#), [Hung Hsiu Ch'üan](#) was for the 3d time taking and for the 3d time failing in his all-important government Mandarin examinations. When he collapsed in delirium an old man with a golden beard explained to him that this world was overrun by demons. There could be but one more attempt at the examination.

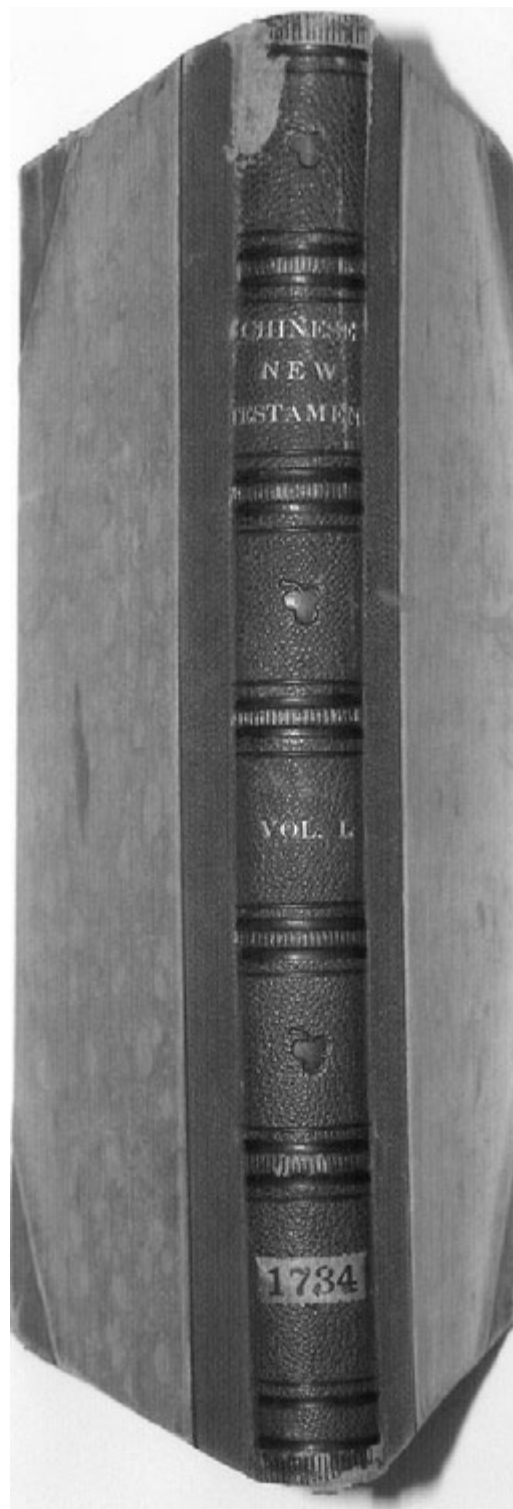


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The young scholar-wannabee had at this point already attained his full altitude and was not by further thought going to be able to add cubits unto his stature (see below). Well then, was the “uncouth” Reverend Roberts going to be able to help this Hung heathen in need? Stay tuned!

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Table of Altitudes



Yoda	2 ' 0 "
Lavinia Warren	2 ' 8 "
Tom Thumb, Jr.	3 ' 4 "
Lucy (Australopithecus Afarensis)	3 ' 8 "
Hervé Villechaize ("Fantasy Island")	3 ' 11"
Charles Proteus Steinmetz	4 ' 0 "
Mary Moody Emerson per FBS (1)	4 ' 3 "
Alexander Pope	4 ' 6 "
Benjamin Lay	4 ' 7 "
Gary Coleman ("Arnold Jackson")	4 ' 8 "
Queen Victoria with osteoporosis	4 ' 8 "
Queen Victoria as adult	4 ' 10 "
Margaret Mitchell	4 ' 10 "
length of newer military musket	4 ' 10"
Charlotte Brontë	4 ' 10-11"
Harriet Beecher Stowe	4 ' 11"
Laura Ingalls Wilder	4 ' 11"
a rather tall adult Pygmy male	4 ' 11"
John Keats	5 ' 0 "
Clara Barton	5 ' 0 "
Isambard Kingdom Brunel	5 ' 0 "
Andrew Carnegie	5 ' 0 "
Thomas de Quincey	5 ' 0 "
Stephen A. Douglas	5 ' 0 "
Danny DeVito	5 ' 0 "
Immanuel Kant	5 ' 0 "
William Wilberforce	5 ' 0 "
Mae West	5 ' 0 "
Mother Teresa	5 ' 0 "
Deng Xiaoping	5 ' 0 "
Dred Scott	5 ' 0 " (±)
Captain William Bligh of HMS <i>Bounty</i>	5 ' 0 " (±)
Harriet Tubman	5 ' 0 " (±)
Mary Moody Emerson per FBS (2)	5 ' 0 " (±)
John Brown of Providence, Rhode Island	5 ' 0 " (+)
Bette Midler	5 ' 1 "
Jemmy Button	5 ' 2 "
Margaret Mead	5 ' 2 "
R. Buckminster "Bucky" Fuller	5 ' 2 "



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	Yuri Gagarin the astronaut	5 ' 2 "
	William Walker	5 ' 2 "
	Horatio Alger, Jr.	5 ' 2 "
	length of older military musket	5 ' 2 "
	the artist formerly known as Prince	5 ' 2 1/2 "
	typical female of Thoreau's period	5 ' 2 1/2 "
	Francis of Assisi	5 ' 3 "
	Voltaire	5 ' 3 "
	Mohandas Gandhi	5 ' 3 "
	Sammy Davis, Jr.	5 ' 3 "
	Kahlil Gibran	5 ' 3 "
	Friend Daniel Ricketson	5 ' 3 "
	The Reverend Gilbert White	5 ' 3 "
	Nikita Khrushchev	5 ' 3 "
	Sammy Davis, Jr.	5 ' 3 "
	Truman Capote	5 ' 3 "
	Kim Jong Il (North Korea)	5 ' 3 "
	Stephen A. "Little Giant" Douglas	5 ' 4 "
	Francisco Franco	5 ' 4 "
	President James Madison	5 ' 4 "
	Iosif Vissarionovich Dzugashvili "Stalin"	5 ' 4 "
	Alan Ladd	5 ' 4 "
	Pablo Picasso	5 ' 4 "
	Truman Capote	5 ' 4 "
	Queen Elizabeth	5 ' 4 "
	Ludwig van Beethoven	5 ' 4 "
	Typical Homo Erectus	5 ' 4 "
	typical Neanderthal adult male	5 ' 4 1/2 "
	Alan Ladd	5 ' 4 1/2 "
	comte de Buffon	5 ' 5 " (-)
	Captain Nathaniel Gordon	5 ' 5 "
	Charles Manson	5 ' 5 "
	Audie Murphy	5 ' 5 "
	Harry Houdini	5 ' 5 "
	Hung Hsiu-ch'üan 洪秀全	5 ' 5 "
	Marilyn Monroe	5 ' 5 1/2 "
	T.E. Lawrence "of Arabia"	5 ' 5 1/2 "
	average runaway male American slave	5 ' 5-6 "
	Charles Dickens	5 ' 6? "
	President Benjamin Harrison	5 ' 6 "



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	President Martin Van Buren	5 ' 6 "
	James Smithson	5 ' 6 "
	Louisa May Alcott	5 ' 6 "
	Johann Wolfgang von Goethe	5 ' 6 ¹ / ₂ "
	Napoleon Bonaparte	5 ' 6 ¹ / ₂ "
	Emily Brontë	5 ' 6-7 "
	Henry Wadsworth Longfellow	5 ' ? "
	average height, seaman of 1812	5 ' 6.85 "
	Oliver Reed Smoot, Jr.	5 ' 7 "
	minimum height, British soldier	5 ' 7 "
	President John Adams	5 ' 7 "
	President John Quincy Adams	5 ' 7 "
	President William McKinley	5 ' 7 "
	"Charley" Parkhurst (a female)	5 ' 7 "
	Henry Thoreau	5 ' 7 "
	the average male of Thoreau's period	5 ' 7 ¹ / ₂ "
	Edgar Allan Poe	5 ' 8 "
	President Ulysses S. Grant	5 ' 8 "
	President William H. Harrison	5 ' 8 "
	President James Polk	5 ' 8 "
	President Zachary Taylor	5 ' 8 "
	average height, soldier of 1812	5 ' 8.35 "
	President Rutherford B. Hayes	5 ' 8 ¹ / ₂ "
	President Millard Fillmore	5 ' 9 "
	President Harry S Truman	5 ' 9 "
	President Jimmy Carter	5 ' 9 ¹ / ₂ "
	Herman Melville	5 ' 9 ³ / ₄ "
	Calvin Coolidge	5 ' 10"
	Andrew Johnson	5 ' 10"
	Theodore Roosevelt	5 ' 10"
	Thomas Paine	5 ' 10"
	Franklin Pierce	5 ' 10"
	Abby May Alcott	5 ' 10"
	Reverend Henry C. Wright	5 ' 10"
	Nathaniel Hawthorne	5 ' 10 ¹ / ₂ "
	Louis "Deerfoot" Bennett	5 ' 10 ¹ / ₂ "
	Friend John Greenleaf Whittier	5 ' 10 ¹ / ₂ "
	President Dwight D. Eisenhower	5 ' 10 ¹ / ₂ "
	Sojourner Truth	5 ' 11"
	President Grover Cleveland	5 ' 11"



