The Expectation of Siam

BY

ARTHUR JUDSON BROWN
Secretary of the Presbyterian Board of Foreign Missions, New York

Author of
"The Mastery of the Far East"
"The Why and How of Foreign Missions"
"New Forces in Old China"
"The Foreign Missionary," etc.

Cover and Decorations by Margaret Freeman

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 Fifth Avenue, New York.

Printed in the United States of America.

CONTENTS

ILLUSTRATIONS

By ARTHUR J. BROWN

The Mastery of the Far East.

The New Era in the Philippines.

New Forces in Old China.

The Foreign Missionary.

The Nearer and Farther East (*Joint author*).

The Why and How of Foreign Missions.

The Chinese Revolution.

Rising Churches in Non-Christian Lands.

Unity and Missions—Can a Divided Church Save the World?

Russia in Transformation.

FOREWORD

Siam is little known in America. This ignorance is not intentional. Lying off the main thoroughfares of the world, Siam is seldom visited by travelers. It is not involved in any acute international controversy. No nation, except France, has sought its territory, and French aggressions have not been recent. Its small foreign trade is not an important factor in world commerce. The people are so peaceable and well-behaved that they have been free from the turmoils and tragedies which make "news" for foreign journalists. Only one of the great religious bodies in America, the Presbyterian, is conducting missionary work in Siam. Missionary periodicals and religious papers of other denominations therefore have no special reason for keeping their readers informed about it. And so it has come to pass that Siam is seldom mentioned in American newspapers and magazines, that comparatively few books on Siam have been published, and that these have had small circulation, most of them now being out of print.

And yet the country is one of the most interesting of non-Christian lands, beautiful in its scenery, attractive in its people, and with a history of missionary work abounding in stirring incidents and the experiences of devoted workers.

The author has therefore gladly complied with the request to write this little book. It is designed primarily for those who are to study Siam in the

numerous mission study classes throughout the country, and this consideration limits its size and price. The author trusts, however, that it will be of some interest to general readers. As Secretary of the Presbyterian Board of Foreign Missions, he has had direct relations for a quarter of a century with the American missionaries in Siam, has had many conferences with them, and has made a personal visit to Siam, during which he traveled widely in the country and sought information not only from missionaries but from diplomatic representatives, European business men, Siamese officials of all ranks, and native Christians in their own churches and homes. He has learned to love Siam and its people, and to honor the missionaries who have consecrated their lives to Siam "for Jesus' sake". That this little book may serve to increase interest in Siam is his earnest hope.

In checking over the numerous data, the author gladly acknowledges the assistance of the Rev. Hugh Taylor, D.D., and Miss Bertha Blount of the Siam Mission, and Mr. Clarence A. Steele, formerly of the Mission and now Assistant Treasurer of the Board. In adapting the material to the use of mission study classes, he has been greatly indebted to the assistance of his colleagues in the Home Base Department of the Board, at whose request the work was undertaken, particularly the Rev. Edwin E. White, of that Department, who has gone over the manuscript with painstaking care and made many helpful suggestions.

ARTHUR JUDSON BROWN.

156 Fifth Avenue, New York.

An Interesting Oriental Land

CHAPTER I

AN INTERESTING ORIENTAL LAND

The Gulf of Siam was smooth as glass as we entered it after leaving Singapore. We might have adapted the lines of one of Kipling's "Barrack Room Ballads":

> "The Injian Ocean sets an' smiles
> So sof', so bright, so bloomin' blue;
> There aren't a wave for miles an' miles
> Excep' the jiggle from the screw."

We were glad of the calm, for the Gulf of Siam is sometimes what a Londoner characterized the English Channel—"a nawsty bit of water", and our steamer was a small tubby freight boat with limited accommodations for passengers. However, our stateroom was clean, the German officers were courteous, and the Chinese steward zealously tried to make us comfortable—and partially succeeded. So the boat waddled along until, at nine on the morning of the fourth day, we arrived at the wide mouth of the Menam River.

The first glimpse of Siam was not inspiring. Far away on either side stretched the low, flat delta of silt carried down by the great river through uncounted centuries. But here and there graceful palms relieved the monotony of the landscape, and presently the temples and palaces and crowded shipping of Bangkok came into view. At noon we

were landed in this far famed capital, one of the most picturesque cities of all Asia. In common with every friendly American who visits Siam, we were most hospitably welcomed by the missionaries, and our hearts were warmed by the heartiness with which their greeting was reinforced by the American Minister and his family and by representative Siamese.

The Venice of Asia

Bangkok is a fascinating city to a visitor. It lies upon both sides of the Menam River about twenty miles from the sea. The site is low and swampy. Nothing but the current of the river, aided by the tide, keeps the city from being depopulated by epidemics. The Government is doing much to lessen the dangers of the situation by preventive and sanitary measures. It employs a foreign medical inspector and it cooperates with medical missionaries and freely adopts their recommendations. Prince Songkla spent several years in America studying the best methods of public health and hygiene. The population is variously estimated. A former American Minister to Siam, the Honorable Hamilton King, said that it was nearly a million. The streets are filled with a motley throng, several races and many tribes being represented.

Bangkok is often called the Venice of Asia, for although some excellent thoroughfares have been laid out in recent years, the chief highway for com-

merce and pleasure is the river. Its broad surface is crowded with canoes, launches, houseboats and foreign ships, while the luxurious steam yacht of the King and the gunboats of the Royal Navy add to the picturesqueness of the scene. Numerous creeks and canals branch off on both sides and are used by innumerable small boats. Trade is represented by scores of steam rice and saw mills and by thousands of shops and offices, including several large European and Chinese firms. Four clubs, nine foreign legations, and the Court make the city a center of social as well as of commercial and political activity.

Paris is not France and Bangkok is not Siam, but in a notable way the life of the whole nation centers in Bangkok. It is one of the world's important cities. From it as the seat of the government officials are sent to various parts of the country to govern the provinces, and to Bangkok they periodically return to make their reports and get new instructions. Bangkok is a metropolis in which one finds paved streets, electric lights, street cars and a modern hotel. But the ancient and modern are in strange contrast. One sees jinrikshas and automobiles, a Buddhist wat and a Christian church, bamboo shacks and elaborate palaces, crowded native bazaars and foreign department stores, dugout canoes and steam launches. As all roads lead to Rome, so all roads in Siam lead to Bangkok.

The Royal Palace grounds occupy an extensive

section in the upper part of the city, and contain some splendid buildings which would grace a European capital. There are famous wats (temples) of superb beauty and costly decorations. In one of these is the celebrated statue of the sleeping Buddha, and in still another several "relics" of Buddha. A pagoda with a carpet made of silver tape is the receptacle of a richly inlaid cabinet in which is preserved, with jealous care, the sacred Pali manuscripts. The Royal Library occupies a fine building, and contains not only rare Buddhist books in beautiful and expensive bindings but many modern books and periodicals in English.

The foreign visitor usually inquires for "the white elephants" about which so much has been written. He is apt to be disappointed. The elephants are not white, except in the eyes and a few spots about the ears and the top of the head. The rest of the body is of a somewhat lighter shade than that of an ordinary elephant but is far from white. White eyed elephants, however, are rare and formerly were highly prized. In times past they played a large part in the life of the nation. Wars between Siam and Burma were actually waged for possession of white elephants. They are still the exclusive property of the King, and when a wild one is caught, it must be sent to the royal stables. Soon after the ascension of the present King, a "white" elephant was brought to Siam amid great ceremony. Of late years, veneration for them has somewhat

waned, though visitors to Bangkok are certain to hunt them out.

The Charm of Siam

The country of which Bangkok is the capital and metropolis is one of the most interesting and beautiful of tropical lands. Its foliage is exuberant. Its palms and bamboos, and other trees unfamiliar to western eyes, make a varied background for the brilliant flowers, the varied costumes of the people, and the gorgeous hues of wats and palaces. However bright the colors and however bold their combination, they do not jar or glare, but blend into soft tones in the tropical sunlight. In the jungles, several species of monkeys nimbly climb the trees; elephants crash their way through the dense undergrowth; and tigers and snakes prove dangerous to man and beast. Everywhere animal and insect life is abundant. Apart from a few ponies and cattle, the chief beasts of burden are the clumsy but powerful water buffaloes and trained elephants. It is interesting in the teak lumber region to see the huge elephants intelligently piling the heavy logs.

Siam has not figured largely in the world's news. Its people live a quiet and orderly life. Unlike Japan, its ambition and policies have not challenged the attention of western nations. It has not the vast populations of China and India. But to students of nature in some of her fascinating forms, to lovers of humanity in unfamiliar types, and to

hearts that are stirred by the lure of far frontiers, Siam is a land of rich disclosures. Here are quaint cities with their street bazaars, bejewelled temples, bronze skinned people in picturesque costume and many ornaments, and the pageantry of an Oriental court.

Here is a kingdom that has remained free throughout the centuries, and here the only independent king remaining on the mainland of Asia is trying to lead his country into the life of the modern world. Here Buddhism holds sway, that religion that has almost as many followers in the world as Christianity in all its forms. Here monarchs have counseled with missionaries, and governors welcomed their advice and cooperation. Here modern education, modern medicine and numerous improvements are directly traceable to missions, and here the race of missionary pioneers continues to our day. Real pioneering is still going on and millions of unreached men, women and children, isolated beyond jungles and rivers and hills, still beckon to the messenger of Christ. Presbyterians particularly ought to know Siam, for here their Church, practically unaided by other Protestant Churches, is trying to reach a whole nation with the Gospel.

By Houseboat and Elephant

After a delightful and profitable visit in Bangkok, with its bountiful hospitality of missionaries, Siam-

A BUDDHIST TEMPLE IN BANGKOK

ese and the American Minister and his family, we made a long anticipated trip to northern Siam. We had done strenuous journeying in Japan, Korea, China and the Philippines, and it was an agreeable change to the leisurely and restful journeying by a Lao houseboat. The Menam River shallows rapidly above Bangkok and there are numerous sand bars so that flat-bottom boats of light draft must be used, except at high water in the rainy season. Our boat was 25 feet long and six feet wide with a crew of five. It was too heavy to be rowed against the current. A footboard ran around the entire craft, and our Lao boatmen, stationed at the stern, thrust long bamboo iron-tipped poles in the bottom of the river, and pushed with bent shoulders while they walked the entire length of the boat, returning on the other side. This method of locomotion is very slow. As our time was limited and the distance to be covered great, we hired a launch to tow us as far as the depth of water permitted it to go. After that, we were laboriously poled up the river. The current was often strong, and we usually grounded several times a day on sand bars. Then the boatmen simply jumped overboard and pushed the boat off. They were good-natured and faithful, and we soon learned to like them.

We were quite comfortable on this boat. There was a tiny six by eight space at the stern enclosed by mats of palm leaves over a bamboo frame. Here we slept, while our days were spent outside, rest-

fully enjoying the changing scenery of the great river, the teeming vegetation, the occasional villages, the bare-legged children, the huge water buffaloes and the numerous canoes heaped with fruits and vegetables which came out at almost every village; while ever and anon we passed a great raft of teak logs floating from the forests above to Bangkok for transhipment to England. Our larder was stocked with a variety of canned goods, a coop of a dozen live ducks, and fruits and vegetables were easily bought en route. We particularly enjoyed the pomelo, of the same family as our American grapefruit, but much larger. Our cook was a Chinese "boy" in his twenties. His stove was a small box partly filled with sand. He scooped a little hole in the sand, built a tiny fire of charcoal, and with that simple appliance did fairly well—when my wife stood over him and showed him how.

At Utradit, 300 miles above Bangkok, the river became too shallow even for our light draft houseboat. We therefore left it and continued our journey on elephants, in company with Dr. and Mrs. Thomas who were returning from furlough and joined us at Utradit. Our Siamese fellow traveler, Mr. Boon Itt, who had charge of all arrangements, had difficulty in securing elephants as they are valuable animals and none is kept for renting to stray travelers. The task was to find some owner who was willing to hire out his elephants for a long trip through the jungle. Finally, Mr. Boon Itt suc-

ceeded in securing two elephants and two ponies. Dr. Thomas advised the ladies to travel on the elephants where the covered howdahs would protect them from the tropical sun, and they gladly consented. As the elephants had been used only for transporting freight and were not accustomed to carrying passengers, they could not be induced to kneel for us, and the only way that one could get on and off was from the platform of a house eight or ten feet above the ground, or, when no house was available, alongside a sloping trunk of a tree or a steep bank of a creek. They refused to stand sidewise and would stand only head on. There was then a ticklish moment while one was getting over the head and neck, too far on to get back and not far enough along to reach the howdah. Once an elephant snorted and started off before Mrs. Brown could secure a safe landing, and she had a bad fall. Other elephants, at later stages of the journey, had never before seen a man in foreign dress and, while not objecting to a woman's approach, betrayed astonishing fright as Dr. Thomas and I approached them. It was therefore necessary for us to keep out of sight of the elephants on which our wives were riding. A few days afterward, two more elephants were secured and once in the howdahs our party could keep together. Since there was so much trouble in getting on and off the ill-trained elephants, we did not stop for luncheon, but climbed into the rude howdahs before seven in the morning

took food and water with us, and plodded steadily on until four or five in the afternoon, when we stopped for the night.

In spite of these little drawbacks, which seemed slighter at the time than they appear in the telling, that journey of two weeks through the mighty jungles of northern Siam was an enjoyable experience. Our elephants jogged slowly along, pausing occasionally to browse tempting vegetation, and averaging about two miles an hour. But what did we care? Our interest was in the exuberant tropical vegetation, the lofty trees festooned with vines, orchids and other flowers of bewildering profusion, birds of brilliant plumage and raucous voices, and several varieties of monkeys excitedly commenting upon the passing caravan as they swung from branch to branch. Our narrow winding path sometimes ascended steep hills, at others followed the boulder-strewn beds of mountain torrents. Crossing streams was interesting. The elephant stopped at the water's edge and, after a careful exploration with its trunk, extended a huge foot into the mud and cautiously put it down to solid bottom several feet below. The other forefoot was then lifted and placed beside its fellow. When the two fore feet were firmly planted, one hind leg was slowly brought up, and then the other until all four feet were on the bottom. Meanwhile the howdah was rocking like a ship in a storm. It rocked worse when the huge beast reared backward, pulled one

of his legs out of the mud and planted it in a new place, and then repeated the performance with his other legs, until he scrambled up the steep bank on the other side.

Sometimes night would bring us to a sala, a platform on poles eight or ten feet high, roofed but with open sides, which is free to travelers. When no sala was available, we pitched our tents. One night we were awakened from sleep by what felt like scores of hot needles. A hurried investigation by candle light showed that the tent was alive with swarms of red ants. There was nothing for it but to rise, free blankets and clothing as best we could from the nocturnal pests, and move the tent to another place.

Thus we journeyed from Utradit, where we had left the boat, to the mission stations at Prae, Lampang and Chiengmai, at each of which we were cordially welcomed, and spent happy days of fellowship with the devoted missionaries who were giving their lives to the people of northern Siam.

The return trip from Chiengmai to Bangkok was made in company with the veteran Dr. Jonathan Wilson and his daughter. We journeyed in two houseboats, the depth of water in that branch of the river, called the Meping to its junction with the Menam at Pitsanuloke, permitting the use of a houseboat the entire distance of 600 miles. Never can we forget those days. The river forces its way through a mountain range amid scenery wild and

picturesque beyond description. Rapids are numerous in this part of the river. Sometimes our boat shot them. At others, when this was too dangerous, the boatmen went ashore and with ropes lowered the boat cautiously through the boiling current. Disaster seemed imminent more than once, but we managed to "muddle through." I find the following in my journal: "We are having a typical missionary trip on the river—in five days thus far four cases of fever on my boat, a drunken steersman smashing us into rocks three times in the rapids, a peacock for a Christmas turkey, the whole crew insisting on leaving at Raheng, etc. But we are in good health and we are enjoying the superb scenery during these Christmas holidays on the Meping. My medicine case came in handy and I am becoming something of a medical missionary. A fever case gets a dose of calomel and, after the purging, quinine. All are now convalescing."

That Christmas! It found us in an uninhabited region in the midst of magnificent scenery. The thoughtful missionaries in Chiengmai had given us a live peacock in a cage, and a tin of plum pudding. Our cook roasted the peacock over his box charcoal fire, and with bamboo sprouts, a sauce of a berry not unlike the cranberry, tropical fruits and the plum pudding, we had a Christmas dinner for a king, with towering forest-clad hills looking down upon us and a glorious moon flooding the river with soft light.

Journeys of this kind are no longer necessary in Siam, for the railway now runs to Lampang and Chiengmai. But we shall always be glad that we had the joy of making that trip in the old days, and as the missionaries made it until a few years ago.

A Glance at the Map

Southeastern Asia is a vague section of the world's map to most Americans. A few names clouded in a mist of fancy and story float in their minds—Rangoon, Mandalay, Singapore, Bangkok. Their atlases and geographies devote a whole page to a map of New Jersey and a whole page to India, Burma, and Siam together, and they rather unconsciously get the impression that there is some similarity in area and population. As a matter of fact, Siam has an area of 220,000 square miles. In other words it is about as large as Japan and Korea combined, larger than Germany and about equal to the combined area of the States of New York, Pennsylvania, New Jersey, Ohio, Delaware, Maryland, and all six of the New England States. Siam's territory extends over 1,130 miles, the distance from New York to St. Louis. At its broadest part it is 508 miles, the distance from New York to Pittsburgh.

Siam is an irregularly shaped country, the main part of which lies between the twelfth and twenty-first parallels of latitude, but which sends a long peninsula southward to within four degrees of the

equator. Its southern end is about parallel with Panama and its northern boundary with southern Cuba. North of Siam are the British Shan States and French Tongking; on the east are Anam and Cambodia, also French; on the south the Gulf of Siam and the Federated Malay States (British); and on the west the Indian Ocean and British Burma. Except, therefore, for a part of the peninsula, the country is completely hemmed in by the French and British, although there is a coast line on the Gulf of Siam and Indian Ocean of 1,760 miles.

Northern Siam is a land of mountains and valleys and rushing streams. The central and southern part is more level, a vast area being occupied by the broad, flat valley and delta of the Menam River. East of the Menam Valley there is an elevated plateau. The Menam is the great highway of Siam, and for centuries it was the only means of communication between the north and the south. At high water light-draught steamers ply its surface as far as Paknampo and launches for some distance above that point. In the dry season the water becomes so shallow that only the small native boats can be used. The other great river, the Mekong, runs along the eastern boundary of Siam. This is also a very long stream, but its course is broken by so many rapids and obstructions that it is not navigable. The southern peninsula is traversed almost its entire length by a mountain range

of moderate height, although there are spacious grassy tracts near the coast. Generally speaking, the northern part of Siam may be characterized as a hill country; the eastern part as a table-land; the central part as an alluvial plain; and the southern part as a mountainous peninsula.

Provincial Cities

Bangkok, the national capital, has already been mentioned, but there are other cities of interest which should be noted. Chiengmai, six hundred miles north, is the second city of importance. What Bangkok is to the whole nation, Chiengmai is to its upper half. It is the terminus of the important railroad from Bangkok. In the old days before the Lao States came under the government of Siam, it was their capital and the home of the Lao princes.

