

UNDER THE CARE
OF THE

**Board of
Foreign Missions
of the
Presbyterian
Church**

**Historical
Sketch of the
Missions in
Siam & Laos**

Fifth Edition
(REVISED)

Woman's Foreign Mis-
sionary Society of the
Presbyterian Church,
Witherspoon Building,
Philadelphia : 1903

Price, 10 cents

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SIAM.

China and India are far more widely known than Indo-China, which lies between the two, in the extreme south-east corner of Asia. Siam occupies the central and larger part of this region, with Burmah on the west and Cochin China on the east, including also most of the long, narrow Malayan peninsula which juts out from the mainland and forms the sharply-defined corner of the continent.

The limits of the tributary states on the north have varied much at different times. In 1893 the French Government claimed a large region on the eastern frontier, and enforced its demands by an attack on Bangkok. The war was ended by a treaty which reduced the area of Siam to about 200,000 square miles. Further demands made by the French in 1902 have added other provinces to their territory.

Most of the country is a low-lying plain, completely overflowed every year by its four great rivers. Journeying northward along the chief river, the Menam, this plain is found to continue for some four hundred miles, when great mountains close in upon the stream, and the traveler encounters more than forty very difficult rapids in the midst of singularly impressive scenery; after which the country opens again into another wide plain, very much like the former one, inhabited by the Laos people. The annual overflow of the rivers, with the abundant rainfall, favors the production of such crops as rice and sugar in great abundance. It claims to be the garden-land of the world—the land of fruit and flowers and of never-ending summer, with grand old trees overshadowing every hamlet, and plant-life in fullest variety bursting on every side from the fertile soil. The water swarms with fish, and the air with insects, while all manner of tropical birds and beasts exist in teeming multitudes. Especially is it the land of elephants.

One variety is that which is known to us as the "white" elephant, though the Siamese name for it is "the strange-colored," and it is really a whitish brown. Its form is used on the Siamese flags as the national symbol, and it is held in great honor, though not actually worshipped.

The climate is on the whole less unwholesome than in most tropical regions, but there are no invigorating changes. The dry season, extending from November to May, is cooler than the summer months, the thermometer sometimes falling

to 56° at night, but the average conditions even then correspond with July in New York. Cholera and malarial fevers are the chief diseases to be dreaded. Frequent furloughs are necessary to preserve the health of foreigners.

The traditions and annals of Siam contain little but a dreary succession of cruel and causeless wars, by which the whole peninsula has been devastated during all the Christian era. Shans, Peguans, Burmese, Anamese, Cambodians, Siamese, contended together in bitter internecine warfare until the British occupation of Lower Burmah stopped the annual invasions of the Burmese armies. Siam, whose independent existence dates only from the founding of Ayuthia in 1350, is just recovering from these centuries of strife.

The population, numbering about 9,000,000, is but partly Siamese, nearly one-half being made up of the tributary races and of Chinese immigrants. The Chinese are much the more energetic race, and have rapidly secured for themselves the positions of profitable enterprise in the land.

The Siamese are a branch of the great Shan family, originating far to the northward. The name by which we call them is derived by some from the Sanscrit word *syam*, meaning "the brown"; they call themselves *Thai*, "the free." They are a gentle, passive, rather weak race, given to dissimulation, and very conceited; but they are reverential to the aged, especially to parents, are kind to their children, liberal in alms-giving, orderly and peaceable. They have quick though not strong minds, and are said to be more receptive than the Chinese. The universal inertness due to the enervating climate is encouraged by the fact that food is excessively cheap, and that small exertion is required for satisfying the need of clothing, a waist-cloth having usually been all that was held necessary, with sometimes a light cape over the shoulders. A large proportion of the people have continued to live in a state which is nominally that of slavery, though it is of a mild type, and terminable at any time by the payment of a fixed sum. It is now in process of being entirely abolished, by order of the King. Women are not held in restriction, but go about the streets at will, and transact business freely. They are, however, considered to be of so inferior a nature that they were formerly not educated at all, whereas most of the men and boys can read and write.* Polygamy is usual among

*The government is now opening free public schools for both sexes.

those who can afford it, and divorce is easy in all cases, though there are many happy marriages.

The use of the betel-nut is universal among men, women and children. Intemperance and opium-eating prevail to some extent, but the national vice is gambling. In all the towns the gaming-halls are the most conspicuous buildings, and the government is largely supported by the licenses received from them. At their New Year season the people of Bangkok are allowed three days of free gambling, as an especial indulgence, and during that time every other occupation is laid aside.

✓ The government is an absolute monarchy, entrusting all power of every kind to the King. When the King dies, it is the assembly of nobles which chooses his successor, either from among his sons, or, if they prefer, from some other family. By ancient custom there were always two kings, of whom the second acted as counsellor and regent in emergencies. On the death of the last holder of this office in 1885, no successor was appointed.

The thing which most strikes a visitor to Siam at the present day is the extent to which the inventions of modern civilization have been introduced. This extraordinary development, more marked than in any Asiatic country except Japan, is due to the personal initiative of the King and his officials. King Chulalongkorn, who came to the throne in 1868, is one of the ablest of Eastern monarchs and is well seconded by several capable advisers. He has traveled widely himself and the Crown Prince was educated in England. Many of the government departments are superintended by foreigners. Lines of telegraph and a good postal system extend all over the country. Two railroads have been completed and a third will soon be opened. In Bangkok telephones, trolley cars and electric lights are in daily use. A royal decree dated February, 1899, directed that Sunday be observed as a legal holiday and the government offices closed. It is true that the King and his advisers are far in advance of the majority of the nation; but if the present enlightened policy can be maintained for a generation, it cannot fail to break up the intellectual stagnation of the people, and open the way for moral and religious improvement.

England has large commercial interests in Siam, and Germany is rapidly acquiring control of the lines of foreign shipping. The political danger is from the ambition of France, who makes no secret of her designs to add the rich

plains of Siam to the great colonial empire that she is building up in Indo-China.

The foreign commerce of Siam is capable of immense expansion, because the natural resources of every kind are so abundant, and so readily accessible. Not only can the great rivers be made available, but also the net-work of canals which interlaces the country between them. This gives its peculiar character to Bangkok, the capital, which has much the same importance for Siam as London for England. This city of six hundred thousand inhabitants, situated not far from the sea, has the chief river of the land for its main avenue and canals for streets. When the native houses are not built on piles driven into the banks, they are often floated on platforms in the river itself, whose sides are thus lined for several miles. The whole city and indeed all lower Siam can be reached by boat—a fact most important for commerce, as it is also for missionary work.

BUDDHISM.

Considered as a field for Christian missions, the most noticeable fact in regard to Siam is that it constitutes the very citadel of Buddhism—the land which, more than any other, is entirely and only Buddhist. This system attracts the more attention because within the present generation it has become distinctly known by us for the first time. The result is that while many still regard it as a mere tissue of palpable absurdities, some of our writers are claiming for it a place by the side of Christianity itself, and on a level with it.

The truth lies of course between such extremes. Buddhists need Christianity as deeply as any men on earth; yet their own system, with its strange mixture of good and evil, has a power which is real and formidable. It seems to have originated about 600 B. C., in an age which also witnessed the teaching of Confucius among the Chinese, and of Pythagoras among the Greeks; a time which was one of mental quickening and enlargement of thought over all the earth. Its founder himself is commonly known by his family name Gautama, and by the title of “The Buddha”—that is, “The Enlightened One.” He has left an impression, by his character and teachings, rarely equaled among men. In Siam there has been for twelve hundred years no other religion than his. It has greatly modified the other religions of India, though seven centuries ago it was finally driven from its place among them; while in China the whole popu-

lation is enrolled among its adherents. One-half of mankind bear its impressions ; one-third of them are its active supporters. It would be by all means the leading religion on earth if mere numbers could make it such.

Yet, in the real sense of the word, it is no religion at all, for it teaches of no God above and no soul within us. Most of its followers have in their language no word whatever for that which we call "God," in the sense of a divine Ruler, Creator, Preserver of men, and the very idea of such a being does not exist in Buddhism. The Buddha himself was not a god, but a man ; and though he speaks of beings who are called gods, yet they are described as mere mortals like ourselves, having no power over us, nor even any essential superiority to us. Each man must work out his own destiny for himself with no aid from any higher power.

Buddhism has therefore logically no room for prayer or religious worship in any form. The nearest approach to this is in the form of inward meditation, or of paying outward honors to the memory of Gautama by carrying flowers to his monument. When Buddhists wish to find any outlet for the religious instinct they must go outside of Buddhism to seek it. This is actually the case with nearly all of them. They crave some object of worship, and since Gautama has given them none, they addict themselves to some form of devil-worship or witchcraft by way of addition to his system. They do also say prayers, which are in some cases the real cry of the soul toward some one or some thing which can help it. Usually however, the "prayer" which they repeat is not so much in the form of appeal to any living hearer as in that of a charm or incantation ; the mere repetition of the words being supposed to have magical power in itself. Hence originated the use of "praying-mills" in Thibet, each turn of the wheel being considered as a repetition of the prayer or magical form which is written upon it. In such ways as this Buddhism has come to receive an enormous mass of additions, many of which are directly opposed to its original teachings. A singular fact in this connection is the outgrowth of an extremely elaborate system of worship in Thibet (not in Siam), which resembles closely in all its outward forms that of the Church of Rome. Even in Siam images of Buddha are enormously multiplied, tending to practical idolatry. There are said to be fourteen thousand in one temple alone.

