

A

# REPORT

OF THE

## MALACCA MISSION-STATION

AND

The Anglo-Chinese College,

*From January, 1830, to June, 1831.*

---

MALACCA:

PRINTED AT THE MISSION-PRESS.

1831.

G

REPORT

OF THE

MALACCA MISSION-STATION

AND

176  
The Anglo-Chinese College,

From January, 1830, to June, 1831.

---

MALACCA:

PRINTED AT THE MISSION-PRESS.

1831.

## Report.

It being now nearly two years since the last report was published, something in the shape of apology may perhaps be required. The rapidity with which years succeed each other, and the comparatively small perceptible progress made in promoting the objects of the mission, even where there is an efficient supply of laborers and no lack of bodily health and vigour, might be pleaded as an excuse for the non-appearance of an annual report, did not established practices require something of this kind for the satisfaction of the Christian public; but when the reverse of all this constitutes the actual state of a mission, little more can be reasonably expected than an unvarnished statement of the daily occupations of a Missionary, the history of one day furnishing accurate materials for that of a whole year. In missions circumstanced like ours, it must be borne in mind by our Christian friends, that we are principally employed in casting seed into the ground, which, if rugged and sterile, as it undoubtedly is in this part of the world, requires a corresponding degree of patient labor. It may be necessary to premise that the brevity observed in the following account of the engagements of this station arises strictly from conscientious motives. It would be easy to extend the pages of our report, without overstepping the precincts of truth; but we prefer stating simply the nature and extent of our Missionary duties, forbearing to speculate on their probable results. Much time appropriately spent in instructing the Heathen, might have been occupied in writing letters on the nature and prospects

of the mission; it is, therefore, due to some of our Christian friends, into whose hands these pages may fall, to state distinctly that our duties as Missionaries, together with the circumstances of the station, preclude our providing much *entertainment* for them in narrating what they might consider as interesting occurrences.

### PREACHING.

In the direct communication of the Gospel in Chinese to adults the same services as heretofore have been continued, both on the sabbath and on stated evenings in the week. The attendance on Lord's day consists of the students and teachers of the College, and the printers connected with the mission. Family worship is conducted every morning as usual in this department.

On Sabbath afternoon a service in the mission chapel has been lately established in the Indo-Portuguese language by Mr. Hughes for the benefit of the Portuguese of this place. There is family worship in Malay every morning with those connected with the establishment who understand that language. Conversations have been held with the people at their houses on religious subjects, and tracts occasionally given them both in Chinese and Malay. Exercises of this kind, with the exception of the services on sabbath day and on a week evening, constitute almost the only engagement we have resembling that of preaching, as this term is understood in Christian countries. To address stated assemblies of native worshippers, whether large or small, in the street, or in private houses, has not hitherto been the privilege of the Missionaries at this station. Our exercises in this important department of labor have been confined to casual conversations with such individuals as we found at leisure and inclined to listen to us.

In the beginning of last year a Malay who had been a slave was baptized by Mr. Kidd. He had attended the instructions of the late Mr. Collie along with Mr. C's domestics on a Sabbath evening, and though previously immersed in the most profound ignorance, he had evidently derived great benefit from the exercise. When visited in his last illness he appeared very anxious on the subject of his admission to discipleship. Such instructions and admonitions were addressed to him as were practicable under his circumstances; but his illness precluded the opportunity of obtaining all the satisfactory evidence which is justly required on such occasions. He was evidently in an interesting state of mind, and though weak and comparatively uninformed, his earnestness and apparent sincerity justified the immediate administration of the ordinance. His death which took place soon after, prevented him from testifying the sincerity of his profession by his subsequent conduct.

### BOOKS DISTRIBUTED.

The following is a list of Scriptures and Tracts which have been dispersed in various parts of the Indian Archipelago since the last report was published.

#### *Sacred Scriptures in Chinese.*

New Testament 8vo. edition.....	copies .....	162
The Gospel of John.....		2940
----- Luke.....		960

#### *Tracts on Sacred subjects in Chinese.*

On the depravity of the heart.....		700
Commentary on the Lord's prayer.....		950
Milne's catechism.....		1380
Scripture Extracts.....		1730
Heavenly mirror.....		1000

Conversation between two friends.....	3228
Essay on the Soul.....	2504
Village discourses.....	2000
School books.....	2840
The Watchmaker.....	3070
Conversations between two brothers.....	1500
New Tract on Regeneration.....	800
An account of the death of a good and of a bad man.....	527
The Liturgy of the Church of England.....	15
A Catechism on the doctrines of S. S.....	165
The life of Christ in verse.....	800
A narrative of the conversion of Leang A Fã written by himself.....	1000
On the Being of God.....	500
The Strait Gate.....	1000
Milne's life of Christ.....	500

Many copies of the Malayan and Arabic Scriptures, supplied by the British and Foreign Bible Society, have been dispersed amongst persons visiting Java and Sumatra. The expense of printing the Scriptures has been defrayed by the Bible Society, and that of Tracts by the Tract Society. The Essay on the Soul and the Commentary on the Ephesians are published at the expense of the London Missionary Society.