Ayuthia, as the ancient capital of Siam, is a place of historic interest. Ruins do not last long in a humid, tropical climate, but the visitor can still find some interesting traces of former splendor, including an old temple and a huge statue of Buddha which is famous. The city is the center of a considerable population. As we traveled in a houseboat from Bangkok up the Menam, the banks of the river for about seventy-five miles appeared to be almost continuous village streets, while above that point villages are numerous for two hundred miles from the capital.

Korat, at the terminus of the northeastern branch

of the railway 163 miles from Bangkok, is the capital of a province of 346,000 people. Other local towns of interest are Paknampo at the junction of the Meping and Menam rivers, Pitsanuloke on the upper Menam, Raheng on the Meping whence the overland mail runners start across country for Moulmein, Burma.

South of Bangkok, the leading towns are Ratburi and Petchaburi; Chantaboon, so long occupied by the French; Sritamarat, 400 miles from Bangkok on the east coast of the peninsula, and Trang, an important port on the west coast.

90° in the Shade in January

The climate is tropical. We were in Siam in the late fall and winter, which are called "the cool, healthy season." We perspiringly conjectured, however, as Mark Twain did in India, that the term "winter" is used merely for convenience to distinguish between weather that will melt a brass doorknob and weather that will make it only mushy. At any rate, the conditions were about those of an American July. The nights were fairly cool, and on a few exceptional mornings the thermometer fell to 56°; but on seven typical January days the midday heat averaged 90° in the shade and 136° in the sun. In the northern part of the country the temperature of the "cool season" is about that of an American May. Wise foreigners wear pith helmets and white duck suits, screen their houses against the

ubiquitous insects, boil their drinking water and, since germs quickly develop in exposed food, eat meats and vegetables that have been freshly cooked and fruits that are protected by rinds. With these and other sensible precautions, the average white man has as good health in Siam as in any other tropical country. In the hot season, March to June, the missionary does not perspire, he sweats; but when commiserated with, he smilingly replies, as a Swedish missionary in India did when a pitying traveler said: "Isn't it awful to endure a temperature of a hundred in the shade?" "Well, we don't have to stay in the shade all the time."

Prolific Gifts of Nature

The soil is, for the most part, exceedingly rich. The tropical climate and abundant rainfall nourish a prolific vegetation, except on the eastern tableland, which is not so well watered. The delta of the Menam is clothed with a dense growth of tall jungle grasses and bushes. In the north, and also on the peninsula, there are vast forests which include some rare and valuable woods. The staple products of the country are lumber in the north; tin in the Malay Peninsula, where some of the greatest tin mines of the world are located; rice in the valleys, particularly in the rich delta of the Menam; and everywhere, in unlimited quantities, bananas, cocoanuts, limes, yams and other tropical and semi-tropical fruits and vegetables. The chief

part of the world's supply of teak comes from northern Siam, and British trading companies have agents all through this region, getting out this greatly prized lumber under concessions from the Government.

The chief exports are rice, lumber and tin, and the chief imports are wine, beer, spirits and opium. Siam thus gives to the western world better products than she receives.

"The Free People"

This large and favored land is the home of 9,221,000 people. Away back in the misty beginnings of history, a race called the Tai, meaning "The Free People," came from somewhere in central Asia. They were not Chinese, being more nearly allied to the Aryan type of India than to the Mongolian. Fifty years before Abraham entered Canaan, the Chinese sent an ambassador to them. Before Moses was born, the Tai had spread over a goodly part of the territory we now call China. In the sixth century B. C., they migrated southward until they occupied the southern provinces of China. From there they overran Siam, Burma and Indo-China. In southern Siam they met the Cambodians, who had a civilization and a written language from India. These Tai mingled with the Cambodians and became the Siamese people. The Tai who went to Burma modified their language and be-

came the western Shans occupying the Shan States of Burma.

The main body of Tai remained by themselves and became what are known as the Lao people, occupying the Lao States of northern Siam. They are almost pure Tai, like their cousins left behind in the southern provinces of what is now the Chinese Republic. This section of the Tai race differs from the Siamese in dialect, dress, and various customs and characteristics. The missionaries among them speak highly of their native ability and personal qualities. The author found them among the most attractive people that he met in Asia; clean, comparatively speaking, kindly, intelligent, and more responsive than most Asiatics to new religious teaching.

All the Tai peoples are of medium height and physical development, brown in color, with straight black hair, slightly flattened noses and eyes less oblique than those of the Chinese and Japanese.

Other Peoples

While the Tai are the characteristic people of Siam, the numerous Chinese must be taken into account. Exact figures cannot be given, for the Chinese have been coming to Siam for so long a period and have intermarried with the Siamese to such an extent that a considerable part of the population now contains more or less Chinese blood. Almost every Chinese has a Siamese wife and half-

caste children. The father of the present King was said to be part Chinese. The blending of races is very noticeable in the mission schools, many of the pupils being of mixed ancestry. As in Burma and the Philippine Islands, the Chinese almost absolutely control trade. Every arriving steamer brings scores from Canton, Swatow, Foochow or Hainan, while Yunnanese traders are to be seen in every important town in the north. These Chinese immigrants are introducing a more virile strain into the blood of the Siamese. They bring a stronger fibre, greater energy and persistence, and by their intermarriage with the Siamese are in a measure communicating these qualities to them.

In addition to the Tai and the Chinese who together form the bulk of the population, there is a motley collection of other peoples. About three-quarters of a million Malays are found in the southern districts and on the peninsula. Half a million Cambodians and Anamites have crossed the Mekong River from their original home and, like the Chinese, readily mingle with the Siamese. Mons, Karens and a few minor tribes make up a quarter of a million more.

Aboriginal Tribes

In out of the way places dwell tribes of little-known people almost untouched by the rest of the world. "At Trang," a missionary writes, "we were frequently visited by aboriginal Negroids, the

Samangs, living in the mountain recesses twenty miles back of Trang. They acquired such a taste for rice that they could not resist the temptation to come down to the plains to beg, borrow or steal it. The Siamese laughed at them for going about naked, so they begged a few clothes. In time they picked up a Siamese vocabulary. In a conversation with their headman, I learned that they have no places of worship but that they reverence a Great Spirit, pray to him and believe that when they die, if they have led clean lives, they go above to be with the Great Spirit in a happy place; but that if they lead evil lives they go below to a very evil and unhappy place. Disease is believed to be the work of evil spirits, but they make no offerings to appease them but pray the Great Spirit to help, then move to other quarters, and every few days move again until the sick die or get well. No more sickness or trouble means that the evil spirits have been driven away by the Great Spirit. These people catch their game with blow pipes and poisoned arrows. They are good shots and can hit a monkey in the top of the tallest tree. The poison acts quickly and almost immediately the monkey or bird falls to the ground. The flesh around the arrow point is cut away with a bamboo knife that has been hardened by charring and is very sharp. They build a fire by rubbing sticks together and cook roots and tender leaves in a bamboo pot or by roasting in the ashes. When they go on the chase they dig a pit and place their

children and babies in it, throw brush over it, and a day or two later return and take the children out. They do not fear tigers because tigers are afraid that the pit is a trap and steer away from it. The youngsters do not mind it, and like young birds stick to their nest through an instinct that it is best to do so."

A Bit of History

The territory now covered by Siam was formerly divided among several petty kingdoms. There were many wars between the Siamese and their neighbors, principally the Peguans and the Lao. The Siamese were generally victorious, and by 1350 ruled over an extensive territory from their capital at Ayuthia. After two centuries of peace war again broke out with the Peguans (1556), who defeated their former conquerors, but the Siamese soon regained ascendency. The Burmese invasion of 1759 overturned their power for a time, but in 1782 the Siamese line regained the throne and has held it ever since.

While the Siamese proudly speak of their antiquity, authentic history of their separate existence as a nation does not run farther back than 1350. This is quite convenient, for the kings are supposed to be lineal descendants of Buddha and the people of the first disciples of Buddha, so that no one can prove to the satisfaction of the Siamese that these beliefs are unfounded. For the same reason, many

miracles in the current legends are implicitly accepted. Buddha is represented as doing the most amazing things and the imagination of the people is stirred by the alleged victorious wars of their ancestors and by tales of suppliant embassies, brilliant alliances, and extraordinary manifestations of supernatural power.

Benevolent Despots

The "Free People" are far from free in a democratic sense. Siam is an absolute monarchy, almost the only one left in the world. Japan theoretically lodges all power in the sovereign; but Japan has a constitution and a legislative body, and the real government is in the hands of the Elder Statesmen who are the Emperor's "advisers". But the King of Siam is absolute in both theory and practice. He is the source and center of all power, the owner of the whole country and all its people. However, while the earlier kings were as arbitrary as other oriental despots of their time, the recent rulers have been more enlightened and humane men.

King Mongkut, who reigned from 1851 to 1868, accepted instruction in English and western science from a missionary, the Rev. J. Caswell. His son, the father of the present King, rejoiced in the name of Somdet Prabart, Prah Pramender, Mahar Chulalongkorn, Baudintaratape, Mahar Monkoot, Rartenah Rarchawewongse Racher Nekaradome Chatarantah Baromah, Mahar Chakrapart, Prah

Chula Chaumklow, Chow yu Huah. Those who felt that life is short called him simply King Chulalongkorn.

He was the first monarch of Siam to visit other lands, and his travels in Europe in 1897 and 1907, and also in India and Java, greatly broadened his mind. He familiarized himself with the English language and the world's great movements. He abolished the abject custom of prostrations at court, introduced European dress, established a royal museum, and adorned his capital with excellent streets, public gardens and a noble group of state buildings. He caused whole blocks of dilapidated huts to be torn down, and erected in their places neat two-story brick buildings. There was method in his improvements, for he rented the new structures at a handsome profit, but they were none the less a substantial benefit to the city. Strict Buddhist though he was, he and his high officials granted full religious toleration and leased valuable property to Christian missionaries at a nominal price and sometimes for nothing at all. His Majesty and over eighty princes and nobles made cash contributions to the mission school for boys in Bangkok, while the Queen gave $1,500 to form "The Queen's Scholarship Fund" at the girls' school. The King promoted free public schools, reformed the currency, began the construction of railways, and inaugurated other progressive measures.

The enlightened and progressive policy of the late King has been followed by his successor, Maha Vajiravudh, who was born January 1, 1881. From 1893 to 1902 he studied in England. Before returning to his native land, he visited several European capitals and he then journeyed home by way of America and Japan. Several other princes of the royal family have studied in Europe, some in England and others in Germany, Denmark and Russia, while a few have come to America.

The Simple Life

One cannot fail to be impressed by the simplicity of the life of the average Siamese. They live in little villages tucked away under the trees, their houses of weathered wood and thatch set high on poles so as to afford a haven of refuge when the long rainy season floods the ground, and at other times a safe fold beneath for the pigs and bullocks and buffaloes. Along the rivers and canals, many floating houses are built on rafts of bamboo or zinc-covered teak pontoons and anchored to posts by rattan rings.

The people are kindly, hospitable and contented. They do not lead the strenuous life. They lack the persistence and industry of the Chinese. Perhaps there are physical reasons for this. With less than seventeen inhabitants to the square kilometer, with rich soil, immense forests and innumerable waterways in rivers and canals, several times the present

population could be supported. Wants are few and readily supplied in a land of perpetual summer and prolific soil. Even the restless Yankee likes to take things easily under a torrid sun. It is not surprising therefore that the Siamese do so. They need but little clothing and no fuel, except for cooking. Fish are readily caught in the sea and the innumerable streams and canals. The banana, cocoanut, betel, mango, pomelo, orange, jackfruit and lime grow with little or no cultivation, and the simplest tillage suffices for abundant yields of rice and vegetables. As for a house, one can be built in a day or two of the ever-present bamboo, thatched with attap and at practically no cost. There is therefore no such struggle for existence as that which developed the vigor of the Scotch and the Pilgrim Fathers on their rocky hillsides, or of the Chinese on those densely populated plains where the individual must incessantly toil or starve. The bitter poverty of China and Korea is unknown in Siam. There is not much money in circulation, but the typical Siamese is sleek and well-fed. Siamese women wear more gold and silver ornaments than any other natives of Asia.

Children's Joys and Sorrows

The children in Siam are remarkably active, bright-eyed, playful, good-natured little ones, towards whom one's heart quickly goes out. Their little bodies are plump, as food is abundant.

They wear little clothing, sometimes none at all, but many of them wear anklets, wristlets or necklaces, which are frequently of silver. The common beast of burden, the water buffalo, is a huge beast that is apt to be savage with strangers. It is sometimes dangerous for a visitor to approach one, as it is as ready as a watch dog to charge one whom it regards as an intruder. The children of the family, however, make great friends with these huge beasts, and nothing is more common than to see chubby youngsters perched on the back of a water buffalo, which appears to be quite content and indeed proud of the little burden that it bears.

The death rate among children, however, is high, as it is in most non-Christian lands, on account of the unsanitary conditions of the typical village, the carelessness in eating improper food, the drinking of impure water, and the ignorance of proper methods of treating disease. American children would probably succumb under these conditions more readily than Siamese children, but many of the latter appear to be able to survive conditions which would quickly bring trouble to a foreigner.

The Place of Women

The women of Siam are usually attractive in their younger years, but they age in appearance earlier than American women. A Siamese woman at forty is usually as old in appearance as an American woman at sixty. Many of the women in Siam are

illiterate, and they are even more superstitious than the men. Yet they have greater freedom than in most other non-Christian lands. Marriage is customary at a much earlier age than with Americans and Europeans, so that it is not uncommon for a Siamese girl of fourteen to be a wife and mother. But children are not pledged to marriage in infancy as they are in India, nor are women in Siam restrained by caste or secluded in harems. They are, as a rule, the managers of their households, selling the products of their gardens in shops, and buying the necessaries for the family use. Women of the markets and villages have long enjoyed this freedom, but women of the higher classes were formerly more secluded. In recent years, however, so many of the daughters of prominent men have received a modern education, some of them having studied in foreign lands, that women of the best families now have far greater freedom than formerly. Ladies appear at court functions and all manner of social affairs in a decidedly western manner.

Polygamy, however, not being prohibited by Buddha, is deemed permissible and has been almost universal among men who could afford it. Only the first or chief wife is married with a ceremony. She is therefore the head of the household and usually enjoys the power that she exerts. The King has given the marriage ceremony greater importance than formerly, and early in his reign extolled mo-

nogamy in many of his addresses and writings. But polygamy and concubinage are still prevalent and indeed are the rule rather than the exception, the King himself now setting the example. Women are not looked down upon as they are in some other countries. There used to be a saying that "the boy is a human being, but the girl is a buffalo," but this does not represent the present attitude. Not only are the mission schools for girls crowded but girls are attending the government public schools in greater numbers than ever before.

Celebrating a Funeral

The funeral customs of the Siamese are unique. The bodies, except of the poorest, are cremated. A geomancer is consulted in order that a propitious time may be chosen. A date several weeks, sometimes several months, distant is usually fixed. During this interval the body is kept in the home in a sealed box in which quick-lime has been placed. When we called on the Governor of Lampang, we found the body of his wife in the main living-room of the house and were told that it had been there six months waiting for a favorable time for cremation.

At the appointed time, the ceremonies are as elaborate and costly as the resources of the family will permit. People in moderate circumstances sometimes spend all their savings and run deeply into debt in order to pay these cremation expenses.

Wealthy men and high officials make the ceremonies notable events. Numerous hired mourners are employed, and also numerous entertainers. Theatrical exhibitions are given and quantities of sweetmeats and liquors, as well as substantial food, are provided for all comers. The body is placed on a huge wheeled platform composed of inflammable materials and profusely decorated. At the conclusion of the ceremonies, it is drawn to the place of cremation and set on fire.

Oriental vs. Occidental Manners

The Siamese take time to be polite. We gratefully remember their goodness to us. Princes and people showered hospitalities upon the strangers from the West, not because of any supposed merit in us, but because of our connection with missionaries. A merchant in Utradit sent us his own horses for a week's journey. The Governor of Prae Province gave us his private elephants for an eight days' trip through the forest. Buddhist monks hospitably welcomed us to their temple grounds. Toiling carriers never complained and never deserted. We took ten thousand ticals for the mission treasurer in the north. That sum meant as much to those poor Siamese laborers as $50,000 would mean to American workmen. There were sixty-five porters in our caravan, all strangers to us, and there were only two of us white men and our wives. Our carriers knew that we had the money, for the united

strength of two of them was required to hoist each of the four money boxes on to the elephants in the morning and to lower them and carry them into our tent at night. We traveled much of the time through a remote region, camping at night far from the habitations of men. And yet we slept in perfect security, and we delivered that money to its intended treasurer without the loss of a tical.

"Who is master?" our cook was overheard asking about me. "He is the father of all the missionaries," was the reply, "and he is going up the river to see them." "Oh, then," said the cook with a sigh of relief, "he won't kick me or curse me." When we bade him good-bye a few weeks later, he confided to a friend: "Master must be a very holy man, for he has not beaten me nor thrown a bottle at me yet." We felt ashamed as we reflected that ordinary decency in a foreign traveler could excite such surprise; but we felt gratified that the American missionaries in Siam have such a reputation for justice and humanity that any one who was known to be connected with them was presumed to be a gentleman.

Progress and Problems

CHAPTER II

PROGRESS AND PROBLEMS

When one considers the tropical climate, the prolific soil, the waters teeming with fish, and the resultant ease of life and lack of economic pressure, one marvels, not that the Siamese are backward, but that they are so forward. In China, Korea and the Philippines, there are improvements where the foreigners have made them, but in far inland Prae, the Lao Governor sent his carriage to us for a drive, and we opened our eyes when we saw an equipage with rubber tires, shining wheels, luxurious upholstery, handsome harness and liveried coachman. In Chiengmai, we were driven for hours over roads which were an amazement and a delight after the ridges and hollows which were euphemistically called roads in China. At Pitsanuloke, 250 miles from Bangkok, the neat whitewashed picket fences lining the river for more than a mile, the well kept grounds of the public buildings, the comfort of the Siamese Club, and the residence of the officials would greatly surprise a traveler who had expected to find a village of barbarians in this interior region of Siam. At Ke Kan, where we stopped for the night, there is not a single foreigner, but we strolled for quite a distance on the level, beautifully-shaded streets along the river bank. We saw a sign bearing the word "Post-office" in English, Siamese and Chinese.

One Sunday, after a weary ride on elephants, we camped near a hamlet in the heart of a mighty jungle, about as far from civilization, one might imagine, as it would be easy to get. But in the police station we found a telephone connecting with the telegraph office in Chiengmai, so that although we were on the other side of the planet from New York and 600 miles in the interior of "Farther India," we could have flashed a message to any point in Europe or America. July 16, 1883, was the date of Siam's first telegraph line. Now there are 3,500 miles of wire, and cable connection with the outside world by way of Penang, Moulmein and Saigon. Telephones are innumerable. The Government postal system, inaugurated in 1881, now extends all over the country, and in the correspondence of many years with missionaries in various parts of Siam, letters have seldom miscarried.