The atheism of Gautama's teaching is the more complete because of his declaring, in the most emphatic manner

possible, that there is no such thing as soul or spirit in man himself; that a man is only a body with certain faculties added to it, all of which scatter into nothingness when the body dissolves. One feature of Buddhism, therefore, is its denial of all spirituality, divine or human.

A second feature is its assertion, as the positive facts upon which it builds, of two most remarkable ideas. One of these is the doctrine of *transmigration*. This belief, strange as it seems to Christians, is held by the greater part of the human race as the only explanation for the perplexing inequalities of earthly experience. It teaches that the cause of every joy or sorrow is to be found in some conduct of the man himself, if not in this life, then in some of his previous lives. Such a theory appeals to the conviction that every event must have a cause, and to the innate sense of justice which demands that every act shall have its merited consequence. It also connects itself with that "strange trick of memory," as it has been called, which leads occasionally to the sudden sense of our having previously met the very scene, having said and done the very things, which are now present with us: As the usual emblem of Christianity is the cross, so that of Buddhism is the wheel—chosen as such from its suggestion of endless rotation.

Buddhism, however, which denies the existence of the soul, is obliged to teach transmigration in a very strange form. According to this, although you go to nothingness when you die, yet a new person is sure to be produced at that moment, who is considered to be practically the same as yourself, because he begins existence with all your merits and demerits exactly, and it is to your thirst for life that he owes his being. Yet, as it is acknowledged that you are not conscious of producing him and he is not conscious of any relation with you, it is hard to see how men can accept in such a form this doctrine of "Karma." Practically, its believers are apt to forget their denial of the soul, and speak as if it does exist and goes at death into a new body. This new birth, moreover, may be not into the form of a man, but into that of a beast of the earth, a devil in some hell or an angel in some heaven. Buddhism not only teaches the existence of hells and heavens, but fixes their exact size and position; so that one glance through the telescope, or any acquaintance with astronomy, is enough to prove the falsity of its declarations on that point. It is further taught that each of these future lives must come to

an end, for all things above and below are continually changing places with each other, as they ever have done and ever will do. There is therefore no real satisfaction even in the prospect of a heavenly life, since it must in time change and probably for the worse.

In close connection, then, with this fundamental idea of Buddhism, namely transmigration, is the other idea that all life, present or future, is essentially so transitory, disappointing and miserable, that the greatest of blessings would be the power to cease from the weary round entirely and forever. Practically its votaries have before their minds a life in some delightful heaven, secured against turning into any following evil by passing instead into calm, unending slumber. This heavenly condition is marked by the perception of life's illusiveness, with freedom from all resulting lusts and passions; and this ensures that when the life you are then living shall close, no new being will be formed in your place, because your thirst for living is at last extinguished. While it is true, then, that this condition of heavenly calm or *Nirvana** is represented as eminently attractive, yet its distinguishing benefit lies in the fact that when it ends, that which follows is not a new birth, but an eternal freedom from all life. This is in its essence a doctrine of despair, even though the annihilation of life is called by the softer name of endless slumber, and attention is mainly fixed on the joys of *Nirvana*, which precede that slumber.

The third chief feature of Buddhism is its description of the "Noble Path"—the way by which a man is to reach the desired goal. Having (1) denied the existence of God and the soul, and (2) asserted the existence of transmigration and of an essential misery in all life, from which *Nirvana* is the only deliverance, it proceeds (3) to tell how *Nirvana* may be reached. It is by means of preserving meditation upon the hollowness of life, together with the practice of control over self and beneficence to others. Many of the rules given for this end have in them a moral truth and beauty which is remarkable. The opposition made to caste and to extending religion by force of arms, the freedom given to women, and the mildness of manners cherished among all, are most commendable. But, as there is no love to any God in all this, neither is there any beneficence toward men which is other than negative and selfish. The self-annihilation which is emphasized is not sought from

* *Nippān* is the word used in Siamese as the equivalent of *Nirvana*, which is Sanscrit.

any love for others, but simply as a means of finally escaping from misery by escaping from existence, after tasting whatever sensual enjoyment may come within reach on the way.

The practical conduct of its followers is below even their own faulty standard; they live as the heathen did whom Paul describes in the first chapter of his Epistle to the Romans. For, after all, the great distinction between all other religions and Christianity is not merely that they present lower standards than it, but that they do not present at all that which is its one chief offer, viz., grace and strength whereby men become able to rise toward the standard. Buddhism makes no such offer as this, and has no conception of such a thing. It fixes the mind upon the evils and miseries of life, which it is by its own power to shun, and not upon the positive holiness and blessedness of a divine Father and Saviour, whose grace can lift the soul toward the glory which it sees in Him.

The King of Siam is supreme not only in affairs of state, but of religion. He appoints the two High Priests who have charge of ecclesiastical affairs throughout the kingdom, assigning one to the north, the other to the south. To each of these High Priests he also appoints an assistant. All priests and temples in the kingdom are under these four priests.

The priests are clad in yellow robes, each suit consisting of seven pieces. The wearing of these patched garments is in imitation of Gautama, who it is said adopted the yellow garb of the robbers in his times so that the world would cease to praise him. At daybreak the thoroughfares, canals and rivers of Siam are thronged with priests collecting their day's food from the people, each priest carrying an iron rice-pot suspended from the shoulder, and a bag hanging on the arm, to receive rice, fish or fruits. They never ask for alms or return thanks, but take their stand at a house and wait in silence until the inmates bring the food, fall down and worship them, and then place the gift in the pot or bag. The people consider that the priests have conferred a great favor on them by receiving the food.*

To "make merit," that is, to lay up a store of good works to one's credit, is the chief aim of every good Buddhist. For a man, the most efficient means to this end is to become a priest, and every Siamese is expected to spend some portion of his life in a monastery. A woman's best hope is to have many sons, who can make merit for her. In every *wat* (the enclosure containing the temple) is a school for boys, where they are taught reading and writing and the elements of arithmetic. The priests, or rather monks, number over twenty thousand in Bangkok alone. They are forbidden to work, and must live solely on alms. Their support drains the nation of immense sums yearly.

* Rev. E. P. Dunlap, in *Church at Home and Abroad*.

Dr. Brown says :

The temples of Siam are more numerous and expensive than those of any other land I have visited. Many of them literally blaze with overlaid gold and imbedded precious stones. Statues of Buddha are innumerable—statues of all sizes, statues sitting and reclining, statues of wood and iron and stone and marble and bronze and alabaster. In the “dim, religious light” of the larger temples these huge figures look down upon the worshipper with a solemn, majestic impassiveness that impresses even a western traveller.

I paid a visit to the Priest-Prince Vajirana, brother of the King, and the head of the Buddhists in Siam. He lives in a noble group of buildings resembling those of a European university, for here is the famous Pali College, where the scholars of highest rank study the sacred books. . . . I spoke of the King's edition of the Pali Tupitaka, the Buddhist Scriptures, published by order of the King in thirty-nine volumes in 1894, and of the interest aroused by his Majesty's generosity in sending sets to Yale and Harvard Universities. The Prince expressed pleasure and showed me a sample volume. These sacred books were formerly written only on palm strips in the Cambodian characters. The preface states that the French control of Cambodia and Anam, the English control of Burmah and Ceylon, and the fact that Laos Buddhism is of a less pure type, were endangering the purity of the sacred text, as the foreign governors did not bestow care upon its preservation as did the native kings. So the King of Siam undertook the pious task of ordering the best of the princely scholars to edit a correct text, and then printed it in Siamese characters in this series of stately volumes. This was revolutionary in Siam, and it has resulted in a much wider dissemination and a more general study of the Buddhist Scriptures.*

ROMAN CATHOLIC MISSIONS.

The Church of Rome established its missions in Siam as early as 1662. The grand embassy from Louis XIV., a few years later, was accompanied by a considerable number of priests, and from that time to the present they have held their ground through periods of severe persecution or of contemptuous toleration, varied only occasionally by intervals of royal favor. They have found the work one of special difficulty, and their efforts have produced far less result than in most other missions conducted by them.

There is still a considerable body of mixed descendants from the early Portuguese settlers who have always borne the name of Christians ; but for the most part they do little credit to the name. Many Chinese traders are also enrolled among them, and enjoy in consequence the protection of the French government.

* Report of a Visitation of the Siam and Laos Missions, by the Rev. Arthur J. Brown, D.D. This sketch is much indebted to this able and illuminating report, which all interested in Siam should study attentively.

The Roman Catholic Mission is strong in Siam. There are two bishops—one for Siam and one for Laos; 66 churches, including a stately cathedral and two brick churches in Bangkok; 32,000 members and 73 schools, with 4,465 pupils. Besides these, there are the great Assumption College, with about 420 young men; the Convent School, with 130 students, and the College of the Sacred Heart, with 62. A large hospital further attests their presence and power in the capital. The priests are scattered all over the land. Most of them are French in blood, and without exception they are French in sympathy. France is the protector of Catholic Missions in Asia, and every priest, lay brother and nun longs and toils for the ascendancy of the power which means the absolute domination of Rome.*

PROTESTANT MISSIONS.