### PRINTING PRESS.

*Chinese.*—The Octavo edition of the Sacred Scriptures in Chinese is advanced as far as the end of Ezekiel. “The Domestic Christian Instructor” by Dr. Morrison has been completed during the year.

A new edition of Dr. Milne's tract under the title of “Conversation between two friends,” has been prepared and printed. This is one of the author's most popular

tracts, and has been very extensively distributed amongst the Chinese. From the number of copies thrown off from the old blocks, the impression was becoming materially injured; it was therefore thought advisable to have the work re-cut in larger characters, and executed in a more attractive style. Many copies have been already struck off from the new blocks and widely distributed. The expense of this new edition is borne entirely by the Tract Society, and will we doubt not for some time to come continue to be a very useful and popular tract. The Watchmaker, which was mentioned in the last report as printed in metal types, has been transferred to wooden blocks, from which many copies have been printed and distributed. The tract on Regeneration, an account of which was published the year preceding, has been engraved on wood during the past year, and several copies have been printed as will be seen by reference to the preceding list.

*Anglo-Chinese.*—The “Notitia Linguae Sinicæ,” a philological work in Chinese and Latin, mentioned in the reports of preceding years is now completed.\*

*English.*—A work entitled, “A Narrative of the late Nanning expedition by an Officer” has been printed at the Mission press.

*Malay.*—A new edition of Mr. Beighton’s Malay Catechism consisting of 500 copies has been printed.

*Indo-Portuguese.*—A catechism in this language is going through the press. It is a translation from the Welsh language of a catechism on the principles of the Christian religion by the Rev. T. Charles of Bala. A short formula of prayer for the use of those who attend the Portuguese service in the mission chapel has also been printed.

---

\* See Report of the Anglo-Chinese College for the present year.

## SCHOOLS.

*Chinese Schools.*—The number of boys in the Chinese schools is on an average two hundred: the number of girls one hundred and twenty. The boys schools are supported wholly, and the girls schools in part, by the London Missionary Society. Christian books are used in all the schools. The boys are examined once or twice a week, or oftener, as circumstances permit. The girls are, we believe, visited daily by the ladies under whose charge they are placed. These schools are as prosperous as can be expected under existing circumstances. Were the masters decidedly pious, they would doubtless render much more efficient aid to the cause of religion than they do at present. But it is not too much to hope that that portion of divine truth, which necessarily occupies much of their attention in communicating a verbal knowledge of it to the scholars, will make a considerable impression on their minds, and furnish them with a correct theoretical knowledge of some of the most important doctrines of Sacred Scripture. This we know, from conversation with the masters, has been the case in some instances. Native masters, with all their deficiencies arising from the want of suitable moral qualifications, and the imperfect mode of tuition which they employ, are far more suitable in our humble opinion for the office they sustain than pious foreigners, because the communication of an accurate and a thorough knowledge of the language can be effectually secured only by natives. What would be gained therefore on the score of religion by dispensing with their services, and substituting those of pious foreigners, would be lost on the part of the language, which, from its being the medium of communication with so many millions of the human race, possesses urgent claims on the Missionary to provide for the



thorough instruction in it of his native pupils. Pious, devoted natives, are the persons to whom we must look for efficient laborers in this department of the cause of Christ; but in the mean time it is our duty to make the best possible use of such auxiliaries as we can obtain from amongst the Heathen. The Chinese of Malacca are principally descendants of persons who emigrated from China some centuries ago; and until the Mission schools were established in 1815, and the Anglo-Chinese College in 1818, their children were very generally without instruction in their own language. When this fact is considered, little more need be stated to show the serious difficulties with which Missionaries have to contend, who endeavour to communicate christian instruction to them through the medium of their own language. It is evident that such persons ought first to be instructed in their native tongue, and that unless their own books, under due restrictions, are used for this purpose, the present generation is likely to grow up in as much ignorance as the last. The plan pursued in the Malacca Chinese boys schools is adopted from necessity, occasioned not so much by the *prejudices* of the Chinese as by their *ignorance*. This remark is intended to obviate the objections which some make against the admission of native authors into Christian schools, and to offer an explanation of our practice to those of our brethren who on principle exclude them. It is to be devoutly hoped that at no distant period Christian books alone will be employed by the natives for religious purposes, whether they continue to use their own works for literary objects or not. More children are under instruction now than at any previous period, and the Mission is evidently acquiring strength and influence from year to year.

