

ROBERT S. STURGIS
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garia. The descendants of the Huns are known under the modern name of Calmucks, a feeble though numerous race, humbled under the lash of the Russians, and in Soungaria under the bamboo of the Chinese. They can never again rise to importance, or endanger the peace of Europe. Russia rears an effectual barrier against all encroachments from these barbarians; and they may now expect to reap the fruits of the invasions of their forefathers, in becoming themselves the subjects of civilized nations. China has once sent us swarms of fierce barbarians, endangering the existence of our ancestors. Europeans will not forget this, but let them meditate the noble revenge of imparting for barbarism, civilization; for heathenism, the blessings of the glorious gospel.

ART. III. *Penang: description of the island; its population, &c.; Christian missions, their establishment, progress, and present state.*

[The following communication was solicited and written for a second edition of Dr. Milne's *Retrospect*: but circumstances beyond our control having delayed that work, we take the liberty of publishing the account in the *Repository*, being confident that our doing so will be agreeable to the wishes of our friends at Penang. The paper is signed by the Rev. Thomas Beighton, senior member of the mission, and is dated July 6th, 1834.]

Pulo Penang, or the island of betel-nut, is situated off the west coast of the Malay peninsula. Its north-east point is in latitude $5^{\circ} 25' N.$, longitude $100^{\circ} 19'$. It is computed to contain nearly 160 square miles. The harbor is capacious and affords good anchorage. Throughout the centre of the island there is a range of lofty hills. In 1786, it was granted to Francis Light, captain of a country ship, by the king of Queda, as a marriage portion with his daughter. Captain Light transferred it to the honorable East India company, and was by them appointed first governor of the island. From the appearance of the interior, and the number of tombs that were discovered there soon after the colony was formed, the tradition of its having been formerly inhabited, seems entitled to credit; when taken possession of, however, there were only a few miserable fishermen on the sea-coast. The inhabitants, as to races, exhibit an uncommon diversity. There are to be seen British, Dutch, Portuguese, Americans, Malays, Arabs, Parsees, Chinese, Chulias, Burmans, Siamese, Javanese, &c. &c.

In 1805, the colony having risen in importance, the company determined to constitute it a regular government, subordinate only to the governor general of India; but on account of the enormous expense incurred by the establishment, some modifications have since taken place. In 1830, it ceased being a regular government, and has become a residency, under the Bengal government. The same has

taken place with Singapore and Malacca. There is a resident (a governor nominally,) over the three settlements, and a deputy resident, or resident counselor, at each place. There is a court of judicature and a recorder for the whole, consequently the judge must go on circuit at stated times to each settlement. The population of Penang, according to the last census ending 1833, amounted to 40,322 souls; and on the opposite shore or Wellesley province, to 45,953. The late Dr. Ward in his work respecting Penang gives a description of the range of hills already noticed, which is in substance as follows:—

The western hill is the highest, and rises 2574 feet above the level of the sea. The next is *Bel Retiro* or the government hill, on which are erected two large bungalows, connected together by a covered plank passage. The hill is eight miles from Georgetown, and the temperature 10° lower than in the valley. On the same range and at short distances are four distinct bungalows, viz. Mount Hygeia or Convalescent hill; Woodland Brae or the Doctor's house; Strawberry hill formerly the property of the late honorable John Macalister, and now the property of C. Gulastraw esq.; near to which is Belle Vue commonly called Halliburton's bungalow. The next range consists of the Pentlands; viz. Lansdowne, 1600 feet high; Sans Town, 1580, a bungalow on each hill, the property of the hon. R. Ibbetson. Belmont is 1650 feet high with a substantial brick house, erected by the late David Brown esq.; temperature 8° lower than in the valley and especially excels all the others in equability of temperature from the wind being totally unobstructed in every direction. Mount Elvira rises 2370 feet above the level of the sea, and has a large substantial house, erected by the late Rev. R. T. Hutchings, chaplain. These hills afford fine retreats for invalids in a convalescent state, and the climates are very salubrious. Mount Olivia is 620 feet high, and has a brick house erected on it. Highlands of Scotland, 1428 feet high, with two excellent bungalows erected. These hills are all in a state of high cultivation with spice trees which flourish well, and produce much fruit. Mount Erskine is 350 feet high, and had formerly a signal staff upon it, being on the edge of the sea. Captain Low's hill is 870 feet high, in a state of good cultivation, also a hill, the property of George Stuart esq., and another belonging to Hugh Scott esq. There is of course a considerable outlay in the first instance in cultivating the Penang hills, and which no one can attempt without a capital, but when the trees are productive, the outlay with profit is realized.