“It is an interesting fact,” says Dr. House, “that the very first effort made by any of the Protestant faith for the spiritual good of the people of Siam was by a woman. This was Ann Hazeltine Judson, of sainted memory, who had become interested in some Siamese living at Rangoon, where she then resided. In a letter to a friend in the United States, dated April 30, 1818, she writes: ‘Accompanying is a catechism in Siamese, which I have just copied for you. I have attended to the Siamese language for about a year and a half, and, with the assistance of my teacher, have translated the Burman catechism (just prepared by Dr. Judson), a tract containing an abstract of Christianity, and the Gospel of Matthew into that language’ The catechism was printed by the English Baptist mission press at Serampore, in 1819, being the first Christian book ever printed in Siamese.”

For more than twenty years after this time, however, Siam was regarded by mission workers chiefly as a point of approach to China. It was in this way that Bangkok was visited in 1828 by the celebrated Dr. Carl Gutzlaff, whose works upon China are still of great value. He was then connected with the Netherland Missionary Society, and was accompanied by Rev. Mr. Tomlin, of the London Society’s mission at Singapore. They immediately gave their services as physicians to crowds of patients, and distributed twenty-five boxes of books and tracts in Chinese within two months. They connected with their Chinese work the study of Siamese, even attempting to translate the Scriptures into that language. Appeals were also sent by them to the American churches, to the American Board of Commissioners for Foreign Missions, and to Dr. Judson, in Burmah,

* Dr. Brown’s Report, p. 11.

urging that missionaries be sent to Siam. Mr. Tomlin was compelled by severe illness to return to Singapore in the following year. Late in 1829, Dr. Gutzlaff, having prepared a tract in Siamese, and translated one of the Gospels, also visited Singapore to have them printed. While there he was married to Miss Maria Newell, of the London Missionary Society, the first woman to undertake personal work for Christ in Siam itself, whither she went a few months after their marriage. She lived, however, little more than a year after that time. Her husband, being extremely ill, was urged to sail northward to China itself, which, in spite of great peril, he succeeded in doing, and began, on his recovery, a singularly adventurous pioneer work in that land. He was but twenty-five years of age when he reached Siam, and he put forth all the energy of his nature into the work he found there. The death of his devoted wife and his own enforced departure to China were therefore no ordinary loss for Siam. A few days after he had sailed, in June, 1831, Rev. David Abeel arrived, having been sent by the American Board of Commissioners for Foreign Missions in answer to the appeal of Dr. Gutzlaff and Mr. Tomlin. The latter himself came with him, but only remained for six months, when he was placed in charge of the Anglo-Chinese College at Malacca. After repeated experiments, Dr. Abeel also was compelled, in November, 1832, to give up work in Siam on account of protracted ill-health.

In March, 1833, the Rev. John Taylor Jones, a missionary of the American Baptist Missionary Union in Burmah, came to Bangkok in response to the letters of Messrs. Gutzlaff and Tomlin. He gathered together the few Chinese converts, and with the approval of his Board at home established the first permanent mission in Siam. The Rev. Wm. Dean followed in 1835, and took charge of the Chinese work, while Mr. Jones devoted himself to the Siamese, acquired the language, and translated the New Testament. The first church of Protestant Chinese Christians ever gathered in the East was organized by Dr. Dean in 1837. The Baptist Society found it best to discontinue its Siamese work in 1868, and its Chinese work was finally given up on the death of Dr. Dean in 1885.

After the return of Dr. Abeel, the American Board sent out Rev. Messrs. Johnson and Robinson, who arrived in July, 1834, having been more than a year on the way. In 1835 they were reinforced by the arrival of Daniel B. Bradley, M.D., and his wife. Dr. Bradley was a fully trained

physician and a man of wonderful energy and versatility. His work as physician, writer, translator, printer and preacher, continued with a zeal and hope which knew neither weariness nor discouragement until his lamented death, after thirty-eight years of toil, in June, 1873. Two of his daughters, Mrs. McGilvary and Mrs. Cheek, became the wives of Presbyterian missionaries. The third generation is now represented by the children of Mrs. McGilvary, who have joined their parents in the mission work at Chieng-Mai. Upon the opening of China to missionary work, the American Board transferred its efforts to that country, and in 1849 withdrew from Siam.*

The Rev. John Carrington has been the representative of the American Bible Society in Siam since 1889. An independent Baptist missionary opened a chapel in Bangkok in 1896. With these exceptions, there is no Protestant mission work for the Siamese, except that of the Presbyterian Board.

PRESBYTERIAN MISSIONS.

The first visit made to Siam by any representative of our own Church was for the same purpose which had already brought other missionaries there—namely, to find some door of access to the Chinese. This was in November, 1838, when Rev. R. W. Orr spent a month in Bangkok, and thereupon recommended our Board of Foreign Missions to take this country as a field of effort, not only for the Chinese, but for the Siamese themselves. In accordance with this recommendation the Rev. W. P. Buell was sent to Bangkok, where he arrived in 1840. After remaining until 1844, and doing good foundation work, he was compelled to leave the field to bring home Mrs. Buell, who had been stricken with paralysis. It was not until 1847 that the next missionaries actually reached Siam. From that time until the present, continuous work has been maintained; and as the Chinese could then be reached in their own land, our mission here addressed itself directly to the Siamese.†

The Rev. Stephen Mattoon and wife, with Rev. S. R. House, M.D., were the missionaries who began work in that year. Their foothold was very precarious for several years afterward, on account of the active, though secret, opposi-

* Dr. Bradley and his associates were supported for a time by the American Missionary Society (Congregational). After his death and his son's return to America, the Mission was given up.

† For details of the Mission 1847-1884, see "Siam and Laos," pp. 351-418.

tion of the King. Without openly using force, he so exerted his despotic influence upon the people that none of them could be induced to rent or sell any house to the missionaries, and a most effectual obstacle to their work was thus presented. Difficulties of every sort were put in their way, and it seemed quite certain that they would actually be prevented from establishing themselves in the country.

About the same time Sir James Brooke, who had arrived to open negotiations with the King on behalf of the British government, found himself treated in a manner which he considered so insulting that he indignantly took ship again with the purpose of securing assistance in the effort to open the country by main force. Just at the moment when all these complications were at their height, the death of the King was announced (April 3, 1851). Prince Somdet Phra, who was chosen to succeed him, had been instructed in languages and science by Rev. Mr. Caswell, of the American Board, and had learned to esteem the missionaries and approve their work. He at once instituted a liberal policy, made treaties with England and the United States, and had his children educated under Christian influence.*

An official document, under the royal sanction, makes the following statement: "Many years ago the American missionaries came here. They came before any other Europeans, and they taught the Siamese to speak and read the English language. The American missionaries have always been just and upright men. They have never meddled in the affairs of government, nor created any difficulty with the Siamese. They have lived with the Siamese just as if they belonged to the nation. The government of Siam has great love and respect for them and has no fear whatever concerning them. When there has been a difficulty of any kind, the missionaries have many times rendered valuable assistance. For this reason the Siamese have loved and respected them for a long time. The Americans have also taught the Siamese many things."

No estimate of mission work in Siam would be complete which did not include its connection with the great changes that have taken place in the whole social attitude and condition of the nation within the last fifty years. The present King and his ministers cordially avow their indebtedness to

*The King invited the wives of the missionaries to visit his palace, and instruct his wives and sisters. Mrs. Mattoon, Mrs. Bradley, and Mrs. Smith, representing the three missions then in Bangkok, gladly undertook this work—the first zenana teaching attempted in the East.

our missionaries, who first brought the knowledge of civilization to Siam, and have shown by generous gifts their appreciation of the work done for the people by our schools and hospitals. In 1878, Rev. S. G. McFarland, who had been working at Petchaburee for eighteen years, was appointed Superintendent of Public Instruction and principal of the Royal College of Bangkok, the first government college opened. Dr. Hayes, who went out as a medical missionary under our Board, has had charge since 1891 of three government hospitals in Bangkok, the Insane Asylum, an orphanage, and a dispensary. Though such results are indirect and preparatory, they should be thankfully acknowledged before God.

The first convert in connection with the mission was the Chinese teacher Qua-Kieng, who was baptized in 1844, and died in the faith in 1859. It is interesting to learn that three of his children became Christians after his death and one of his grandsons, educated in the United States, has returned to his own country as a Christian minister, and is now engaged in earnest work for his people.

A good record is also given of Nai Chun, the first native Siamese convert. "Though frequently offered positions of honor, lucrative offices, and employment by the government, he refuses all and chooses to support himself by the practice of medicine, that thus he may the more readily carry the gospel message."