*Malay Schools.*—There are now three schools connected

with the Mission and supported entirely by the L. M. Society. The aggregate number of children is on an average eighty four; of these thirty seven are girls, under the direction of Mrs. Tonlin and Miss Wallace, exclusive of a female school which is supported by private subscription and contains about twenty three girls, making a total of one hundred and seven boys and girls of this class under instruction. When the present aspect of this department of the Mission is contrasted with its unpromising appearance for some considerable time previously, we cannot but rejoice in the gratifying decline of prejudice evinced by the Malays, and the pleasing prospect of usefulness which is hereby presented among them. The origin of the schools, which contain, as noticed above, both boys and girls, is rather peculiar. A few months ago a Malay of genteel appearance who is respectably connected, came to the College to solicit instruction in the English language. He attended for some time with a friend of his who was also anxious to learn English, and they at length agreed to take charge jointly of a school for Malay children. A school was forthwith established under their superintendence; but having continued together only a short time, they expressed a wish to separate, when the superintendence of this school devolved upon one master, and another school was opened in a different part of the town by the other. Two schools commenced at nearly the same time, without interfering with each other's prosperity, where to procure one had been previously thought a considerable attainment. In the meantime another school was established at a sufficient distance from either of the other, and it is also in a prosperous state.

*Kling Schools.*—There is a boy's and a girl's school supported we believe by private subscription, containing together about thirty-two children. The subscription from

Government towards the native schools at Malacca has been discontinued since June last, nor is there a prospect of its being restored at present.

*Indo-Portuguese Schools.*—Among this class of the native population three schools have been established under the patronage of Mrs. Garling. The aggregate attendance of children both male and female is about 100. They are regularly visited by that lady, who spares no pains in instilling into their youthful minds the principles of Christianity. The expenses incurred, which are by no means inconsiderable, in the support of these schools, are defrayed chiefly by one individual.

Should any of our friends feel disposed to assist in the support of native schools whose paramount object is the introduction of the children to a knowledge of the Christian religion, they may occupy an extensive field in Malacca with pleasing prospects of usefulness. The infant population in this place bears a very large proportion to that of the adults, and the prejudices of parents are so far on the decline as to interpose no serious difficulties to the prudent conductors of such establishments amongst their children. From the experiments already made in this way, we have reason to believe that schools might be multiplied to any extent compatible with the limits of the population, did our pecuniary resources admit. The funds of the Missionary Society, it is well known, cannot be extensively applied to what may properly be deemed preparatory labor, and yet it is almost essential to the prosperity of a Mission that considerable attention be paid to the youth of the station. It will be seen, however, that a large proportion of the money expended on the native schools of Malacca is granted by the Society. What we require therefore is, not only to relieve its funds, but also

if possible to extend the present limits of native education. Friends resident here have already made considerable exertions to establish and support schools, principally amongst the Portuguese and the Klings; but the isolated efforts of two or three individuals, however disinterested and praiseworthy, cannot effect much in a department which, whether we consider the expense of supporting or the labor of superintending, requires the combined efforts of many.

The desirableness of introducing into the schools as much Christian truth as possible in the language of the Scriptures, has led to the preparation of a small work in Chinese on the parables of our Lord. More freedom has been used with the text than would probably be deemed compatible with a rigidly faithful version of the Sacred Scriptures; but as the object of the writer is to convey the sense as intelligibly as he can, it was not thought necessary, in all instances, to adhere to verbal accuracy or to the precise form of speech in the original. A short comment has also been added by way of illustrating and enforcing the moral and spiritual principles inculcated by the Saviour under the veil of fiction. The plan pursued is in accordance with the method adopted by the Chinese, — that of giving the comment in smaller characters immediately after the text which it is designed to elucidate. Although the tract was primarily undertaken for the benefit of the schools, it is hoped it may also be distributed with advantage amongst the adult population.