The police stations are neat white buildings in grounds that are usually adorned with flower beds and potted plants. In the capital one might expect such things, but we are writing of what has been done in distant interior towns by the Siamese themselves. A new system of accounting and auditing has brought order into the hitherto hopelessly confused finances of the country. A Bureau of Forestry has stopped the prodigal waste of the magnificent timber lands. Legal procedure has been reformed, so that an accused man can obtain justice in the courts. Prince Rabi, who headed the Department of

Justice from 1897 to 1910, was an able official of enlightened mind. In 1908 the penal code was published in Siamese, French and English. We journeyed far in Siam, and everywhere life and property appeared as safe as in America. The prisons were being remodeled. We inspected one in northern and one in southern Siam, calling without previous notice, and found clean, well-fed prisoners in roomy, well-ventilated wards.

A royal decree, dated February, 1899, made Sunday a legal holiday, and directed that on it all government offices should be closed and all business suspended. The reasons were not religious, but the fact is interesting. The law is not well observed, but neither are similar laws in America and Europe. Since 1894 an electric light plant has illuminated the King's palace. The Siam Electricity Company is doing a thriving business and advertises power for manufacturing motors. Many of the steam rice mills of the city have their own electric plants, as have also the Bangkok Dock Company, two forts, several vessels and the navy yard.

Development of Modern Transportation

Long ago a few missionaries brought bicycles to aid them in touring. The Siamese were keenly interested, and when in 1896 an American dentist imported several wheels to sell, they were quickly bought. During the author's visit, there were 3,000 wheels in Bangkok alone. A former Minister of the

Interior was president of a bicycle club of 400 members. Princes and government officials made runs into the country. In hundreds of towns wheels are to be seen. Chiengmai is said to have more bicycles in proportion to the population than any other city in the country, and when we left Lampoon the elders of the church accompanied us several miles on American bicycles. In recent years automobiles have arrived, and they are rapidly displacing bicycles in the capital and wherever else there are passable roads. As in America, eagerness to use automobiles has led people to demand better roads, and every year sees marked increase in their number and length. The poorer people still ride bicycles, but Siamese and Chinese who can afford cars, and some who cannot afford them, ride in automobiles. A street horse-car line in Bangkok, six miles in length, constructed in 1889, was changed in 1892 to an electric trolley, which proved so successful that other lines have been built.

Toward the end of the nineteenth century railway building was begun. Several railroads are now in operation. In addition to a narrow-gauge line from Bangkok to Paknam and a broad-gauge of 163 miles from Bangkok to Korat, there are trunk lines from Bangkok northward to Chiengmai and southward to the Federated Malay States and Singapore. These through lines were projected many years ago, but financial and other difficulties were serious. Railway building is not easy anywhere, especially

new lines in a tropical country. The construction of the northern line might have been delayed indefinitely if the Shan rebellion of 1902 had not rudely reminded the Government that its valuable territory in the north might be seriously jeopardized long before a Siamese army could march six hundred miles over a roadless country, or be poled in boats up a shallow river. After that, construction was pushed with all speed. The tedious river journey of six weeks from Bangkok to Chiengmai, which once took Dr. Wilson 100 days, is now cut down to twenty-six hours. The journey of 732 miles from Penang to Bangkok which, prior to June, 1922, was a matter of several weeks, is now easily made in thirty-six hours on a train which carries a sleeping-car with a bathroom. A handsome main station has been built in Bangkok and the King has ordered the bridging of the Menam so that travelers from the south will no longer be compelled to cross the river in rowboats, often at night, but can be brought into the heart of the city. Everywhere tickets, signs and notices are printed in English and Siamese. The resultant changes can easily be imagined. Railway trains break up isolation, bring knowledge of other communities, open distant markets, provide new appliances, develop additional wants, dispel many superstitions, and thus tend to revolutionize the hitherto narrow lives of a people. And now the airplane has brought its contribution to intercommunication. There is an aviation field in Bangkok

and airplane service between the city and distant centers.

Foreign Trade

Siamese exports for the year ending 1924 touched the high-water mark, 202,000,000 ticals, an increase of 32,000,000 ticals over the preceding year and more than double the exports in 1921, which were only 90,000,000 ticals. The chief item was rice, 1,300,000 tons and 70% of the total value of the exports. The second item was tin ore, and then followed teak, cattle, hides, salt, fish, pepper, copra, rubber, and a few other minor articles, such as bones of tigers and elephants, shells of turtles, skins of armadillos, and birds' nests so highly valued by the Chinese. In the same year, 1923-1924, Siamese imports were valued at 150,000,000 ticals, so that there was a balance of 52,000,000 ticals in her favor. Cotton goods formed one-quarter of these imports, and then came a miscellaneous list of railway materials, machinery of various kinds, 452 automobiles, 75 airplanes, numerous motorboats, etc.

Currency Reform

Siamese currency was formerly in a chaotic condition. Four silver coins of varying value were in circulation—the Siamese tical, the India rupee, the Chinese "Mexican dollar," and the Straits (Singapore) dollar. The late King ended this confusion by a decree making the tical legal tender throughout

Siam, and on his birthday, September 12, 1901, the Government began to issue paper currency in notes of five, ten, twenty, a hundred and a thousand ticals. Since the Government does not guarantee the value of the silver tical on a gold basis, its actual value at a given time is determined by the silver bullion it contains. As the price of the metal fluctuates in the world's markets, like that of most other commodities, the exchange rate of the tical has varied from twenty-seven to forty-three cents, the latter being the rate at this writing.

Making Education Possible

An educational department of the Government was organized in 1892. Free public schools have been opened all over the land. Several that we visited had good buildings, foreign desks and numerous maps, although the teachers were usually inferior to those in mission schools. The late King issued an imperial decree co-ordinating all the local temple schools with the public educational system and placing them under the supervision of Prince Vijinyana. A compulsory education act was announced in 1891. It has not been strictly enforced in some parts of the Kingdom, and the instruction in most of the public schools is still rather primitive. But, as the American Minister said, "Whatever may be the subjects taught at first, or whatever the quality of teaching may be, this movement provides, if not for every hamlet of from ten to twenty families, at least for every town throughout the whole

country, a school house already established. And this in itself is a factor toward a national system of education the value of which can hardly be overestimated."

The younger Siamese are eager to learn, and they not only flock to the mission schools but numbers of the more ambitious go to Europe. The famous English schools and universities usually have a few Siamese students. At this writing about forty Siamese students are enrolled in American educational institutions, a large proportion being in the great technical schools. It is significant that Siamese students abroad have no difficulty in maintaining equality with foreigners in the class room. Mr. Frederick Verney says that when the first ones came to the famous Harrow School in England, the Head Master said to him: "You are trying an extraordinary experiment in sending young Siamese to Harrow and you are wonderfully sanguine in supposing that they can adapt themselves to our public school life." But shortly before his death he spoke of the remarkable success they had achieved, and said that there was not a master at Harrow who would not gladly welcome them to his house.

A Great Record for a Royal House

Much of the credit for the introduction of these and other conveniences of modern civilization belongs to the late King, who was a man of public spirit and strong mind and who was ably supported by like-minded cabinet ministers. His successor,

the present King, has continued his predecessor's progressive policy. He had an unusual equipment when he ascended the throne at the death of his father October 23, 1910. He soon began to put his modern ideas into effect. He felt that the vital need of his people was to be stirred out of their physical and mental sloth and indifference and to be given a stronger national consciousness. To this end, he made many addresses, published numerous messages and exhortations, promulgated new laws, developed the educational system, and organized the young men of the country into a patriotic organization which united the features of a Boy Scout Movement and a National Guard and to which he gave the name of "Wild Tigers." The army has been developed and the Siamese are taking great pride in it. It is, of course, small from a western viewpoint, but it is considerable for Siam and it is absorbing a large part of the national revenues. Thirty thousand men are in arms and seventy thousand are in reserve.

Although the years that the King spent in England, when Crown Prince, had familiarized him with Christianity and although he has been friendly to missionaries, he feels that Buddhism is the historic religion of Siam; that the King, as the hereditary and ex-officio head of both State and Church, should be loyal to it; and that as the national faith, with numerous temples and well-nigh innumerable priests and monks, it is an effective instrument

ready at hand for his program of nationalization. He has therefore tightened up the religious as well as the military and educational life of his people all along the line. He decreed that the Buddhist calendar, dating from Gautama's supposed attainment of Nirvana, 543 B.C., should be used instead of the Gregorian calendar which his father had adopted in 1889.

Like some American politicians of the present day, he proclaimed everywhere the duty of "one hundred per cent patriotism" as a necessity for a nation that is to be respected by the world and protected from the encroachments of other nations. The King's efforts to strengthen Buddhism are illustrated in a speech to the Wild Tigers in which he said:

> "In each group or nation of men there must be a governor to take care of the people and there must be some one to teach them to do good, like Jesus, a Buddha or a Mohammed. The work of these men we call religious. Religions are sign posts to tell the people how to walk in the good way. All the religions contemplate the same effects. People must believe in religion. The Siamese people, born in the Buddha religion, must believe in it. But some people at the present time think that they are free, that they may formulate their own religious ideas, the idea for example that it is not right to steal if you get caught, but that it is all right if you are not caught. People who have thoughts like these are men without religion

and therefore without goodness. A man cannot construct a religion for himself. Religion is a thing that has taken many thousands of years to work out. The man who thinks he can construct a religion for himself is a fanatic. I have examined all the religions myself and I believe the Buddha religion to be the best. Therefore I believe in the Buddha religion. I know about the Christian religion better than some foreigners do because I was educated in Europe where I studied Christianity and passed an examination and got first honors in it. Next Sunday I will explain about the Christian religion."

The awakening national and religious spirit, while not affecting the freedom of the missionaries, has naturally stiffened the attitude of the priestly and military classes and made the task of the missionaries somewhat more difficult; but it is undoubtedly benefiting the Siamese in many ways and it may well challenge our respect. It is surely better for a people to develop loyalty and self-reliance than it is to remain sunk in a slough of indolence and apathy. Even opposition is better than indifference.

Some of the measures which the King has promoted were enumerated in a reply that he made to a congratulatory address by the princes and officials of the realm. Among them he referred to a family name law, supplying the common lack of surnames and thus promoting family integrity, the lessening of the liability of people to compulsory labor, the limiting of the liberty of private citizens to buy

weapons for criminal purposes, the restriction of the sale of morphine and cocaine, the construction of railways, the reclaiming of large tracts of land which had been rendered valueless by sea-water, and the adoption of preventive measures against contagious diseases. It is interesting to note that in connection with his reference to this last subject the King said:

"We take this opportunity to return thanks to all persons who have assisted in establishing hospitals in various parts of the country, including also the American missionaries who have joined in this charitable work by establishing a leper hospital."

He added:

"We should consider the happiness of the many before the comfort of the few. Those among you who are officials should understand that you have responsibilities, as the duties entrusted to your care are for the maintenance of the integrity and prosperity of the Kingdom. Do not waste time in seeking personal benefit. Seeking and thinking of personal benefit only lead the mind astray and create ambitions in undue directions. By devoting your best attention to the performance of your duties in the best manner and keeping your ambition within proper bounds everything would go well and you would be happy in mind. There is another matter to which I trust everyone of you has given a careful consideration. It is whether personal conduct is distinct from official conduct. We are of the opinion that it would be

difficult to separate them, because it is the characteristic of us Siamese to look up to our elders and try to imitate them in whatever they do. This characteristic makes personal conduct one of greatest importance and it becomes the duty of every official in the government service to be careful so that people may not be able to say that the King employs men of base character. Endeavor everyone of you to convince the people and lead them to say that the King likes to employ only those who are of good character. This will redound to your own credit and also command the respect of other nations."

This is certainly wholesome advice for officials everywhere.

Other outstanding achievements may be noted. A really splendid marble Throne Hall, that was begun in the preceding reign, has been completed. A government irrigation bureau has formulated extensive plans to bring water to the broad areas which have hitherto been parched and arid in the dry season, and a tract of 600 square miles has already been brought "under water" so that it can be successfully cultivated. Effort is being made to improve the quality and yield of various fruits and grains. Prince Y. Sanitwongre is active in promoting this effort. A Red Cross Society, under the presidency of Prince Nagor Svargara, a half brother of the King, is actively at work. It has inaugurated a public health nursing service in Bangkok and has brought about the completion of the Chulalongkorn

Memorial Hospital which, in an imposing modern plant, commemorates the great King who wisely ruled Siam for forty-two years. Prince Songkla, another half brother of the King, who took courses in public health and hygiene in England and at Harvard University, is leading in the work of sanitation. A water supply system, installed in 1912, has improved public health by lessening the epidemics of disease which were caused or aggravated by the polluted drinking water of former years. A police emergency hospital, a Pasteur Institute, an asylum for the insane, a hospital for lepers, and a maternity hospital have been established; and the Royal Medical College, with the generous assistance of the Rockefeller Foundation, is being developed into a thoroughly modern institution.

But There Are Problems

All this, if left without qualification, might give a wrong impression, for foreign civilization is as yet chiefly a veneer with a weak basis in character. The real life of the people has not been so essentially modified as their modern improvements might lead one to suppose. The King is undoubtedly an enlightened and progressive monarch and he has a few capable men who sympathize with his views and actively assist him in executing them. Notable among these were Prince Damrong, a half brother of the present King's father and long the efficient Minister of the Interior; the late Prince Deva-

wongse, the intelligent Minister of Foreign Affairs; several of the commissioners and nobles, and the diplomatic representatives in foreign capitals. But His Majesty and his best officials are far in advance of the rest of the nation. There is no middle class to give that substantial support to reform movements which have been the salvation of England and America. There are practically but two classes, the high and the low. The forward movement has come from above, instead of from beneath as in Europe, and it has not penetrated much below the surface of the nation as a whole, except where the missionaries have been at work. The King is trying to fasten the fruits of Christian civilization to the dead tree of Buddhism. The effort should not be criticised. It is well meant, and it is beneficial as far as it goes. It is doing much to open up Siam to the influence of the outside world.

But true civilization cannot rest upon an unstable foundation in morals. Home and society are what one might expect where polygamy and concubinage are openly recognized. Missionaries experienced great difficulty in convincing the first native Christians that social vice is anything more than a venial sin. Schools for girls have to be unceasingly watched and a majority of cases of discipline in the church are for violating the seventh commandment. There are no laws regulating divorce, so that families are easily broken up, and the maintenance of a high level of home life is very difficult.

While public drunkenness is not conspicuous, there is considerable drinking, and the "Spirit Farmer," who has the government concession for the manufacture and sale of liquor, is a mighty man in every community. To the shame of Christian nations be it said, Scotch whiskey, French brandy and Australian beer are everywhere. We saw rows of foreign bottles in the shops of the remotest towns, and in Bangkok we read the English sign: "Place for the Drinking of the Delightful Juice." Some of the Siamese nobles who were educated abroad have learned not only European manners, but European intemperance, and one of the highest judges of the land died, it is said, as a result of the excessive drinking which he began in England.

Cigarettes and betel nuts are generally used, not only by men but by women and children. The tobacco is mild and is smoked very slowly. Our carriers in the jungle would take two or three puffs and then thrust their cigarettes into holes in the lobes of their ears. There the cigarettes would remain for half an hour or more, when one would be relighted, puffed a few times, and then returned to the ear. Sometimes our men would carry three half-consumed cigarettes at once, one in each ear and one at the top of the ear, as an American clerk carries a pen. The betel nut, chewed with a little tobacco, lime and an aromatic leaf, stains the teeth and lips in a way that is unpleasant to a foreigner, but the dark-red color is highly prized by the Siam-

ese. White teeth in a girl were formerly regarded as a sign that she was kept by a dissolute white man; but the influence of the mission schools is increasing the number of Christian girls and women who have natural teeth and lips.

Opium-smoking is not common except among the Chinese, but gambling is the national vice. Every village has its gambling hall, and the larger cities many of them. Although there is a law against it, a license to gamble may be obtained without serious difficulty. In connection with cremation ceremonies it is customary to take out a license good for three days. Like spirit farming, the exclusive right to conduct a gambling place is a government concession, so that the vice has direct official patronage. There is no attempt at concealment. The gambling hall is usually the largest and most conspicuous building in a town, and every evening a big drum or an orchestra announces the beginning of the play. A free theatrical entertainment outside usually adds to the attraction, and frequently the whole population assembles. In our travels through the country, we often walked about the villages where we stopped for the night, and, as a rule, we found the crowd, children as well as adults, in or about the gambling resort. It is painfully significant that sixty per cent of the government revenue comes from the spirit, opium and gambling farms. Truly has this been called "a policy of death," a

drawing upon the physical life blood and the moral stamina of the people.

The Government is not indifferent to the injurious effect of the widespread passion for gambling. That great missionary, the late Rev. Dr. Eugene P. Dunlap, made earnest representations on the subject to the late King, and met with sympathetic response. A royal decree cancelled some of the concessions, and decrees of the present King have been directed against the evil throughout the country. The difficulties, however, have been great. Under the old treaties with European nations, Siam could not raise her low customs duties without their consent, and as that consent could not be secured, the Government felt obliged to depend upon the gambling concessions to make up its necessary revenue. The spectacle of a non-Christian government hampered in dealing with vice by the failure of alleged Christian governments to permit it to raise its import tax was humiliating to all Christian people who knew the facts. It was not until the recent ratification of the revised treaties that Siam obtained greater freedom in this matter.

Another difficulty lay, and still lies, in the general lack of banks outside the capital. When the villager or peasant farmer earns money, he has no place to keep it. His bamboo hut has no locks or bolts. So the money is on his person when he goes with his neighbors to the gambling booth. He is therefore easily tempted to indulge his natural pas-

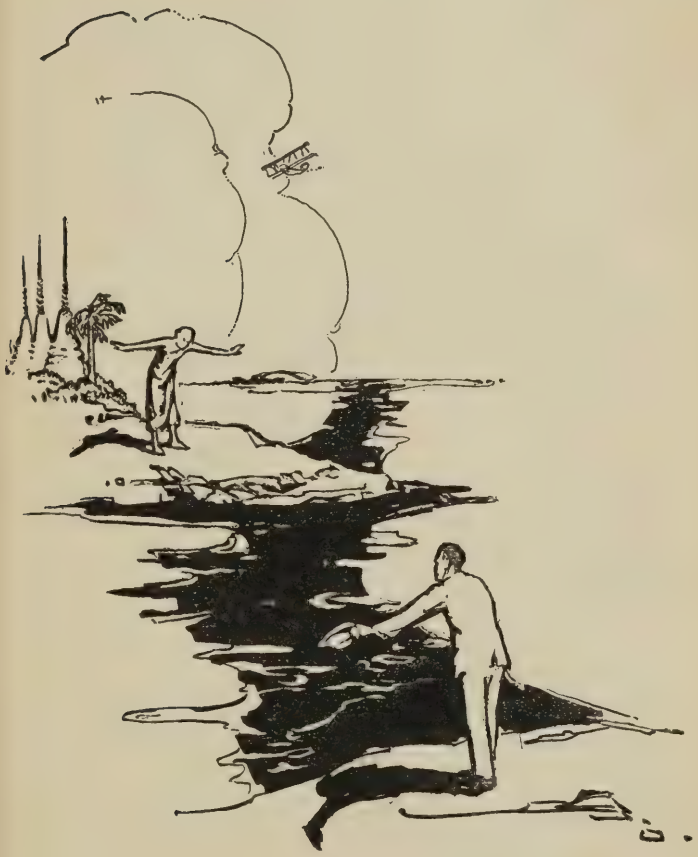
sion for games of chance. Dr. William H. Beach of Chiengrai tells of a man who had received twenty ticals in advance payment on a house he had contracted to build and was going to use this money to take his boy to the government school at Chiengrai. But the night before he decided that he could add considerably to his twenty ticals if he were to gamble with it. He lost it all, and when he got home told his son that he would have to walk to Chiengrai, begging his way as best he could, if he desired to go to school. The boy, undaunted, set out the next morning, and walked the long distance to Chiengrai. He was not going to allow his father's carelessness to cheat him out of an education.

