

who are its most strenuous advocates? 'We speak unto you as unto wise; judge ye.'

On the same general subject another writer says: "It seems now to be admitted, with scarcely a dissenting voice, that the plan of expressing the languages of the east in the English character offers the best and nearest prospect of fixing the native dialects, and of establishing a common medium of communication, epistolary as well as oral, between the people and their rulers—that great desideratum, the absence of which has always so much impeded the due administration of justice in this country, and stood in the way of our taking root in the affections of our subjects to the extent which the rectitude of our acts and intentions might entitle us to expect. The principle, therefore, that the languages of the east should be expressed in the character of the west, and that by degrees our written character should be made to pervade the whole world, has been admitted by a decided majority of those persons who, from their education and habits of mind, are qualified to give an opinion on the subject. The only question which remains to be discussed is the particular orthography, or in other words the particular mode of applying the European characters to the Asiatic languages, which it is most desirable to adopt."

If these high anticipations are realized, as we doubt not they will be, it may be expected that the Burman, the Siamese, the Javanese, the Bugis, and all the other languages of the archipelago, will in due time experience the same renovation. The Japanese, also, must come into the same list. But how will it be with the Chinese? "To convey the Chinese spoken language without the character is not impracticable, though it is difficult and often embarrassing to the learner," is an opinion which was expressed by the late Dr. Morrison, six years ago. Soon after that, and without any knowledge of Dr. M.'s views, the same opinion was expressed by an able philologist in Europe. Of the correctness of these opinions we have not the shadow of a doubt; nor should we be surprised, were it to be announced in the course of a few years, that 'the written character of the celestial empire is giving place to the Roman.'

2. *A Chinese Commercial Guide, consisting of a collection of details respecting foreign trade in China.* By JOHN ROBERT MORRISON. Canton: 1834. pp. 116.

No book extant, we do not hesitate to affirm, contains in the same number of pages an amount of useful information, relative to foreign commerce with China, equal to that embodied in the work before us: indeed, all other books, that have ever fallen under our observation, do not contain an equal amount of those details which will be found necessary for the merchant who comes forward to engage in the China trade at the present time. We speak in these terms, because we know the opportunities which the compiler enjoyed for collecting information and making his work accurate and complete. We shall soon take the liberty of introducing into the Repository a few of the

papers contained in the Guide; but must refer to the book itself all those who wish to become acquainted with the details and magnitude of the several branches of the Chinese trade.

ART. VI. *Religious intelligence: Singapore, instruction for the native inhabitants: Borneo, notices of its inhabitants visiting Singapore; arrival of new missionaries in Siam.*

*Singapore.* Almost from the very commencement of the British settlement at Singapore in 1818, more or less attention has been paid to the moral and religious instruction of the native inhabitants. These efforts have been made by the European residents, by private individuals, and by foreign missionary societies; and they have been continued, with various success, to the present time. The design of the Singapore Institution, founded by the honorable sir T. S. Raffles in 1823, was noble, and ought to have been carried into prompt and vigorous execution. We hope shortly to call the attention of our readers to the present state of the institution, and to that of the several schools which are now in progress in that settlement. In the missionary department, although some changes have taken place during the last six months, the labors of preaching, and teaching, and circulating books have been continued, and will, we trust, never cease. The protestant missionary now in the field is the Rev. Ira Tracy. He arrived there on the 24th of last July, and directs his attention chiefly to the Chinese.

Under date of August 16th, 1834, Mr. Tracy thus wrote: "To-day I visited *Campong glam*, which is a part of Singapore, about a mile from the central and business part of the settlement, containing not far from two thousand Chinese. I went first to visit Miss Wallace's school. There I saw about twenty children, Chinese, Portuguese and Malay, all learning to read their own languages. Some of them were not the most agreeable children that I ever saw; nor were they clad in the best manner. How little, thought I, as I left the room, do those ladies who sit in quiet around their own pleasant fire-sides, and enjoy the sweet intercourse of a Christian family in refined society, know what self-denial is practiced by some of their sex for the sake of doing good! Here among these noisy, ignorant, and half-naked children, a lady, accustomed to the enjoyments of cultivated society, and able still to enjoy them, if she preferred her own interest to those of others, spends her days in benefiting strangers. Miss W. has been here but a short time, and has still to contend with the peculiar difficulties which attend the commencement of schools, especially for girls, among the Chinese. But she is not discouraged, and seems happy in her work."—For several years, five or more we think, Miss W. was engaged in teaching at Malacca; and at one time had as many as six schools under her superintendance: those schools are now under the care of the missionaries of the London Missionary Society: that at Singapore is supported by private benevolence.

The Rev. Peter Parker, M. D. who reached China in the ship Morrison the 23d of October last, sailed in the Fort William, on the 14th instant, to join Mr. Tracy at Singapore. Mr. P. has come out in the double capacity of preacher and physician; and proposes for the present, to devote so much of his time as he can spare from the study of the Chinese language, to assist the poor, sick, lame, and blind, among the natives, wherever duty may call him to reside.