In giving a brief statement of this mission, it may be necessary to observe that the directors of the London missionary society had for several years been desirous to send missionaries to this island, but were unable (except in a preliminary point of view,) to accomplish their wishes till the year 1819, when two missionaries were permanently appointed to the station viz. Mr. Thomas Beighton for the Malay department, and Mr. John Ince for Chinese. The former with Mrs. B. and child arrived in April, and were joined by Mr. and

Mrs. Ince and child, in the June following. Mr. Medhurst had by a previous visit at the instance of the late Dr. Milne, commenced two schools in Chinese, and had otherwise made arrangements for the society's immediate occupation of the station. The late honorable colonel Bannerman was at that time at the head of the Penang government, and previous to his leaving England had promised the treasurer of the society, W. A. Hankey esq., that he would afford to any missionaries the directors might appoint to Penang, every encouragement and assistance in his power; which promise he repeated, and also fulfilled after his arrival at the seat of his government. The missionaries however were only favored with his patronage for a few months, as the king of terrors laid him low in the silent grave. The mission commenced under very auspicious circumstances so far as the government was concerned. A monthly allowance of \$30 was granted in aid of native schools, which was afterwards sanctioned by the honorable court of directors, and is continued to the present time.

The first thing that was attempted in direct missionary work was the establishment of schools in the Chinese and Malay languages. One of the brethren, as already noticed, attended to the former, and the other to the latter language. While superintending the schools, and studying the native tongue of the people, they distributed among them many copies of the Scriptures and religious tracts. The Malay missionary could never discover that a single copy of the New Testament had ever before been seen or read by any Malays on the island, and frequently when offering the bread of life, it was rejected with the utmost contempt. The people were sunk in gross darkness, error and superstition. It is true there were some copies of the Malay Testament on the island, but they had not been distributed, and were handed over to the missionaries for that purpose. Considering the degraded and prejudiced state of the Malay population, it might naturally be expected that great obstacles would be thrown in the way of establishing mission schools among them, and so it was. Their own system of education is very defective, and as the scholars are only taught to pronounce or repeat like parrots, sentences in Arabic, chiefly from the Koran, they often leave the school as ignorant of their own language so far as the reading and writing of it are concerned, as when they entered it. The first attempt therefore to establish a native school on different principles from their own, met with considerable opposition, and very erroneous reports were put in circulation. It was rumored that the object was to entrap the children and take them ultimately to some other part of the world, and probably make slaves of them. To counteract this report, a written document was circulated in Malay, denying such an intention altogether, and stating that if the parents would apply to the white man, viz. the missionary, he would explain the affair.

After a little time and patience the report in some measure died away, and the school already commenced seemed to go on in peace, when another difficulty arose. It was found quite impracticable in