How Christianity Can Help Siam

We studied Siam as a friend, not as a critic, and we came to the conclusion that the root difficulty in Siam's social and political condition lies in the fact that progressive ideas are not supported by any considerable body of intelligent Christian character and opinion among the people, who, as a rule, are a century behind their ruler. This radical defect is precisely the one that Christianity is fitted to meet, since it directly leads to the development of men whose character is the bulwark of the state. Missionary work, therefore, is the hope of Siam. It is introducing into Siam the particular element that is most needed. It has not only brought to the

Siamese the printing press, modern schools, modern medicine, modern science, modern inventions, but has brought those great reconstructive truths which exalt ideals and transform character. The writings of Buddhism contain no power to enable man to put their precepts into effect. Christianity alone brings a Gospel which, in the words of St. Paul in Romans 1:16, is "the power of God unto salvation unto every one that believeth." Siam therefore has no better friends, no truer benefactors than the missionaries who are the ambassadors of this Gospel.

Siam and Western Nations



CHAPTER III

SIAM AND WESTERN NATIONS

Siam's relations with other nations are hardly known outside of a limited circle, for they have not been given prominence in American and European newspapers. But they have caused her Government no small anxiety. The story is too long for detailed telling, but friends of the Siamese should know at least its salient features. It illustrates the plight of weak nations in a world that, unhappily, is still dominated, in international affairs, by self-interest and physical force, and it brings into clear relief the altruistic contribution that America has made, not through her Government, but through her Christian men and women.

Siam's foreign relations have been handled by wise and able men. We have referred on other pages to the late King, in whose long reign some diplomatic questions became acute. He was readily approachable by an accredited foreign visitor, and, at the request of the American Minister, at once granted audience to the author. We of the West are apt to picture an Oriental monarch arrayed in magnificent robes, seated on a golden throne, wearing a glittering crown and holding a bejewelled sceptre. But when we were ushered into the spacious and handsomely furnished audience chamber of the Royal

Palace, we saw a man whose attire was that of a European gentleman, who wore no diadem and sat on no throne, who cordially greeted us in excellent English and as frankly as if he had been an American President instead of an Asiatic Sovereign. There are some rulers who need the aid of pageantry to make up for their lack of royal qualities, but to as marked a degree as any man we ever saw, the Sovereign of Siam was "every inch a king." In some other countries we had found monarchs whose weakness or bigotry was retarding the development of their people; but in Siam we found a King who was leading his people to higher levels of life.

This progressive ruler was ably supported by a strong Cabinet, whose outstanding members were the Minister of Foreign Affairs, Prince Devawongse, and the Minister of Home Affairs, Prince Damrong, men of diplomatic experience and personal character. These skilful pilots steered the ship of state as well as they could in the stormy sea of international affairs, and the present King and his advisers are following the same careful course.

Opening of the Outside Door

Siam's first official contacts with European nations date back to 1664 when the Dutch East India Company, under authority of the Dutch Republic, negotiated a treaty regarding trade. We need only mention this in passing, and also subsequent treaties which established diplomatic relations with such

European governments as Denmark and the Hanseatic Towns in 1858; Portugal in 1859; Holland in 1860; Prussia in 1862; Belgium, Italy, Norway and Sweden in 1868. More important have been Siam's relations with the great powers.

Germany and Siam

Prior to the World War, the Germans were quick to see and seize the opportunity for trade. By their purchase of the steamships running between Hong Kong and Bangkok and Singapore and Bangkok, the only important lines regularly connecting Siam with foreign ports passed into their hands, so that whereas eighty per cent. of the shipping entering Bangkok from foreign ports was formerly British, eighty per cent became German. Articles "made in Germany" were abundant in Siamese shops, and Germans flocked in to develop the interests of the Fatherland. But Germany's plans were commercial rather than political. Her defeat in the World War eliminated her for a time, but her shipping is now appearing again in Asiatic waters.

Siam's reasons for entering the War have been variously represented. Public opinion regarding the issue, as understood by the Allied and Associated Powers, could hardly have been the reason since there is little public opinion in Siam outside of governmental circles. An autocratic government in Asia, however enlightened, could not have been interested in overthrowing an autocratic government

in Europe; nor could an absolute monarchy have been eager to aid in "making the world safe for democracy." It was indeed vitally concerned in the safety of small nations, but Siam was in no danger from Germany. The inner diplomatic history of the War has not yet been written. Perhaps it never will be. Important matters are usually arranged in unofficial private conversations, and, as a rule, official record is made only of those matters which the government concerned is quite willing to have published. What is known is that the Allied Powers strained every nerve to array all possible nations against Germany, and that they were not disposed to overlook a country like Siam whose bountiful rice harvests could strengthen their food supply, whose ports might be used by German warships, and whose capital might become a center of German intrigue. It is reasonable too to conjecture that Siam, like some other nations, found a neutral position embarrassing and difficult to maintain, that she was influenced by the fact that the two most powerful allied nations, France and Great Britain, were on her borders, had numerous warships handy, could make things exceedingly uncomfortable for her if she did not comply with their wishes, and would probably give her some greatly desired treaty advantages if she did.

At any rate, whatever the reasons, Siam on July 22, 1917, openly joined the Allies by declaring war upon Germany and, as soon she could, sent soldiers

to France. Of course they were too few to have an appreciable effect on the battle front, but they meant much to the Siamese, and the Siamese flag meant something to the Allied Powers, since it closed Siamese waters to German vessels and Siamese cities to German agents. When at the close of the War the Siamese soldiers came back, there was a remarkable demonstration of public joy. Public and private buildings in Bangkok were gaily decorated and enormous cheering crowds assembled. Rain had recently fallen, and the ground was muddy, but the excited throng cared not, for their beloved army had stood alongside the armies of powerful nations and had a right to share in the victory that had been won.

France and Siam

Relations with France have involved some perplexing governmental questions. An extensive French possession in Indo-China has appeared quite as legitimate to Frenchmen as an extensive British possession in India has appeared to Englishmen. France has had few commercial relations with Siam, and, at the time of the writer's visit, only two of the 190 foreigners in Government employ were French. The ambitions of France have been distinctly political. As far back as 1787, the French negotiated a "treaty" with the King of Cochin-China, by which they obtained the Peninsula of Tourane and the Island of Pulu Condore. They soon extended their

power over Anam and pressed toward the interior until they had occupied the whole of Cochin-China, Cambodia and all the territory east of the Mekong River. In 1856, France followed Great Britain in securing extra-territorial rights for her subjects, and another "treaty" in 1862 gave legal color to her encroachments on Siamese territory. After many disputes and under a threat of bombardment, the King of Siam, October 3, 1893, was forced to sign a treaty which designated the Mekong River as the boundary between Siamese and French possessions, gave France all the islands in the river, and forbade Siam to fortify any point in or to send any armed force into a strip twenty-five kilometers wide on the west bank. Not content with this, France proceeded to take under her "protection" the province of Luang Prabang in the north, although a considerable part of it lay on the Siamese side of the river. She even added a claim to a part of Nan province, on the ground that it had once been under "the local government" of Luang Prabang. Altogether, France appropriated over 300,000 square miles in Indo-China, a territory a third larger than France itself.

Another method of extending French influence was by enrolling as French protégés people in Siam who had come from other regions under French control, or who were the children or grandchildren of those who had been born there. Since there was a heavy immigration from Cambodia, Anam, Ton-

quin and other lands of Indo-China, it will readily be seen what it meant to France to claim them and their descendants for three generations. Some Chinese from Hainan were also enrolled, and it has been charged that men who sought to escape taxes, or military service, or who wanted help in lawsuits, took out French papers in order to gain the powerful support of priest and consul. In these ways France enrolled many people in Siam and thus gained a pretext for interference which she was not slow to utilize. A western power would probably have felt that it had half a dozen provocations to fight, but Siam well knew that war would result in subjugation.

The Siamese Government, therefore, intimated that it was prepared to make further concessions in order to maintain peace. Almost anything appeared better than a continuance of an irritating situation or a war in which Siam would inevitably be crushed. Negotiations dragged wearily along, and more than once trouble appeared imminent. Finally, and largely through the skilful management of the American Mr. Edward H. Strobel, who had become Foreign Adviser to the King of Siam in March, 1904, a Convention was signed February 13, 1904, and a protocol June 29 of the same year. France got the coveted Luang Prabang on both sides of the Mekong, and also Krat, Bassac and Melonpey on the west bank, a vast region 8,000 square miles in extent. She also secured a voice in public improvements in the pro-

vince of Korat and the appointment of a French legal adviser on the Siamese court of appeals in all cases affecting French subjects. Siam secured the abolition of the vexed neutral twenty-five kilometer zone, a settlement of the equally vexed registration of French protégés, a recognition of her court of appeal, a reduction in the jurisdiction of French courts in Siam, the French evacuation of Chantaboon, and, in general, a feeling of relief that the perilous questions with her powerful aggressor were now so far settled that she could have a period of rest from outside interference.

January 9, 1905, the flag of France was lowered at Chantaboon, where it had floated for twelve years, the French troops sailed away, and the flag of Siam was once more unfurled. The Siamese felt a little sore over losing more valuable territory, but on the whole they were better satisfied than Asiastic nations usually are after "treaties" with European powers. They were still further relieved by another treaty with France which was signed March 23, 1907. This treaty ceded to France some more territory—the provinces of Battambong, Siemreap and Srisophon—but the French returned to Siam Dansai, Krat and the adjacent islands. Most gratifying of all to the Siamese, provision was made for waiving the extra-territorial rights of Asiatics who claimed to be French subjects or protégés, and for placing them under the jurisdiction of Siamese courts. At this writing, therefore, Franco-Siamese relations

are better than for many years. February 14, 1925, another favorable treaty was signed.

The French plans have been aided by the Roman Catholic Missions, which began with the arrival of some French priests in 1662. At the time of the author's visit, there were two bishops, 66 churches, including a cathedral in Bangkok, 32,000 members, 73 schools, a convent, a hospital and two colleges. French priests were scattered over the land. The French Government is not friendly to the Roman Catholic Church at home, but it prizes the help which its missionaries give to her political designs in the Orient. The latest accessible report, 1924, lists a Vicar Apostolic, 64 priests and 15 catechists.[1]

Friends of Protestant Missions have learned from experience, not only in Siam but in Korea, Africa and Madagascar, that in so far as French colonial policy is influenced by Roman Catholic bishops, it is unfriendly to Protestantism. The venerable Dr. McGilvary of Chiengmai, on a trip to Luang Prabang, was not allowed to remain long enough to visit the few Christians there, and in spite of his age and weariness after a long and toilsome journey, he was

[1] The Roman Catholic Church in America has hitherto done very little foreign missionary work in Asia, nearly all of the extensive missions of that Church being European. In recent years, however, American Roman Catholics have begun to interest themselves in this work. The Catholic Herald of August 16, 1924, announced that "The Fathers of the Society of St. Columban, Nebraska, have undertaken, at the special request of the Sacred Congregation of Propaganda, a new mission in Siam. The missionaries were asked to take up the work in view of the fact that a large number of inhabitants of Siam are Chinese."

peremptorily ordered to leave at once. Hearing, in 1907, that Mr. and Mrs. Park of Nan were contemplating a tour east of the Mekong, the French Consul wrote to them that no "proselyting" would be permitted.

Great Britain and Siam

The British occupation of Burma on the north and northwest brought Siam into close relations with Great Britain. After several efforts the British negotiated a treaty of friendship and commerce in 1826. Another treaty in 1855 regulated England's trade relations with Siam and secured extra-territorial rights for British subjects, so that they were under the sole jurisdiction of British consuls. A third treaty in 1883 gratified Siam by providing for the renunciation of some of these extra-territorial rights and the establishment of an international court for the trial of cases in which British subjects were involved. The present boundary between Siam and British Burma was agreed upon in 1891.

Great Britain has heavy interests in Siam—trading companies with enormous vested capital, large numbers of British subjects, including many thousands of Burmese in the Lao States, and, what is a particularly sensitive point with England, the long, thinly settled and ill-protected frontier line of her vast Indian Empire. It is hardly conceivable that England would like to see France, by absorbing Siam, occupy her undefended and almost indefensible Indian frontier for a

thousand miles and more. Several years ago, the British Foreign Office hinted as much to France in connection with the latter's attempts on Luang Prabang. In some hidden way, perhaps an understanding that the Shan States west of the Mekong were to be recognized as British, England was persuaded to recognize French rights to the Shan districts east of the Mekong. At any rate, in the Anglo-French Convention of January 15, 1896, both governments engaged that neither of them would, without the consent of the other, advance their armed forces into a region west of a line beginning west of Chantaboon and running irregularly northward to the Shan States. Lord Salisbury smoothly explained that "nothing in our present action would detract in any degree from the validity of the rights of the King of Siam to those portions of his territory which are not affected by the new agreement," and that "we have selected a particular area because it is an area which affects our interest as a commercial nation." Despite this declaration, the unpleasant fact remained that France could seize the entire eastern half of the Kingdom without violating the terms of this Convention.

Great Britain's political policy in relation to the Siamese Government has doubtless been influenced by the fact that she has so many exposed colonies of her own, which usually keep her well supplied with troublesome questions, that she is not disposed to interfere with the plans of her continental rivals as long as they let her alone. She is therefore not likely to risk a col-

lision for the sake of Siam; but for the protection of her own interests she undoubtedly prefers to have the integrity of Siam preserved as a buffer State.

And yet the British have been and are good friends of Siam. They have sent expert advisers to aid the Siamese Government in various departments. British loans in 1905, 1907 and 1909 made possible the construction of Siam's railways. Some funds were subscribed in Paris and Berlin, but the bulk came from London and the Government of the Federated Malay States. A fourth loan in 1922 financed Siam's irrigation project. It may be said that these loans were to Britain's advantage. Perhaps so, but the point is that Britain trusted Siam when no other government was disposed to do so and that this trust enabled the Siamese to make improvements that would otherwise have been beyond their reach. Moreover, while the British Government, as will presently be noted, was the first to demand extra-territorial rights for her subjects, it was the first to relinquish them and to trust its nationals and their properties to the protection of Siamese laws and courts. The principal banks in Bangkok are branches of the British Hong Kong and Shanghai Banking Corporation, opened in 1888, and the Chartered Bank of India, Australia and China, opened in 1893. The late king imbibed much of his broad, progressive spirit from his English governess. The present king was educated first by an English tutor in Bangkok, Sir Robert Morant, and then in England (1893-1902). When Prince Damrong went to Europe

in 1891 to study western educational methods, it was England that gave him most cordial welcome, and on his return to Siam, it was Sir Robert Morant who aided him in organizing the government educational system.

It is not surprising therefore that the Siamese count the British their friends and that British prestige is high.

Treaty Limitation on Import Dues

Siam's political need is an opportunity to work out her own problems, unembarrassed by outside interference. One of her serious perplexities grew out of the treaty of 1855 with her best friend, Great Britain. That treaty had limited import dues on foreign goods to three per cent. "The most favored nation" clause extended this provision to every other nation. When Siam sought to inaugurate administrative reforms, the limitation seriously hampered her. The decree on gambling, noted elsewhere, is but one of several illustrations which might be cited. It was manifestly unjust that the Government should be tied hand and foot by a commercial treaty made more than half a century ago when the situation was quite different. Siam wanted those early treaties readjusted to modern conditions. On one occasion, the King sent a Cabinet Minister, accompanied by Mr. Frederick Verney, then Counselor of the Siamese Legation in London, to ask European governments to permit her to control her taxes and the traffic in intoxicants. Mr. Verney said that he

and his colleague got a cold reception. A small and distant nation, without military strength, has a poor chance of getting justice in dealing with the great powers of the world, especially when money interests are involved.

Extra-Territoriality

The extra-territorial rights of foreigners were another sore point with the Siamese. They had been legalized by the treaty with Great Britain in 1855 and that potent "joker" in most treaties which gives to each contracting party all the privileges accorded to "the most favored nation" had extended these rights to the other western nations which concluded treaties with Siam. The Siamese quite naturally felt that the presence of men who were not amenable to their laws and courts was a standing reflection upon them. Plans for improvements were sometimes blocked because a proposed street extension affected some old building which was owned by a European who made a great hue and cry if his premises were touched without an extortionate indemnity. Some crime was committed, and the Siamese found themselves helpless to punish the offender because he was under foreign protection. Indeed, it was to secure this very immunity from punishment that some bad characters took out French certificates.

Undoubtedly, this was a prime reason why the Siamese Government was so reluctant to allow foreigners to acquire absolute title to property. It trusted

A FORD-LOAD OF SCHOOL GIRLS

A RURAL CONGREGATION OF CHRISTIANS

the Protestant missionaries and cordially loaned or rented them land for a merely nominal sum, but it withheld title because sales to them would have to be made to the French. The missionaries and their Board in New York naturally desired to own the properties on which they had spent considerable sums for schools, hospitals and residences, but they did not press the matter because they knew the friendliness of the Government and they did not wish to embarrass it by insisting upon privileges which, if granted to them, would have to be granted to other foreigners whose interests in Siam were less altruistic. In no other country in Asia has the Protestant missionary been regarded with greater friendliness than in Siam. In no other have more marked favors been shown to him or more influence accorded to him. His life and property are safe and judges and officials are not only more intelligent than formerly, but they are, as a rule, the personal friends of the missionaries. There was, therefore, no particular reason to fear injustice from them. Extra-territorial rights are less vital to the interest of missionary work than they are popularly supposed to be. As one American expressed it: "The missionary is largely dependent for safety upon the good will of the people anyway. If he has that, and he certainly has it in Siam, he does not need his extra-territorial privileges. If he does not have it, those privileges will not save him, as experience in China has painfully proved." All that is really essential to him he possesses in his American citizenship, which is protected by the diplomatic and

consular representatives of his country, independently of extra-territorial rights.

That Siam is willing to listen to wise counsel is shown by her readiness to advise with experienced missionaries and by her use of official foreign advisers. Years ago, she asked Lord Cromer of Egypt for advice in lessening the abuses of farming out taxes, and he recommended the appointment of Mr. Mitchell Innes as Financial Adviser. The appointment was promptly made, and Mr. Innes and his successors have done much to remedy administrative evils and to put Siam's financial affairs on a sound basis. The King did not stop with this, but appointed a Legal Adviser to counsel him on general questions of state and relations to western nations. Mr. Rolin Jaequenyns was largely influential in this capacity for many years. Recent advisers have been Americans. Such able and wise men as Edward H. Strobel, Eldon R. James, Francis Sayre, and the present incumbent Courtenay Crocker, have given ample opportunity to propose reforms and have been a power for good.