It was not until 1859, however, that this first convert was made. Instead of causing His servants to reap immediately, by bringing one part of the field into full maturity, the Master chose, as we have seen, to use them for doing long continued preparatory work, which will in the end attest His wisdom as the Lord of the harvest. Yet the seed so faithfully sown was not without fruit, though the patient workers knew it not. In 1877, a venerable man, evidently of high rank, came to Chieng-Mai to ask medicine for his deafness, and referred to the miraculous cure which Christ had wrought upon a deaf man. He proved to be the highest officer of the court in the province of Lakawn, and at the time of this visit was seventy-three years of age. Twenty years before he had visited Bangkok and received religious books from Dr. Bradley. They were printed in the Siamese character, which he had learned for the purpose of reading them. He gave inward assent to the truth contained in them so far as he could understand it, but had never found any missionary to give him further instruction in his far-off

home. His firmness of principle brought upon him such trouble in his own province that he had come to Chieng-Mai, where he immediately sought out the missionaries. From that time he made this matter his one study, obtaining Buddhist books from the temple, and comparing them with Christian books. He soon professed his faith in Christ, and joined the Chieng-Mai Church. As soon as he was known to be a Christian he was ordered back to his native city far away. His death was not unlikely to be the result; but he said to his Christian friends, "If they want to kill me because I worship Christ and not demons, I will let them pierce me." His life was spared in the end, but office, wealth, and social position were taken, and he was ignored by all his friends. Later still we hear of him as starting to walk all the way to Chieng-Mai, being too impoverished to command any mode of conveyance suitable for his old age. His object in coming was to hear still further about the Lord Jesus, and the result of this second visit was the return with him of two native members from the Chieng-Mai church to begin work in his native city. Out of this there arose one of our most promising stations; and the whole affair is traceable directly to the patient work of that early missionary, who never in this life came to know anything of it.

Preaching, both in chapels and by the wayside, has been given from the very beginning that prominence which justly belongs to it as the ordinance of Christ for the saving of souls. Whatever else is done, this is also done.

Much time is given to itinerating work, for which the canals and rivers afford peculiar facilities. The evangelists are always greeted by large audiences, and their message is received with apparent eagerness. Thousands of gospels and other books are sold and distributed on these tours. Dr. Eugene Dunlap, now the senior missionary in the field, itinerates with untiring zeal in the provinces on the Gulf, and his schooner, the *Kalamazoo*, with three masts Chinese rigged, is known far and wide along the coast.

The Press is an agency of especial importance in this land where four-fifths of the men and boys are able to read. The Baptist and Congregational missions were furnished with printing-presses by 1837, and the first printing ever done in Siam was a leaflet containing the Ten Commandments with some Christian prayers and hymns. The Gospels and other portions of the Scriptures and many Christian books were issued. In 1869 a press was sent out for the Presbyterian

mission to supply the increasing demand for Christian reading. Within the last ten years this press and its equipment have been greatly improved under the efficient management of Rev. J. B. Dunlap. It is now by far the most complete publishing establishment in Siam. A foreman and ten native workmen are employed, and power is supplied by an electric motor given by a friend in Indiana. All other improvements and all the running expenses including the printing of religious literature are paid for by the work done for the government and business firms.*

The whole New Testament was first printed in 1843. Various translations and revisions of different books followed from time to time. All these were carefully collated and revised, and in 1894 a standard text of the whole Bible was completed. Up to this time the Scriptures had been issued only in portions on account of the cumbrous Siamese type. By the use of new and better type, it is now possible to print the entire Bible in four volumes of convenient size. The American Bible Society provides funds for printing the Scriptures.

Besides the tracts and leaflets needed for the evangelistic work, and the Sunday-school lessons and helps, thirty-eight religious books, five text-books for our schools, and four hymn-books are published and kept in stock. Some of the best tracts have been written by the native evangelists. *The Daybreak*, an attractive monthly magazine, supplies religious reading for the Christian households with articles on current news and scientific matters.

Literature of all kinds is pouring in upon Siam, much of it exceedingly hurtful: the Christian Church therefore needs to supply pure reading and the true gospel to minds eager for knowledge of every sort. In the early days of the mission all books were distributed gratuitously, but now, in conjunction with the American Bible Society, they are sold at a nominal price. The native colporteurs are fearless and aggressive, and are often able to push ahead of the missionary who, on visiting a new village, frequently finds there already a partial knowledge of the truth.

Medical work has also been a most valuable adjunct of missionary effort, and this in two ways. Here, as in every land, it opens a way to the hearts of men by its self-denying beneficence, and affords many opportunities of pointing

*This includes many text-books for the government schools, a Siamese grammar, and the Anglo-Siamese hand-book, a compendium of information on various subjects. No other press in the city could undertake these two books.

the sin-sick soul to the Great Physician. It also helps to convince them that Christianity shows itself to be of God by its harmony with all other truth, even in nature and science; whereas all the teachings of Buddhism regarding its system of heavens and hells are contradicted and disproved by the science of astronomy; and the employment of incantations and witchcraft for the sick is proved to be false and useless by the scientific medical practice introduced by missionaries. In 1881 a hospital for sixty patients was erected and given for public use by a native nobleman, and in charge of native attendants; the physician in charge being Dr. Tien Hee, who was graduated some years earlier from the missionary boarding-school at Bangkok, and afterward from the Medical School of the University of the city of New York.

Bangkok Bangkok, "the Venice of the Orient," lying on both banks of the Menam, was for many years the only centre of missionary work. The first buildings erected were on a rented site on the west bank of the river. In 1857 a desirable property was obtained at Sumray in the southwest part of the city, and the mission was permanently established there.

A school for boys was opened in 1852. At first only Chinese pupils would come, as all Siamese attended the temple schools. A class was afterward added for Hainanese, who were then as now very numerous in Bangkok. After the death of the faithful Chinese teacher in 1859, the school having become well established, the Chinese classes were given up. Under the devoted care of Dr. House, Dr. McDonald, and their successors, the foundations of our educational work in Bangkok were laid. In 1889 the school was merged into the Boys' Christian High School, and has since increased greatly in numbers and influence under the management of Rev. John A. Eakin. Hundreds of its students are now filling positions of honor and usefulness. The school is entirely self-supporting, and has outgrown its quarters at Sumray. A fine site has been secured on the east side of the river by the gifts of the King and other Siamese friends, and the new buildings now in course of erection will accommodate 300 students. This is one of the most important mission schools in any country. A day-school will still be maintained at Sumray.

When the women of America became aroused to organize work for missions, the Troy Branch of the Woman's Missionary Society of the Synod of Albany resolved to found a girls' boarding-school in Siam, and raised \$3000 for

the purpose. Land had shortly before been secured for the mission at Wang Lang, a pleasant residence district five miles north of Sumray, and a house partly built. Plans for occupying the location having failed, the Board offered it for the new school. The money raised was sufficient to finish the building and fit it up, and the school was begun in 1874 by Mrs. House and Miss Anderson (afterward Mrs. Noyes of Canton). It was well attended from the first, though with the disadvantage of frequent changes of teachers. Under its present principal, Miss Cole, the school, now known as the Harriet House School, has gained great prestige and influence. The Queen has taken great interest in it, and has given a fund for annual prizes to be presented in her name. The industrial and musical classes are especially popular. There are now 114 pupils, and many more would come if there were room for them. For some years the fees received have paid all expenses except the salaries of the American missionaries. It is now managed by Misses Cole, Cooper and Bissell, with four Siamese teachers.

Dr. Brown says :

The influence of this school is tremendous. Half of its pupils come from the families of noblemen. Five are royal princesses, daughters of the King's brothers. Others are daughters of governors and ministers to European capitals. The High Commissioner of Pitsanuloke sends his three daughters here. All the thirteen female teachers in the Bangkok government schools are Wang Lang graduates, twelve of them being Christians. At the recent government examinations the school excelled all others in the kingdom in the proportion of pupils that passed with credit.*

The First Church of Bangkok is at Sumray, and has become self-supporting, under an excellent Siamese pastor, the Rev. Kru Uan. The chapel erected in 1862 has become too small for the congregation and a new and larger church is to be built. The Second Church is the chapel of the Harriet House School, and the congregation consists mostly of the pupils and their teachers with a few friends. The services are held in the school-room. In 1897, the fiftieth anniversary of the mission, a third church was organized, on the east side of the river. It now has 58 members, many of them Chinese. Services are held in both Siamese and Chinese. Here and at the Nara chapel, preaching services are kept up, where "Siamese, Chinese, Hindoos, Burmese and a few Europeans come and go like the waves of the sea." There is great need for a new church,

* Dr. Brown's Report, p. 42.

centrally located on the east side of the river. A Siamese gentleman of high rank, who was educated in New York, has promised to give all the money needed beyond what the other Christians can raise, for a church of proper size and dignity near the new site of the Christian High School. The Rev. Boon Itt, a Siamese minister also educated in America, will be the leader of the enterprise.

Bangkok Station includes, besides the city, a district covering hundreds of miles, containing several important towns, Ayuthia, the second city of the kingdom, and countless villages. Both banks of the river for seventy-five miles above Bangkok are practically continuous village streets. Ayuthia was occupied for a short time, but lack of men compelled its abandonment. A floating chapel there is used for evangelistic work.

Medical work in Bangkok, so important in the early days of the mission, has now been rendered unnecessary by the establishment of the government hospitals and the presence of competent foreign physicians.

Petchaburee is an important and growing town of 10,000 people, eighty-five miles southwest of Bangkok. It is situated on high ground in the midst of a fertile and populous district, and the heat is mitigated by the sea-breezes. A railroad from Bangkok is nearly completed.

When Petchaburee was visited by a missionary in 1843 his books were refused, and every attempt to exert even a passing influence for Christianity was repulsed in the most uncompromising manner by the authorities. In 1861, however, it was by the urgent request of the Governor that a station was opened at this point by Mr. McGilvary and Dr. MacFarland. A fine property fronting on the river was secured, where buildings were afterward erected for the hospital and schools. A church organized in 1863 had at one time four offshoots in the city and neighborhood. Schools were organized for both boys and girls. An industrial class begun by Mrs. MacFarland became afterward the Howard Industrial School, which was successfully carried on by Miss Jennie Small, until her death from cholera in 1891. It was then united with the girls' boarding school. When it became necessary in 1898 to insist that the parents should pay for the children's support, the attendance decreased so much that the boarding departments of both the boys' and the girls' schools were closed. The attempt to develop the principle of self-support has met great opposition

in Petchaburee, and the past few years have been full of difficulty and discouragement. Those who had formerly been supported or employed by the mission felt aggrieved when the foreign aid was withdrawn, and the church has suffered greatly in consequence.