*Borneo.* The following brief extracts from the private journal of Mr. Tracy at Singapore, exhibit a pleasing degree of interest among the people of Borneo, to become acquainted with the learning and religion of Europeans; they show also the desirableness of having schools established, like those at Malacca and Singapore, for the youth of the great eastern archipelago. The first extract is dated, September 12th, 1834:

"To-day," he says, "I went on board three prows from Borneo; and making some inquiries respecting their country, learned that they were from Serowa and Shadang [on Raffles' map, written Serewa and Sedang]. One of the prows was from the city of Borneo, or Broonee as they pronounced the name; they said the city contains six or eight times as many inhabitants as Singapore; its population, therefore may be 100,000 or 150,000. They said that there are many pirates in those regions from whence they came; that the soil is good, but not well cultivated. Those individuals with whom I conversed were not confident as to the reception a teacher would meet with from the rajahs, of whom they stand in great fear. 'We are but a little stream, he the great ocean,' said one of them. They see and feel too, their vast inferiority to Europeans: 'our people are all mud,' i. e. very stupid, was their expressive language. Many of them read Malay, and received books gladly. One of them said there was a man here three or four years ago, who gave books to some of his countrymen to carry to their homes, where they were read with great pleasure. I sent a plain, neatly bound Bible to the sultan of Broonee; and gave to the traders some tracts to be distributed among their friends. The rajahs of Serowa and Shadang hold their authority from the sultan, who is a Malay. There is no Dutch authority in that part of the island; but several European ships visit it to obtain pepper and other articles for the Chinese market.

"17th. Visited the people from Borneo, on board their prows. When I spoke to them of a man's going to dwell among them and teach them things that would be useful to them, they expressed a desire to learn what our books teach, and the various things which give the English the advantages they enjoy over the natives of these countries. When about to leave, I gave them a New Testament, and a few tracts, which were all well received, and more called for.

"18th. Went on board two prows from Mocha, which is two or three days sail west from the capital of Borneo. The people gathered around me, and listened with the most pleasing attention, while I spoke to them of the object of my visit and made known to them the

most important truths of the gospel. They were much pleased with the proposal that some one should go to reside with them and teach them 'those doctrines,' and useful things. They said, the sultan would certainly be much in favor of it, and rejoice to receive them. They told me that the captain of the vessel which I visited some days ago, is a great man in Borneo, and that the sultan consults with him on all affairs of importance; if therefore he favors a teacher's going thither, the sultan will do so of course. On board of one of the vessels, the captain seemed to fear some treachery when I offered him books; and excused himself from receiving them, saying he had just arrived, had sold little, and had nothing to offer in return. I told him all I asked was, that he would regard me as a friend, and read the New Testament with an attentive, believing heart, and carry that and the tracts home for his friends to read. On being satisfied that they were a gift, he accepted them very gratefully.

"20th. Went to visit the prows from Borneo, and called to see the 'great man,' spoken of the other day. I found with him his son, a large stout man, who feels his dignity, and talks loud and long, and with many graceful gestures. He showed me his head, and asked me if I could tell by looking at it, whether he would become sultan, and be prosperous or not. I told him none but God could tell that; and that if men pretended to do so, it was all deception. He had already obtained some knowledge of the Christian religion, and seemed very urgent for books, and described those which he especially wished to obtain: 'one to teach him his duty to himself, or how he must do in respect to himself; another to teach him his duty towards his prince, parents, &c.; and a third to teach him his duty towards God, and how his soul can be saved.' I told him the Bible contains adequate instruction on all these points, sometimes spoken in precepts, and at others taught by examples to be imitated or avoided; and that he who reads it with a teachable and sincere heart, will find it a sufficient guide. 'This then,' said he, 'is the book I want.' He said he came hither not as others to trade, but for the purpose of learning what would be useful to him, and enable him to exert a proper influence upon his countrymen; and he would have me think a principal reason of his coming was to learn respecting the doctrines of the books. But I suspect his visit is rather one of curiosity, than of religious inquiry. He said if I would give him the book referred to, he should read it; and if good, communicate its contents to others, &c.; and my name should be very great in all those regions—an appeal to my vanity to induce me to give him the book.

"After a long talk,—in which he convinced me that he was a savage chief, of more than usual natural ability, and desirous of obtaining knowledge, but proud, ignorant, and probably deceitful,—we parted with an agreement, that my interpreter should meet him on Monday morning and conduct him to my room, where he is to see all the books I have, and to receive a Bible in Malay; and then we are to visit the American consul, Mr. Balestier and his lady.

"I next went to a large prow, with a crew of 100 men; and took

my seat as usual, cross-legged upon the mat, where the captain sits and receives visitors. I was immediately surrounded by those who were anxious for books, of which, and the salvation of the soul, I spoke a few minutes. I then presented a New Testament to each of the two principal persons on board, and began to distribute tracts, when immediately the circle narrowed, and a score or two of hands were extended for books. It was with difficulty that I prevented them from being taken away from me *en masse*; and when put in the hands of individuals, from being torn from them by others who had placed their hands on them at nearly the same instant. As soon as one obtained a tract, he retired and made way for others.