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President Herbert Hoover	5 ' 11"
President Woodrow Wilson	5 ' 11"
President Jefferson Davis	5 ' 11"
President Richard M. Nixon	5 ' 11 ¹ / ₂ "
Robert Voorhis the hermit of Rhode Island	< 6 '
Frederick Douglass	6 ' (-)
Anthony Burns	6 ' 0 "
Waldo Emerson	6 ' 0 "
Joseph Smith, Jr.	6 ' 0 "
David Walker	6 ' 0 "
Sarah F. Wakefield	6 ' 0 "
Thomas Wentworth Higginson	6 ' 0 "
President James Buchanan	6 ' 0 "
President Gerald R. Ford	6 ' 0 "
President James Garfield	6 ' 0 "
President Warren Harding	6 ' 0 "
President John F. Kennedy	6 ' 0 "
President James Monroe	6 ' 0 "
President William H. Taft	6 ' 0 "
President John Tyler	6 ' 0 "
John Brown	6 ' 0 (+)"
President Andrew Jackson	6 ' 1"
Alfred Russel Wallace	6 ' 1"
President Ronald Reagan	6 ' 1"
Venture Smith	6 ' 1 ¹ / ₂ "
John Camel Heenan	6 ' 2 "
Crispus Attucks	6 ' 2 "
President Chester A. Arthur	6 ' 2 "
President George Bush, Senior	6 ' 2 "
President Franklin D. Roosevelt	6 ' 2 "
President George Washington	6 ' 2 "



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Gabriel Prosser	6 ' 2 "
Dangerfield Newby	6 ' 2 "
Charles Augustus Lindbergh	6 ' 2 "
President Bill Clinton	6 ' 2 1/2 "
President Thomas Jefferson	6 ' 2 1/2 "
President Lyndon B. Johnson	6 ' 3 "
Oliver Wendell Holmes, Jr.	6 ' 3 "
Richard "King Dick" Seaver	6 ' 3 1/4 "
President Abraham Lincoln	6 ' 4 "
Marion Morrison (AKA John Wayne)	6 ' 4 "
Elisha Reynolds Potter, Senior	6 ' 4 "
Thomas Cholmondeley	6 ' 4 " (?)
Franklin Benjamin Sanborn	6 ' 5 "
Peter the Great of Russia	6 ' 7 "
Giovanni Battista Belzoni	6 ' 7 "
Thomas Jefferson (the statue)	7 ' 6 "
Jefferson Davis (the statue)	7 ' 7 "
Martin Van Buren Bates	7 ' 11 1/2 "
M. Bihin, a Belgian exhibited in Boston in 1840	8 ' "
Anna Haining Swan	8 ' 1 "



1840

The Reverend [Issachar J. Roberts](#) 罗孝全, despite his lack of any training in the Chinese language, had picked up enough to be able to create by this point four tracts, *Tzu Pu Chi Chieh* or "Explanation of the Radical Characters," *Chen Li Che Chiao* or "The Religion of Truth," *Chu Shih Chu Yeh-su Hsin I Chao Shu* or "New Testament of the Saviour Jesus," and *Wen Ta Su Hua* or "Catechism in the Macao Dialect." This last tract included a small map of Asia with its surrounding lands and seas.

The [Opium](#) Wars ended mandarin control of British trade with [China](#). (This would be followed by the 1842 Treaty of Nanking which would cede Hong Kong to the British and open numerous ports to Europeans and Americans. Under a further 1858 treaty, foreigners would be enabled to travel anywhere in the interior of the empire. That the Chinese were humiliated by this was irrelevant.)

It had become apparent that [opium](#) use was on the increase in Britain, but there was not agreement as to how harmful this was. On the whole the dangers of the use of this substance were being downplayed, and few people saw any parallel with the [Chinese](#) situation. Concerns over abuse did not rise to the same level as the British concern over the abuse of [alcohol](#).

[Thomas De Quincey](#)'s "Style" and "The [Opium](#) and the [China](#) Question" appeared in [Blackwood's Magazine](#). De Quincey was again prosecuted for his debts.

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1841

September 6, Tuesday: The Reverend [Issachar J. Roberts](#) was commissioned as a [Baptist](#) missionary to [China](#).

During this year the Hillman Brothers Shipyard of [New Bedford](#) had constructed the *Charles W. Morgan*, named after the [Quaker](#) businessman Charles Waln Morgan who was paying the cost of \$52,000. Most of the 80-year whaling career of this vessel would be on behalf of the firm of J.& W.R. Wing & Co. (1863-1913), a career which would involve 37 whaling expeditions ranging from 9 months to five years duration over the entire Pacific, Indian, and South Atlantic oceans and which would return 54,483 barrels of oil and 152,934 pounds of whalebone. Typically, she would sail with a crew of 33 men. She would never venture to the Arctic oceans, and at least 5 of her 21 masters would bring their wives and children along on its voyages.

This map of New Bedford's harbor would be created in 1846:



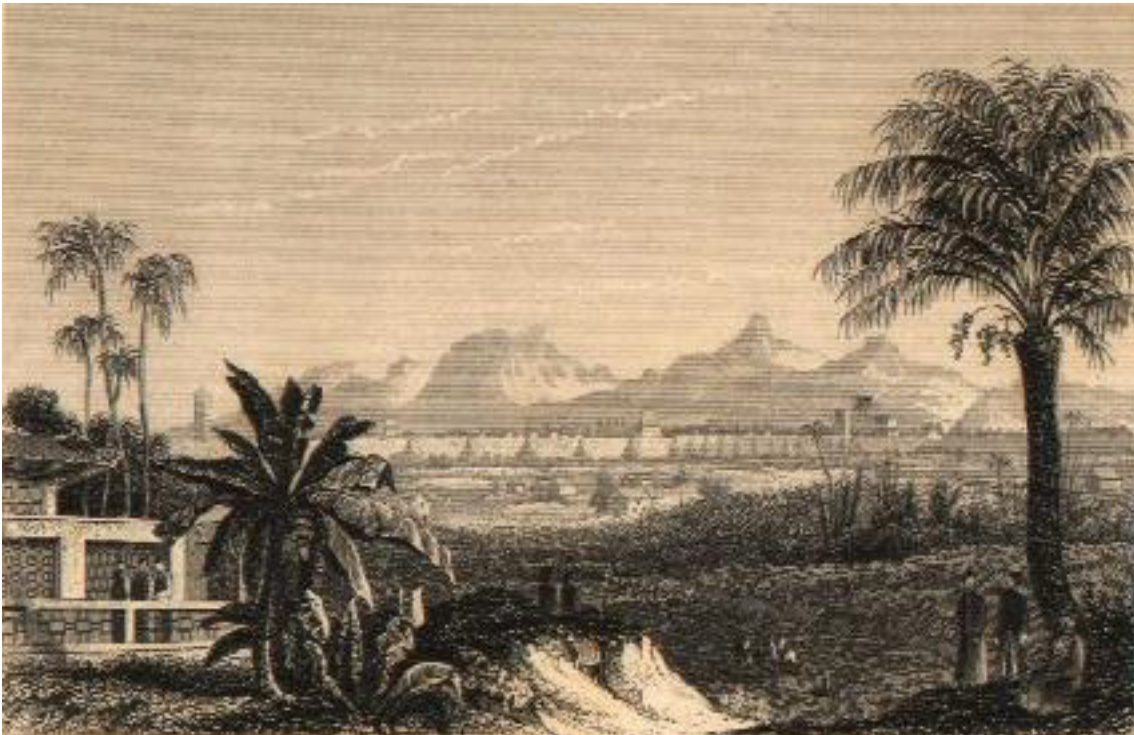
1842

Steam shipping to [China](#) began.

The Reverend [Issachar J. Roberts](#), who at this point was forced to acknowledge that his abilities in the Chinese language were “feeble,” helped open a [Baptist](#) mission in [Hong Kong](#), then moved to [Canton](#).

1844

In Peking, [Li Hung-chang](#) was beginning his career of service to the central government of [China](#).



The [Baptist](#) Reverend [Issachar J. Roberts](#) was allowed to live outside the restricted “factory” area in [Canton](#) (there’s always a first time for things to happen).

1845

July 26, Saturday: [Asher Benjamin](#) died in Springfield, Massachusetts at the age of 72.

The Reverend [Issachar J. Roberts](#) with five Chinese converts signed a constitution for the Uettung [Baptist](#) Church of [Canton](#). The smoking of opium was to be a no-no:

Preamble By the Grace of God we constitute this church to be called – the Uettung Baptist Church of Canton.

Article 1. Whosoever believes in Jesus and is baptised (by immersion) may become a member.

2. There is but one true God, the Almighty; and only one Saviour – Jesus, and whosoever worships aught besides shall be considered a transgressor.

3. The scriptures are from God, and their doctrines are truth without error.

4. The Holy Spirit cleanses the heart, and causes man to



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understand the true doctrine.

5. He who is obedient to the truth shall enjoy everlasting happiness; but he who is disobedient to the truth shall endure everlasting misery.

6. He who smokes opium shall be turned out of the church.

7. He who tells falsehoods should be excluded from the church.

8. He who gambles should be excluded from the church.

9. The disciples of Jesus should mutually love as brethren.

10. The disciples of Jesus should daily read the Scriptures and pray to God.

11. He who trades or works on the Lord's day should be excluded from the church.

12. The disciples of Jesus should with singleness of heart mutually assist in the promulgation of the gospel.

13. We who believe the truth of these doctrines, relying on the mercy of Jesus, and pledging ourselves to receive and observe these regulations, subscribe our names hereto....

The full obituary of [Martha Emmeline Hunt](#) appeared in Boston's Unitarian newspaper, the Christian Register. The likely author of this anonymous piece, according to Leslie Perrin Wilson's reasoning, would have been the Reverend Barzillai Frost of Concord's Unitarian First Parish church.



OBITUARY.

Miss Martha E. Hunt.