Treaties With America

The desire of the Siamese to have more favorable treaties with western powers was warmly supported by the American Ministers. Diplomatic relations with the United States had begun with the treaty of 1833. In the treaty of 1856, it had shared in the extra-territorial, commercial and other rights which Siam had been forced to yield to European nations, "the most favored

nation" clause carrying with it every privilege that any other government had ever obtained. The Hon. Hamilton King, a greatly beloved minister, who, after the exceptionally long service of fourteen years, died in Bangkok in 1912, earnestly advised the State Department in Washington to negotiate a new and more just treaty with Siam. He did not live to see his advice realized. Diplomatic wheels revolve slowly, especially when, as in America, there are frequent changes in administration and personnel. Mr. Eldon R. James, then Foreign Legal Adviser of the Siamese Government, and the Siamese Minister in Washington tactfully continued their efforts, Mr. James personally visiting Washington.

Finally, in 1921, to the profound gratification of all concerned, the long drawn out negotiations were brought to a happy issue. A new treaty was agreed to December 16, 1920. It was approved by the United States Senate, and the formal ratifications were exchanged in 1921. In addition to important articles relating to commerce and navigation between the two countries, the treaty abolished the extra-territorial rights of American citizens, which Great Britain had relinquished for her citizens in 1883 and France in 1907, and whose continuance for Americans had naturally been displeasing to the Siamese Government and occasionally placed American missionaries in an embarrassing position inasmuch as practically all the American citizens in Siam are missionaries. Bearing more directly upon missionary work and making the

treaty one of really essential importance are the articles which extended the property rights of American missionaries and mission work. The former treaty prohibited foreigners from taking title to property in their own names in places more than twenty-four hours distant from Bangkok by boat. Much of the mission property in Siam therefore had to be held under leases which were subject to revocation at the will of the Government. While there was no serious trouble on this account, it was a relief to have the Siamese Government so cordially recognize, as it did in this treaty, that the time had come for a more satisfactory adjustment. The fiscal autonomy of Siam was also recognized in the treaty in ways very gratifying to the Siamese since it recognized Siam's right to determine for herself what her import duties should be.

What Has America To Give to Siam?

First: Unselfish friendship. America does not seek a foot of Siamese territory, nor would it, if it could, jeopardize the integrity of Siamese possessions or the independence of the Siamese Government. Americans ardently desire that all the relations of America with Siam be based upon the Golden Rule of doing unto others as we would that others should do unto us. The influence of missionaries in promoting international friendship was illustrated in the treaty which was negotiated between Siam and the United States in 1856. Dr. William M. Wood, later Surgeon-General of the United

States Navy, who accompanied the Embassy, wrote: "The unselfish kindness of the American missionaries, their patience, sincerity and truthfulness, have won the confidence and esteem of the natives, and in some degree transferred those sentiments to the nation represented by the Missions, and prepared the way for the free and national intercourse now commencing. It was very evident that much of the apprehension the Siamese felt in taking upon themselves the responsibilities of a treaty with us would be diminished if they could have the Rev. Stephen Mattoon as the first United States consul to set the treaty in motion." Mr. Mattoon, a missionary, was willing to take the office only until a successor could be appointed at Washington.

Thus Siam was peaceably opened by American missionaries. The Regent in 1871 frankly stated this to the Hon. George F. Seward, then United States Consul General at Shanghai: "Siam has not been disciplined by English and French guns as China has, but the country has been opened by missionaries." This friendliness of the Siamese Government has not been interrupted since.

Second: America offers to Siam fair trade. It has manufactured articles that Siam needs and the Siamese have products that we need. The exchange would be to mutual advantage. Already Siam values some of our manufactures. Strolling along the river bank one evening in Paknampo, we saw a Siamese busily at work on a sewing machine made in America.

Nearly five hundred of them are sold in Siam every year. Most of Siam's bicycles and automobiles are of American make. In scores of homes and markets we saw American lamps, of which $40,000 worth were sold in a single year. We might add similar illustrations regarding American flour, steam and electrical machinery, wire, cutlery, drugs and chemicals. More American products go to Siam than official statistics indicate, for most of them reach Siam through Chinese middlemen. One is glad that American goods are so superior that foreign firms find it to their advantage to handle them, but one is sorry that American business men do not wake up and take more direct interest in what could easily be made a great market. The Siamese prefer many of our manufactured goods, but our business men are allowing European nations to walk away with a trade which might be more largely ours. As it is, American trade relations with Siam are largely indirect, and although there are a few agents, there is not an American business house in all Siam. If manufacturers in the United States would heed the consular and diplomatic reports on this subject, they could develop a trade with Siam which would be profitable to them and helpful to the Siamese.

Third: But the chief thing that the people of America have to offer the Siamese is an equal share in those blessings which we ourselves first received from Asia. Just as Siam has learned some things which we need to know, so we in turn have learned some truths which the Siamese need. Supreme among these is the knowl-

edge that there is a wise, loving, personal God—a God who created the world, who made man, who governs the earth, and who regards men as His children. This God has revealed Himself to man in a Book which answers the profoundest problems of the human heart, and, above all, He has sent His Son, Jesus Christ, to tell of His love and to show man how he may, by repentance and faith and the quickening of the Divine Spirit, attain eternal life.

This idea of a Supreme Being is not simply for America but for the world. Indeed, God first revealed Himself in Asia. The Bible was written in Asia and Jesus lived and died there. And now, just as America sends ministers and consuls to represent her political friendship for Siam and corporations send business men to represent her trade, so the Church sends missionaries to represent those higher truths which are for the larger blessing of men. We send them not because we regard the Siamese as inferiors, but because we regard them as men made like ourselves in the image of God and who have the same rights that we possess to the knowledge and love and care of God. We know that the Siamese need Christ because we need Him ourselves, and because we see that the Siamese lack those qualities which Americans lacked before they received the Gospel and which they lack now just to the extent that they fail to follow Christ. We are ashamed of those Americans who imagine that these blessings are for themselves alone and that they should not be given to other people, who think that it

is proper to send rifles to the Siamese and improper to send the Bible.

Is it not a good work to heal the sick? To teach the young? To publish good books and periodicals? To tell men that there is a holy and loving God who will help them bear life's burdens and save them from their sins? Is it not good to apply the principles of the Gospel of Christ to all the activities and relations of life? These things missionaries from America are doing in Siam. They do not interfere with any proper custom of the Siamese people. They are loyal to the Government. But recognizing the Siamese as our fellowmen who are heirs of the same inheritance, we simply desire, in a spirit of true brotherliness and Christian faith, to communicate to them those sublime truths which experience has shown to be for the temporal and eternal blessing of men.

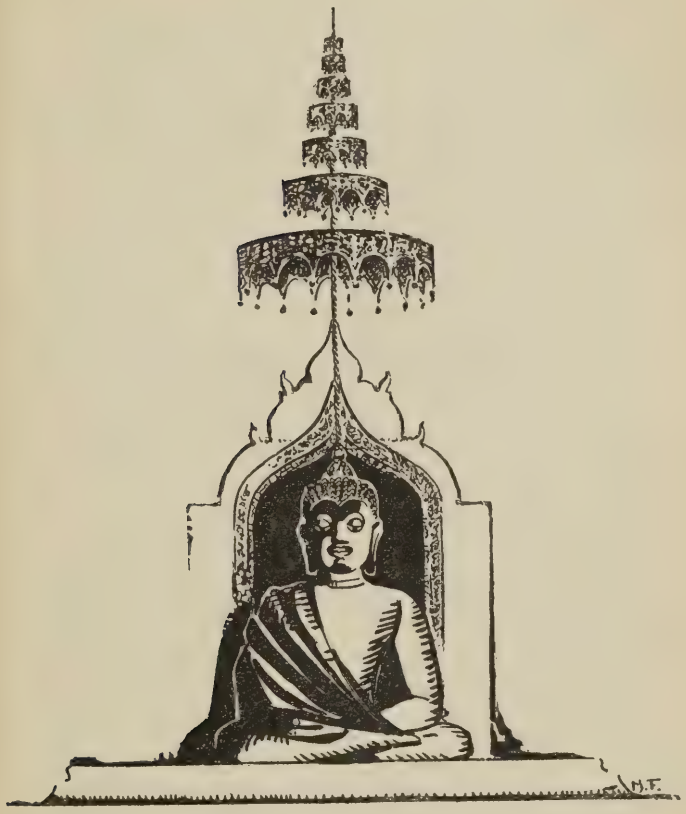
While America's political and commercial relations with Siam have been small, her spiritual relations have been large. Details are given in another chapter, so that only mention may be made here of the fact that outside of the Legation staff and less than a dozen others, all of the more than 200 Americans in Siam are missionaries and their families. There are no other Protestant missionaries in the entire kingdom, except one agent of the American Bible Society, so that the Presbyterian Board of Foreign Missions in New York is the main channel through which the people of America are extending the hand of brotherhood to the Siamese. They are doing this through the educated

Christian men and women whom they are maintaining in Siam and the gifts of over $200,000 annually which they are sending. This is done gladly and unselfishly, without expectation or desire of profit to themselves, but as a substantial evidence of the earnest and fraternal desire of the Christian people of Amreica for the welfare of Siam.

The royal decree of a former King of Siam truly said: "Many years ago, the American missionaries came here. They came before any 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."

With fair treatment from other nations, and with her progressive King and Cabinet, her excellent foreign financial and legal advisers, and the strong body of Protestant missionaries supplying ideals and forming character, Siam may fairly be expected to move along right lines of national progress.

The Land of the Yellow Robe



CHAPTER IV

THE LAND OF THE YELLOW ROBE

The visitor quickly observes that yellow robed, shaven-headed monks are in evidence everywhere —on the streets of the cities, in the humblest hamlets, and particularly on the rivers in the early mornings as they dexterously paddle along the shore in their tiny canoes, thanklessly accepting the spoonful of rice which the villagers count it a merit to give them. Every man from king to coolie must spend at least one rainy season in a monastery or be ostracised, so that it is no wonder that monks are numerous.

Buddhism has taught the people to give largely for the support of religious institutions. The temples of Siam are more numerous and expensive than those of any other land we visited. Many of them literally blaze with overlaid gold and imbedded precious stones. Constructed usually of brick and covered with mortar, they quickly deteriorate in this land of heavy rains, destroying insects and rank, parasitic vegetation. There is great "merit" in building a new temple or rest house, but none in repairing one that someone else has built, which accounts for the number of crumbling temples, and also for the many new ones which are springing up on every side.

Statues of Buddha are simply innumerable—statues of all sizes, statues sitting and reclining, statues of wood, and iron, and stone, of marble, and bronze, and alabaster. In the "dim religious light" of the large temples, their huge figures (one is 145 feet long and overlaid with thin sheets of pure gold), look down upon the worshipper with a solemn, majestic impassiveness, a timeless unmoved calm, which impresses even a western traveler and helps him to understand in some measure the awe which these vast statues excite in the minds of the people.

A quaint legend, described by Dr. W. C. Dodd, adds interest, not unmingled with pathos, to the beliefs of the Siamese, since it has led to an expectation of another reincarnation of Buddha. According to Buddhist theology, myriads of ages ago a white crow laid five eggs. Earthquake, thunder and tornado enveloped and scattered them. Each was taken by a foster-mother and hatched. They became respectively Kahkoosuntah, Konahmanah, Kasappa, Kotama (afterward Gautama Buddha) and Ahrehyah Mettai. After living for a time as sons of the white crow, they were reborn in the upper world as water lilies or lotus. There they agreed that the lotus which 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 5,000 years. His appearance was like gold. At the end of 5,000 years he entered Nirvana, or, as it

is called in Siam, Nippän. After him came Konahmanah, like a jewel for 3,000 years. Then down came Kasappa, white as milk, for 2,000 years.

Then the lotus of Ahreyah Mettai came into bud, but Kotama slyly swapped lilies with him and came down to earth. It is acknowledged that his natural life was only eighty years, but it is claimed that he has merely entered upon the second stage of Nippän, of which there are three stages in all. The first he entered when he made the great renunciation under the sacred bo tree. The second one he entered at death, and in this he still retains consciousness and power; he can come on invitation to inhabit his images and can bless his votaries. Thus his life is not yet ended. It is to last 5,000 years, when he will attain the final stage of Nippän, complete annihilation for a time. His religion is only a preparatory one, admonishing the negative virtues and warning against positive vices. Some say that at the end of the 5,000 years, others that when all men become pure as milk, Ahreyah Mettai will be born and take his turn, out of which he was cheated by Kotama. He is to combine all the glories of person, and all the virtues and powers of his four brothers who have preceded him, 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 the hitherto ceaseless round of transmigration. Yet only for a time. After cycles of

ages all must begin the dreary round again, the five brothers, animals and men alike.

And so it has come to pass that as missionaries go about Siam with the good tidings of Jesus Christ, people ask one another in awed tones: "Is not this He for whom we look?" Buddhist monks, instead of being bitterly hostile like the priests and mullahs of other lands, invite the missionaries to their temples and eagerly inquire of them further of this matter. "I was kept so busy attending the sick and answering questions in regard to the religion of Jesus, that I found it difficult to press my way through the crowd Sunday afternoon and ride off to visit another village nearby," wrote a medical missionary, Dr. William A. Briggs. "The head man of the village showed deep interest, listening for hours. The highest official of the district, an old, white-haired governor, sent a special messenger to call us to his place, asked to hear our message, and listened to it thankfully and even devoutly. In the evening, over thirty persons, who had waited hours in the temple for my return, listened with eager attention for an hour and a half to the story of the birth, life, death, resurrection, and promised coming again of our Lord. The messages were received with outspoken gratitude and intelligent interest, many of the people remaining till long after midnight, reading the books and tracts by the light of the fire and asking questions of the Christians in our company. In Muang Daam City, one priest

A BUDDHIST PRIEST AT WORSHIP

paid us eight or ten visits, coming every night after dark and staying until we were too tired to talk longer. He was given a copy of the Scriptures and spent many hours in diligent study, asking thoughtful questions that he might be able to teach others. These people, hungry for truth that satisfied and longing for light, are anxiously awaiting the coming of the promised Messiah of Buddhism. What a preparation for the true Messiah!

"I was finally obliged to request them to leave that I might rest. I then went to say farewell to the abbot of the monastery, who was sitting in state, teaching the priests and novitiates their lessons. I presented him with a copy of the Gospel according to St. Matthew, which he accepted with thanks. As I turned to go, I found two or three men to whom I had given leaflets, who implored me to explain some things to them more fully. Thus, for a half hour after midnight, I preached on the Lord's Prayer and 'Come unto Me', having for an audience the two or three men of the village, the abbot, and some twenty odd priests and monks, all of whom gave most respectful and thoughtful attention. In the morning, at five o'clock, the abbot and the people of the village were out to wish me many good things; promising a warm welcome should I return."

Dr. Dodd wrote that many of his auditors looked upon Jesus as the next Buddha, Ahreyah Mettai. Many lifted both hands in worship of the pictures,

the books and the preachers. This, of course, he forbade, and tried to explain Christ as the true Messiah of all men. The general expectation of the reincarnation of Buddha doubtless explains the reception accorded the colporteurs. They were treated in most places as the messengers of the Buddhist Messiah. Offerings of food, flowers and wax tapers were made to them. In return, they were expected to bless the givers. The colporteurs explained that they themselves were sinners deriving all merit and blessing from Jehovah God, and then reverently asked a blessing from Him. Thus Christian services were held in hundreds of homes.

Some of the late Dr. McGilvary's warmest friends in Chiengmai were Buddhist monks. He regularly visited the monasteries and was always cordially received. During our own tour in the Lao States, we visited many monasteries and sometimes we camped in 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 for the introduction of the Gospel of Christ. Him, whom they unconsciously expect, the missionary, like St. Paul in Athens, declares unto them, not in any spirit of sectarianism or nationality but as the One for whom the world waits and through whom only man may enter into communion with God.

Religious Toleration

The welcome accorded to the missionaries is partly due to the prevailing belief described in the preceding pages, partly to the nature of Buddhism, and partly to the high character and unfailing tact of the missionaries. The Hon. Hamilton King, when American Minister to Siam, wrote of a trip to a remote village with the Rev. Dr. E. P. Dunlap: "From the first the head man of the island was our friend. He assisted in getting the people together in the meetings and sat an interested listener to the words of truth. Although a Buddhist himself he encouraged the people to hear the truth, and said he desired with them to learn the best. And let me say right here, this is the attitude of Buddhistic Siam throughout, from the King upon the throne to the most humble coolie, the priest in the temples and the officials of the Government. Among all and under all circumstances I have yet to hear the first word of ridicule or opposition as touching the teachings of Christianity; and my verdict is the verdict of all our missionaries in the work. The Siamese people are an open-minded people, and the King of Siam and his Government are the most tolerant of religious teachings of any Ruler and any government of which I have heard."

We have noted in another chapter that there has been a stiffening of Buddhist attitude since the accession of the present King; but it is still true that

Siam is a wide open country to the Christian missionary.

We paid a visit to the Priest-Prince Vajiranana, a brother of the late King, and the head of the Buddhists of Siam. He lived in a noble group of buildings resembling those of a renowned European university, for here is the famous Pali College where scholars of the highest rank study the sacred books. The Prince knew my relation to the effort to Christianize his people, for the American Minister had, to my confusion, introduced me as "the Father of all the missionaries". But nothing could have exceeded the cordiality of his manner or the mingled tact and frankness with which he commended our mission schools and pointed out how the missionaries could increase their influence by more thoroughly studying the literature and customs of the Siamese and by coming into a closer relation with the princes who exemplify the best types of national learning and manners.

Knowing that the Prince was a noted Pali scholar, I spoke of the King's edition of the three collections of the sacred books of the Buddhists known as the Pali Tri-pitaka, 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, as well as to the Royal Asiatic Society of London and several European libraries. These sacred books had hitherto been printed only on palm strips in Cam-

bodian characters. The preface states that the French control of Cambodia and Anam, the English control of Burma and Ceylon, and the fact that Lao Buddhism is of a less pure type, were endangering the purity of the sacred text. So the King of Siam undertook the pious task of ordering the best of the princely scholars to edit a correct text, and he 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.

Buddhist Teaching

Since a study of Buddhism affords a clue to many things in Siam, which is the centre and stronghold of orthodox Buddhism, we may remind ourselves of a few salient facts regarding this great religious system. Its founder was Gautama, who was born at Kapilavastu, India, about 463 B.C. He was a devout, high-minded man who thought long and deeply upon the mystery of life. One must have in mind the outcome of his brooding in order to understand Siam. The four basic principles of his teachings, as adopted by a Council in the reign of the famous Buddhist Emperor Asoka, 250 B. C., were: 1. All existence is evil because all existence is subject to change and decay. 2. The source of this evil is the desire for things which are to change

and pass away. 3. This desire and the evil which follows it are not inevitable; for if we choose we can arrive at Nirvana when both shall wholly cease. 4. There is a fixed and certain method to adopt, by pursuing which we attain this end without possibility of failure.[1]

Buddha's appeal was to the reason of man. He was preeminently the rationalist of his age. Unlike Mohammed, he offered no material rewards. His disciples went about persuading men. Nor did he use force. The spirit of Buddhism is tolerant. It is seldom opposed to the coming of Christianity. Its all-embracing catholicity simply makes room for every other system.