Medical work in this station has been very successful. The hospital and dispensary are well established, receiving patients from far and near. In 1888 the King of Siam showed his appreciation of the work of this hospital by giving \$2400 for the purpose of enlarging its buildings. A ward for women was opened in 1895, with funds given by the Queen. The main building accommodates twenty in-patients and the women's ward twelve.

Rajaburee Calls for a station at Rajaburee, a town about seventy miles west of Bangkok, and in telegraphic and postal communication with it, came repeatedly to the mission. As early as 1887 Dr. and Mrs. Thompson had visited Rajaburee, the people hearing them gladly and receiving medical treatment. In 1889 they returned to stay, having received from the government a suitable dwelling of which some of the lower rooms could be used for a dispensary and in patients.

In 1896 the government offered the mission in exchange for the property occupied by them, land in a much better situation, with buildings which by some alterations were made more desirable than those formerly occupied. This property is occupied rent-free, on condition that school and medical work shall be maintained. There is a large and promising boys' school, but none for girls at present. A small hospital building is still unfurnished. The railroad from Bangkok to Petchaburee will pass through Rajaburee. The town is small, but there is a boundless field for itinerating in the densely peopled region surrounding it.

Pitsanuloke Pitsanuloke, a beautiful town 225 miles north of Bangkok, was formerly the capital of the country. It is the residence of one of the Royal Commissioners and the seat of government for Central Siam. The capitals of eight provinces can be reached within two days' journey. Three hundred and fifty villages are within easy access by river, and east and west lie hundreds more where a missionary has never been seen. Faithful work was done here by Mr. and Mrs. Boon Itt and flourishing schools established for both boys and girls before the station was formally opened in 1899. The mission compound is unusually large and beautiful, lying on the high

bank of the river and shaded by large trees. It is provided by the King's kindness at a nominal rental. Dr. and Mrs. Toy, who were the first missionaries here, lived for years in a house-boat on the river, which served also as a floating dispensary, before suitable buildings could be erected. The Chief Commissioner gave the old palace ground for a boys' school, and funds were given in the town to put up an excellent building. Most of the government officials here have been students in the Christian High School and many of them are Christians.

Nakawn In 1883, a resident of Nakawn who had long been ill, started with his wife in a sail-boat to seek healing from the foreign physicians of Bangkok, five hundred miles away. The little craft was driven by the wind into the Petchaburee River, where a Christian native told them of the hospital at Petchaburee. They went thither, and the stranger was not only healed, but led to Christ. His wife was converted also, and they straight-way returned home to tell their friends what great things the Lord had done for them. In answer to their earnest appeals, the missionaries from Bangkok made annual tours to Nakawn, beginning in 1892, and in 1895 a church of thirty-one members was organized. The numbers have since increased four-fold, and three chapels have been built in the country districts. The first resident missionaries were Rev. Charles E. Eckels and Mrs. Eckels, with Dr and Mrs. Hamilton, who arrived in March, 1900. Nakawn is the centre of influence for Lower Siam, and the residence of the second Rôyal Commissioner. It gives access to more than 600,000 people. A boys' school was begun in May, 1901, taught by a graduate of the Christian High School. The medical work is large and promising, though it has been retarded by the fact that Dr. Hamilton was forced to leave during the first year on account of his wife's health. Here as in Pitsanuloke, all the running expenses of the mission are borne by the people themselves.

Other important points, such as Korat, Paknam-po, and Pooket are calling urgently for occupation. The opportunity for work is limited only by the lack of men and means. Many years of earnest labor have been expended in Siam without large visible results. The enervating climate, to which so many workers have succumbed, the mobile, unretentive character of the people, whose unthinking acquiescence is more discouraging than opposition, are

obstacles to be overcome only by great faith and endurance. Yet as we look back on the past and note the gradual growth of blade and ear, we cannot but feel that the time draws near when we may hope to see the full fruitage of the good seed. In due season, says the promise, *ye shall reap*; and the prospect was never so promising as now. We can hardly expect that the present remarkable freedom from external obstacles will always continue. The favor of princes is proverbially uncertain. It is not impossible that the revival of interest in historic Buddhism may end in transforming easy tolerance into active antagonism. Political complications or internal dissension may some day close against us the doors that now stand so invitingly open. Let us not forget that this is our own exclusive field, for which we alone must bear the grave responsibility.

STATIONS 1902—SIAM MISSION.

BANGKOK: Population 500,000, district 3,000,000; on the Menam, 25 miles from its mouth; occupied 1840. Missionaries—Rev. E. P. Dunlap, D. D., and Mrs. Dunlap, Rev. J. A. Eakin and Mrs. Eakin, Rev. J. B. Dunlap and Mrs. Dunlap, Rev. F. L. Snyder and Mrs. Snyder, Miss Edna S. Cole, Miss L. J. Cooper, Miss E. A. Eakin, and Miss Edna I. Bissell.

PETCHABUREE: Population 10,000, province 150,000; on the western side of the Gulf of Siam, 85 miles southwest of Bangkok; occupied 1861. Missionaries—Rev. W. G. McClure and Mrs. McClure, W. J. Swart, M. D., Rev. R. C. Jones and Mrs. Jones

RAJABUREE: Population 5,000, province 150,000; 70 miles west of Bangkok; occupied 1889. Missionaries—Rev. E. Wachter, M. D., and Mrs. Wachter, Rev. A. W. Cooper and Mrs. Cooper.

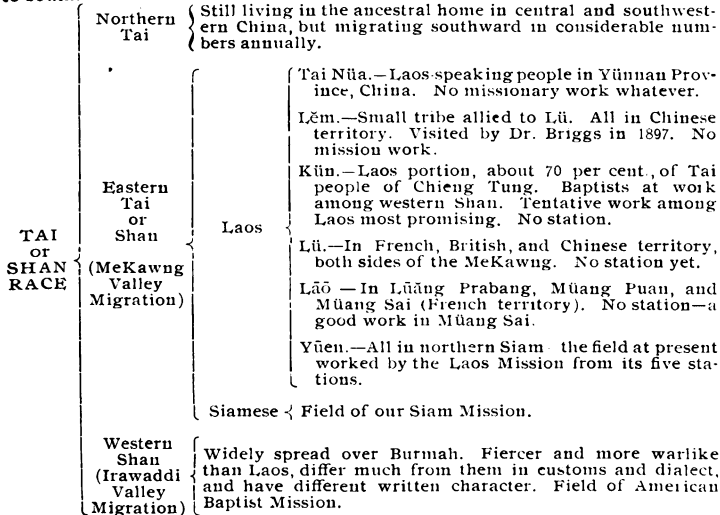
PITSANULOKE: Population 5,000, province 240,000; on the Po River, 225 miles north of Bangkok; occupied 1889. Missionaries—Walter B. Toy, M. D., and Mrs. Toy, Rev. *Boon Boon-Itt* and Mrs. *Boon-Itt*, Rev. Harry P. Armstrong and Mrs. Armstrong.

NAKAWN: Population 10,000, province 400,000; on the eastern side of the Malay Peninsula, 500 miles south of Bangkok; occupied 1900. Missionaries—Rev. C. E. Eckels and Mrs. Eckels, Henry W. Boyd, M. D., and Mrs. Boyd.

LAOS.

The Tai or Shan race are supposed to have originated in the mountains of central and southwestern China, between Setchuen and Shensi. Thence they have spread southward by successive waves of migration through many centuries, following the river valleys to the Gulf of Siam and the Indian Ocean. The general term Laos designates the tribes of this race using or understanding the Laos language, as distinguished from the Shan-speaking tribes among whom the American Baptists are working in Burmah, and the Siamese in the south. The Laos extend from Rakeng, about the middle of Siam, far beyond the confines of China on the north, and from Anam on the east to the Salwin Hills on the west. In this region are also found various hill tribes, probably the aboriginal inhabitants, who are known as *Ka* (slave) in distinction from the *Tai* (free) people to whom they are tributary. Exclusive of these, the numbers of the Laos are estimated at not less than 5,000,000. Of these, 3,000,000 are subjects of the Siamese king, 1,000,000 are found in the French provinces east of the Cambodia, and the rest in British and Chinese territory to the north and west.*

* The subjoined diagram, showing the subdivisions of the Tai race, is kindly contributed by Rev. W. C. Dodd, of Chieng Rai. The enumeration is from north to south.



This extensive field has been committed in the providence of God entirely into the hands of our branch of the Presbyterian Church. A very small part of it has yet been occupied. All our organized work with resident stations is confined to the Yuan Tai in the northern half of Siam. Four of the stations, Chieng-Mai* (Zimmé), Lakawn, Nan, and Pre, are on the Menam or its affluents. Chieng Rai, the last station opened, is on a tributary of the MeKong (Cambodia) river. Extensive tours throughout the Laos region have been made by Dr. McGilvary, Mr. Dodd, Mr. Briggs, and others, and the mission for years has desired to open a station among the northern tribes.