In Concord, on the 9th inst., Miss Martha E. Hunt, aged 19. This young lady, in great depression of spirits, and a temporary insanity, threw herself into Concord river and was drowned. From remarks dropped to her friends, from her letters, but especially from her private journal, kept up to the day before she committed the deed, we have a clear view of her state of mind. There is nothing in this journal that makes it improper to publish extracts.



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Although kept carelessly in pencil, scarcely legible, on the last leaves of a book of Italian Exercises, yet it reveals glimpses of thoughts and feeling, scarcely less deep than Augustine's Confessions. The case of this young lady is so interesting and instructive, that I cannot but think, some account of it, will be useful to the young and especially to those exposed to like mental trials.

From childhood, Miss Hunt, was subject to a constitutional melancholy, that brought her, at times, to the verge of insanity.

She was gifted by nature, with a fine intellectual and moral constitution. She had an unusual thirst for knowledge, and great diligence in its pursuit. But she had a still greater thirst for spiritual excellence. This made her extremely dissatisfied with her present attainments under the most favorable circumstances. She had a physical constitution that subjected her at times to extreme depression of spirits. She was accustomed to habits of study and mental abstraction, that were unfavorable to facility in the ordinary duties of life. This increased her dissatisfaction with herself. She also had an extreme sensitiveness and diffidence, which made her shrink from communicating her feelings to others. She was thus cut off from the sympathy and advice of minds that might have cheered and guided her aright and not left to struggle alone with her mental trials. And nobly did she sustain that struggle. Her journal goes back only about two months. But, during that time, while the darkness was thickening around her, while the light of reason was becoming less steady, none but the noblest qualities of mind and heart and the most Christian resolutions appear on her Journals. In the darkest hours, when her mind was struggling with doubts and almost with despair, there is no trace of scepticism. She turned in filial confidence to God. Sometimes her mind rises to the highest devotions. May 10. She records. "O Father! Thou art incomprehensibly great and perfect, and I, a mere atom of the dust, deep-sinning and unholy creature, incapable of conceiving of Thee, except as the Author of all that is conceivable to us. O, how the thought of Thee, fills my soul! Now is everything great, pure and beautiful. O, this is life – this my only life – Thee in all things! O, why may I not always have self thus lost in Thee!" And, when she sunk into the deepest gloom, she still clung to God as her Father, often with a pathos, as touching as that in which Jesus cried out in the agony of the cross.

June 13. She records. "O, my God, art thou indeed my Father, who doth thus desert me! O! What have I done? I must indeed be worse, than the worst of living beings, for thine infinite perfection hath condescended to the lowest sinners – but I am so lost! The earth is a thousand pointed dagger, without a friend who careth for me – myself against myself – everything arrayed in the bitterest reproach against me – and for what? Not for what I have done, but for what I have not done." Even in this dark hour, conscience could bring up nothing of positive sin against her; so pure had she been. She seemed mortified and wounded, that her mind dwelt so much on herself. In one record she writes. "Am I indeed so selfish, that I think only of self?" And in another



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place, "selfishness is the thorn that pierceth so." It wounded her generous nature, that her diseased thoughts should run so much on her own sufferings. But there was no scepticism. She adds. "Unto Thee, O God, is my cry. Support me through this dark hour, and in thy strength I will live." This forcibly reminded me of that touching expression of the Psalmist, "Though He slay me, yet will I trust in Him."

In all this trial, she preserved herself from misanthropy, as well as from scepticism. In all her dreadful sense of loneliness she never once complains of neglect. In all her high aspirations, and the consciousness of noble powers, she never complains of not being appreciated. She lays the blame, not upon God, nor upon others, nor upon outward trials, but upon herself. And when most unhappy, she rejoices in the happiness of others. June 17. She records, "The world smiles; many people are living happy harmless lives. Thank God, that He has made some people so happy," and then she adds, touchingly, "It is well that the world knoweth not, what unutterable and inconceivable things are burning the very being of those who seem so happy."

Towards the end of the Journal, she is evidently sinking deeper in gloom. Apparently after hearing an Anti Slavery lecture, she records, "We cry loudly for the poor, oppressed Slave, and well we may. Our loudest cry is but a faint voice which should burst forth in such anguish, as should rouse the whole earth for freedom. But slaves are not confined to color. O, God perhaps in thy sight they are least slaves. Slaves! Are we not all slaves? We murmur that Thou hast tried us beyond our strength. We think of ourselves, more than of Thee. – Then we are lost. This is slavery – this is death." In a few of her last entries her mind is evidently approaching that crisis, in which its clearer light is to be extinguished, the will dethroned, and the mind borne a helpless victim on the dark waves of despair. The day but one before her death she records. "Our nature is oppressed to its last power of endurance. Our inner life bursts out in bitter reproaches. – But we are no longer ourselves." But even in these moments of despair, she seems to have had glimpses of the true cause of these feelings and of their great moral purpose. In the same entry she writes, "We lay the blame on our bodies. They are diseased. They cramp the spirit. But herein hast Thou even blessed us. These heavy chains are the links in the trial, that is to purify us for new freedom." In another place she writes, "Exult, O Soul, in thy trials. They are the steps that lead to life." The last entry which was made July 6th, the day before her death shows a still clearer view of the nature of this trial and how it was to be met. She writes, "True spirits should exult, rather than despond. A Cato lacked one thing to greatness, a patience to live on. Rise up, O! Lord, in all the strength thy God has given thee, rise and resist. – Struggle on. – That thou hast struggled through darker hours, let this bear thee up." But this noble purpose was borne down by the returning floods of despair that rolled back on her soul. She adds, "Heaven knows the leaden weights that press down the bursting soul." But even in this hour her mind turned in prayer to God. The last unfinished sentence written probably a few minutes before she left her boarding house, was this, "Let me



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but rest myself in God, and" Here she broke off. Her mind seemed scattered. She left her boarding house, after school which she was keeping about two miles from home; and started to go home. – I think for sympathy, to help her through the struggle. Just before reaching home at dusk the spell returned and she turned down a bye path to the river which flowed in front of her father's house about a hundred rods distant. There she wrestled with this terrible temptation till past midnight. She got the victory and went up to the house. She told her father, who heard her come in, that she should return very early before the heat came on, to her school. She rose at 5 o'clock, and started evidently for that purpose, as she took some little articles with her, which she would want there. But as she passed by the path that led down to the river, the temptation returned. She went down. And there she struggled against these feelings two hours, as she was seen there after that time. But reason tottered, the mind lost its power of self control. God permitted this, that he might call to himself a spirit that had already suffered too much upon the earth.

The most touching thought that rises in view of this case is, that she should have gone through this mortal struggle alone, without one kind word to cheer and strengthen her. Our most bitter regret is, that having struggled so nobly against this delusion, having arrived at such right views of its course, and such noble resolutions as to the manner she would meet it, she could not have had the sympathy of one strong, Christian friend to bear her triumphantly through this trial. This was all she seemed to need. But this she could not have, because she did not reveal her heart to any one. This should teach the young, and especially those who are struggling with any trying experience, to seek the sympathy and guidance, of older and more mature minds. How can friends or minister afford this sympathy, and counsel, unless you open your hearts to them. We learn another lesson no less important, in regard to the religious education of the young. It is not the outward misfortunes and sufferings of life; it is not the temptations of the world alone, that they are to be educated to meet. Still severer trials, still greater temptations await them in their own minds. In the words of the deceased, we know not what *unutterable* and *inconceivable* thoughts are burning the very being of those who seem happy in society. In another place she exclaims. "My animal wants are all supplied. O! who shall supply the wants of the mind?" This single instance, appeals to us with the force of a hundred sermons, to carry Christian education and sympathy to meet these wants. Communicated.



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1846

January 1, Thursday: Yucatan declared its independence from [Mexico](#).

When the commission of the Reverend [Issachar J. Roberts](#) as a missionary to [China](#) was discontinued, he transferred to the Southern [Baptist](#) Convention.

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1847


March: [Hung Hsiu Ch'üan](#) 洪秀全 went with a cousin to [Canton](#) and while there paid a visit to the [Baptist](#) missionary Reverend [Issachar J. Roberts](#) 罗孝全.²

2. A Hakka like Hung could ordinarily make out what a Cantonese was saying, pretty well, but Roberts would definitely not have been able to understand any word of what a Hakka would have to offer. His linguistic skills were so limited that he failed to grasp the tonal system of spoken Chinese and, when he shopped, was reduced to pointing at things. When he preached, his listeners commented to other missionaries that they understood less than half of what he said. These two, in particular, because of the difference in spoken dialect, would therefore in communicating with one another have needed to make frequently resort to writing down this or that Chinese character on a scrap of paper, or forming the character in the air with a finger.



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April: [Hung Hsiu Ch'üan](#) 洪秀全 the scholar-manque would study Christianity for a couple of months under the tutelage of a Reverend [Issachar J. Roberts](#) 罗孝全, a Tennessee Baptist who had been in [China](#) since 1837,  and then (upon being belatedly informed that his new status in the Christian community would definitely not include his being the recipient of any pecuniary compensation whatever) joined the movement known as the *Pai Shang-ti Hui* or The God Worshipers' Society which had been initiated among the peasantry of Kwangsi province by his friend [Feng Yün-shan](#). He would become successful beyond the wildest dreams of any Tennessee Baptist, as the *T'ien-wang*—the Heavenly King—of a far-flung [Chinese Christian](#) movement. He would be able to plot an entire galaxy of stars in his heavenly crown right up to the point at which, at the unfortunate conclusion of the largest and bloodiest civil war our planet has ever known, he would need to off himself.



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Andrew Twombly Foss became an agent of the Baptist Church North. He would later serve the American Anti-Slavery Society and the Massachusetts Anti-Slavery Society as an agent, lecturing widely in the North and West till the US Civil War. (There is an article by Guy S. Rix on his life, at The New England Historic Genealogical Society.)