#### CHAPEL FUND.

It is gratifying to be able to state that the debt which was on the chapel when the last report was published, is now entirely liquidated. Our best thanks are due to the subscri-

bers at large for their liberal contributions towards the object, which have enabled us to build a chapel and two commodious school-rooms for the benefit of the native population of Malacca, entirely free of the smallest expense to the Missionary Society. It will no doubt be satisfactory to our friends to learn that the purposes contemplated in the erection of this place of worship have been in some measure realized, occupied as it is a great portion of the Lord's day by various religious services. In the morning at ten, Chinese service is held, on which occasion there is generally an attendance of about forty. In the afternoon at two, the Chinese boys' schools with their teachers, consisting of about two hundred, are assembled together for the purpose of catechetical instruction. Immediately after the boys are dismissed, the Portuguese service commences, the usual attendance on which is from forty to fifty persons. We trust ere long to be able to establish a religious service for the Malays in the evening.

#### STATE OF THE FUND.

Balance due to the Treasurer 1st. Jan. 1830.	115 ,, 40
Subscriptions from England acknowledged } in last year's report but not then received }	17 ,, 62
Mr. Edwards (Hull) £2. 10s. ....	12 ,, 50
Friends in the Straits.....	85 ,, 28
	<hr/>
Sp. Dollars.	115 ,, 40
	<hr/>

SAMUEL KIDD.

JOSIAH HUGHES.





## GENERAL PLAN OF THE INSTITUTION.

### I. NAME.—The ANGLO-CHINESE COLLEGE.

II. OBJECT.—The RECIPROCAL CULTIVATION OF CHINESE AND EUROPEAN LITERATURE.—On the one hand, the Chinese language and literature will be made accessible to Europeans : and on the other hand, the English language, with European literature and science, will be made accessible to the Ultra Ganges nations, who read Chinese. These nations are, China, Cochin-china, the Chinese colonies in the eastern Archipelago, Loo-choo, Corea, and Japan. The Malay language, and Ultra-ganges literature, generally, are included as subordinate objects.

### III. WHAT ADVANTAGES THE COLLEGE PROPOSES TO AFFORD TO STUDENTS.

---1. The College will be furnished with an extensive Library of Chinese, Malay, and European books.---2. The assistance of European Professors of the Chinese language, and of native Chinese tutors. The European professors will be Protestants.---3. A Fund will be formed for the maintenance of poor students.---4. To European students, the Chinese language will be taught, for such purposes as the students choose to apply it---to religion; to literature; or to commerce.---5. To native students, the English language will be taught, geography, history, moral philosophy, and christian theology, and such other branches of learning or science, as time and circumstances may allow.---6. There is at the station an English, Chinese, and Malay Press, which literary students may avail themselves of. And it is intended ultimately, to form a Botanical Garden in connexion with the College, to collect under one view the tropical plants of the Eastern Archipelago.

IV. STUDENTS TO BE ADMITTED.---Persons from any nation in Europe, or from America; persons of any Christian communion, bringing with them proper testimonials of their moral habits, and of the objects they have in view; persons from European or other universities, having travelling fellowships; persons belonging to Commercial Companies; and persons attached to the establishments of the Official Representatives of Foreign Nations, who wish to become acquainted with the Chinese language, will be admitted.---Also native youths, belonging to China, and its tributary kingdoms, or to any of the islands and countries around, who either support themselves, or are supported by christian societies, or by private gentlemen, who wish to serve them, by giving them the means of obtaining a knowledge of the elements of English literature, will be admitted.

REV. H. MORRISON, D. D.

REV. S. KIDD.

CHOO SEEN SAU.

LE SEEN SAU.

President

Principal

Chinese Native Teachers



# Report.

It is hoped that the friends of this Institution will not be disappointed, because its periodical statements record no novelties, nor exhibit any remarkable instances of success. Those who form a sober estimate of the difficulties connected with the education of native youth, are aware that but little variety occurs in the periodical history of this and similar seminaries, except what may relate to the departure or admission of students. The course of study is the same from year to year; the objects pursued are of a similar nature; and the ends attained, though affording a gratifying improvement in comparison with preceding years, are still too inconsiderable to merit particular distinction. The reason of publishing an annual statement of our proceedings, is rather to show our friends and supporters how their benevolent aid has been appropriated, than to call their attention to attainments on the part of the scholars worthy of a distinct and permanent record. That the students have made progress in knowledge, corresponding in some degree to the opportunities afforded them of acquiring it, may be reasonably expected by our constituents; and we feel no hesitation in affirming, that this end has been so far obtained, as to afford us encouragement to persevere in the course we have begun. Discouragements undoubtedly there are, but they are such as might naturally be anticipated, and not greater than are usually met with in similar circumstances. Habits, interest, relative connexions, and the power of ancient customs, irrespective of the natural alienation of the heart