"22d. This morning I received the Borneo chief and conversed with him some time. He came with six or eight attendants, and maintained his dignity and ease of deportment very well. I endeavored to draw his attention to religious subjects; but he seemed rather bent on learning other things, though he gave some attention. I gave him a Bible, and explained to him how it is the word of God and not of man, by comparing it to my words which he receives by the mouth of my interpreter, whom I have made understand what I wish to say to him; so God made holy men understand what he wished to say to us, and they wrote it down as in this book. After about an hour we went to the house of Mr. Balestier, where the chief gratified the curiosity of several foreigners, and gave them an opportunity to make many inquiries respecting the products and trade of Borneo. He was then shown round the house, and appeared highly pleased with what he saw. He maintained his gravity well—such as it was—throughout the whole visit.

"His dress to-day consisted of a cloth of the size of a common handkerchief, tied tastefully around his head; a waistcoat, with arms of calico; a red and blue checkered sarang, i. e. a piece of cloth with the ends sown together and worn loosely about the body and shifted at pleasure; and a pair of pantaloons, which reached to the calf of the leg: these were all made in Borneo. When walking in the sun, he carried an umbrella, which I have seen no other one of his countrymen do. To-morrow he is to come again, and see the printing office, &c. After he had gone, six other men from Borneo came for books. I gave them two Testaments and a few tracts: they said the chief, who had just visited me, is next in rank to the sultan, and his counselor on every occasion."

*Siam.* We have letters from Siam to Oct. 3d. The Rev. Stephen Johnson and the Rev. Charles Robinson, with their families, reached Bangkok, the 25th of July last. On their arrival, Mr. Jones kindly received them into his own house. Some effort was made, 'by civil minded individuals' to revive an old edict against the distribution of books; but it proved abortive. Mr. Jones and his family have been called to endure severe affliction; in Oct. 1833, they lost a little son; in July last, a daughter aged two and a half years. Mr. and Mrs. J. have also both been sick with fever.

ART. VII. *Journal of occurrences: Proclamation against the hong merchants conniving at and abetting vice in foreigners; imperial edict against extortions of hong merchants.*

We have no pleasure, but rather the opposite feeling, in laying before our readers the two following official papers. The first, (or something like it,) is an annual production, usually published at the commencement of the business season. In consequence of a remonstrance, it did not make its appearance during the last two years; but to make up for that deficiency, the present edition has been republished by the chief magistrates of Nánhai and Pwanyu. The contrast which is drawn in this paper between the members of the present co-hong and the shameless merchants of former times is a curious specimen of Chinese rhetoric, and shows how much it behooves the present fraternity to have 'a tender regard for their face,' lest they should lose their present high reputation for propriety and respectability.—It is much to be regretted that the barbarians should ever afford any occasion for such a proclamation; and we would never screen from just reproach such as are guilty; but we greatly err in the opinion, if it is not the duty of the foreign residents to protest against such documents being placarded before their own eyes, and on their own dwellings. If there are malefactors, let them be tried and punished according to the law, but let not the *community* suffer such wrongful insult and injury.

*Proclamation against the hong merchants conniving at and abetting vice in foreigners. Issued by the governor and hoppo, Nov. 15th, 1834.*

Loo, governor of the provinces Kwangtung and Kwangse, and Páng, superintendent of customs of Canton, &c. hereby issue a severe interdict.

The barbarians of outside nations who trade within the central territories, are all in their spoken language unintelligible to, and in their written language different from, (the Chinese). It is therefore very difficult for them to understand clearly the proprieties, the laws, and the prohibitory orders of the celestial empire; and on this account hong security merchants, and linguists, have been appointed to rule and control commercial transactions. These persons ought, doubtless, continually to instruct and guide (the barbarians); to repress their pride and profligacy; and to insist on causing them to turn with all their hearts towards renovation; that both parties may enjoy the repose of gladness and gain.—every one keeping in his own sphere, and minding his proper business. Moreover, the security merchants are all men of property and respectable family; it the more behooves them, therefore, to have a tender regard for their face and reputation, to trade with fairness and equity, not to cheat or deceive; then they will certainly be able to obtain the confidence of men from a distance.

Now we find on inquiry, that formerly there was a set of lawless, shameless hong merchants, who, whenever the barbarians entered the port and took lodgings, endeavored to make gain of them. For this purpose they adopted a hundred schemes to meet their wishes: bought young boys for them, to act as servants and attendants, or procured boat prostitutes for them to gratify their libidinous dispositions; by so doing, not only ruining the morals and manners of the public, but also, it is to be apprehended, creating disturbances.

About this (the present) time, the foreign ships are successively arriving; and it is really feared, that lawless vagabonds will again tread in their old footsteps. Therefore, besides ordering strict search to be made for the purpose of seizure, we unite in issuing this severe interdict. To this end, we address it to the security merchants, the linguists, and the patrol and watchmen behind the factories, requiring their universal acquaintance herewith.