the first instance to exclude their favorite religious standard book, the *Koran*, though the schoolmaster himself would only teach them the sounds of the words, and not the meaning; and yet to confine the scholars to Arabic, or allow *that* and their own absurd legends to engross their chief attention would evidently be useless, and the grand object in view would be frustrated: an attempt was therefore made to introduce books different from what they had been accustomed to read, particularly the New Testament. This was violently opposed, and the master said, he should lose all his scholars if that were insisted on, for the people would not believe the contents of our gospel. At first it caused the missionary considerable perplexity. He proposed that the contents of the book should be examined before condemnation, and if they found any thing improper in it, then to reject it. A few of our Savior's parables were transcribed on boards, and introduced into the school; nothing objectionable was discovered and the children were taught to read them, though some rumored that the missionary wished to change their religion. Another school was commenced in a small building offered by a native rent free. It always appeared to the missionary that there was something singular in that circumstance, as the building itself was a small *bandersah* or kind of mosque in which some of the Mohammedans assembled daily to offer up their devotions. The school was not continued there long, as it was quite evident the owner repented of what he had done in offering it, so a house was hired close by, in which the school was carried on. Whether the poor man contrary to his own expectations or desire, was the means of abating prejudice among his countrymen; it may be difficult to say, but some appeared glad to have schools in their own compound, where their children could be taught, and objections to the New Testament gradually died away, and at last ceased altogether. And for several years past not the slightest objection has been made to the New Testament as a school book, nor to any other which the missionary may wish to introduce. No Arabic is allowed to be read during school hours, and the schools are conducted on the British system as far as is practicable. The preceding is a brief outline of the manner in which the first Malay mission schools were set on foot in Penang.

It appeared very desirable and highly important that an attempt should be made to establish a regular divine service among the Malays. To get the Malays to come to the mission house for instructions (with the exception of two or three who came occasionally,) seemed impossible. A short service was commenced in one of the schools by simply reading a few verses from the New Testament and explaining them, and offering up a short prayer. This continued for some time and as the schools increased, it appeared desirable to assemble the masters and scholars in a convenient place at least once a week, that they might all unite in the service; a room was accordingly set apart for the purpose in the mission house, and the proposition of the missionary was acceded to. The room being found too small, a plank building with a tiled roof was erected in the mis-

sion compound exclusively for Chinese and Malay worship, where, in addition to expounding the Scriptures, prayer, and catechising, singing the praises of God was introduced. The missionaries at stated times met the Chinese and Malays to instruct them in that important part of divine worship:

A service in English was held every Sabbath evening in the mission house for the benefit of the mission families, and a friend or two regularly joined with us. The service became known, and at length the hall of the mission house was too small for the congregation, and the plank building used for native worship was occupied for English also. Several friends then expressed a desire that a good substantial chapel should be erected by voluntary contributions: accordingly in the year 1823, proposals were issued for the erection of a mission chapel in Georgetown, in which worship should be conducted in Chinese, Malay, and English. The object met with great encouragement from the government, (the honorable W. E. Phillips was then at the head of it,) and nearly the whole European population subscribed, among whom were about twenty Mohammedans.—The chapel was opened for public worship June 20th, 1824, in the languages previously proposed, viz. Chinese, Malay, and English. The following account relating to this occasion appeared in the Prince of Wales island Gazette, of June 23d, 1824: "The new mission chapel in Farquhar street was opened on Sunday evening last to a large and respectable congregation. The appearance of this neat and chaste edifice, afforded the highest gratification to those persons who had contributed towards its erection, and the internal arrangements for comfort and convenience are such as excited equal admiration and satisfaction. Several of the niches in the chapel contain appropriate passages of Scripture in the English, Chinese, and Malayan languages; and the whole plan, building, and arrangements are altogether creditable to the Rev. gentlemen, under whose immediate superintendence it has been successfully completed. The service appointed for the evening was grand and solemn; particularly in the singing of the hymns, in which it appeared the whole congregation joined with a most pleasing effect. The sermon preached was taken from the last verse of the 60th chapter of Isaiah: "A little one shall become a thousand and a small one a strong nation: I, the Lord will hasten it in his time."