from what is essentially good, form so many barriers to the entrance of knowledge into the untutored minds of heathen youth. The objects of the College ought to be distinctly understood, that its supporters may not expect more than it aims to accomplish, nor its teachers rest satisfied with effecting less than is practicable. Its usefulness should be estimated rather by its results in the aggregate, than by isolated instances of success. If its moral effect on the natives tend to weaken prejudice, to inspire confidence, to advance the interests of the Christian religion, and to promote general knowledge, then the design of its originators, to secure by its establishment the advantages of a christian and literary education for native youth, has been answered. It was justly thought by them that the communication of general knowledge, based on the pure truth of the Sacred Scriptures without regard to sect or party, would not only prove of the greatest present benefit to Chinese youth, but gradually prepare the way for the cordial reception of Christianity by adults. It is satisfactory to know that the indirect influence of the College, and of the native schools supported by the London Missionary Society, both over the Mohammedan and the Chinese population, is far from inconsiderable. In corroboration of this testimony we may adduce the following fact. In the month of April last a respectable Malayan called at the College, and requested to be taught English. He was encouraged to attend and invite any of his friends who might wish to join him. He brought three others who for some time received instruction from Mr. Hughes. At length the first applicant and a friend agreed to take the joint superintendence of a Malayan school in connection with their English studies. Shortly afterwards they separated,

and another school was established; a third has likewise been commenced, or rather re-opened, ( for it had been tried before, ) which is now doing well. This circumstance is noticed here merely to show that the amount of good done is not to be estimated at all times by appearances. A conviction of the excellence of Christianity and the disinterestedness of its propagators, must possess the mind for a considerable time previous to its acknowledged influence. And if such effects are produced on the Malays by the education of the Chinese, we may reasonably suppose the effect on themselves to be still more favorable. Facts are in accordance with this opinion. There are now Chinese female schools in Malacca, the difficulties heretofore in the way of establishing them being no doubt removed, principally by the influence which the education of their sons has had on the minds of the parents. But as these benefits are only of an indirect nature, we shall be expected to advert to such as immediately accrue to the boys themselves. Here, however, we must confine ourselves to a brief description of their daily studies.

It was stated in the last Report that there were then twenty-two students on the foundation, and eight candidates for admission. Seven of these have left during the year, and nine others have been admitted, so that there are now twenty-four on the fund. Two of the seniors are assistant teachers, having been retained in that capacity after they had completed their term of study. It is desirable to form a class of young men of this description, who may pursue their studies with a view to the translating of European works, on moral and religious subjects, into their own language, or to assist in the more appropriate and direct duties of the mission. Others now in the seminary promise to be useful auxiliaries in this way; but disap-

pointments occurring frequently, render it requisite to be cautious in expressing any favorable anticipation of future success. Three more of the elder students, whose original term of study is completed, will probably be retained for some time on a new engagement. The *Junior* students are occupied in the study of their own language and the principles of English. They are habituated, according to their capacity and their standing in the seminary, to translate out of each of the languages alternately into the other, and questioned generally on the verbal meaning of what they read, as well as taught to comprehend the sentence as a whole when translated idiomatically. The English Grammar and colloquies in Chinese and English, occupy their attention. Part of their time is employed in committing to memory both the original and the translation of select portions of their Chinese lessons when rendered into English. The *Senior* students have pursued a course of study similar to that of the preceding year. Lessons in History have been read by them daily in the English language, accompanied with an *ex tempore* translation into Chinese; and select portions of an English author have also been translated into Chinese, together with a similar exercise out of some Chinese book into English. They attend to Mathematics, Geography, and the principles of Astronomy; and daily learn *memoriter* from a Catechism on Universal History, on the facts of which they are interrogated as they proceed. Once a week they translate a portion of Joyce's Scientific Dialogues into Chinese. Their attention is also directed to Mental Philosophy by means of a short Catechism on that subject, accompanied with such explanations and remarks as may lead them to an acquaintance with the capacities and power of their own intellectual faculties. The reading of the

Sacred Scriptures and short treatises on religious subjects with a verbal translation, occupies their attention at stated seasons during the week and on the sabbath. The method of tuition varies but little from year to year. Our object is to diffuse a correct, scriptural knowledge of Christianity, along with such general information as circumstances may admit. The catechetical mode of instruction, with a view to ascertain what knowledge is actually acquired, obtains with us as far as possible; and the practice is adopted of seniors teaching their juniors, which has recommended itself both from the necessity arising out of our situation, and its utility to those engaged in imparting what they have themselves already learned.

One of the students is a native of Canton. He was formerly in the College, but left it with his friend *Shaou-Tih* through alleged fear of the Triad Society. Having returned to Malacca, and requested re-admission into the College, it was, though rather irregular, thought proper to receive him, and he is now diligently pursuing his studies.