Three words are prominent in Buddhism: Karma, merit and Nirvana.

Karma "is the doctrine that, as soon as a sentient being (man, animal or angel) dies, a new being is produced in a more or less painful and material state of existence, according to the 'Karma,' the desert of merit of the being who had died." [2]

Merit is the teaching that the individual can influence the character of his future birth by the acts of this present state. Certain deeds make merit, which can be accumulated so as to better one's condition in the next incarnation. Popular efforts to gain merit are to place a prop under a drooping branch

[1] T. W. Rhys Davids, Buddhism, 101.
[2] Rhys Davids, 101.

of a bo tree, or to build a rest house for travelers, or to give alms to a monk. The motive is neither sympathy for the traveler nor respect for the monk, but the making of merit. It is an elaborate system of the salvation of the individual by works. A woman, by fidelity and obedience to her husband, may be born the next time as a man; if she is unfaithful or disobedient, she may be born as a monkey or a pig.

Nirvana has been defined in different ways. Some call it annihilation, some absorption in God. Rhys Davids says that "it is the extinction of that sinful, grasping condition of mind and heart which would otherwise, according to the great mystery of Karma, be the cause of renewed individual existence." The "Buddhist Catechism" defines it as a "state of mind and heart in which all desire for life or annihilation, all egotistic craving, has become extinct, and with it every passion, every grasping desire, every fear, every ill-will, and every sorrow. It is a state of perfect inward peace, accompanied by the imperturbable certainty of having attained deliverance, a state words cannot describe, and which the imagination of the worldling tries in vain to picture to himself. Only one who has himself experienced it knows what Nirvana is."

This "Buddhist Catechism" includes the following interesting questions and answers:

"Did a God-Creator call the world into existence by His will?"

"Answer: There is no God-Creator upon whose grace or will the existence of the world depends. Everything originates and develops by and out of itself, by virtue of its own will and according to its inner nature and condition (its Karma). Only the ignorance of man has invented a personal God-Creator. The Buddhists, however, absolutely reject the belief in a personal god, and consider the doctrine of a creation out of nothing a delusion."

"Is there any positive or absolute evil?"

"Answer: No. Everything temporal is relative, including things morally good or bad. Both expressions denote merely the higher or lower degree of egotism of a living being, whose roots are the will-to-live and ignorance. No living being, no matter how deeply it may be sunk in selfishness and ignorance, is excluded from emancipation. Everyone can attain wisdom and perfection, if he really wants to, though perhaps only through a long series of rebirths. On the other hand, no being, no matter how good and noble, is certain of emancipation until it has reached Nirvana. As long as the least craving for life and the least remainder of ignorance exist, a relapse may always occur, for all action, good as well as bad, remains in the sphere of finiteness and does not lead beyond. To Nirvana lead only the separation from action and the complete overcoming and total annihilation of the will-to-live through true knowledge."

Siamese Buddhism holds to the doctrine of trans-

migration of souls, though it is not so prominent as in some other lands. The spirit of one who dies is believed to be reborn on the earth either in some higher or lower form according to the character of the earthly life. This accounts for the unwillingness to kill animals, birds, and even serpents, since they may contain the spirits of former human beings who may later be reborn as men again. This explains, too, the veneration that the people give to the "white" elephants, which are supposed to be reincarnations of some great and powerful men. Therefore attendants reverently kneel when offering the great beasts bits of food on silver platters.

There are no blood-sacrifices as in Hinduism. There is strong emphasis on kindly deeds, almsgiving, patience and submission. Buddhism at its best is simply a system of ethics. Its teachings are purely naturalistic and atheistic. Buddha "renounced dependence upon God, angels, ceremonies, and forbade to place faith in any saviour, divine or human; but taught that we are to have reliance in ourselves, and that without prayers or sacrifices or the paraphernalia of worship we are to associate ourselves with others like-minded, that together we may follow the noble eight-fold path which is based on the four great truths, and thus attain the end of our labors—salvation."

We should not hastily assume that Buddhism in Siam is a waning force, or that the friendliness of officials is indicative of a disposition to accept the

Gospel of Christ. The mental attitude which looks upon Christianity with good-natured indifference is as hard to overcome as that which regards all religion as equally true, or, as Gibbon has reminded us, what is the same thing—equally false.

Buddhism is not conducive to physical or mental energy. Buddha held that man should be neutral in all things, avoid extremes, and neither love nor hate. Activity is evil; passiveness is virtue. The Siamese Buddhist languidly asks: "What is the use of troubling ourselves and of toiling to lay up treasures in this world? We brought nothing into it and we can take nothing out of it. So that we have food and clothing, why not be content and spend life in meditation?" Such material is harder to break than a rock. It is like the Southern forts of soft palmetto logs in the American Civil War, in which bullets buried themselves without shattering the logs, so that the more lead that was fired into them the more impregnable they became.

Few men have the strength of character to do what Gautama did. With his indomitable moral courage he fought the battle of life to an issue unaided. His followers, lacking his vision and persistence, have made sorry work of his teachings. Here and there, exceptional individuals have maintained the consistency of their religion; but the masses, after a few ineffective struggles, have sunk helplessly back into the abyss. Indeed, they have resorted to so many expedients that Gautama would

have repudiated and have incorporated into their practice so many idolatrous elements that, if he could return to the earth today, he would not recognize the faith that bears his name. Even the command not to take life is evaded. Fish are freely caught as a staple article of food, but "we do not kill them; we simply lay them on the bank and they die." The priest who will not kill a fowl himself will gladly eat it if someone else will kill it for him. Buddhists who would not kill even a snake or a mosquito will fight their fellowmen to the death. Public wars and private feuds occur in Buddhist lands as in others, and many former Buddhist kings and lesser officials have been notorious for bloody cruelty. Buddhism is not only far below the moral level of Christian teachings but it is absolutely unreconcilable with many of them. It shows the utter breakdown of a religion of human reason. It has undoubtedly brought benefits to the lands in which it prevails, because it is a higher type of faith than that which it displaced. It exalts reason and urges man to think for himself and to obey nature's laws.

Christ or Buddha?

But while Buddhism raised its converts slightly above their old level, it has left them there. Christ communicates a living power which enables His disciples to practice His precepts, in some measure

at least. But Buddhism is utterly destitute of such power. It is barren and dead as a formative force in character and life. It did not better India, nor has it shown a regenerative energy in any of the lands it has entered. No Buddhist nation ever developed the principles of new life until Christianity entered.

The fundamental teaching of Christianity is exactly the reverse of that of Buddhism. Buddhism attaches little value to personality and teaches that it is to be extinguished. Man is a "drop of water," to borrow a phrase from Victor Hugo, who has come out of the ocean of infinity and who is to be merged into it. Christianity on the other hand emphasizes personality and teaches that it is to be continued throughout eternity. Buddhism minimizes, Christianity emphasizes, the worth of the individual. While both recognize the sorrows of life and the duty of observing the ordinary moralities of behaviour, Jesus gives the answer to the problem which Buddha despairingly failed to find.

A Chinese evangelist graphically illustrated this by picturing to his hearers the plight of a man who had fallen into a deep pit. Presently Gautama, the founder of Buddhism, came along, peered into the pit and said: "What is the matter, my good man?" The man replied: "I have fallen into this pit and cannot get out." "I advise you then," said Gautama, "to spend your time in meditation in order that you may not be troubled by your condition;"

and he passed on. Soon, Confucius passed and asked the same question: "What is the matter, my good man?" only to receive the same reply. Whereupon Confucius suavely said: "It is well to learn by experience, and I am sure that you will so profit by your present plight that if you get out of this pit you will be careful not to fall into it again." And he passed on. Finally, said the preacher, the Lord Jesus approached, asked the same question, but, on receiving the same reply, he did not, like Gautama and Confucius, content himself with meaningless advice, but He stretched down His hand, took hold of the imprisoned man, and drew him forth. Yes, this is what Christ does, and what He alone does. He saves.

Buddhism is pure selfishness. The whole system centers in the interests of the individual. Its chief object is to lead man to live for himself and to emancipate himself wholly from the world. There is no thought of the salvation of society or of others through the individual.

Christianity is just the opposite of this. It is preeminently the religion of altruism. It tells its disciples to think of others rather than of themselves. The ideal Christian is not a monk in a monastery, or a hermit in a cell, but a man down in the dusty ways of life. Buddhism teaches that life is evil and therefore its supreme object is to escape it. Christianity believes that sin is evil and therefore its supreme object is to save men from it.

Buddhism tries to run away from life, while Christianity tries to transform it. Said a blind listener to a missionary who had told him about Christ: "I feel bound to believe you. I can tell by your voice that you truly love your God and want others to worship also the great Being you trust and love. That you should be interested enough in me and my afflicted son to explain to us so very carefully your message is an unheard of experience for me. No worshippers of other religions have taken the interest in me that you have taken. I have lived nearly fifty years on this Island and there are over fifty Buddhist priests here and there are many thousands of Buddhist priests on the mainland, but they do not seem to care for my future welfare. I thank you for telling me about Jesus."

Modern Buddhism, too, compromises with evil, as Christianity does not. This helps to account for Buddhism's rapid progress and its great hold upon a third of the human race. It calls for very little self-sacrifice. It leaves the individual in the possession of his favorite sins and vicious indulgences and superstitious practices. A man can be a good Buddhist and at the same time a bad man. Why then should he not be a Buddhist, since no sacrifice is involved? This was not the teaching of Gautama. He was a man of high personal character, and some of his followers today are men of like type. But Buddhism as a present-day religion has lost what little power it ever had to keep its devotees morally straight.

The Fear of Spirits

We should not imagine, however, that Buddhism is the sole religion of Siam, for in common with other non-Christian faiths it has been superimposed upon a basic mass of animistic beliefs. Animism may be defined as the fear of demons, of ghosts and portents, a peopling of the earth and air, the rivers and forests with spirits of varying degrees of benevolence and malevolence, chiefly the latter. Most Asiatics and practically all Africans are haunted from the cradle to the grave by this fear of evil spirits. Every occurrence in nature is attributed to them. Thunder is the roar of a demon; lightning the flash of his angry eyes; disease is due to a demon in the body. Everywhere in Siam one observes the mingling of Animism and Buddhism. Spirit shrines are common both outside and inside of the humble houses, and a large part of the worship of the people, particularly in the north, is an attempt to propitiate spirits. When an epidemic broke out in a Lao village, the panic-stricken people besought the missionaries of the nearest station to come and cast out the demons, and when the epidemic abated under the sanitary measures and medical treatment which the missionaries applied, the people wanted to become Christian en masse, because they believed that the Christian spirits were stronger than the others. A medical missionary writes that a nineteen year old

girl from a non-Christian home came to his hospital. She was very ill but began to improve. One night the girl thought she saw some evil spirits enter the room, and in the morning she begged to be permitted to go home for a few days. Her parents wanted her to attend a feast to feed the evil spirits. They insisted on taking her, but she was not strong enough to stand the strain of the journey and the ceremony, and died shortly after- was doing well when his family decided that he had ward. Another man came in suffering greatly. He better go home to give the evil spirits the head of a pig, and then he would return to the hospital. He went home and died that night. "Evil spirits are our greatest enemy," writes the missionary. "The people live all the time in terror of them. Education in our Christian schools, and years of it, is the best and about the only method of curing the people of their dread of evil spirits."

Islam

The statistical survey of Islam in Asia, published in the proceedings of the "First Missionary Conference on Behalf of the Mohammedan World at Cairo, 1906," listed one million Mohammedans in Siam, on authority of Hubert Jansen, who stated that the Mohammedans in Siam were called Samsams. We are inclined to think that this is rather a vague estimate, although undoubtedly there are some Mohammedans among the Chinese and

Malayans in Siam. At any rate, Mohammedanism is not in evidence. The author did not see a mosque in his travels throughout Siam, and the Rev. A. Willard Cooper, who has resided in Siam for a generation, writes: "The only Mohammedans in Siam that I know about are natives of India. I have not known in Siam of Chinese Mohammedans, nor ever heard of the name 'Samsams' as applied to a class of people. I would not affirm there might not be such, as I do not understand their language. But I consider it quite incredible that we should have anything even remotely approximating to a million Mohammedans in Siam."

Pioneer Experiences

CHAPTER V

PIONEER EXPERIENCES

Picture getting to Siam as the first missionaries had to go, about a hundred years ago. No great, luxurious steamships with ample supplies of milk and ice water and fresh meat; only small sailing vessels with few conveniences and no luxuries. The voyage of a month or more from New York to Liverpool was not so bad, for the ships were reasonably good for those days; but from England to Siam one had to take passage on a slow schooner with close, unventilated cabins and ill smelling dining saloon. Since there was no ice, the meat was corned "bully beef" and salt pork. Butter and lard became rancid, biscuits wormy, and water tepid and slimy. Half a year had to be spent on such boats before one's destination was reached, perhaps with health impaired by the poor food, bad water, and the bleeding which was then commonly resorted to in all physical troubles.

No welcome awaited the messenger of the Cross when he landed. The people were suspicious. "What have these strange white men come here for?" There were no foreign houses, and available native ones were bamboo huts with thatched roofs. Letters from the homeland came at rare and irregular intervals, once in six months or a year. Supplies of foreign food and clothing could be obtained only

at long intervals and great cost. Isolation and loneliness in an alien environment were trying to sensitive spirits. The tropical climate, always debilitating, bore heavily upon men and women who were deprived of the accustomed refinements of American life, and the death rate among the early missionaries was high. Mr. Tomlin and Mr. Abeel broke down in their first year. Mrs. Johnson, Mrs. Bradley and Mr. French soon died. Mrs. Dean died at Singapore before reaching Siam. Mr. Robinson, invalided home after brief service, was buried on the way at St. Helena. But those who could stay did, a little paler, a little weaker, but resolute and undismayed. History will write the names of those pioneers upon the pages which record the heroism of bygone days.

Missionary Beginnings

It was in such circumstances that missionary work was inaugurated in Siam. The beginnings date back to 1818 and to the honored name of Mrs. Ann Hasseltine Judson of Burma. She never visited Siam, but met some Siamese in Rangoon and through them heard such accounts of their country that she became deeply interested, learned the language and translated a tract, a catechism, and the Gospel by St. Matthew. The English Baptist Mission press at Serampore printed the catechism in 1819, "the first Christian book ever printed in Siamese."

The first Protestant missionaries to visit Siam were the famous Dr. Karl Friedrich August Gutzlaff of the

Netherlands Missionary Society and the Rev. Jacob Tomlin of the London Missionary Society, who came to Bangkok in 1828 and began work among the Chinese. Ill health forced Mr. Tomlin to return to Singapore the following year. Dr. Gutzlaff left Bangkok for China in 1831. He baptized only one convert in Siam, a Chinese named Boon-tai, but his influence did not stop with his departure. Not only did he leave some translations of Scripture portions, which were printed in Singapore, but he and Mr. Tomlin had united in an appeal to the American churches to undertake permanent work in this needy field. That appeal was conveyed to America in 1829 by Captain Coffin of the American trading vessel which brought those physical freaks, the Siamese Twins.

The Congregational Mission

The first board to respond was the American Board of Commissioners for Foreign Missions, which sent the the Rev. David Abeel from Canton. He arrived July 2, 1831, shortly after Dr. Gutzlaff had left. Ill health compelled him to leave November 5, 1832; but in 1834 and 1835 seventeen missionaries, including wives, arrived and for a time everything looked bright. But disease and adverse conditions soon decimated the little company. In 1846, the American Board, whose main thought from the beginning had been for the Chinese rather than the Siamese, concluded that the time had come when the former could be reached in China more effectively than in

Siam, and it therefore transferred Mr. Peet and Mr. Johnson to Foochow. The few remaining missionaries struggled on among the Siamese. In 1848 Mr. Caswell died, and when ill health drove out Mr. Hemenway and his family in 1849, the Mission of the American Board was closed. Fifteen years of hard labor had not resulted in any baptisms, but the toil of those devoted missionaries in that steaming climate formed an essential part of the foundation upon which others were to build.

Two Notable Men

Two members of this early American Board Mission did much to make possible the subsequent development of Siam. One of these was the Rev. Jesse Caswell, who had arrived in 1840 and whose ability and wisdom so impressed Prince Chow Fah Mongkut that this future King chose him as his special instructor and for a year and a half (1845-1846) studied as a docile pupil. The enlightened and progressive policy of King Mongkut, which was the real beginning of modern Siam and which gave opportunity to missionary work, was due in no small degree to the training that he received from this devoted missionary.

The other notable missionary of the American Board was Dr. Dan. B. Bradley, M.D., who arrived July 18, 1835. He brought the first printing press to Siam. Prior to his coming, what few books and tracts were available had been obtained from China

and Singapore. This press, together with one brought by Baptist missionaries the following year, made possible the publication of books and tracts and the Gospels in Bangkok, and set in motion a movement which was to result in a voluminous Christian literature and, with the generous cooperation of the American Bible Society, in the publication of the complete Bible. Finding that multitudes of the Siamese died annually from smallpox, Dr. Bradley introduced vaccination in 1840. When the American Board withdrew its missionaries, he felt that he could not leave the people to whose spiritual welfare he had consecrated his life. He transferred his connection to the American Missionary Association, and though the Association soon gave up the field, he continued his work until his death in Bangkok, June 23, 1893. He was remarkable alike as a physician, a scholar, and an evangelist, and his name is still venerated by the Siamese.

The Baptist Mission

The American Baptist Missionary Union also had a part in the early efforts to give the Gospel to the Siamese. The Baptist missionaries in Burma answered the appeal of Dr. Gutzlaff and Mr. Tomlin by sending the Rev. and Mrs. John T. Jones, who arrived in Bangkok March 25, 1833. The Rev. William Dean came in 1835 with Dr. Bradley, and Mr. and Mrs. Reed and Mr. and Mrs. Davenport in the following year, July 2, 1836, bringing a printing outfit with them. The Baptists,

like the Congregationalists, felt that the most inviting opportunities at that period were among the Chinese in Bangkok and the first converts were Chinese. Results came slowly, but by 1848 sixty persons had been added to the little church.

Reenforcements came in 1840 and 1843, but sickness and death made sad havoc among the little band of workers, and the Siamese showed no disposition to accept Christ, the majority of the converts still being Chinese. When the Anglo-Chinese treaty of 1842 opened five ports in China, the Baptist Missionary Union, like the American Board, decided that the mighty empire in the north offered more promising opportunities, and part of the Siam force was transferred to China. A few recruits were added, but deaths, resignations and transfers weakened the little company, until, by 1871, Dr. Dean was the only Baptist missionary left, and on his death in 1884, the Mission was finally closed. It left many gracious influences and contributed not a little to the pioneer effort to gain a foothold for the Gospel. Some of the missionaries who afterward became prominent in China began their careers in Siam. Among these were the famous William Ashmore of Swatow, Josiah Goddard of Ningpo, and J. L. Schuck of Canton.