Fall: [Frederick Townsend Ward](#) returned from [China](#) and, for a time, studied at a military academy in Vermont.

[Hung Hsiu Ch'üan](#) 洪秀全, while on his way to meet with followers in [Kwangsi](#), passed a “Nine Demons Temple” and on its wall inscribed a poem to the effect that he had been sent by God to drive away such imps.

1848

Sir J.F. Davis's THE CHINESE — A GENERAL DESCRIPTION OF THE EMPIRE OF CHINA, a book that would be read by [Waldo Emerson](#), was published in New-York by Harper Brothers. (Might this have been the collection of 200 [Chinese](#) sayings in about 30 pages known as CHINESE MORAL MAXIMS that was first published by Sir John Davis in 1823 in Macao? Might this be the CHINESE NOVELS produced by John F. Davis in 1822? There was a Sir John Davis who was an 1844 governor of Hong Kong.)

[Hung Hsiu Ch'üan](#) 洪秀全 had another vision, one in which the Heavenly Father commissioned him to “circulate the true doctrine for the regulation of the whole country.” Reading the portions of the Old Testament that were available to him and recognizing therein a powerful denunciation of idolatry, he inferred that his mission would be to destroy every idol in [China](#).³


3. Does this remind you of the Red Guards, or does it remind you of the Taliban?



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1849

The British finally yielded, in their insistence begun in 1843  that they be allowed to pass inside the city wall of Canton. This was something which the local [Chinese](#) authorities just were not going to allow to happen, not anytime soon, not ever.

Upon relocating from mainland [China](#) to the coastal island of [Hong Kong](#), Wang Libin changed his name to [Wang T'ao](#). Under that monicker he would be doing translations for the London Missionary Society Press for the following 13 years.

The Reverend [Issachar J. Roberts](#) 罗孝全, who had returned to the United States due to the opium-war disturbances between Britain and [China](#), remarried with Virginia Young at East Hickman, Kentucky in a ceremony presided over by the Reverend William Buck. This marriage, and Mrs. Roberts's sojourn in [China](#), would prove unfortunate:



Among the other missionaries whom [the Baptist missionary couple Tarleton Perry Crawford and Martha Foster Crawford] met in Shanghai and with whom they were to work were I.J. and Virginia Roberts. Martha concluded that Mrs. Roberts was a mental case, for she refused to be left alone with Chinese people. Virginia constantly clung to Martha, becoming agitated when the latter left her by herself in a room. Loathing the sight of the Chinese, as Virginia did, she was a most unhappy person. She even threatened to commit suicide. On one occasion the Crawfords found her beating her head against a wall. The Robertses quarreled often, and Virginia made it clear that if she ever returned home, she would not come back to China, whether or not her husband did. Martha came to regard Roberts as a cruel man and blamed him for Virginia's "advanced case of insanity." The question remains: which of the Robertses was more insane?

1850

W.P.A. Martin arrived at [Canton](#) to begin his career as a missionary and educationist.

Complaints had been made of serious improprieties (dishonesty, rudeness, falsified financial reports), by a number of parties including the girls's school teacher Harriet Baker, and in addition an affiliated Westerner named Bridgman had committed suicide by slitting his throat. The Southern [Baptist](#) Foreign Mission Board therefore came close to dismissing the Reverend [Issachar J. Roberts](#) 罗孝全. He would, however, be allowed to return to [China](#) "after much repentance and after making promises of substantial reform."



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1852

The British trade in [opium](#) for [China](#) had doubled in the decade since the first Opium War had ended in the defeat of China and the removal of all trade restrictions. The federal government of the United States, cutting itself in on a good deal, began to tax the import of [opium](#).

The Reverend [Issachar J. Roberts](#) 罗孝全, who had joined the Southern [Baptist](#) Convention in 1846, at this point severed such ties, reverting to an independent status.⁴

September: The periodic comet Biela, which had an orbital period of 6 years and 9 months but had appeared split apart into two pieces in January 1846, made another appearance. By this time the two halves had moved apart, one part slightly ahead of the other. (It would go quite to pieces during its whip around the sun in this month and this particular comet would not be again detected, upon its anticipated orbital periods in 1859 and 1866.)

ASTRONOMY

While visiting the Reverend Theodore Hamberg in [Hong Kong](#), [Issachar J. Roberts](#) 罗孝全 came across some documents about the Taiping Rebellion that had broken out in [Kwangsi](#) and for the first time learned that its leader was a person he had met and instructed, [Hung Hsiu Ch'üan](#) 洪秀全. Well aware that, back home, his [Baptist](#) missionary board was ready to dismiss him with “his usefulness to the Christian cause ... seriously questioned,” this opportunistic missionary began to dream a grand redemption:

I have hitherto taken little or no interest in the matter, but henceforward it will be otherwise.... The chief, having been already taught by the missionary, will, I presume, be accessible and teachable, however high his position in the state, which has not been the case hitherto with other high functionaries in China. In this way ... he will learn the truth fully as it is in Jesus, and then co-operating with the missionary in

4. During his period in [China](#) the Reverend would return occasionally to the United States.

communicating the same to his people....



I will have millions of stars in my crown!

1853

Once safely home in France, [Évariste Régis Huc](#) quit the Vincentian (Lazarist) order that had sent him off to [China](#).



The Chinese Christian government of [Hung Hsiu Ch'üan](#) 洪秀全 ordained that a church be organized among every 25 households of believers. The church was to be attended on the Sabbath day (Saturday, obviously) and the children were to be instructed in a Sabbath School. The basic economic arrangement of the rebels was to be, in an anachronistic concept that would in a later century come into great vogue, the commune:

There being fields, let all cultivate them; there being food, let all eat; there being clothes, let all be dressed; there being money, let all use it, so that nowhere does inequality exist, and no man is not well fed and clothed.

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March: The Emperor [Hung Hsiu Ch'üan](#) 洪秀全 sent his trusted courier Yeh to Canton to invite the Reverend [Issachar J. Roberts](#) 罗孝全 to visit the grand new capital of 30 millions of [Christian Chinese](#) at Nanjing on the Yangzi River. (Roberts would make it as far as the lower reaches of the Yangzi River of [China](#), but there he would be intercepted and turned back by a *Qing* patrol boat.)



Though it is so long since we parted, yet I constantly cherish a remembrance of you. Now that the grateful breezes of spring salute men, while distant, I have thought of you, my venerated elder brother. It is indeed praiseworthy that you have traversed myriads of leagues of ocean to publish the true doctrine of the Redeemer, and that you, with all your heart, serve the Lord. I respectfully make known to you that, notwithstanding my unworthiness and incapacity, the Heavenly Father has not cast me off; but, in the fulness of his grace, has enabled me to obtain possession of the extensive region embraced in the Liang-hu and Kiang-nan (Hoo-nan, Hoo-peh, Ngan-hwui, and Kiang-su). I have written to you several times, but have yet received no answer to my letters.



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In consequence of the multiplicity of public affairs engaging my attention, I have not had leisure to instruct [the people] morning and evening. But I have promulgated the Ten Commandments to the army and to the rest of the population, and have taught them all to pray morning and evening. Still, those who understand the Gospel are not many. Therefore I deem it right to send the messenger ... in person to wish you peace, and to request you, my elder brother, if you are not disposed to abandon me, to [come and] bring with you many brethren to help to propagate the Gospel and administer the ordinance of baptism. So shall we obtain the true doctrine. Hereafter, when my enterprise is successfully terminated, I will disseminate the doctrine throughout the whole empire, that all may return to the one Lord, and worship only the true God. This is what my heart truly desires. I refrain from alluding to other matters than the above, and say no more at present. Wishing you happiness, your ignorant younger brother, Hung-siu-tsuen, salutes you.

THE TAEPING REBELLION

April: Early in the month, Qingjiang, Taizhou, and Yangzhou fell into the hands of the [Chinese Christian Army](#) in its grand new headquarters in Nanjing. This gave the Christians control over the [Grand Canal](#) which was the main source of supply for the city of Beijing, and in Beijing the price of grain trebled. Mr. Thomas T. Meadows and Sir George Bonham, British Minister, obtained an interview with the Taiping Northern King. The Chinese Christians, aware that the Reverend [Issachar J. Roberts](#) 罗孝全 had recently returned to China after a visit to the United States, invited him to come see their new *T'ien-ching* or "Heavenly Capital" of the *Tai-p'ing T'ien-kuo* or "Central Kingdom of Great Peace" which they had created in the center of China, and counsel them in their faith. He came of course, but what this Tennessee [Baptist](#) found when he arrived was that these little yellow people were doing baptism the wrong way. Instead of baptizing by total immersion, the only way to obtain salvation, they merely scrubbed their bosoms to indicate a cleansing of the heart. And, they weren't even interested in being corrected! After the Christians beheaded, in their living quarters, in continuation of a doctrinal dispute, the yellow Christian with whom the Reverend Roberts had been traveling, the white man departed in a great huff.

THE TAEPING REBELLION

Meanwhile, these Chinese Christians were doing something quite remarkable in this [mulberry](#)-and-silkworm district of [China](#) which they had taken in hand:

before 1853	for over a decade exports had been annually: 16,000 to 25,000 bales	Baseline data.
1853	25,571 bales	Christians controlled Nanjing in the silk district of China.
1854	61,984 bales	
1860-1861	69,137 bales	Christians controlled Soochow and almost the entire silk district.
1861-1862	88,754 bales	
1862-1863	83,264 bales	

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1863-1864	46,863 bales	
1864-1865	41,128 bales	The Chinese Christians had been exterminated.