The expenses of building the chapel, not including considerable private aid from friends which did not appear in the printed statement, was upwards of \$5000, and but for the aid referred to, would have been a great deal more. A gentleman drew out the plan gratis, and the greatest economy was observed in purchasing materials: the articles obtained from government were granted at prime cost, as also the teak timbers procured from a merchant on the island. Several gentlemen also in addition to their donations, contributed towards the furniture of the place, and the pulpit was planned, and the erection of it superintended by a friend free of expense. Several friends also taking into consideration that public worship cannot in any place be carried on

without expense, generously opened a distinct subscription book for the purpose of defraying the incidental expenses, viz. lighting the chapel, repairs, coolie-work, &c.; and all such charges have hitherto been defrayed by voluntary contributions.

At the close of the year 1828, it was proposed by several friends with a view to afford every facility in conducting that delightful part of divine worship, viz. singing the praises of God, that a small organ should be procured for the use of the chapel, and the expense be defrayed by a distinct subscription, which was accordingly done. That organ however proving defective, and being too small, it was sold in the year 1832, and the congregation again came forward and subscribed very liberally for the purchase of another, and the sum realized for the old organ was added to the donations. The present organ is an excellent instrument and gives full satisfaction; plays 40 tunes and 10 voluntaries; is substantially built, and of the best materials; the timber throughout being oak and mahogany; it cost 2,300 sicca rupees. The English service in the mission chapel from the commencement to the present time has been well attended, though many changes have taken place in removals by death and other means. We have strong hopes that in this department, our efforts have not been in vain in the Lord; that some are now before the throne of God, who will have cause to rejoice throughout eternity, that they ever heard the gospel within its walls; and others are asking "the way to Zion with their faces thitherwards;" and with sincere gratitude to the God of all grace, we can add that a few have adopted the resolution of the Israelites of old, "saying, come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

On the erection of the chapel, the plank building before referred to was taken down, as it occupied a part of the ground. A mission house with a plat of ground attached, and on which the mission chapel stands, had been previously purchased by the L. M. society. There is also a plat of ground belonging to the society, of four orlongs or about five acres, some distance from Georgetown, but of which no specific use has yet been made. It may however some time or other be of service.

We may now notice the missionaries who have hitherto been connected with this mission. In the year 1820, Mr. Medhurst labored at Jamestown among the Chinese, and also assisted the brethren in Georgetown, and in December of that year removed with his family to Batavia. Mrs. Ince, to the great grief of her partner and friends was removed by death in the year 1822, following her dear children who had previously entered into glory. In 1824, the health of Mr. Ince declined very rapidly, and after one or two severe attacks of illness, the complaint settled on his lungs; an abscess was formed, and after a lingering and painful illness of some months' duration, he was released from his sufferings, April 24th, 1825. Thus the mission sustained a heavy loss, and a dear orphan lost her only surviving parent.

The Chinese department was now almost neglected. Mr. Kidd from the Malacca station visited Penang for a season, but nothing effectual was done to revive the Chinese branch of the mission, till the year 1827. In August, 1827, Mr. and Mrs. Dyer arrived at Penang, bound for Singapore; but finding the mission at Penang very weak, owing to the indisposition of the only missionary then at Penang, and understanding that the station at Singapore had been strengthened by other laborers, they determined to remain at Penang, until reference should be made to the directors; who afterwards signified their approval, and confirmed their determination. On their arrival they found one Chinese boys' school in existence which was continued for a time. Their first attempt at education was to establish a boys' and a girls' school, both on the British system. The attempt was very encouraging; and the plan succeeded well, so long as the missionary or his wife was present to superintend the school arrangements, and might have continued long in operation upon these terms; but although the missionary was willing to take the entire management until the native teachers became familiar with the plan, it was not to be expected that he could do this permanently. These schools continued about a year and a half only; as the plan became inefficient when the superintendence devolved more immediately upon the teachers, and as their prejudices were too strong in favor of their own mode of teaching for them to make any considerable effort out of the beaten track. Owing to various circumstances, the girls' school was eventually given up; and it was many months before another could be established.