The only means of access to the upper plains of the Menam is by boat from Bangkok. The ascent of the river is retarded by the swift current and dangerous rapids, so that the journey of 500 miles from Bangkok to Chieng-Mai requires at least six weeks. The return is made in about half the time. Beyond Chieng-Mai all travel and traffic must be carried by elephants or ponies through the jungle trails. There are no public means of conveyance by land or water, and each traveler must hire his own boat and crew and provide food and all necessities as if in the heart of Africa †

The governors of these northern provinces were formerly powerful chiefs, paying tribute to Siam, but wielding despotic power in their own dominions. By the adroit policy of the present king, their authority has been greatly reduced, and the supremacy of Siam established.

The country is most beautiful, with broad, fertile valleys and noble hills, rich in minerals and clothed with teak and pine forests. The Laos are a taller and stronger race than the Siamese, and more simple and vigorous in character. They are nominally Buddhists, and temples and priests abound everywhere, but their real worship is given to spirits and demons. Their lives are darkened by superstitious dread of these beings, who are propitiated by many curious ceremonies. The hill tribes are all spirit-worshippers, with more or less definite ideas of a Supreme Being.

*Chieŋg, town; Mai, new. Muang, district; often applied also to the chief town. Me, river. Loi, range of hills. Luang, great. The vowels are sounded as in Italian, the consonants as in English.

†The new station which we hope may be opened at Chieng Tung or its neighborhood in British territory could be reached by railroad and cart-road from Rangoon, thus avoiding the tedious boat journey.

A wide-spread expectation prevails of the coming of a new Buddha who shall bring peace and righteousness. Mr. Dodd says :

According to the Buddhist theology, myriads of ages ago, a white crow laid five eggs. They became respectively Kahkoosuntah, Konahmanah, Kasappa, Kotama (Gautama or Sakya-Muni), and Ahreyah Mettai. After a time they were reborn in the upper worlds as water-lilies or lotus. They agreed that the lotus that first budded should be born on the earth as a Buddha, to bless animals and men.

First Kahkoosuntah's lotus budded, and he became a Buddha for 5000 years. His appearance was like gold. Then he entered Nippän (Nirvana). After him came Konahmanah, like a jewel, for 3000 years. Then down came Kasappa, white as milk, 2000 years. Then the lotus of Ahreyah Mettai came to bud, but Kotama swapped lilies with him on the sly, and was born on the island of Ceylon. It is acknowledged that his natural life was only eighty years, but it is claimed that he has merely entered on the second stage of Nippän, of which there are three in all. Thus his life is not yet ended: it is to last 5000 years, when he will attain complete annihilation. His religion is only a preparatory one. Then, some say at the end of the 5000 years, others, when all men become pure as milk, Ahreyah Mettai will take his turn, out of which he was cheated by Kotama, and be born. He is to combine all the glories and virtues of his four brothers, and is to live and reign 84,000 years. All who have white hearts will be born or reborn at that time, and when he enters Nippän they too shall enter, and thus stop for a while the hitherto ceaseless round of transmigration. But after cycles of ages all must again begin the dreary round, the five brothers, animals, and men alike.

This general expectation of a Buddhist Messiah secures in most places respectful reception of the messengers who bring the story of a Saviour. Dr. Brown says:

Some of Dr. McGilvary's warmest friends in Chieng-Mai are among the Buddhist monks. He regularly visits the monasteries and is always well received. During my own tour of Laos, I visited many monasteries and sometimes camped on the temple grounds. We were invariably welcomed with great cordiality. Never has the Christian missionary had a better opportunity to take tactful advantage of a national belief to present the gospel of Christ.*

The chief external obstacles to the progress of **Early Missions** the mission are the long, wearing journeys, and the malarious climate, which soon undermines the health of foreigners and necessitates frequent furloughs. In spite of these drawbacks the work has made remarkable progress. The missionaries in Siam were first led to consider this field by encountering a settlement of Laos refugees near Petchaburee. In 1864 a deputation from the mission visited Chieng-Mai and in 1867 Rev. Daniel

*Dr. Brown's report, p. 66.

McGilvary and Rev. Jonathan Wilson opened a permanent station. These two pioneers are still laboring among the people to whom they were the first to carry the light.

They were soon encouraged by the conversion of Nan Inta, a man who had thoroughly studied Buddhism and was dissatisfied with it, while knowing of nothing to replace it. He was much impressed by having the eclipse of August 18, 1868, foretold by the missionary a week in advance. He found the science of the Christians disproving the fables of Buddhism, and at once began eagerly to study the more directly spiritual truths connected with Christianity. He was soon able to make an intelligent confession of faith in Christ, which he maintained until his death. Seven other converts were baptized within a few months. At this point the infant church was brought to a season of persecution and martyrdom. The Governor of Chieng-Mai, who usually exercised full control over his own people, though tributary to Siam, began to manifest the hostility which he had thus far concealed. Noi Su Ya and Nan Chai were arrested, and, on being brought before the authorities, confessed that they had forsaken Buddhism. The "death-yoke" was then put around their necks, and a small rope was passed through the holes in their ears (used for ear-rings by all natives), and carried tightly over the beam of the house. After being thus tortured all night they were again examined in the morning, but steadfastly refused to deny their Lord and Saviour even in the face of death. They prepared for execution by praying unto Him, closing with the words "Lord Jesus, receive my spirit." Being then taken off to the jungle, they were clubbed to death by the executioner, and one of them, not dying quickly enough, was thrust through the heart by a spear. The whole record is like one from the apostolic age, and speaks vividly of the first martyrs and of the same Lord by whose living presence they were sustained.

The persecution which thus began checked seriously for the time any progress in mission work. Shortly after this, the Governor died. Several new converts were soon received, and it was found that these cases of martyrdom had produced a deep impression for good. Still later, in 1878, another crisis was encountered, though less serious in its nature. The missionaries had decided to perform the marriage ceremony between two native Christians who had applied to them, and to do this without making any provision for the customary feast to the demons. The relatives, who were all devil-worshippers, prevented the marriage on

this account, and the authorities supported them in the refusal. An appeal was at once made to the King of Siam, which brought for reply a "Proclamation of Religious Liberty to the Laos." This placed the whole matter on a new basis and entirely changed the conduct of the officials.

Messrs. McGilvary and Wilson, with their wives, labored alone until 1883, when Dr. Peoples and others were sent, followed the next year by Rev. Chalmers Martin. Since then the force has been increased year by year until there are now thirty-nine missionaries, and many more are needed to keep pace with the constantly increasing opportunities. Five centres have been established, so situated as to command the strategic points in the southern field. From these tours are made into the untouched regions to the north and east, where additional stations are imperatively needed.

Every effort has been made in recent years to throw the responsibility of maintaining the work upon the people themselves, and to make them realize the duty of carrying the good news to their fellow-countrymen. This most difficult task has met with good success. The evangelistic work is now virtually supported by the Laos Christians. Their Foreign Mission work, to which all the churches contribute, is among the mountain tribe known as Ka Mu, dwelling in the French provinces east of the Cambodia River. This work was begun by Dr. McGilvary in 1897. Many adults and children have been baptized, and it is hoped soon to organize a church among them.

Medical work has played a prominent part in the development of the mission. A physician is stationed at each centre, with a hospital or dispensary. The manifest good done by the relief of suffering has gained the favor of the government and predisposed the people to listen kindly to the teachings of the "foreign doctor."

A comprehensive scheme of education contemplates schools of high grade for boys and girls at the capital, with smaller schools at the principal stations and parochial schools in the villages. The Mission Report states:

No phase of our work is more encouraging than these parochial schools. Organized on a self-supporting basis, under the oversight of the mission, they bring the rudiments of education within the reach of all. The terms are from one to five months and the enrolments vary from forty-six to seven. Their spiritual influence upon our churches is great. Almost every child who learns to read and sing in the parochial school means one more intelligent, interested worshipper in God's house.

The government is establishing a system of primary schools throughout the country. The pupils graduated from our higher schools will find ready employment as teachers in these.

The Press The Western Shan, the Laos, and the Siamese are the three principal divisions of the Tai language. Each has its own written character. During a visit to America in 1890, Dr. Peoples had a font of Laos type cast, and in 1892 an old press brought from Siam was set up, and the language printed for the first time. Up to that time all books were in Siamese, which few Laos can read with fluency. The old press has now been replaced by a larger modern one, and the equipment has also been enlarged to meet the increasing demands. This is the only press in the world using the Laos language, and the only source from which the millions of Laos can be supplied with the Bible and religious literature. Twelve native workmen are employed under the supervision of the Rev. D. G. Collins, and printing is done in Laos, Siamese, and English. The receipts from work done for the government and commercial houses are more than sufficient to pay all running expenses and provide for the religious printing. As the result of ten years' earnest labor, Genesis, the Psalms, the Gospels of Matthew, Luke, and John, the Acts of the Apostles, the Epistle to the Philippians, and the Epistle of James have been translated and printed; the Gospel of Mark, the Epistles to Timothy and Titus are translated but not yet printed, and some other books of the Bible are in process of translation. A number of tracts and school-books have been prepared, and also leaflets for the Sunday-schools and Societies of Christian Endeavor. A new Hymnal and a volume of Bible Stories are among the latest issues.