SILK
NORTHAMPTON MA

May: The [Chinese Christian](#) forces of the *Tai-p'ing T'ien-kuo* or “Central Kingdom of Great Peace” launched a major offensive into North [China](#), a column of 70,000 aimed directly at the “demon’s den” of Beijing and the control there of the foreign *Qing* emperor. This expedition would not succeed, the demon *Qing* armies retreating before them following a careful and thorough scorched-earth policy — else the history of China would be most radically different from what it has been during our lifetimes.

This was Zheng Guo-fan, the loyalist general:



Meanwhile, in Canton, a messenger presented to the Reverend [Issachar J. Roberts](#) 罗孝全 the letter from [Hung Hsiu Ch'üan](#) 洪秀全 inviting him to come to the new capital city of Nanjing to propagate the [Baptist](#) gospel.



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July 5: Henry Rhodes was born.

The Reverend [Issachar J. Roberts](#) 罗孝全 left [Canton](#) for Nanking by way of Shanghai, accompanied by a son and a nephew of the Taiping Southern King (Mrs. Roberts would close up the Uettung [Baptist](#) Church and follow her husband to Shanghai during August).

November: A 1st child was born to the Reverend [Issachar J. Roberts](#) 罗孝全 and Mrs. Roberts.

[Ellen Fuller Channing](#) took the Channing children and left the home of her husband [Ellery Channing](#) in [Concord](#). Horace Rice Hosmer was serving as a clerk in Walcott's Grocery Store in Concord. After Ellen left, the Reverend Barzillai Frost arranged for her personal effects to be shipped to her in Worcester, Massachusetts. Hosmer saw the personal effects in transit out of the Channing home on Main Street, and felt very angry with Ellery Channing for a number of reasons, including the fact that he considered Ellen to be "refined and ladylike" — and would have liked to have been married to her himself:

One day three rough cases or boxes were brought to the store containing her books, thrown in like so much rubbish. I looked them over when I had a chance, and ... [t]here were books in Spanish, German and Italian. French of course was well represented, and I think many of them had [Margaret Fuller](#)'s name in them. They remained in the upper room of the store some days till directions were received where to send them. A store keeper like a Doctor has to hold his tongue, but I should have enjoyed lynching Channing at that time.



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1854

Beginning of the [Chinese](#) newspaper, GOLDEN HILL NEWS.

[Chinese](#) miners waved homemade spears and swords at one another in Trinity County, California. While reputed killers had been hired by both sides in this mining dispute, the only actual casualties were drunken American and European spectators who shot or stabbed one another while attempting to collect or avoid paying side bets (so the first killing to be clearly attributed to North American Chinese would not be in this year, but would only arrive during November 1857 with the robbery and murder of the bank clerk M.V.B. Griswold).

In [China](#), meanwhile, a 2d child was born to the Reverend [Issachar J. Roberts](#) 罗孝全 and Mrs. Roberts.

The Growth of the White Community in [Shanghai](#)



1844	50
1846	134
1848	159
1849	175
1850	210
1851	265
1854	250
1860	569
1865	5,129 (due to foreign troops fighting the Taipings)

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May 27, Saturday: US Commissioner Robert McLane visited the rebel kingdom at Nanjing in his warship, the *Susquehanna*. The Reverend [Issachar J. Roberts](#) 罗孝全 had asked to be taken along to respond to his standing invitation from his old friend [Hung Hsiu Ch'üan](#) 洪秀全 who had proclaimed himself the real emperor, but the Commissioner had refused this.



Meanwhile, the [Chinese Christian Army](#) invading North China had been encircled by *Qing* troops loyal to the emperor of Beijing, and by mobilized corvée labor of peasants an entire river had been redirected into their camp to swamp them, and they had elected to make a last stand in the city of Lianzhen — where in a siege that would last fully eight months they were being slowly annihilated.

THE TAIPIING REBELLION

ISSACHAR JACOX ROBERTS

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This was Zheng Guo-fan, the loyalist general:



Fall: Due to the illness of his wife, the Reverend [Issachar J. Roberts](#) 罗孝全 was forced to abandon his plan to proceed from [Shanghai](#) to Nanking. The family returned to the United States.

Chacón surrendered himself.

At the convention of the American Unitarian Association, the Reverend Samuel Joseph May was at the point of acknowledging that although he believed that Jesus had counseled nonresistance, the American institution of chattel servitude had brought him to a point at which he personally could no longer obey Jesus, or insist upon obedience by the oppressed.

In his newspaper The Citizen, John Mitchel had the unwisdom to take on the Catholic hierarchy of New-York by averring that the Pope should not be allowed to return to power in [Rome](#), Italy — this newspaper was doomed.

1855

In [China](#) a [bubonic plague](#) pandemic began. It was only the 3d such pandemic on record.



The Reverend [Issachar J. Roberts](#) 罗孝全 was dismissed by his [Baptist](#) missionary board when detected attempting to “transfer the blame to others for actions he knew were his own fault and for which he had already apologized” — their attitude had become “We just can’t trust this guy to keep our missionary train on the rails.”

May: Back in the United States from [China](#), the Reverend [Issachar J. Roberts](#) 罗孝全 proposed to publish a periodical he wanted to call The Oriental and Chinese Advocate.

1856

Leaving his family in the United States, the Reverend [Issachar J. Roberts](#) 罗孝全 returned early in this year to [Canton](#) by way of the isthmus of Panama and San Francisco. “Old Roberts” would need to wait four years in Canton and Hong Kong before way would open for him to pay his anticipated influential visit to the Taiping “Heavenly King” in Nanking, [Hung Hsiu Ch’üan](#) 洪秀全.

In Commodore [Matthew Calbraith Perry](#)’s report of his expedition to open [Japan](#) he opinioned that “the people of America” would be able “in some form or other” eventually to “extend their dominion and their power” until they have “placed the Saxon race upon the Eastern shores of Asia.”⁵

5. This attitude of Commodore [Matthew Calbraith Perry](#)’s would be repeatedly referred to, with approval, in the 1940s and early 1950s, by the intelligence sidekick General Douglas MacArthur referred to as “my little fascist,” General Charles A. Willoughby (“Willoughby” was an Englishing of the Junker family name “von Tschepp-Weidenbach,” and this intelligence chief was not only a racist but also an unequivocal and exceedingly vocal Antisemite.)

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1858

November 20/21: James Bruce, Lord Elgin, visited the capital of the [Chinese Christian](#) kingdom, Nanjing on the Yangzi River, as the special plenipotentiary of Her Britannic Majesty, in her warship, the *Shannon*. There was a certain amount of unauthorized cannon fire from the [Chinese](#) shoreline, to which the vessel of course responded devastatingly. The rebel emperor [Hung Hsiu Ch'üan](#) 洪秀全 made inquiry, on a scroll of yellow silk with brush characters in vermillion, as to whether the Reverend [Issachar J. Roberts](#) 罗孝全 was aboard the vessel, but the British lord made no reply to this message.

Here is the Great Seal of the *Tai-p'ing T'ien-kuo* or “Central Kingdom of Great Peace,” which presumably was impressed upon this disregarded communication:

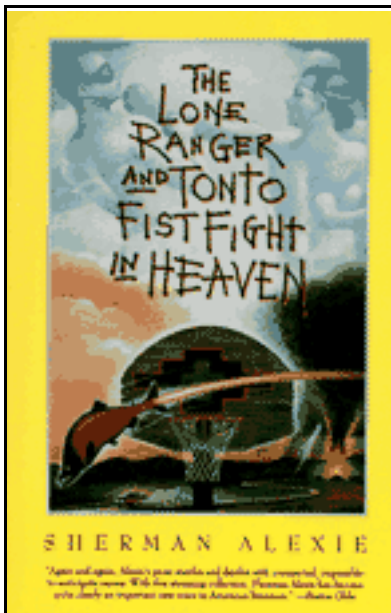


THE TAEPIG REBELLION

By these years the Christian king had become so much the victim of his own paranoid delusions that when, at one point, he proved willing listen to a suggestion from a minister, this event was recorded by one near to him as “the luck of the Kingdom.”

1860

Late May: Near the site where the Paiutes had achieved their victory over the invading whites, a newly assembled group of militiamen and soldiers convincingly defeated the native American tribe. We can rape you and, if you object to that, we can kill you. We are white and right, you will be dead — and after you're dead you'll still be red and you'll still be wrong.



The Reverend [Issachar J. Roberts](#) 罗孝全 arrived in [Shanghai](#) from the south, while the Taiping armies were still poised within striking distance of that city.

June: A written communication from the Reverend [Issachar J. Roberts](#) 罗孝全 to his missionary board back home about his need to pay native interpreters indicates very clearly a general lack of ability not only in the Chinese language but also in written English (what follows has been carefully gone over to ensure that no typos were introduced in the process of transcription):

it is with much success that one preach to the natives by interpreters. My use of them is this they simplify my meaning to the natives and correctly convey my ideas The language must well be understood to preach to natives the native Broge can hardly be cot by American, hence by the use of an interpreter they convey correctly the word preached. And again they more or less become teachers or preachers. In short they are coworkers in my preaching to the natives here which will be more than usual....

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Although [Frederick Townsend Ward](#) had returned to [China](#) in order to support the activities of the Christians there –muscular Christians very much like himself, who did not believe in turning the other cheek but in returning blow for blow– upon arrival he had succumbed to [Shanghai](#)'s general attitude that the local Christians were a bunch of lowlife scum who needed nothing so much as to be kept under firm control:

All that he had read of them in the United States had prejudiced him in their favor, for popular opinion in the Protestant countries had for many years leaned to the rebel side. But as so often happens, Western opinion in China was very different from Western opinion at home. At first favorable to the [Taipings](#), the tide of foreign opinion in China had turned against the rebels in the late 1850s. When Ward arrived in Shanghai practically all foreigners in the city had agreed to believe that the Taipings were blasphemers, murderers, and robbers, who ought to be exterminated. It was a little confusing at first, but Ward naturally fell in with what the people of his own race were thinking.