The Chinese and Latin Work, entitled "*Notitia Linguae Sinicae*," is now completed. The body of the work is divided into two parts, and is preceded by a copious introduction. The introduction comprises three general heads.

I. On *Chinese Authors*. 1. A general account of Chinese Books. 2. On the order and method of studying them. 3. An account of various Dictionaries.

II. On *Chinese Characters*. 1. On the written character. 2. On the mode of pronouncing it. (1.) On Chinese accents. 2. On Chinese tones. (1.) On the initial letters. (2.) On the medial letters. (3.) On the final letters.

III. An *Appendix*, containing a general index of all the words in the Chinese language, and distributed into nine

classes, arranged according to the final sound of the syllable: a specimen is also given of each of the tones in all the different monosyllabic sounds of the language. The introduction closes with notes to the preceding index.

The body of the work is divided into **TWO PARTS**. *Part the first*, is on the peculiarities of the colloquial language; and *part the second*, on the higher style of writing as practised by the best authors. Of the *first part* the author says, it will assist Missionaries to render themselves more intelligible to the Chinese when conversing with them, more readily to understand their discourse, to appreciate better those books which are written in a less elevated style, to acquire the colloquial medium more quickly, and, when there is necessity, to practise this species of writing. Of the *second part* he observes, it will be very useful to the Missionaries, in teaching them to apprehend the sense of ancient writings, to translate them correctly into another language, and, if they please, to acquire an elegant style of writing. The object of the author in employing the Latin is to render his work more extensively useful. The *first part* is divided into two heads.

I. On the *Grammar and Syntax* of the common language. 1. Grammar. 1.) Nouns. 2.) Pronouns. 3.) Verbs. 4.) The other Parts of Speech. 2. Syntax.

II. On the *true Genius of the Chinese language*, illustrated by copious quotations from native authors, in a series of paragraphs distributed under three leading articles. **Art. 1.** On the uses of certain characters, comprising *fifteen* paragraphs. 2. On the particles which occur in speaking. 1.) Negative. 2.) Augmentative. 3.) Diminutive. 4.) Initial. 5.) Final—together with *twenty* paragraphs on particular words. 3. On Figures. 1.) On Repetition. (1.) The same character repeated twice or thrice with greater effect. (2.) Two synonymes, or at least words

of a kindred signification, elegantly repeated and forming frequent phrases of four characters each. (3.) The same word being used with others, which are synonymous, antithetic, or of a kindred signification. (4.) Two words, whether synonymous, of a kindred meaning, or antithetic, being placed in contrast with each other. (5.) The frequent repetition of the same phrase used either numerically, or to impress the sentiment more deeply on the mind. (6.) The same word being repeated with the particle 的 Tí intervening to denote the participial form. 2.) On Antithesis. 3.) On Interrogation. 4.) A Collection of Proverbs, one hundred and sixty five in number, with which the first part of the work closes.

The SECOND PART of the work is on the more dignified style of the *Written Language*, and exemplified under five general heads.

I. On *Grammar and Syntax*. This head is subdivided into three sections, each illustrative of the grammatical structure of the Parts of Speech used in good composition.

II. On *Particles*. This head is distributed into *eighteen* articles, some of which are subdivided to illustrate such words as are used in different senses; and concludes with a general index of particles.

III. On *diversity of style and the best kind of composition*. 1. On the gradations in diversity of style. 2. General rules respecting style. 3. Select examples, exemplifying the preceding articles. 1.) The same sentiment expressed differently at different times. 2.) Various examples of each kind of style, quoted from the *Le-yih*, the *She-king*, the *Shoo-king*, the *Ta-heo*, and the *Lun-yu*, and also from *Chwang-Tsze*, *Yang-Tsze*, *Sun-Tsze*, *Gaou Yang-Sew*, and *Soo-Tung-Po*.

IV. On *Figures of Speech*. 1. Antithesis, under which

is given a copious list of antithetic words. 2. Repetition. 1.) Words and Phrases. 2.) *Lusus Verborum*. 3. Climax. 4. On Interrogations as used in controversy. 5. Description: examples are adduced from *Mencius*, from the *Shooking* and *Chung yung*, and also from *Gaou-Yang-Sew*. 6. On thirty modes of varying Chinese style. The author concludes this article with a discourse (written, we presume, by himself) on the Attributes of God, the style of which illustrates successfully the higher qualities of Chinese composition. 7. Different kinds of Comparison. 1.) Simple Comparison. (1.) Comparison derived from celebrated characters. (2.) Comparison sought from things. 2.) On 喻警 *Pi-yu*, or the method of illustrating a subject by examples. 3.) Metaphors. 4.) On 言萬 *Yu Yen*, an Apologue or Fable. On this term the author remarks, "It neither signifies a bare comparison, nor a solitary metaphor; but comprehends, moreover, parables, symbols, apologues, enigmas, and fables." Chwang Tsze and Lée Tsze are the authors who principally excel in this species of composition.