Chieng-Mai Chieng-Mai is the chief city of Laos, containing 100,000 people. Here is the mother church of the mission, planted in 1867, which has grown into ten churches scattered over the surrounding province. More than half of all the Laos Christians are found in the district dependent on this station. The training and oversight of these churches make heavy demands on the limited force of the mission.

The memory of the beloved Kru Nan Ta, the first Laos convert ordained to the ministry, will long be cherished in the Chieng-Mai church, of which he was co-pastor for years. A Woman's Missionary Society, trained by Mrs.

McKean, contributes annually to missionary work about thirty rupees, equivalent to a man's wages for ninety days.

The medical work here is very important and enjoys the favor of the entire community. Dr. Brown pronounces the hospital and dispensary among the best that we have in Asia. Eight new wards were added in 1901, doubling the accommodation for in-patients, and the opening of a beautiful new chapel has increased the attendance on the daily services. Further additions are sorely needed and will soon be added. These enlargements are made possible by gifts of lumber and material from foreign firms that have been benefited by the hospital work. A faithful nurse, Ai Keo, who came as a patient in 1894, lives the gospel daily among the sick. He cares for them tenderly day and night, and is unwearied in teaching all who are able to listen. All except the very poor pay something for treatment and medicines, so that nearly all expenses are met.

The boys' boarding-school in Chieng-Mai is the leading school in Laos, and our sole dependence for the education of a native ministry. It was begun by the Rev. D. G. Collins in 1889, and has averaged about 100 pupils each year, though the accommodations are most inadequate. A good site has been secured, and new buildings will be erected as soon as possible. All the boarding pupils come from Christian families. English, which is greatly in demand, is taught at an extra charge to those taking the full course in their own tongue.

A girls' boarding-school, begun by Mrs. McGilvary, was formally opened by Miss Cole and Miss Campbell in 1878. After the sad death of Miss Campbell, who was drowned on the voyage from Bangkok in 1881, it was closed for a time. Since its re-organization it has exerted a wide influence for good. The increasing development of the government school system makes it imperative for us to maintain a high standard in our Chieng-Mai schools.

A training-school for evangelists and teachers, founded by the Rev. W. C. Dodd, is preparing the future workers for the church. Its members devote part of each week to practical work, in addition to systematic study of the Bible.

Lampun (*m* silent), eighteen miles south of Chieng-Mai, was occupied as a station by Rev. W. C. Dodd and Mrs. Dodd in 1891. The government gave a fine property for religious and medical purposes. In 1898 it was thought best to unite this station with Chieng-Mai. Three churches

and twenty Christian villages are centres of light for the Lampun region.

In January, 1895, the first Laos Society of Christian Endeavor was formed. A convention was held March, 1896, in which twenty societies were reported, with 613 members. One delegate walked eight days' journey, carrying his own food and bedding. These societies have done much to develop spiritual life in the younger Christians. One small society raises the entire support of an evangelist among the Ka Mu.

Lakawn Lakawn was occupied in 1885 by Dr. and Mrs. Peoples, who established the usual medical and school work as soon as possible.

The Governor gave a fine site for a hospital, which was built in 1893. In the same year the country was smitten by a terrible famine. Even the seed-rice was consumed, and many people sold themselves into slavery. Relief Committees were at once formed, and by the aid of money sent from America, the missionaries were able to distribute rice, both for seed and food, and to relieve the worst suffering until another harvest could be gathered. Nearly \$10,000 was expended in this work of mercy, which did much to open the hearts of the people to Christianity.

The church, organized in 1881, reports 217 members, scattered over an area of about 200 square miles. Regular services are maintained at three out-stations. The Christians gave 70 rupees in 1901 for their persecuted brethren in China.

The hospital and dispensary are fully supported by the fees from patients, and enabled to care for the poor who cannot pay.

The boys' boarding-school, founded in 1890 by the Rev. Hugh Taylor, is increasing in numbers and influence. An attempt was made to develop an industrial farm in connection with this school, but it has been found more profitable to utilize the land in other ways.

An excellent girls' boarding-school, opened in 1893 under the charge of Miss Fleeson and Miss Wilson, is rejoicing in the prospect of a new building.

A railroad from Bangkok to Lakawn is now in contemplation. If the project is carried out, this city, now comparatively small, will become the most important centre in Laos.

X
Chieng Rai
 (Chieng Hai) “Special interest attaches to Chieng Rai, our youngest station among the Laos, because it is probably the most distant point on the globe now occupied by the Presbyterian Church. 12,500 miles from New York and nine days by jungle trail northeast of Chieng-Mai, the bi-weekly mail is three months old when it reaches the two lonely families there. The station field is about one hundred miles square. Here are wide valleys with rich soil and noble forests, and here are eight walled cities. And here in 1885 Dr. McGilvary first preached the gospel of Christ, beginning those annual tours which, by the blessing of God, resulted in the formal opening of a station in 1897.”*

Rev. W. C. Dodd and Mrs. Dodd with Dr. and Mrs. Denman were the first missionaries to occupy Chieng Rai. There are now three organized churches in this field, and Christians in all the walled cities and in several of the villages. Constant itineration both by the missionaries and the Chieng-Rai Christians is spreading the knowledge of the truth. The Musu and other mountain tribes accessible from this station offer an inviting field.

Good foundations have already been laid for work in all branches. An excellent parochial school of twenty-five pupils taught by a Chieng-Mai graduate under the supervision of Mrs. Dodd is governed by a Board of native Christians and entirely supported by the people. The princes and officials of the province have subscribed 175 rupees toward a hospital, besides giving much material.

Muang Pre Pre, on the Yom River, four days' journey southeast of Lakawn, lies in the centre of a fertile and beautiful valley dotted with villages. The population within a radius of fifteen miles from the mission compound is estimated at 100,000. The famine of 1893 was especially severe in this region, and many heard of Christ through the relief work. Dr. and Mrs. Briggs were the first occupants, followed in 1894 by Rev. W. F. Shields and Mrs. Shields. The little church pays its own expenses, helps to support the day-school, which is taught by a graduate of Chieng-Mai School, and contributes generously for evangelistic work in the province.

The hospital and dispensary are supported by small charges for medicine and attendance, paid by those who are able, and by outside visits of the physician to officials and

* Dr. Brown's Report, p. 16.

foreigners. In July, 1902, a revolt among the Shan tribes north of Pre against the Siamese government caused great alarm. The rebels captured Pre and murdered many Siamese, including a royal Commissioner and other officials. No foreigners were harmed, though many thought it safer to take refuge in Chieng-Mai. After making an unsuccessful attack on Lakawn the rebels were driven back, but the country remains in a disturbed state.

Nan Nan is a beautiful walled city embowered in trees, on the Nan River, eight days' journey northeast of Lakawn. It was visited by Dr. and Mrs. Peoples in 1894, but the final occupation was delayed until September, 1895. Nan province has a population of 416,000. The city is an important centre for itinerating work. A vigorous congregation has been gathered, and many catechumens are enrolled, but the equipment of the station is yet incomplete. The Governor has offered a fine temple property, on condition that a school shall be opened. The hospital building is very small and inadequate, but the medical work is steadily growing in favor with the people.

STATISTICS 1902

	Siam	Laos
Missionaries.....	36	37
Native workers.....	36	28
Churches.....	9	15
Communicants	317	2,500
Pupils in schools.....	500	300
Pupils in Sunday-schools.....	344	1,552
Hospitals and dispensaries.....	5	7
Patients treated.....	3,000	16,016

LAOS MISSION.

CHIENG-MAI: On the Me-Ping, 500 miles north of Bangkok; occupied 1867. Missionaries—Rev. Daniel McGilvary, D. D., and Mrs. McGilvary, Rev. D. G. Collins and Mrs. Collins, James W. McKean, M. D., and Mrs. McKean, Rev. Howard Campbell and Mrs. Campbell, Rev. Wm. Harris, Jr., and Mrs. Harris, Rev. J. H. Freeman and Mrs. Freeman, Rev. C. H. Denman, M. D., and Mrs. Denman, Miss I. A. Griffin, and Miss Margaret A. McGilvary.

LAKAWN: On the Me-Wung, 75 miles southeast of Chieng-Mai; occupied 1885. Missionaries—Rev. Jonathan Wilson, D. D., Rev. Hugh Taylor and Mrs. Taylor, Rev. Robert Irwin and Mrs. Irwin, M. D., C. C. Hansen, M. D., and Mrs. Hansen, Miss Kate N. Fleeson.

MUANG PRE: On the Me-Yom, 150 miles southeast of Chieng-Mai; occupied 1893. Missionaries—Rev. W. F. Shields and Mrs. Shields, Rev. J. S. Thomas, M. D., and Mrs. Thomas, Miss Julia Hatch.

NAN: On the Me-Nan, 150 miles east of Chieng-Mai; occupied 1894. Missionaries—Rev. S. C. Peoples, M. D., and Mrs. Peoples, Rev. David Park and Mrs. Park.

CHIENG RAI: Occupied 1897. Missionaries—Rev. W. C. Dodd and Mrs. Dodd, Rev. W. A. Briggs, M. D., and Mrs. Briggs, Rev. C. R. Callender and Mrs. Callender.

MISSIONARIES IN SIAM AND LAOS, 1840-1903

*Died. Figures, Term of Service in the Field.