About this period an individual proposed to build a school-room in the mission compound, and it was thought advisable to endeavor to get children entirely under the influence of the missionary, and away from their parents: for this purpose, distant villages were canvassed from house to house for female children, and many parents promised very fair: but on the day appointed to open the school, it was found totally impracticable to assemble the children, from the unwillingness of the children to leave their parents, and the disinclination of the parents to part with their children: thus the reestablishment of girls' schools was still delayed. The building in the mission compound was then appropriated to a boys' school, and the children came as boarders, going home once a week for a few hours only. Many difficulties attended this school; particularly it was found almost impossible to keep due order on the Lord's day, between the hours of Sabbath exercises: for as week-day amusements were disallowed, the Sunday was always a most irksome day to the children, who felt themselves compelled to observe what their own religion did not prescribe.

The next plan was to endeavor to turn the native mode of education into a Christian channel, which plan was both less expensive, and succeeded better. No books were allowed but Christian books; each child was required to read or repeat a weekly portion; and the progress of every child was noted. This plan has been found upon

the whole, the most efficient for general education; and moreover it is the least expensive: it requires indeed the missionary's oversight, and frequent visits to the schools, but the actual work of teaching is more in the hands of the teachers.

Some months after the dissolution of the above mentioned girls' school, one or two others were established: but in the beginning of the year 1833, the girls' school commenced a new era; for whereas before the missionary had to urge the people to undertake schools, now the missionary was beset with applications for them. It was then that the girls' schools took a most interesting turn: the teachers were quite willing to fall in with the wishes of the missionary, and a peculiar attention was manifested to his instructions, when assembled for an address and prayer. On this footing the schools continue, and as many schools are established as there are means to provide teachers for them; and it may now be said, that if the means were greater, the number of schools might be increased.

The distribution of tracts, has been a most material auxiliary in the Chinese branch of the mission; tracts are always received with readiness, sometimes with eagerness. And as almost every house, contains at least one reader, viz. the clerk or accountant, the plan of periodical distribution, from house to house, of one particular tract at one distribution, has been adopted; besides promiscuous distributions at plays, feasts, &c. The advantage of this plan is, that the attention of a whole village is drawn to one subject at the same time: and moreover, in a place where the population is limited, the same person does not receive the same tract again, until the first is probably lost or destroyed.

As yet it has been found impracticable to have stated Chinese services except at the schools. A few years ago, an individual purchased a small house in the centre of the bazaar in Georgetown, and presented it to the society; this house was purchased with the special intention of assembling the Chinese for oral instruction, and many little congregations have assembled, and listened with much attention to the missionary's statement of gospel truth: and it is hoped that this little building, intended for a native chapel, will eventually be frequented by stated worshippers. The missionary has been wont to visit this house, almost daily; and the numerous conversations held from time to time with persons who have come for that purpose, there is every reason to believe, have been attended with permanent good.

The subject of Chinese metal types has occupied the attention of the missionary for many years; and there is every reason to hope that the object will now be accomplished. One most important matter, was to ascertain from actual investigation the extent of the variety required, and the due proportion of each. It was easy to suppose that we wanted a variety of 10,000 or 20,000: and no one thought of contradicting the supposition. But when the matter was fairly investigated, it was found that a variety of 3,000 or 4,000 was ample for all missionary purposes; and moreover that a variety of 1,200 might fairly be said to constitute the mass of type requir-

ed on most occasions. This result was ascertained most satisfactorily after two or three years; during which time a portion of most days was spent in making very laborious calculations. A small font of 700 characters in variety has been prepared by means of wooden blocks: which were sent to England to be stereotyped; making the plates equal in thickness to the height of metal types, and then sawing the metal into pieces: this experiment answered admirably, and is now being attempted on a very much larger scale. But the time is come for attempting a handsome font of types in the usual way, i. e. by means of matrices: the work has been commenced and it has been considerably encouraged; and there is every reason to hope, under the divine blessing, that it will eventually be accomplished. As it is a work of immense labor, it must of necessity be a work of time, and as it is also expensive, the speed with which it will be accomplished, will depend in part upon the means provided. We do hope and are sanguine in believing, that the time is not far distant, when every Ultra Ganges station will be furnished with a font of Chinese metal types.