The Presbyterian Vanguard

The withdrawal of the Baptist and Congregational missions left the Presbyterian Mission the only one in the field. The Presbyterian movement for the evan-

gelization of Siam had begun with the Rev. R. W. Orr, a missionary from China who made a visit of inquiry to Bangkok in November, 1838, and then strongly urged the Presbyterian Board to open a mission. The Board complied by sending the Rev. and Mrs. W. P. Buell in 1840. The failure of Mrs. Buell's health obliged them to leave in 1844, and three years passed before a successor came. But in 1847 the Rev. Stephen Mattoon and Samuel R. House, M. D., arrived and permanent work was inaugurated. Mr. and Mrs. Mattoon did faithful work in Siam for nineteen years, and Dr. and Mrs. House for twenty-nine years. Mrs. House devoted herself to the education of the girls of Bangkok. She founded the first school for girls in Siam, which later became her memorial, the famous Harriet House School in Bangkok. In March, 1876, the ill health of Mrs. House compelled Dr. and Mrs. House to leave for America, where she died July 12, 1893. Dr. House survived her five years, passing away October 13, 1898. George Haws Feltus has recently enriched missionary literature by his fine biography of Dr. House whom he happily characterizes as "the man with the gentle heart."

That the gentleness of Dr. House was united to indomitable fortitude the following incident shows. One day, while in the country on an itinerating tour, he was attacked by a rogue elephant which threw him to the ground, and, with one of its tusks, ripped open his body so that the intestines protruded. Dr. House's medical knowledge enabled him to see at once that

the wound would be fatal unless instantly treated. There was no one near but a few frightened natives, so the sorely wounded man bade them bring him water and then he himself washed his intestines, put them back with his own hands, and took a sufficient number of stitches to close the wound temporarily. Then he instructed the trembling natives to carry him to the mission station. He suffered long and grievously, but his first aid to himself had been so prompt that he finally recovered. The annals of war do not record greater fortitude.

Reenforcements and a Church

Mr. Mattoon and Dr. House labored for two years before reenforcements came. In 1849 they were joined by the Rev. and Mrs. Stephen Bush. Their stay, however, was brief, Mrs. Bush dying in 1851 and Mr. Bush leaving the field with impaired health in 1853. The First Presbyterian Church in Siam was organized August 29, 1849. There were no native Christians connected with the Mission at that time, the membership of the church being confined to the missionary families. A Chinese teacher, Qua Kieng, had been baptized in 1844, and another Chinese, a young man from Hainan, in 1851; but no Siamese convert gladdened the missionaries till 1859, nineteen years after the arrival of Mr. Buell. "With tears of joy," Dr. House wrote, "the missionaries received the first fruits of labor among the Siamese." Nai Chune was the name of the man who thus headed the roll of Siamese

Christians. It required no small courage to cut loose from all the associations of his lifetime and to stand alone among his countrymen for Christ. But he proved faithful.

Anxious Days

Many difficulties attended this pioneer mission work. There was no experience of predecessors to guide the new arrivals in adapting themselves to the climate, in studying the language, and in getting into touch with the people. The Government of the time was unfriendly. The missionaries were not subjected to personal violence, but several times the situation was most trying. The hostile attitude of the Government and the ruling classes was so well known and was exerted in such effective ways that obstacles confronted the little band of missionaries at every step. No Siamese landlord dared to rent or sell them property, and they were often sorely beset for suitable housing. Finally, one Siamese, braver than the rest, sold a site. The money was actually paid, but before building operations could be begun, a high official declared the sale void and forced the owner to return the money, the reason given being that "the residence of foreigners there was contrary to the custom of the country." When Dr. Bradley's medical work began to win the favor of the common people, the Buddhist priests made the odd complaint that if these foreigners were allowed to show kindness to everybody every day, their merit would soon outstrip that of the best men of the Kingdom!

When the strain was most acute, a non-missionary foreigner, Captain Wellar by name, shot a couple of pigeons in the grounds of a Buddhist temple. He deserved the beating that the infuriated priests quickly gave him. He was badly injured, and the extravagant demands and haughty threats which he and his friends made added to the popular excitement. Dr. Bradley wrote in his journal August 10, 1835: "It is rumored that there is a plot on foot to burn down the houses of our Mission. Doubtless there are men who would rejoice in such an event, but I do not fear at present that we shall fall into such hands. An exceedingly scurrilous and obscene placard was, a few mornings since, found on the gate of our homestead, and on it were displayed in bold relief pictures of crosses, one for each of the adult members of our Mission." The houses were not burned, but the missionaries were ordered to leave their premises within five days, and they had to find shelter as best they could, one family in a houseboat and another with the Baptist missionaries, while Dr. Bradley sought temporary refuge with a friendly English merchant, Mr. Robert Hunter. The few native converts were fiercely persecuted and the native Christian workers were imprisoned. It looked for a time as if the end of all missionary work had come.

The Day Grows Brighter

Suddenly, when the prospect was blackest, the hostile King died (April 3, 1851), and his half brother, Prince

Chow Fah Mongkut, ascended the throne. For twenty-seven years he had lived quietly in a Buddhist monastery, studying and thinking and showing rare openness of mind and heart to all good influences. When the missionaries from the West arrived, this priestly prince had welcomed them and, as we have already noted, engaged Mr. Caswell to instruct him in western learning. Not only this, but he gave the missionary free use of a room on the temple grounds for daily preaching services after the royal pupil had taken his lesson.

The new King showed himself as friendly to missionaries on the throne as he had been in a monastery. He invited them to his palace and showed them many kindnesses. Instantly opposition vanished. Ground was secured without further difficulty, and buildings were erected. The missionaries wrote: "The princes and nobles now courted our society; our teachers and servants returned to their places; throngs came to our houses to receive books and to talk with us respecting their contents; and we were permitted to go where we chose, and to speak in the name of Jesus with the confidence that we should not be avoided, but obtain a respectful hearing." The King even permitted some of the missionary women to enter the royal harem and teach.

The work now made steady progress. New arrivals strengthened the missionary force. The Christian Boys' High School was opened in 1852. In 1860, Petchaburi, whose Governor, in 1843, had treated Dr. Buell with contemptuous indignity, gave polite atten-

tion to Dr. House, Mr. Telford, and Mr. Wilson, and in the following year a station was formally established there. It is a provincial capital, possesses a famous royal palace, and, with its neighboring city of Ratburi and numerous outlying villages, forms a missionary field of 350,000 souls.

The death of King Mongkut in 1868 was deeply mourned; but his son, the late King Chulalongkorn, continued the tolerant policy of his father, and a proclamation of religious liberty was issued in 1870. Ayuthia, since merged with the Bangkok field, was made a station in 1872, and 1878 saw a second church organized in Bangkok.

The influence of the missionaries was recognized on every hand. In 1878 the King appointed the Rev. Samuel G. McFarland, who had come to Siam in 1860, Superintendent of Public Instruction and President of the Royal College in Bangkok, the first college to be opened in Siam. Dr. and Mrs. McFarland were freely permitted to use their enlarged opportunities for Christ. Their son, George B. McFarland, M. D., became Superintendent of the Government Hospital and Dean of the Royal Medical College. Most of the Siamese physicians whom he has trained are in the service of the Government either as army surgeons or as medical inspectors under civil appointment. His knowledge of the Siamese language and literature has never been surpassed by any foreigner, and he has long been a tower of strength to the cause of Christ in Siam.

A STREET CORNER, BANGKOK

A TYPICAL RIVER MARKET SCENE

The Spread of the Work

A suffering native of Nakawn Sritamarat having heard, in 1883, of the fame of an English physician in Bangkok, left Nakawn in a little sail-boat in search of healing. His wife accompanied him to nurse him by the way. Adverse winds drove their little craft into the Petchaburi River where they met a Christian who said: "Why go to Bangkok? There is a good missionary physician at Petchaburi who will gladly care for you." The sick man was welcomed to the hospital, and there found recovery from his disease and Christ as his Saviour. His wife also was converted. They resolved to return to their native province and tell the good news. They were given instruction in the Bible, and in less than a year from the time they reached the Petchaburi hospital, ignorant even of the name of Jesus, they were earnestly proclaiming Him not only in the city of Nakawn but even to the northwest border of the province. It was not long before several persons, instructed by them, journeyed to Bangkok and Petchaburi and united with the churches in those places.

Deeply moved by this incident, the Bangkok missionaries visited the field and did what they could to inaugurate work. They labored at great disadvantage, since Nakawn Sritamarat is about 400 miles from Bangkok, and the only means of access at that time was by water on the treacherous Gulf of Siam. Steamers ran very irregularly, and during six months of the year, when the monsoon threw the waves boisterously against the shore, it was impossible to land. The work, however,

developed so promisingly that a church of thirty-one members was organized in 1895, and in 1900 two missionary families were in residence. The good-will of the people made it easy to secure land, a house was soon erected, and later a hospital, the King making a liberal contribution. The town is the natural center for all that part of the peninsula and the seat of a Royal High Commissioner.

Pitsanuloke, although a town of moderate size, is a strategic point for the mission station which was opened in 1899. It was formerly the capital of Siam and now, as the residence of one of the two Royal High Commissioners, it is the seat of government for central Siam. Its field for missionary itineration extends northward to Utradit, six days distant by boat, and along the intervening river bank are nearly 200 villages. Southward no less than 150 villages line the banks to Paknampo, an eight days' journey, where it meets the northern end of the Bangkok Station field. All these 350 villages are accessible by a houseboat in which the missionary can live for weeks at a time. Westward, Pitsanuloke missionaries can find other villages during a six days' overland trip to Raheng on the Meping River, while eastward for an indefinite distance there are hundreds of villages which have never seen a missionary. A native evangelist, who made an exploring tour some years ago, reported that for six days he passed villages of from ten to two hundred houses every few hours, and that the people surprised him by their interest and attention. The first

missionaries at Pitsanuloke had a hard time. Suitable property could not be secured, and the missionaries and their families lived for several years in houseboats on the river. Now they have schools, a hospital, a church and residences. The buildings are of modest size and limited equipment, but faithful work is being done.

Trang, where a mission station was opened in 1910, is on the western side of the peninsula and is the leading place in a region where the late Rev. Dr. Eugene P. Dunlap made annual tours, distributing medicines, tracts and Scripture portions, preaching the Gospel and baptizing converts. The field comprises nine Siamese provinces and five Malay State dependencies of Siam. The mines in this region yield more than half the tin of the world, the Ranong Province alone having 268 tin mines. The people are friendly and eagerly welcome the missionaries. All the provinces are on the sea and thus are easily reached by boat. A couple of English missionaries worked exclusively among the Chinese, but the Siamese population was wholly untouched until Dr. Dunlap began his tours.

The Mission Pushes North

Down to 1863, the labors of the missionaries were concentrated upon the Siamese and Chinese in lower Siam, chiefly in and near Bangkok. In that year, however, a notable tour was made to the distant north. The Rev. Daniel McGilvary, then stationed at Petchaburi, had become interested in a neighboring village whose

people spoke a different language and appeared to be distinct from the Siamese about them. Through these villagers he learned of a vast hill country to the north from which their ancestors had come. He became eager to know more of these people and to carry the Gospel to them. Therefore in 1863, he and a colleague, the Rev. Jonathan Wilson, made a long tour of exploration to the Lao country. It was an adventurous journey into an absolutely unknown land. For months the devoted missionaries made their way up the Menam River, their half-naked boatmen wading, pulling, and pushing by turns in order to get the boat over sand bars and through rapids, until they finally arrived at Chiengmai, 600 miles from Bangkok. Their report on their return was so enthusiastic that, in 1867, Mr. McGilvary returned to Chiengmai with his wife and founded the mission which became known as the Lao Mission. A year later, Mr. and Mrs. Wilson joined them. To this day no visitor to Chiengmai fails to visit the bo tree under whose branches Dr. and Mrs. McGilvary lived for the first year of their stay.

Immediate Results

Results came more quickly than in Lower Siam. The scholarly missionaries foretold the eclipse of August, 1869, a week before it occurred. The natives were profoundly impressed, and Nan Inta, one of the ablest and most influential Buddhist scholars of Chiengmai, was converted. He became a Christian of marked beauty and strength of character, and labored inde-

fatigably for Christ till his death in 1882. His dying words to his youngest son were: "I am walking on the way you all must go, only be ready for our Lord. Oh, my son, do not fall from the right path. Trust in the Lord now, and do His work, as I have tried to do. You will suffer many trials, but they will be forgotten when the day of reward comes. You plant the rice fields in the water and in the rain, but in three months from now you will gather the harvest. Learn from this the yearly lesson of life and strengthen yourself in Jesus."

Two Noble Martyrs

The conversion of Nan Inta was soon followed by that of seven others, and everything pointed to a rapid development of the work when the provincial governor began to persecute the Christians. 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 a house. After being thus tortured all night, they were again examined in the morning; but, with a fortitude worthy of the noblest traditions of the early Church, they steadfastly refused to deny their Saviour even in the very presence of death. They prepared for execution with a reverent prayer, closing with the words: 'Lord Jesus, receive my spirit.' They were then taken to the jungle and clubbed to death.

One of them, not dying quickly enough to suit the executioners, was thrust through the heart with a spear." The whole record eloquently testifies to the genuineness of faith and fidelity of these martyrs of the Lao Church.

At this period Dr. McGilvary wrote to a missionary in Bangkok: "We write to tell you that we may be in great danger. If you never hear from us more, send some one up here to look after our Christians, and do not, we beg you, grieve over the loss of our lives. Two of our church members died at the martyr's stake on the 14th of September. Warrants are out for the others. What is before us we do not know. All I want is time to see the Lord's will."

Royal Favor and Religious Freedom

The persecution proved to be short. The hostile governor died, and his successor was less truculent. More converts were baptized. In 1878, another crisis occurred over the desire of two Christians to be married by the missionaries without providing for the feast to evil spirits, as custom required. The relatives appealed to the magistrate, who sustained them and forbade the marriage. The missionaries promptly sent a petition to the King in Bangkok, which resulted in a "Proclamation of Religious Liberty to the Lao." This proclamation was in the nature of a royal command which has never since been repealed. It is a model as the following citation shows:

"Religious and civil duties do not come in

conflict. Whoever wishes to embrace any religion, after seeing that it is true and proper to be embraced, is allowed to do so without any restriction. Responsibility for a right or wrong choice rests on the individual making the choice. There is nothing in the laws and customs of Siam nor in its foreign treaties to throw any restriction on the religious worship and service of any one. To be more specific—if any person or persons wish to embrace the Christian religion, they are freely permitted to follow their own choice. This Proclamation is to certify that from this time forth all persons are permitted to follow the dictates of their own conscience in all matters of religious belief and practice.

"It is, moreover, strictly enjoined on Princes and Rulers, and on relatives and friends of those who wish to become Christians, that they throw no obstacles in their way, and that no one enforce any creed or work which their religion forbids them to hold or do—such as the worship and feasting of demons and working on the Sabbath day, except in the case of war or other great unavoidable works, which, however, must not be of a mere pretense but really important. Be it further observed that they are to have free and unobstructed observance of the Sabbath day, and no obstacle is to be thrown in the way of American citizens employing such persons as they may need, since such would be a breach of the treaty between the two countries.

"Whenever this Proclamation is made known to the Princes and Rulers and Officers and People, they are to beware and violate no precept contained therein."

The effect of this command on missionary work may easily be imagined. The policy that it outlined has been continued to this day. The present King, when Crown Prince, visited America and at a dinner in New York, October 27, 1902, said:

> "I am proud of the religious freedom of my country. For six hundred years there never has been a case of religious persecution on the part of the Government. The Siamese are very tolerant of other religions than their own. We have welcomed your Presbyterian missionaries. They have never interfered with the affairs of state and have always shown a readiness to obey the laws of the Government. They have not had any political designs as some others have. They have always been our friends. They have given us great help in many ways. My father, during the thirty-four years of his reign, has been tolerant of the missionaries and shown them many favors because of the good work which he has seen them do, especially in teaching the young and in healing the many diseases of the Siamese people. When I ascend the throne I promise that I will continue the policy of toleration and good will so long shown by my honored father."

Incurably a Pioneer

A few years after the founding of Christian work at Chiengmai, Dr. McGilvary and another missionary set out on new trails. First they visited Chiengrai, an important city about eight days' journey northward. The path ascends from the plain to 3,000 feet above

sea level and crosses streams forty-nine times. The Governor of the Province listened attentively to the gospel message. Journeying by a wide detour to Nan, another provincial capital, Dr. McGilvary marked the city as a site for a future station. He was sixty-eight days on this trip. On each visit to towns he spent much time in explaining the Gospel privately to leading men. For many years he continued these journeys. On his elephant, this noble old apostle of the Lao visited again and again the provinces of the North and West. At three score and ten, when most men would have deemed itinerating impracticable, he made a long and laborious journey to a distant tribe which was without the Gospel. Twenty-six days he was drenched with dew and rain, ten times he had to swim his pony across rivers, four days he wearily tramped because his horse was too jaded to bear him.

Dr. McGilvary was one of the notable missionaries of the Universal Church. Mrs. Curtis, author of the excellent book entitled "The Laos in Northern Siam," wrote of him: "Neither Cary nor Judson surpassed him in strength of faith and zeal of purpose; neither Paton nor Chalmers has outranked him in the wonders of their achievements, and not one of the other hundreds of missionaries ever has had more evidence of God's blessing upon their work. The numerous churches, schools and hospitals and the large Christian constituency which today mark the work of the Mission are due in no small degree to the unselfish devotion of this servant of Christ."

A Pioneer's Wife

In 1923 a letter from Siam contained this passage: "Dear old Mrs. McGilvary was called Home in July. I suppose that no other woman has exerted such an influence on the life of this people, not only religiously but in matters of home economy, the introduction of flowers and vegetables, the care of children, everything in fact that tends to social improvement. The great respect and kind regard shown her even by the highest officials, including the royal family, indicated how far-reaching her influence has been. Last year Prince Damrong, one of the most noted men in Siam, called upon her, bringing his daughters with him. He said to them before Mrs. McGilvary, 'I want you girls to meet a very remarkable woman and I want you to remember this visit.'"

Chiengmai became the center of a widely extended work. It remained the only station, however, till 1885, when Dr. and Mrs. S. C. Peoples opened a station at Lakawn (Lampang). Lampoon (since consolidated with Chiengmai) was occupied in 1891; Prae in 1893 by Dr. and Mrs. W. A. Briggs; Nan in 1894 by Dr. and Mrs. Peoples; and Chiengrai in 1897 by Mr. and Mrs. W. C. Dodd and Dr. and Mrs. C. H. Denman. Thus stations were located at the capitals of five of the six Lao states in Siam, the sixth, Luang Prabang, being inaccessible on account of French influence.