SIAM

Anderson, Miss A.,	1872-1876	Dunlap, Rev. E. P.,	1875
Armstrong, Rev. H. P.,	1901	Dunlap, Mrs.,	1875
Armstrong, Mrs.,	1901	Dunlap, Rev. J. B.,	1888
Arthur, Rev. R.,	1871-1873	Dunlap, Mrs. (Miss	
Arthur, Mrs.,	1871-1873	Stoakes, 1888),	1889
Bates, Miss E. J.,	1892-1899	Eakin, Rev. John A.,	1888
Berger, Rev. C. A.,	1887-1891	*Eakin, Mrs. (Miss	
Berger, Mrs. (Miss		Olmstead, 1880),	1889-1897
Van Eman),	1887-1891	Eakin, Mrs. (Mrs.	
Bissell, Miss E. J.,	1899	Lyman '96),	1899
Boon-Itt, Rev. Boon,	1895	Eakin, Miss E.,	1895
Boon-Itt, Mrs.,	1895	Eckels, Rev. Chas. E.,	1888
Boyd, H. W., M. D.,	1899	Eckels, Mrs. (Miss M.	
Boyd, Mrs.,	1899	Galt),	1891
Buell, Rev. Wm. P.,	1840-1844	Galt, Miss A.,	1891
Buell, Mrs.,	1840-1844	George, Rev. S. C.,	1862-1873
Bush, Rev. Stephen,	1849-1853	George, Mrs.,	1862-1873
*Bush, Mrs.,	1849-1851	Grimstead, Miss S. D.,	1874-1877
Carden, Rev. P. L.,	1866-1869	Hamilton, Guy W.,	
Carden, Mrs.,	1866-1866	M. D.,	1899 1901
Carrington, Rev. John,	1869-1875	Hamilton, Mrs.,	1899-1901
Carrington, Mrs.,	1869-1875	Hartwell, Miss M. E.,	1879-1884
*Coffman, Miss S.,	1874-1885	Hastings, Rev. C. W.,	1502
Cole, Miss Edna S.,	1886	Hays, T. H., M. D.,	1886-1891
Cooper, Rev. A. W.,		Hays, Mrs. (Miss Niel-	
1885-1886; 1890		son, 1884),	1886-1891
*Cooper, Mrs.,	1885-1886	Hitchcock, Miss E.,	1892-1899
Cooper, Mrs. (Miss S.		House, Rev. S. R., M. D.,	1847-1876
E. Parker),	1890	House, Mrs. H. N.,	1847-1876
Cooper, Miss L. J.,	1890	Jones, Rev. R. C.,	1899
Cort, Miss M. L.,	1874-1891	Jones, Mrs.,	1899
Culbertson, Rev. J. N.,	1871-1881	Lee, W. R., M. D.,	1890-1891
Culbertson, Mrs. (Miss		Lee, Mrs.,	1890-1891
B. Caldwell),	1878-1881	*Lyman, Rev. F. I.,	1896-1898
Dickey, Miss E. S.,	1871-1873	Lyman, Mrs.,	1896

McCauley, Rev. J. M., 1878-1880	Morse, Mrs., 1856-1858
McCauley, Mrs. (Miss J. Kooser), 1878-1880	*Odell, Mrs John F., 1863-1864
McClelland, Rev. C. S., 1880-1883	Paddock, Benj. B., M. D., 1888-1890
McClelland, Mrs., 1880-1883	Post, Rev. R. W., 1902
McClure, Rev. W. G., 1886	Post, Mrs., 1902
McClure, Mrs. (Miss M. J. Henderson, '85), 1886	Ricketts, Miss M., 1893-1896
McDaniel, E. B., M. D., 1902	*Small, Miss Jennie M., 1885-1891
McDaniel, Mrs., 1902	Snyder, Rev. F. L., 1890
McDonald, Rev. N. A., 1860-1885	Snyder, Mrs., 1890
*McDonald, Mrs., 1860-1885	Sturge, E. A., M. D., 1880-1885
McDonald, Miss H. H., 1879-1884	Sturge, Mrs., 1881-1885
McDonald, Miss Mary, 1881-1887	Swart, W. J., M. D., 1898
McFarland, Rev. S. G., 1860-1878	*Swart, Mrs., 1898-1901
McFarland, Mrs., 1860-1878	*Thompson, J. B., M. D., 1886-1898
McKee, Rev. J. A., 1899-1901	Thompson, Mrs., 1886-1898
McKee, Mrs., 1899-1901	Toy, W. B., M. D., 1891
*McLaren, Rev. C. D., 1882-1883	Toy, Mrs., 1891
Mattoon, Rev. S., 1847-1866	Van Dyke, Rev. J. W., 1869-1887
Mattoon, Mrs., 1847-1866	Van Dyke, Mrs., 1869-1884
Morse, Rev. A. B., 1856-1885	Wachter, Rev. E., M. D., 1884
	Wachter, Mrs. (Mrs. McLaren, 1882), 1886

LAOS

Briggs, W. A., M. D., 1890	Denman, Rev. C. H., M. D., 1894
*Briggs, Mrs., 1890-1891	Denman, Mrs., 1894
Briggs, Mrs. (Miss King), 1892	Dodd, Rev. W. C., 1886
Callender, Rev. C. R., 1896	Dodd, Mrs. (Miss Belle Fakin, 1887), 1889
Callender, Mrs., 1896	Fleeson, Miss Kate N., 1880
*Campbell, Miss M. M., 1879-1881	Freeman, Rev. J. H., 1894
Campbell, Rev. H., 1894	Freeman, Mrs. (Miss E. Hitchcock, '92), 1899
Campbell, Mrs., 1894	Gillies, Rev. Roderick, 1902
Cary, A. M., M. D., 1886-1888	Griffin, Miss I. A., 1882
*Cary, Mrs., 1886-1888	Ghormley, Miss H. E., 1895-1899
Cheek, M. A., M. D., 1875-1886	Hansen, C. C., M. D., 1895
Cheek, Mrs., 1875-1886	Hansen, Mrs., 1895
Cole, Miss Edna S., 1879-1886	Harris, Rev. W., 1895
Collins, Rev. D. G., 1886	Harris, Mrs. (Miss C. H. McGilvary, 1889), 1897
Collins, Mrs., 1886	
Curtis, Rev. L. W., 1894-1899	
Curtis, Mrs., 1894-1899	

Hatch, Miss J.,	1893	*Phraner, Rev. S. K.,	1890-1895
Hearst, Rev. J. P.,	1883-1884	*Phraner, Mrs.,	1890-1891
Hearst, Mrs.,	1883-1884	Phraner, Mrs. (Miss	
Irwin, Rev. Robert,	1890	Westervelt),	1884-1897
Irwin, Mrs. (Dr. Mary		Shields, Rev. W. F.,	1893
Bowman),	1895	Shields, Mrs.,	1893
MacKay, Rev. C. L.,	1902	Taylor, Rev. Hugh,	1888
MacKay, Mrs.,	1902	Taylor, Mrs.,	1888
Martin, Rev. Chalmers,	1883-1886	Thomas, Rev. J. S.,	
Martin, Mrs.,	1883-1886	M.D.,	1893
McGilvary, Rev. D.,	1858	Thomas, Mrs.,	1893
McGilvary, Mrs.,	1860	*Vrooman, C. W., M.D.,	1871-1873
McGilvary, Miss M. A.,	1891	Waite, Rev. J.,	1899-1901
McGilvary, Rev. E. B.,	1891-1894	Waite, Mrs.,	1899-1901
McGilvary, Mrs.,	1891-1894	Waite, Rev. Alexan-	
McKean, James W.,		der,	1899-1901
M.D.,	1889	Warner, Miss A.,	1883-1885
McKean, Mrs.,	1889	White, Rev. Henry,	1902
Park, Rev. D.,	1899	White, Mrs.,	1902
Park, Mrs.,	1899	Wilson, Rev. Jonathan,	1858
Peoples, Rev. S. C.,		*Wilson, Mrs. Maria,	1858-1865
M.D.,	1883	*Wilson, Mrs.,	1866-1880
Peoples, Mrs. (Miss S.		Wilson, Miss M.,	1895
Wirt, 1883),	1884		

BOOKS OF REFERENCE.

- Among the Shans. A. R. Colquhoun. 21s.
 A Thousand Miles on an Elephant. Holt S. Hallett.
 Buddhism. T. W. Rhys Davids. 75 cents.
 Eastern Side; or, Missionary Life in Siam. Mrs. F. R. Feudge.
 \$1.50.
 English Governess at the Siamese Court. Mrs. A. H. Lecon-
 owens. \$1.50.
 Presbyterian Foreign Missions. Robert F. Speer. 50 cents.
 Report of a Visitation of the Siam and Laos Missions, 1902
 Rev. Arthur J. Brown, D.D.
 Siam. Bayard Taylor. \$1.25.
 Siam and Laos as seen by American Missionaries. \$1.85
 Siam; its Government, Manners, and Customs. Rev. N. A.
 McDonald. \$1.25.
 Siam; The Heart of Farther India. Miss M. L. Cort. \$1.75.
 Siam; or the Land of the White Elephant. G. B. Bacon. 50 cents.
 Siam on the Meinam. Maxwell Sommerville. \$2.25.
 Temples and Elephants (Upper Siam and Laos). C. Bock. 21s.
 The Land of the Yellow Robe. Ernest Young.
 The Land of the White Elephant. F. Vincent. \$3.50.
 The Light of Asia and the Light of the World. S. H. Kellogg.
 \$1.50.