V. A *Collection of elegant sayings*, consisting of one, two, and three words each, together with a number of select phrases of four words, from the best authors. Here the manuscript terminates somewhat abruptly, indeed evidently in an unfinished state, there being a heading, "Paragraph the fifth select phrases of five words," with which this part of the work concludes without any examples. A copious Index to the whole is subjoined. The work consists of 300 quarto pages.

It is to be regretted that the author did not finish his design. So much excellent matter, entirely practical, as he has collected together in this volume, cannot fail of proving highly useful to the student of Chinese. The prin-



ciples of the language are always illustrated by copious quotations from the best native works. Convinced from the almost undefinable laws of Chinese composition, that mere precepts, however good in themselves, would be of little practical utility to the student of the language, the author has drawn from the best accessible sources a great number of examples, by which the idiom and genius of the language may be most satisfactorily ascertained. He has spared no pains to accumulate the greatest possible variety of Chinese phraseology; and has, in our humble opinion, succeeded so well in his researches, as to make a very considerable addition to the excellent and useful works which we already possess on Chinese Philology. The British Nobleman, by whose munificent liberality the work has been given to the world, will feel no small share of gratification in thus contributing to smooth the path of the inquisitive student, who is unweariedly seeking a competent acquaintance with the language and literature of China.

#### FUNDS.

The state of our finances, on comparison with those of preceding years, affords a pleasing improvement. The monthly allowance of One Hundred Spanish Dollars, granted by the authorities at Pinang, on behalf of the Honorable East India Company, was withdrawn in June, 1830, the period when that Government was abolished. This monthly defalcation would have proved a serious impediment to the prosperity of our pecuniary resources, had not the Gentlemen composing the Select Committee of the British Factory in China, promptly tendered their generous assistance to supply the deficiency. The handsome manner in which their liberal proposal was made, will be seen by the following copy of their communication to the President.

(Copy.)

*"To The Revd. Dr. MORRISON,*

*President of the Anglo-Chinese College at Malacca."*

*"Sir,*

*"We have to acquaint you, that we have  
 "learned with much regret that the allowance, which had  
 "been made by the Pinang Government, of 100 Dollars  
 "per month to the College over which you preside, had lately  
 "been withdrawn. We have considered it our duty to make  
 "the same grant for this current year in the name of the East  
 "India Company, have recommended its continuance to the  
 "Court of Directors, and entreated their further countenance  
 "and support to the Institution. We have ourselves a firm  
 "conviction of its excellence. We believe it to be eminently  
 "calculated to diffuse the light of knowledge and of useful  
 "instruction through the most remote possessions of Great  
 "Britain, and to assist in removing those prejudices, which  
 "have so long fettered the public mind of this Country, sub-  
 "jected it to the influence of an exclusive nationality, and  
 "induced it to regard with indifference every thing foreign  
 "to its established usages and literature."*

*"By the means of liberal education so readily afforded to  
 "the Natives of England as well as China in the Learning  
 "and Languages of either Country, we consider the inter-  
 "course between the subjects of the two Empires will be ma-  
 "terially facilitated."*

“Wishing the Anglo-Chinese College every prosperity, and  
 “believing that it is an Institution which requires only to  
 “be more generally known, to have its important objects  
 “universally appreciated,”

We remain,

Sir,

Your most obedient Servants,

(Signed)

CHARLES MARJORIBANKS,

J. F. DAVIS,

J. N. DANIELL,

T. C. SMITH.

BRITISH FACTORY,

CANTON, 7th January, 1831.

---

In addition to the benevolent aid of the Select Committee in their public capacity, we desire gratefully to acknowledge the handsome private donations of themselves, and the other members of the Factory, at different periods, as well as those of the merchants residing in China, some of whose names have appeared more than once on the pages of our Report, as benefactors to the Institution. Our best thanks are likewise offered to the following donors and subscribers for their contributions since the last Report was published.

