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On mature consideration of all the circumstances preceding and accompanying the disturbances which resulted in our leaving Tai-wan-foo, we have no doubt in our minds that at the bottom, both of evil reports and of the more important demonstrations, there lay a combination of influential parties, whose object was to drive us from the city. We strongly suspect that the men who began the disturbance on the Sabbath afternoon were men hired and set on to their work, and, from the conduct of the authorities throughout, we have little doubt that they were inclined to favour our enemies. It is indeed commonly reported that the whole of their reports and riots sprang from a combination of the Tai-wan-foo physicians, who were averse to the entrance of Western ideas on the matters of their profession, averse to a free hospital in their city, and averse to anything which prospectively might endanger their gains. There is no proof of any marked feeling against the doctrines preached from day to day. It is a novel thing that the medical element, on which we had so fondly calculated as a means of clearing our way, should in this instance have proved to be the cause of our rejection from the city. Truly the Lord worketh as he pleaseth, and useth the means which he seeth to be best. We have a hope, however, that the work in Tai-wan-foo has not been in vain. The two men who were present on the Sabbath morning mentioned above, stood by us all through the afternoon, and shared our danger. It was a great grief to them that we should be compelled to leave, and next day they both of them came back again to express their sympathy with us and to take

their leave of us. They promised to meet together on the Sabbath for joint worship.

Meanwhile we are at work daily here, both in preaching and healing. The village of Takao, or Ki-an, has about 2,000 Chinese inhabitants, and is the key to a large extent of country beyond, with numerous other villages as large, and some much larger, than this. But on this subject more fully in a future letter. Commending ourselves and this work more than ever to the prayers of the Church at home,

I am, my dear Dr. Hamilton,
Yours most faithfully,
J. L. MAXWELL.

LETTER FROM THE REV. C. DOUGLAS.

Takao, Formosa, August 2, 1865.

MY DEAR MR. MATHESON.—A few days ago, Mr. Swinhoe (the British Consul), visited Tai-wan-foo, and saw several of the Mandarins, but he was not able to see the Tao-tai, from a cause which needs some explanation, as follows:—On account of the difficulty of communication between Formosa and the mainland by Chinese junks, the Tao-tai, who has the civil government of the whole island, always combines in his own person the two other offices of General and of Chief Literary Examiner. Thus, once a year, when the candidates for civil and military degrees assemble in the Foo city, to the number of several thousands, he shuts himself up for about a month in the spacious premises of the Examination Hall, appointing one of the smaller Mandarins his deputy for the transaction of ordinary matters of business; and during that time no one except his own deputy is allowed to interrupt him in his literary labours. Well, about a week of this period of seclusion still remaining, the Consul was not able to see the Tao-tai. Meantime, he is doing what he can by letter to get him to issue a proclamation forbidding such outrages. At the same time he is representing the case to the Embassy at Peking, with the view of having orders sent to the Tao-tai by the supreme Government, as it is to be feared that nothing less will move him. He is well known to be very proud and obstructive.

NOVEMBER 1, 1865

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