With the Taiping threatening Shanghai itself, Ward had been hired by an Englishman named Captain Cough as his 1st officer aboard the American-built gunboat *Confucius*, part of a collection of vessels paid for by local businessmen. Ward had then persuaded the head of the Taki Bank –who referred to him as “Wah” and would eventually marry him to his daughter– to offer \$133,000 reward if he could mobilize a gang of Western sailors to a successful attack on the Christians of the adjoining city of Songjiang. The bank, acting locally on behalf of the Beijing government, seems to have considered this a no-lose situation, since the Buddhist Confucian forces might gain a city at a bargain price while at the worst they would have rid themselves of a collection of troublesome white men.

CHINESE CIVIL WAR

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“Wah” Ward never bore arms. He led this collection of white and black (not yellow) adventurers by waving his riding crop, cherooot stuck firmly between his teeth:



The following is excerpted from Chapter 3 “Ward and Gordon: Glorious Days of Looting” of Jonathan D. Spence’s *TO CHANGE CHINA, WESTERN ADVISERS IN CHINA, 1620-1960* (pages 57-92; London: Penguin, 1969):

The Chinese merchants contracted to pay Ward \$100 a month for each enlisted man, \$600 a month for officers, and to pay a lump sum for every town captured, on a sliding scale from \$45,000 to \$133,000 according to the size of the town concerned. The merchants also agreed to furnish food for Ward’s force and funds with which he could buy arms. In the force itself, Ward planned to use Chinese only as guides and interpreters, raising his troops elsewhere. This decision was in line with the feeling common among treaty-port Westerners that the Chinese were cowardly and inferior beings. As one young English officer in Hong Kong at this time observed: “I am afraid we bully them a good deal. If you are walking about and a Chinaman comes in your way, it is customary to knock his hat off, or dig him in the ribs with an umbrella. I thought it a shame, and remonstrated



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with the fellow who was with me today for treating a poor beggar of a Chinaman in this way; but he assured me that if you make way for them they swagger and come in your way purposely. The French soldiers treat them even more roughly than we do." The result of this attitude was that a Westerner considered any European to be superior in battle to ten or fifteen Chinese soldiers, a view common to Westerners even in the present century. Ward would learn his lesson much sooner. Having chosen two lieutenants, Edward Forrester (who had been with Ward in Central America) and Henry Andrea Burgevine (a Southerner who, like Ward himself, had arrived in China as the first mate on a clipper ship), Ward began to comb the Shanghai waterfront for recruits. In those days, as many as three hundred ships could be found anchored in the harbor; so it was not a difficult matter to induce layover sailors and navy deserters into joining a high-paying military adventure. Having given three weeks' training to a motley force of about two hundred men, Ward decided to attack Sungkiang, a walled town held by the Taiping forces, about thirty miles southwest of Shanghai. With no artillery to breach the walls, he counted on surprise to bring him victory. But, as Ward was to recount later, his men, by drinking all night, had raised "such a hell of a noise," that the Taipings were more than ready for them. Ward was forced to retreat with heavy losses and pay off his force. His first attempt to form his own army in China had ended in fiasco.

September 22, Saturday: The Reverend [Issachar J. Roberts](#) 罗孝全 was able to have an interview with the *Chun Wang* Loyal King of the Taipings with the [Chinese Christian Army](#) at Soochow, with the honorary beating of gongs and a review of the troops (news of this meeting, and of the Baptist missionary's intention to make his residence in [Nanking](#), would of course immediately be sent to the *T'ien Wang* Heavenly King, [Hung Hsiu Ch'üan](#) 洪秀全).

What did they talk about? This is a matter of record. They discussed the inconsistency of the British and the French, who while themselves Christians opposed to idolatry had entered into a political alliance with that potfull of Manchu idolators in Peking who were currently ruling most of China, while scheming to defeat the Chinese Christian army that had arrived virtually at their Shanghai city gates. On this the two of them were in perfect concord. The missionary proposed a propaganda campaign, to take the matter to the common people of these Western nations, over the heads of the Queen of England, the Emperor of France, and the President of the United States of America. The Taiping Christian king wrote a letter which the missionary was to translate and see published in the Western newspapers, promising fair trade and emphasizing their religious common ground. The Christian monarch suggested in this letter to the west a novel conceit — that Christians ought not be fighting one another.

The Emperor Hsien Feng (and [Tz'u-hsi](#) 慈禧) retreated slowly toward the resort palaces of Jehol from the Forbidden City in the center of [Peking](#), under siege by foreign devils.

[Henry Thoreau](#) responded to the letter he had received from [Augustus Sabin Chase](#) on behalf of the Young Men's Institute in Waterbury, Connecticut:

*Concord Mass
Sep 22^d '60*

Mr A.S. Chase



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*Dear Sir,
I will read a lecture before your Institute, on any evening in December,
for thirty dollars; but I should prefer to come early rather than late.
Yrs respectfully
Henry D. Thoreau*



September 22, Saturday: P.M.—To Clamshell by boat.
Find more pieces of that Indian pot. Have now thirty-eight in all.
Evidently the recent rise of the river has caused the lower leaves of the button-bush to fall. A perfectly level line on these bushes marks the height to which the water rose, many or most of the leaves so high having fallen.
The clematis yesterday was but just beginning to be feathered, but its feathers make no show. Feathers out next day in house.
See a large flock of crows.
The sweet-gale fruit is yet quite green, but perhaps it is ripe. The button-bush balls are hardly reddened.
Moreover the beach plum appears to prefer a sandy place, however far inland, and one of our patches grows on the only desert which we have.
Some of the early botanists, like [Gerard](#), were prompted and compelled to describe their plants, but most nowadays only measure them, as it were. The former is affected by what he sees and so inspired to portray it; the latter merely fills out a schedule prepared for him,—makes a description pour servir. I am constantly assisted by the books in identifying a particular plant and learning some of its humbler uses, but I rarely read a sentence in a botany which reminds me of flowers or living plants. Very few indeed write as if they had seen the thing which they pretend to describe.

October 4, Thursday: The *Chun Wang* Loyal King of the Taipings and the Reverend [Issachar J. Roberts](#) 罗孝全 left Soochow together, heading toward [Nanking](#).

[THOREAU MADE NO ENTRY IN HIS JOURNAL FOR OCTOBER 4]

October 7, Sunday: Foreign devils began the sack of the treasures of the modernistic Summer Palace complex and its associated Yuanmingyuan gardens outside [Peking](#).

The *Chun Wang* Loyal King of the Taipings and the Reverend [Issachar J. Roberts](#) 罗孝全 arrived at Tan-yang where the missionary was given a horse, a guide, and a servant and had an opportunity to tour the city while the king was engaging in a military conference (from this point the missionary would be accompanied by an escort as he made his way toward [Nanking](#) and the *T'ien Wang* Heavenly King, [Hung Hsiu Ch'üan](#) 洪秀全).

On the other side of the planet, a foreign devil name of [Henry Thoreau](#) was behaving himself:



October 7. P.M.—To Hubbard's Bath and Grove.
Now and for a week the chip-birds in flocks; the withered grass and weeds, etc., alive with them.
Rice says that when a boy, playing with darts with his brother Israel, one of them sent up his dart when a flock of crows was going over. One of the crows followed it down to the earth, picked it up, and flew off with it a quarter of a mile before it dropped it. He has observed that young wood ducks swim faster than the old, which is a fortunate provision, for they can thus retreat and hide in the weeds while their parents fly off. He says that you must shoot the little dipper as soon as it comes up,—before the water is fairly off its eyes,—else it will dive at the flash.
I see one small but spreading white oak full of acorns just falling and ready to fall. When I strike a limb, great numbers fall to the ground. They are a very dark hazel, looking black amid the still green leaves,—a singular contrast. Some that have fallen have already split and sprouted, an eighth of an inch. This when, on some trees, far the greater part have not yet fallen.



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Probably the blueberry and huckleberry, amelanchier, and other bushes which spring up immediately when the woods are cut have been already planted and started annually, as the little oaks have. Nature thus keeps a supply of these plants in her nursery (i. e. under the larger wood), always ready for casualties, as fires, windfalls, and clearings by man. Birds and foxes, etc., are annually conveying the seed into the woods.

Rice reminds me that when the maples in a blueberry swamp have got up high, the blueberries die, and you have at length a maple wood clear of underwood.

Remarking to old Mr. B the other day on the abundance of the apples, "Yes," says he, "and fair as dollars too." That's the kind of beauty they see in apples.

Looked over Hayden's farm and granary. He now takes pleasure in his field of corn just ready for harvesting,—the rather small ears fully filled out and rounded at the end, setting low and many on one stalk. He loves to estimate the number of bushels he will have; has already calculated the number of hills,—some forty thousand in this field,—and he shows some one the ear in his granary. Also his rye in barrels and his seed-corn tucked into the mow as he was husking,—the larger and fuller ears picked out, with the husk on. But all this corn will be given to his pigs and other stock. Three great hogs weighing twelve hundredweight lie asleep under his barn already sold. Hears of one man who sold his fat hog for \$75.00. He has two high and very spreading apple trees, looking like one, they are so close together, from which he gathered one year twenty-one barrels of sound Hubbardston's nonesuch and five barrels of windfalls, grafted on to it within a few years.

If we have not attended to the subject, we may think that the activity of the animals is not enough to account for the annual planting of such extensive tracts; just as we wonder where all the flies and other insects come from in the spring, because we have not followed them into their winter quarters and counted them there. Yet nature does preserve and multiply the race of flies while we are inattentive and sleeping.

Many people have a foolish way of talking about small things, and apologize for themselves or another having attended to a small thing, having neglected their ordinary business and amused or instructed themselves by attending to a small thing; when, if the truth were known, their ordinary business was the small thing, and almost their whole lives were misspent, but they were such fools as not to know it.