Matheson, J. Esq., <i>China</i> ,.....	Sp. Dolls.	100	00
Thomson, A. Esq., <i>Malacca</i> ,.....		30	00

The Right Honorable Lord Bexley,.....	£	50	0 0
A Well-Wisher to the Chinese, .....		20	0 0
Farquhar, Lieutenant-Colonel, <i>Scotland</i> , ..(A)..		5	5 0

*Manchester and Salford Anglo-Chinese Association, per Dr. Clunie:—*

Bannerman, Mr. H.....		1	0 0
Bannerman, Mr. A.....		1	0 0
Bannerman, Mr. D.. .....		1	0 0
Barber, Rev. S.....		1	0 0
Bourne, Mr. R.....		1	0 0
Brooks, Mr. S.....		1	1 0
Clay, Mr. W.....		1	1 0
Clunie, Rev. Dr.....		2	2 0
Connell, Mr. E.....		1	0 0
Creighton, Mr. J.....		1	1 0
Fletcher, Mr. S.....		5	0 0
Gardner, Mr. R.....		1	1 0
Goodwin, Mr. S.....		2	2 0
Hadfield, Mr.....		2	2 0
Harbottle, Mr. T.....		2	0 0
Joule, Mr. B.....		5	0 0
Kershaw, Mr. I.....		1	1 0
Leaf-square Association.....		5	0 0
Lees, Mr. J.....		0	10 6
Murray, Mr. W. W.....		1	1 0
Newall, Mr. W.....		1	0 0
Orford, Mr. J.....		1	1 0
Petty, Mr. J.....		1	1 0
Pilling, Mr. W.....		1	1 0
Potter, Mr. I.....		2	0 0

Pridie Rev. J.....	1	0	0
Prince, Mr. S.....	1	1	0
Roberts, Mr. R.....	1	1	0
Roberts, Miss.....	1	1	0
Roby, Rev. W.....	1	1	0
Scarr, Mr. R.....	1	1	0
Simmons, Mr.....	1	1	0
Stevenson, Mr. T.....	1	0	0
Wallis, Mr. J.....	1	1	0
Williams, Mr. L.....	1	1	0
Wood, Mr. I.....	0	10	0
		<hr/>	
		54	4 6
Less Expenses.....	0	19	0
		<hr/>	
		53	5 6

Newcastle upon Tyne.—Collected by Mrs. J.

Finlay, for the <i>Anglo-Chinese College</i> , ....	6	1	0
Toomer, Miss. J.....	2	0	0
Turnley, F. Esq., <i>Belfast</i> , .....	5	5	0

#### *Donations of Books.*

Our best thanks are tendered to those Gentlemen who are the donors of the following works to the College Library.

To *Captain Drummond*, for a copy of Bishop Mant's Edition of the Book of Common Prayer, handsomely bound in 4to.—To the *Council of the Royal Asiatic Society*, for Ibn Batutu's Travels, for the Transactions of the Royal Asiatic Society, vol. II, and the third Report of the Oriental Translation Committee.—To *W. T. Lewis, Esq.*, for Ibn Batutu's Travels.—To *Mr. Collard*, for Well's Sacred Geography, 2 vols. 8vo.

## DISBURSEMENT,

*From 1st January, 1830, to 30th June, 1831.*

	Dollars.	Cents.
To The Principal's Salary for 18 months . . . .	1125	00
To Native Teachers' Do. . . . .	468	00
To Allowance to Native Students . . . . .	886	09
To Transcriber's Salary . . . . .	108	00
To Oil . . . . .	64	68
To Printing " <i>Notitia Linguae Sinicae</i> " (in part)	333	75
To Repairs of the College-house . . . . .	59	15
To Servant and Cooley's Wages. . . . .	126	00
Spanish Dollars,	3170	67

# GENERAL

## TREASURER TO THE ANGIO-CHINESE COLLEGE.

DR.	Dolls.	Cts.		Dolls.	Cts.	CR.
To Balance on hand 1st. Jan. 1830. ....	11214	54	By Balance in account with the fund			
To Monthly Allowance from H. E. I. } Company for six months ..... }	600	00	in China..... }			486 11
Interest on cash in Singapore, due } Dec. 1830..... }	649	34	By disbursement.....			3170 67
Interest on cash in Malacca, due the } 30th June, 1831..... }	768	10				
Donations.....	130	00				
Balance on sale of "the four books."....	29	00	Balance due 30th, June 1831.....	10607	78	
Cash for bills on China.....	873	58				
Spanish Dollars 14264 56			Spanish Dollars. 14264 56			

### STATE OF THE FUNDS.

	Dolls.	Cts.
Bonds held on money at Interest in Singapore.	5600	00
Do. Do. in Malacca.	4650	00
Balance on hand.....	357	78
Total Spanish Dollars.	10607	78

SAMUEL KIDD, *Treasurer.*

*The above account examined and found correct,*

JOSIAH HUGHES.