The subject of translation has to some extent engaged the attention of the Chinese missionary, but owing to the well known difficulty of acquiring a facility in writing with ease and perspicuity in the language of China, nothing has as yet appeared in print. In the way of translation, not much has been done in the Malay department here. There has in fact been little time to devote to that object without neglecting other duties, and as another missionary was more immediately and fully engaged in preparing and printing tracts in Malay at another station, there was not much necessity for doing so here, especially when schools and preaching required as much attention and strength as one missionary could give. The following tracts are the chief of what has been translated in Malay at Penang. 1. History of Adam; 2. Cain and Abel; 3. On death; 4. On judgment; 5. On the worth of the soul; 6. Short and easy sentences for schools; 7. Circumcision and Baptism; 8. A Scripture catechism for schools, which has gone through several editions; 9. (in hand,) Memoirs of John Knill; 10. (in press,) Scripture catechism with additions; and 11. a Malayan poem. Considerable difficulty formerly existed in getting Malay tracts printed for this station, but this is happily removed by now having an excellent font of types in the Arabic character, and also a printing press. The last little work referred to, a Malayan poem, is just printed at Penang, and will as soon as ready be put into circulation: a poem containing many of the great truths of Christianity probably never before appeared in that language.

The labors at present devolving on the missionaries at this station are preaching in Chinese, Malay and English. In Chinese, a short service at every school weekly. In Malay, from three to five services weekly; the congregation fluctuating, and sometimes very discouraging. In English twice a week, and a missionary prayer meeting on the first Monday evening of every month. In the English services, the brethren

officiate alternately. The Lord's supper is administered monthly to the members of our small church;—add to the above, the superintendence of native schools, which amount to four, in Chinese and in Malay, containing 148 boys and 51 girls. To the British and Foreign Bible society, we are indebted for valuable supplies of the Holy Scriptures in Malay, and we have also received a supply of Mr. Thomson's revised edition of the New Testament printed at Singapore. The Tract society is also aiding us with printing paper for religious tracts, a supply having recently arrived. The opposite coast of Quenda, which is subject to the British government, and called Wellesley province, has now a large population of Chinese and Malays, but chiefly the latter. The people are occasionally visited by the missionaries, and many books have been distributed among them. Formerly there were four Malay schools supported by government, but the allowance having been withdrawn they are abandoned.

As it regards real success in our work, we have much cause for deep humiliation, and more fervent prayer. Our hopes have at times been raised by promising appearances, but what we hoped might prove serious and lasting impressions, have like the "morning cloud and early dew passed away, as the chaff that is driven by the whirlwind out of the floor." The influence of *caste* among the Mohammedans is at present an insuperable barrier. The inveterate prejudices of the natives and the great enmity and indifference they manifest to eternal realities powerfully remind us of the prophet's language, "Not by might nor by power, but by my Spirit saith the Lord of hosts." One thing however is evident, that Mohammedan prejudice is considerably abated, and many know something of Christianity, and even profess to believe the gospel, though they refuse to embrace it openly. A native considerably advanced in years, lately informed one of the missionaries that he was a Christian and a firm believer in Jesus, but secretly; he was asked why he did not come forward openly, and by baptism make a public profession of his faith. The fear of man alone kept him back. This is not the only instance of the kind that has occurred. Nothing short of almighty power can change the heart and advance the kingdom of Christ among the heathen; for "the kingdom of Satan among them has its foundations deeply laid; all but impregnable are its barriers and defenses. All the organization and movements of its vast and complicated machinery is constructed and are defended by the most consummate art. But the power of the Lord—the first Christian missionary and the supreme director of all Christian missions—shall dig up those foundations, and overthrow those barriers, and scatter all that artfully constructed machinery into fragments and ruins. Omnipotent power is appointed and pledged to accomplish this work, and that as certainly will his own kingdom of righteousness and peace be established on the territory, where Satan has for so many ages fixed his empire of wickedness and war."