October 13, Saturday: The Reverend [Issachar J. Roberts](#) 罗孝全 arrived finally at the capital of the [Chinese Christian](#) empire, [Nanking](#) on the Yangtze River, after having been delayed in Shanghai for some 15 months, and after a day or two of waiting would be given a proper set of colorful silk court clothing and be allowed his audience with his dear old friend the *T'ien Wang* Heavenly King [Hung Hsiu Ch'üan](#) 洪秀全. After a bit of difficulty when the missionary was unwilling to go down on both his knees before the monarch, the monarch would relent slightly on this ceremonial detail⁶ and offer the missionary life-and-death authority over the affairs of all individual foreigners visiting this Peaceable Kingdom, and an opportunity to become spiritual father over 30,000,000 [Chinese](#) souls. However, it was soon to become unavoidable that the rebel emperor in addition to sponsoring a version of Christianity was directly channeling God, and frequently saying things such as "I am the one savior of the chosen people."

THE TAIPING REBELLION

At one point during the conversation the king offered the missionary three Chinese wives. He proposed that the missionary return to the foreign world to inform Christians of details of the Taiping faith such as, for instance, that this Chinese monarch was Jesus Christ's younger brother. The missionary was disturbed to note that these Chinese Christians were worshipping God when the Jews did, on a Saturday, rather than as proper Christians did, on the Sunday holy day of rest.

6. What happened was that as the missionary was waiting with a group of other dignitaries, the prime minister, standing near the monarch, suddenly cried out: "Mr. Roberts, worship the Heavenly Father." The group of dignitaries fell to their knees, Roberts included, and a Christian prayer was offered. During the prayer the missionary managed to turn his body away from the monarch. When all rose from their knees, with the exception of Roberts they genuflected in the direction of the monarch.

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It was also soon to be noticed that court etiquette was going to require the foreign minister to kneel repeatedly before the emperor while doing him worship as the younger brother of Jesus Christ. The relationship between the emperor and the minister was clearly to be identical to the relationship that had been established in England between King Henry VIII and his Archbishop of Canterbury Thomas Cranmer, in which the monarch did double duty as chief theologian while the cleric did double duty as primary loyal flunky and bottle washer and apologist and executioner. Roberts had brought with him new translations of books of the BIBLE, commented by [Baptist](#) scholars. But in his palace, Hung had for some time been busily making corrections in the margins of the translations already in his possession, corrections such as deleting the modifier “only” in the phrase “only begotten son.” No, this just wasn’t going to work!

MILLENNIALISM





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1861

In the lecture “Some Good Books,” [Waldo Emerson](#) developed the following underwhelming parallelism:

Eminent National Genius

Nation	Author
Persians	Hafiz
Chinese	Confucius
Spaniards	Cervantes

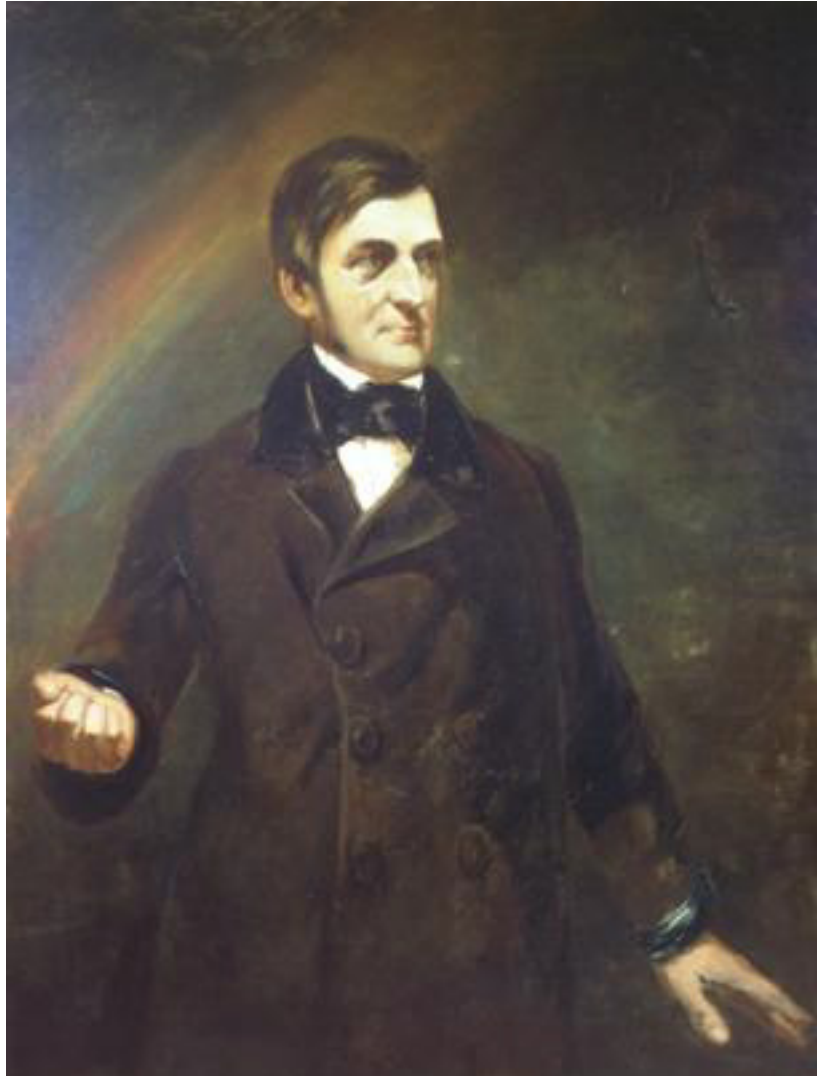
Toward the end of this year the Reverend [Issachar J. Roberts](#) 罗孝全 was commissioned to purchase some river steamers, on behalf of the Taipings in [Nanking](#).

At the end of his journal entries for this year, [Emerson](#) listed his recent readings in Oriental materials:

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“Plotinus; Upanishad; Mahabharata; Viasa; Max Müller, Comparative Mythology, etc.; Saadi.”



February 26, Tuesday: [Henry Thoreau](#) made no entry in his journal.

The February Patent was issued, changing the Austrian constitution. It created two houses in the *Reichsrat* — a House of Lords and a House of Representatives. The latter would be elected by local assemblies rather than through any mechanism of universal suffrage.

By this point the Reverend [Issachar J. Roberts](#) 罗孝全 was moving about in the [Nanking](#) court attired in a yellow silk robe, crimson hood, and mandarin boots (these were said to be the castoff clothes of the *T'ien Wang* Heavenly King, [Hung Hsiu Ch'üan](#) 洪秀全). On this day he was commissioned as Director of Foreign Affairs.



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October 3, Thursday: In the midst of civil war in the United States (between the slave states of the south and the non-slave states of the north), there was fighting at Greenbrier River/Camp Bartow.

US CIVIL WAR

In the midst of the [Chinese Civil War](#) (between the Buddhists of the north and the Christians of the south), the Reverend T.P. Crawford wrote about the condition to which the Reverend [Issachar J. Roberts](#) 罗孝全 had sunk in the rebel capital of [Nanking](#):

I only know that he is at Nankin [sic], acting Roberts. His last effort to humbug the world is supremely ridiculous.... He lives in a miserable old dirty room, has no power or influence among the Rebels, except in his own vain imagination. When I saw him there in February last he was dressed up apparently in the old cast-off robes of the chiefs and without exaggeration he was the dirtiest, greasiest white man I ever saw. He knows well enough that no missionary family could live among the rebels, and he also knows that they do not want him among them – notwithstanding his loud call for missionaries, and other humbug remarks.

1862

January 13, Monday: Scenes from [Goethe](#)'s Faust for solo voices, chorus and orchestra by Robert Schumann to words of Goethe was performed completely for the first time, in Cologne.

The Reverend [Moncure Daniel Conway](#) wrote from Washington DC to James M. Stone to turn down a request to speak at an [Emancipation](#) League function.

That evening entertainment was offered at the Town Hall of [Concord](#) with proceeds to go to the Soldiers' Aid Society.

US CIVIL WAR

According to the Reverend [Issachar J. Roberts](#) 罗孝全 (we have little evidence from any other source in regard to this, and the various accounts by the missionary do differ substantially from one another as his story evolved), while he was residing in the home of the *Kanwang* "Shield King" of the [Chinese Christian](#) *Taipings*, *Hung Jen-Kan*, the Shield King (or maybe it was the Shield King's brother) entered his quarters and cut down a "boy" servant who was residing with the Reverend with his sword (or maybe hit him with a stick) and stomped his head while he was on the floor, killing him (apparently, but maybe not). The Shield King (or maybe his brother) then turned on the Reverend himself, seizing the bench on which he was sitting, throwing the dregs of his cup of tea in his face, and striking him first on one cheek and then on the other. The Reverend fled, leaving behind his personal effects (which would later of course be forwarded to him). The only admission the Shield King would make in regard to this incident, in later years, would be that the incident had occurred, but had been merely a "slight misunderstanding":

During my period in office I was assisted by a foreigner, who acted as my interpreter when occasion led me to call for his services. The person in question lived with me and received my hospitality for a long time, but from some slight misunderstanding one day, he made a precipitate flight from the city and every effort failed to win him back.



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PROGRAMME
—OF AN—
ENTERTAINMENT
FOR THE BENEFIT OF
THE SOLDIERS' AID SOCIETY,
—AT THE—
TOWN HALL, CONCORD,
—ON—
Monday Evening, Jan. 13th, 1862.

TABLEAUX.
CONVENT BY NIGHT.
COURTSHIP OF MILES STANDISH.
BALLAD IN PANTOMINE.
THE MISTLE-TOE BOUGH.
TABLEAUX.
GAME OF LIFE.
THE INCONVENIENCE OF SINGLE
LIFE.—A REAL CONVENIENCE.
HUSKING. THE RED EAR.
JUDITH AND HOLOFERNES.
SONG in CHARACTER. Orange Girl.
BURLESQUE CONCERT.
A POETIC INTERLUDE,
(PREPARED EXPRESSLY FOR THE OCCASION.)
LIBERTY.

INTERMISSION.

THE BEAUTIFUL COMEDY IN THREE ACTS,
The Ladies' Battle.

Doors open at 7; Curtain to rise at 7 1-2 precisely.
Admittance 25 cts.; Children under 14 yrs. 15 cts.
Five Tickets for One Dollar.
Tickets for sale at Stacy's Bookstore, and at the door.

63 This entertainment will consist of the best selections from the one given at Boston Dec. 9th, which brought \$450.00—and the one at Lowell, which filled Mechanics' Hall two consecutive nights, at 50c admission, and although the same scenery will be used and no trouble will be spared to make it comprise the best parts of each, it will be offered at one-half the price, trusting to the good cause to make it a paying one.

Committee of Arrangements.—GEO. KEYES, S. R. BARTLETT,
N. H. BARRETT, A. STACY, G. B. BARTLETT.



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January 20, Monday: The Reverend [Issachar J. Roberts](#) 罗孝全 fled finally from the Nanjing capital of the rebel [Chinese Christian](#) emperor [Hung Hsiu Ch'üan](#) 洪秀全 (where a number of Taiping leaders were hoping to be rid of him and “the sooner the better”), to a British vessel moored nearby on the Yangtze River (and from thence back to Canton by way of Shanghai).



Hung was a crazy man, entirely unfit to rule without any organized government; nor is he, with his coolie kings, capable of organizing a government of equal benefit to the people with even the old imperial government. He is violent in his temper, and lets his wrath fall heavily upon his people, making a man or woman “an offender for a word,” and ordering such instantly to be murdered without judge or jury.

He is opposed to commerce, having had more than a dozen of his own people murdered since I have been here, for no other crime than trading in the city, and has promptly repelled every foreign effort to establish lawful commerce here among them, whether inside of the city or not.

His religious toleration, and multiplicity of chapels, turn out to be a farce, of no avail in the spread of Christianity – worse than useless.

THE TAEPING REBELLION

This change of heart about the “Christians” of [China](#) would be producing ripples in the missionary world:



The Christian world has had high hopes from the prospective success of the rebel arms in China, but late accounts show them to be void of foundation. Reverend I.J. Roberts ... has been compelled to flee from his celestial neophytes [sic] in order to save his life, and now denounces them as sham religionists and bloodthirsty usurpers.

February 2, Monday: The Reverend [Issachar J. Roberts](#) 罗孝全 found safety at [Shanghai](#).

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February 8, Sunday: A treaty port newspaper commented on the escape of the Reverend [Issachar J. Roberts](#) 罗孝全, “His Grace the Archbishop of Nanking,” from the [Chinese Christians](#) at Nanjing to the relative safety of the foreign compound at [Shanghai](#):

Even he who first lighted the match which has led to such a wide-spread conflagration of blasphemy and murder has at last fled from the monster he has conjured up.



THE TAEPING REBELLION

1863

R. Hart replaced H.N. Lay as Inspector-General of the [Chinese](#) Imperial Maritime Customs and by that fact the most powerful foreigner in China. Formation of the International Settlement in [Shanghai](#).

The Reverend [Issachar J. Roberts](#) 罗孝全 returned briefly to [Soochow](#) above Shanghai, which was still under the control of the [Taiping Christian Army](#), and from there went soon to [Canton](#). We do not know the purpose for this visit or what occurred in the city.



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1865

[Mrs. Virginia Young Roberts](#) returned from [China](#) to America with her two children, and took up residence in St. Louis, Missouri.

At the end of the journal entries for this year, [Waldo Emerson](#) listed his recent readings in Oriental materials: “Vedas; Vishnu Purana; Zertusht ([Zoroaster](#)); [Confucius](#); Mahomet.”

In a speech praising the Emancipation Proclamation, [Emerson](#) presented President Abraham Lincoln as the model of the [Chinese](#) virtuous sovereign, overcoming timorous councils of prudence in order to declare righteously for the rule of justice:

Against all timorous councils, he had the courage to seize the moment; and such was his position, and such the felicity attending the action, that he has replaced government in the good graces of mankind. “Better is virtue in the sovereign than plenty in the season,” say the Chinese. ‘Tis wonderful what power is, and how ill it is used, and how its ill use makes life mean, and the sunshine dark.

(That oratorical remark supposed, we notice now, that someone had out of prudence been urging the President **not** to proclaim such an emancipation, when in historic fact Lincoln’s advisers were urging him **to** enact this necessary martial law measure as a method for winning the war, and when in historic fact it had been Lincoln who had been holding back from any such adventure in righteousness. In other words, Emerson here had his historical reconstruction exactly bass-ackwards.)

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1866

His adventures as a missionary to [China](#) definitively over, the Reverend [Issachar J. Roberts](#) 罗孝全 (“Old Roberts,” “His Grace the Archbishop of Nanking”) took safe haven in the United States of America.



The “Archbishop of Nanking” as a “white ghost”

[Charlie Soong](#), who one day would be arguably the richest man on earth, was born in Weichan (or Kuisan) on the island of Hainan off south [China](#). (His name at the time seems to have been Hann Card-son or Han Jiaozhun. He was the 3d son of a Hakka man, Han Hongyi.)

SOONG DYNASTY

1871

December 28, Thursday: In Upper Alton, Illinois, [Issachar Jacox Roberts](#) died of complications from leprosy he had contracted in Macao (his widow [Virginia Young Roberts](#) and his two children, utterly estranged, would waive their claims to any estate).



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1880

The Reverend [James Legge](#)'s THE RELIGIONS OF [CHINA](#).

H.A. Tupper's THE FOREIGN MISSIONS OF THE SOUTHERN [BAPTIST](#) CONVENTION (Philadelphia). Material pertaining to the Reverend [Issachar J. Roberts](#) is to be found on pages 83-90.


1884

During his 10-year career as Editor-in-Chief of [Hong Kong](#)'s *Tsun-wan yat-po* or Universal Circulating Herald, [Wang T'ao](#) had penned nearly a thousand editorials calling for the reform of the [Chinese](#) political system through the adoption of a British-style parliamentary monarchy. He had also been agitating for reform of the educational system by introducing western science to the curriculum, and for the establishment of textile, mining, railway, machinery, and mining industries.

G.W. Hervey's The Story of [Baptist](#) Missions (St. Louis, Missouri). Material pertaining to the Reverend [Issachar J. Roberts](#) is to be found on page 512.

1963

Yuan Chung Teng's "Reverend [Issachar Jacox Roberts](#) and the Taiping Rebellion," The Journal of Asian Studies 23:55-67.

The surviving portion of what had once been the most comprehensive encyclopedia in the known world was at this point republished. The original work had been created under the direction of the Yung-lo emperor of [China](#) in the 15th Century. Its original 11,095 volumes had once contained a total of 22,937 chapters — but time had not been kind. 

This surviving portion of the Chinese encyclopedia of 1407 does not include any reference attributed to it by Borges, to the effect that:

animals are divided into: (a) belonging to the Emperor, (b) embalmed, (c) tame, (d) sucking pigs, (e) sirens, (f) fabulous, (g) stray dogs, (h) included in the present classification, (i) frenzied, (j) innumerable, (k) drawn with a very fine camelhair brush, (l) *et cetera*, (m) having just broken the water pitcher, (n) that from a long way off look like flies.



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1972

Margaret M. Coughlin's Ph.D. dissertation "Strangers in the House: J. Lewis Shuck and [Issachar Roberts](#), First American [Baptist](#) Missionaries to [China](#)," University of Virginia. From this source we can learn of the estrangement of the Reverend Roberts' wife [Virginia Young Roberts](#) and two children, his low level of general education, and his poor facility with the Chinese language.

1981

George B. Pruden, Jr.'s "[Issachar J. Roberts](#): A Southern Missionary Pioneer in [China](#)," Proceedings of the South Carolina Historical Association, pages 28-52.

In a national culture much improved by the attempts of Western missionaries to import Christianity, the People's Republic of [China](#), due to the commercial success of kung fu movies, felt obliged to repair the damage done by Red Guards to the exterior of the Shaolin temple at Chang-shao. Also, they replaced the four aged monks who were still in residence there with dozens of teachers of the martial arts who were considered politically reliable. From a commercial standpoint these transparent maneuvers at the Shaolin temple would be wildly successful, as by 1996 there would be nearly 10,000 Chinese and foreign students in the Shaolin valley attending various wu shu academies. Meanwhile, in rural Hupeh, Hunan, and Kwangtung Provinces, during land use and genealogical disputes, Chinese villagers were hiring less-correct boxing instructors to improve their youngsters' fighting capabilities. And, aware of the relative powerlessness of fists in a gun fight, a clan on Hainan Island in the south purchased some pistols from a bank guard — only to discover a few weeks later that that same bank guard had also been selling submachine guns and rifles to rival clans.



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: July 8, 2013

ARRGH AUTOMATED RESearch REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, upon someone's request we have pulled it out of the hat of a pirate that has grown out of the shoulder of our pet parrot "Laura" (depicted above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of data modules which we term the Kouroo Contexture. This is data mining. To respond to such a request for information, we merely push a button.



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Commonly, the first output of the program has obvious deficiencies and so we need to go back into the data modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and do a recompile of the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process which you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place your requests with <Kouroo@kouroo.info>.
Arrgh.