Remarkable Tours

Siam has been a land of missionary pioneers ever

since the first missionaries entered almost a hundred years ago. Strangely enough the pioneering continues to our day, and still the voices call to the regions beyond. "I doubt if in any of the annals of missionary work there has been recorded a more eager reception of the Gospel than we have had since we crossed the border of Siam." Thus wrote Dr. Hugh Taylor, veteran missionary, while on a long tour among the Tai people along the Mekong River. He continued: "I have been in the habit of taking some attraction along to gather the crowds. This trip I have my victrola and it is certainly a marvel to the people. They fairly go wild over some of the records, but the victrola is forgotten when we begin to present the Gospel message. The older people crowd the children out of their place of privilege in the front seats on the ground so as to be able to catch every word. I have gone to bed at night so tired that I felt like crying, and a hundred men below me on the ground repeating the message as they had heard it during the evening. And how they can beg for a copy of the Gospel of Luke or Matthew, the only ones we had and which they had seen some one else have! It is hard to refuse a man when he sits down on the ground and begs for a book to learn the Way of Salvation. When told they are all gone, he does not give up. The begging persists as long as we are there. The official of a district six days south got an officer of this district to introduce him to me today so that he could ask for a book of Scripture which he could not get from the colporteur, whose

stock for the day was exhausted. He wanted to study it for himself and take it back to teach the people of his district. He got a copy out of the supply of twenty-six reserved for the six centers we are still to visit. In this way the Word is being carried to dozens of districts away off from our line of travel. What will the harvest be? I would like to be one of the reapers."

A stirring example of pioneering was the taking of the Gospel across the border to the Tai in southern China. The missionaries had heard from wandering native traders of considerable populations beyond the Siam frontier. In 1903, the Rev. and Mrs. W. Clifton Dodd carried out a long cherished plan by starting missionary work at Kengtung in the Shan States north of the Siam boundary line. As this city is near the border of the Burma Mission of the American Baptists, a division of territory later left this city to the Burma Mission of their Society, and the Presbyterians went to the regions beyond where no Christian work was being done. In 1909 and 1910, Dr. Dodd and the Rev. John H. Freeman made tours of exploration which proved to be of historic interest. Dr. Dodd journeyed from Chiengrai through the Shan States and south-eastern China, to Canton, a journey of 1,700 miles and occupying five and a half months.

This memorable tour brought to light some startling facts regarding the wide distribution of the Tai race. In addition to the numerous literate Lao in northern Siam and adjacent regions, there were revealed approximately 5,000,000 illiterate Tai centering in the Chinese

provinces of Yunnan and Kwangsi, the ancient home of the race. No Protestant missionaries were at work among them. Dr. Dodd and Dr. Freeman estimated the total number of Tai people in Siam, the adjacent Shan States and southern China to be anywhere from ten to fourteen millions, occupying an extensive region equal to the combined areas of Texas and California and constituting one of the greatest, if not the greatest, unoccupied mission field of the world. Dr. Dodd continued to travel among the northern Tai, where he was eagerly welcomed. On one trip 12,000 Gospel booklets were given to hands stretched out as voices shouted: "Give me also the sacred books!" He wrote: "We counted it one of the greatest opportunities of our lives." He pleaded with the Board for a new station. In 1914 he wrote: "It is not only possible to go ahead now but it is imperative." Early in 1915: "The fields are white unto the harvest. We cannot delay longer!" And again in December, 1915: "If the Board consents, we can go into the remote jungles, feeling as surely led as were Saul and Barnabas when they left Antioch for the 'regions beyond.' You all know of our intense conviction of duty towards the North, and we desire to go in person if it be the Lord's will."

The outcome was the founding in 1917 of a station at Chiengrung (Chinese Kiulungkiang) under the leadership of Dr. and Mrs. Dodd. The city was a sixteen days' journey from the nearest station in Siam, with no roads, and with intervening mountain ranges which made the journey one of great hardship. The

mission work quickly developed very promisingly in the vicinity of Yuankiang and Mosha, fourteen and sixteen days respectively, northeast of Chiengrung. The accounts of the journeys of the pioneers through tangled jungles and over almost impassable roads in one of the farthest away corners of the world read like stories of the long ago. Imagine a caravan of ninety ponies traveling for a month to carry the equipment for the new station.

Another Stirring Journey

Letters from the missionaries breathe the thrill of this great pioneer work in our own day. Charles E. Park, M.D., wrote: "I am willing to put my next three years into the development of the new work here even though my resignation on account of poor health has been accepted by our Board. Mrs. Park and I have given ourselves anew to the work here and are now planning a tour of two new openings in the northern part of this field. We are packing with the intention of being on the road about two months, stopping wherever the work shows most progress and remaining there as long as favorable development continues. We go on an errand that is one of the most urgent and interesting imaginable. Over a thousand converts during the past year! No written language! No religion but spirit worship! We go without a definite place to stop or house to live in. The people, in the eyes of civilization, are uncouth, unmannerly and immoral; but

can they be condemned when we consider the lack of incentive caused by the years of evil environment?

"In the province of Yunnan, China, seven days to the southwest of Yunnanfu, the capital, in a deep trough between high mountains, lies the Tai Ya valley through which the Red River flows. It is forty days' continuous journey from Chiengmai, Siam, from where most of our evangelists come, and it is seventeen days from Chiengrung. Mrs. Callender, Charles Royal and I arrived in the Tai Ya country January 14, after a journey of twenty-six days, including stops. Including evangelists, carriers, muleteers, servants and Chinese escorts there were over seventy of us. The people have begun to believe in the Gospel. Many families turned from demons and accepted Christ instead. Whole villages have turned to the Lord. The work has spread into the Ya district, two days north, where we now have seventeen villages of converts. Altogether there are over 1,000 converts, including children, in both districts, and other districts are asking us to come."

Since these districts are not in Siam but in China, and are more accessible from the Chinese side, the Board, January 2, 1923, constituted the field a separate Mission, calling it the Yunnan Mission after the name of the province, and relating it to the Missions in China. Its further history therefore does not belong to the history of Siam, but we should never forget that the pioneer work in this field was done by Siam missionaries who laid the foundations in a neglected and isolated region where climatic and other difficulties have

proved to be great. Meantime, the heroic and indefatigable Dr. Dodd, whose explorations and persistence and self-sacrifice opened up this field and gave the home Church no rest until it was occupied, passed away October 18, 1919, at the age of sixty-two, worn out by the toil and strain of his strenuous life. His widow has edited the rich mass of manuscript material that he left, added to it out of her own experience as his constant helpmeet, and, with the sympathetic assistance of the Rev. Dr. John Frederick Hinkhouse, has published it under the title, "The Tai Race."

Missionaries like those mentioned in this chapter have given, and others are now giving, their lives for the evangelization of Siam "for Jesus' sake." They have what James Lane Allen calls that "stark audacity of faith, that burning spiritual heroism, which inspire men to wander through the wilderness, carrying from cabin to cabin, through darkness and snow and storm, the lonely banner of the Christ, and preaching the Gospel of everlasting peace to those who have never known any peace on earth." "Was ever such a romance!" exclaimed Sylvester Horne. "Was ever love exalted to such a passion! Was ever in the human soul so unquenchable a fire!"

The Missionary at Work

CHAPTER VI

THE MISSIONARY AT WORK

A toilsome journey on elephants through the jungles had brought us to Saturday night with the weary ejaculation: "Now we can have a day of rest!" The next morning we slept late; but the missionaries did not. They spent an hour before breakfast in a neighboring village, distributing tracts and inviting the people to come to a service at our camp at ten o'clock. It was an impressive service, under a spreading bo tree, with the mighty forest about us, monkeys curiously peering through the tangled vines, the huge elephants browsing the bamboo tips behind us, and the wondering people sitting on the ground, while one of the missionaries told the deathless story of redeeming love. The other missionary, Dr. McGilvary, was not present. Seventy-four years old though he then was, he had walked three miles under a scorching sun to another village, and was preaching there. And we said: "If that is the way the missionaries rest, what do they do when they work?"

The average Christian in America may find it difficult to visualize the missionary at work. Some glimpses of the life of that outstanding missionary, Eugene P. Dunlap, will give an idea of what our representatives in Siam do.

In Journeyings Oft

Dr. Dunlap was an indefatigable itinerator. He spent a large proportion of his time in country preaching. Siam is not an easy country in which to itinerate. Until near the end of his missionary service, there was no railway in that part of Siam which constituted his special field. Nor were there any wagon roads; nothing but mere paths, usually rough ones at that. He traveled on elephants, on ponies, and afoot, through vast jungles, over mountains, and across rivers swarming with crocodiles. The climate is hot, humid, and debilitating. Such tropical diseases as cholera, dysentery, and malignant malaria lurk on every hand. Mosquitoes swarm in millions, and the jungles through which he traveled, and in which night sometimes overtook him, abound in tigers, serpents, wild elephants, and various other unpleasant prowlers. But nothing could daunt the zeal of this devoted missionary in taking the Gospel to people who had never heard it. Note the following extracts from his letters:

"We spend about one month of the year in our house. The remainder of the year we lodge in boats, Buddhist temples, market places, bungalows, bamboo huts, courthouses, and the homes of the people. There are no inns, no hotels, in the interior of Siam. In all our itinerating field we do not own a lodging place, and yet we have never had to sleep on the ground or outdoors but once. That speaks well for the hospitality of Siam's people. For weeks at a

time we do not see a chair, bedstead or table; Siamese homes, as a rule, do not have these uncomfortable things. When we are their guests, we, like our host, sit, eat, and sleep on the floor.

"We proceeded up the river one day to a point where we had to get smaller canoes, for the stream became narrow, very rocky, and the current swift. On the second day we reached another large settlement. We disposed of many good books to the people, and cared for a large number of sick, among them several officials. We were glad to see many of them get clear of the fever, which was epidemic. Here we had hoped to get elephants for our party and baggage, but could secure only three. When I tell you that we carried more than two thousand books and tracts, five cases of medicines, a stereopticon outfit, clothing for six months, camp outfit, provisions, cooking utensils, beds, etc., you will know that we had no small amount of baggage. The elephant that we were to ride had such a bad temper that we were afraid to mount him, so I said: 'Wife, what shall we do?' With her usual courage she answered by taking off her shoes to wade the first stream, and said: 'Let us walk.' And walk we did for thirty miles, through jungles, over mountains, through streams, and broad plains. On the second day we reached a camping place, and were soon surrounded by people eager for medicines, and to listen to the teachings, to whom we ministered until after dark. There, for the first time on our

touring, we slept on the ground; we were so weary that we rested as well as though we had been in comfortable home beds. The next morning, we secured elephants for ourselves and baggage, and after one day's ride we reached the headwaters of the Panga River. We were glad to exchange elephants for canoes. This was the seventh time that we had crossed this peninsula. We were able to reach many places never before reached by the Christian missionary. In this six months' tour we traveled on ten steamers, twenty elephants, numerous buffalo carts and canoes, and walked long distances without serious mishap. For the greater part of the time we were in the heart of the Peninsula, cut off from all communication with the outside world; no telegrams, no newspapers, and no post-offices. We have learned to do without them.

The Joy of the Seeker of Men

With faithful and loving ministries like these, the good missionary and his wife were unceasingly occupied. No opportunity to testify for Christ was slighted. We have never known a Christian worker who had greater joy in his ministry. His letters and reports fairly glow with it. We could quote scores of sentences like the following:

"There was great joy in telling the precious stories of our Lord to those who had never heard. To attend upon the poor little feverish children of the homes, and see a large number recover was a delight

to our hearts. . . . Our daily services with the twelve disciples of this island were precious indeed, and we had the joy, too, of baptizing several other islanders and a number of little children. None of the tradesmen knew about Jesus. They were friendly, and listened very closely to our stories about the Saviour of sinful men. It was a pleasure to place His precious Gospel in their hands, and know that they would carry it to distant homes. In this settlement most of the people had never heard the Gospel. It was a joy to publish the Glad Tidings to them, and the night was well spent in showing them the Bible pictures by means of the stereopticon, . . . I was glad to minister to so many sufferers as we passed along. 'Jesus went about doing good.' Let us follow in His steps. Some roughing it, 'tis true; but the joys of the work held us over the rough places."

He journeyed by sea as well as land. Many years ago, friends in Kalamazoo, Michigan, presented him with a schooner which he called "The Kalamazoo." It was 65 feet in length, 12 in beam and seven in depth, with three masts Chinese rigged. In this boat he and his equally devoted wife and a few Siamese attendants made long journeys along the coast line and among the adjacent islands, carrying the Gospel to peoples who could not have been reached through the pathless jungles which bordered their villages. This part of his itinerating also brought him many interesting experiences. He wrote: "We travel in the mission schooner 'Kalamazoo' from two

to four months of the year; also by coast steamer, often going deck passage because there are no cabins. During our annual tour on the east coast of the Gulf of Siam, we stopped in all the principal harbors on the way. We sailed about four hundred miles, traveled in canoes about one hundred miles up the creeks and rivers, and took long walks over the plains to visit inland villages. We found here and there a good number of people who were believing in God as the result of teaching on former tours, and the reading of Christian books, and were praying to Him."

Bits of humor often illuminated his letters. After a nerve-racking experience in a bullock cart over rocks and ruts, he good-naturedly wrote: "The jolting keeps us from having dyspepsia." Of another tour, he says:

"We dismissed our elephants and spent five days in a border town. On the Sabbath I preached in the courthouse, which was our lodging place. The people of this settlement were the most indolent set that we have seen in Siam. Even money could not persuade them to hull rice for our party, and the question of food grew serious. Seeing the condition of their little children, I prepared a lot of worm powders, which I handed to the mothers with directions. The remedy worked so effectually that each of the mothers out of gratitude prepared a large bowl of beautiful white rice for the missionary table. This is not the first time that we have 'wormed' our way into the hearts of Siam's people."

The Power of a Devoted Life

He was personally known to and held in high esteem by the King. His relations were particularly close with the father of the present sovereign, who frequently counselled with him. We were told in Bangkok that Dr. Dunlap had easier access to the Royal Palace than anyone else in Siam outside of the members of the Cabinet, and that the King and his Ministers frequently summoned him to conferences. They knew that this missionary, through his extensive travels in various parts of the country, knew conditions in Siam better than anybody else, and they knew too that he was not only intelligent and wise, but absolutely unselfish, seeking nothing for himself, and thinking only of good for the people to whom he had consecrated his life. He never compromised his missionary message or convictions. He spoke plainly of current evils. The royal decree of January, 1905, ordering the abolition of gambling concessions everywhere outside of Bangkok, where the question involved the revenue in relation to import duties which could not be changed without the consent of other governments, was largely due to his influence. In his itinerating tours, he made it a rule to visit prisons and to observe sanitary conditions. Some of the credit for the prison reforms in Siam belongs to him. In his report of one of his long tours, he wrote:

"In Ban Don, the largest market town of this coast, our hearts were made sad by the ravages of that

dread disease, Asiatic cholera. One day, seven died in the prison. The Governor sent for me and requested me to try to find the cause of the spread of the disease. I found the prison in good sanitary condition, but traced the trouble to the fact that the prisoners, while out on public works, were drinking the filthy river water, and recommended that all drinking water be thoroughly boiled and the prisoners permitted to drink that alone when out at work. In a few days, the disease disappeared entirely. Thus, humanly speaking, many a poor prisoner's life was saved."

"This Helpless God"

An interesting incident is recalled in a letter from another missionary in Siam. "It was interesting to see one of Mrs. Dunlap's callers at Trang, the son of the first convert in this southern region. He had been a devout Buddhist. One day while trying to repair an old household god, the thought came; 'How can this helpless god do me any good? It cannot take care of itself.' Then he looked at his own hands and the thought came that they must have had a Creator. He caller his wife and told her that he could no longer worship dumb, helpless idols. He put them away and set apart a room where they went each day to worship the Great Spirit, the Creator of all things. Later, an Old Testament portion came into his hands. 'This tells of the true God I worship!' Dr. Dunlap rejoiced to teach and to baptize him and his family."

Dr. Dunlap has passed from the scene of his earthly labors, but the work of itinerating goes on at every station of the Mission. A recent letter vividly describes a tour among the Lao villages in northern Siam.

A Raft Trip on the "Prairie Schooner"

"We have just returned from a tour in the province. At Cha Home we have a Christian community and a little chapel on the bank of the river. That is where we lived during our stay. The Christians here are mostly of one family. There is old grandfather, who has a wooden leg, his eight children, his grand children, and great-grand children; altogether seventy-six souls. Up near the head waters of our river Wung, I found very promising conditions. The persecution of many years has changed to interest and inquiry. One family of seven was baptized, and among the inquirers are the head men of several villages, the chief priests in the temples, and a spirit doctor. On the homeward trip, we traveled by bamboo rafts. We were a party of fourteen, counting the poleman; and we had our supplies and equipment to carry back. From the little chapel in Cha Home to our door in Lampang is a four-day voyage. There were many sandbars to push the raft across, many teak logs to circumnavigate, and many half hidden rocks and snags to guard against. There were also a few rapids to add excitement, especially when hemmed in by the teak logs, of which there were thousands piled along the banks. We had to

work hard and fast to keep from bumping against them. At one place we passed four wild elephants. One was spouting mud over itself and another crossed the river just ahead of the raft; the polemen were rather nervous for a while. We passed a colony of monkeys on the high cliffs. A big snake swam out to get onto the raft, but the polemen beat it off with their poles and finally killed it. In the evenings hundreds of water buffaloes came down to drink and wallow in the river, often blocking the channel so that we had to drive them out before we could go on. If I could only describe the birds and the flowers and the great blossoming trees, it would add considerable color to this narrative. Bamboo, palms, cotton trees with large red blossoms, teak trees, great banks of trailing vines covered with pink or purple flowers, cliffs three hundred feet high and shelving over the river, a solid rock cavern just at the bend of the river, and hundreds of things that are native only to the tropics, made this a trip of unusual fascination. We had our meals and our beds on the covered raft called 'Prairie Schooner,' except in the evenings when we set our table out on the sandbar, with a campfire, and we closed the day with a chapel service."

Ways of Proclaiming the Gospel

The usual methods of missionary work in Siam are: (1) Evangelistic—the preaching of the Gospel, in sermons wherever congregations can be gathered, in conversations with little groups of people, and in per-

sonal work with individuals in homes and schools and hospitals; (2) Educational—gathering boys and girls into schools, giving them a modern education under Christian auspices, using the Bible as one of the text books, having daily prayers, and seeking not only to develop the minds of the pupils but to lead them to Christ and to train them for Christian service; (3) Literary—translating the Bible and Christian books, writing and circulating tracts and periodicals; (4) Social—combating vice and endeavoring, by the application of Gospel principles, to improve the low moral and social conditions; and last but not least, (5) Medical—following the example of the Great Physician in healing the diseases and alleviating the pains of people among whom ignorance, superstition and unsanitary customs have taken fearful toll of health and life. Patients hear about the divine Healer of souls from the missionary physician and his assistants. James W. McKean, M.D., of Chiengmai, exemplified the feeling of the typical medical missionary when he wrote: "While we recognize the power of medical practice in softening prejudice, winning friends and often in winning souls into the Kingdom, yet we are constantly made to feel that only the Spirit of God can touch and change the heart. Will not our friends at home pray more earnestly for all medical missionaries, that they may be men and women filled with the Holy Spirit, bringing forth the fruits of the Spirit, that thereby a greater number of their patients may be brought to Christ."

Evangelistic Work

Much has been said on preceding pages of this essential form of missionary effort, particularly in connection with the labors of Dr. McGilvary and Dr. Dunlap. It is pressed everywhere in the Mission and at all seasons. The presentation of the Gospel, in one form or another, is the main occupation of the missionaries, native evangelists and Bible women.

One of the Bangkok churches has a particularly interesting history. Several years ago, an influential Siamese nobleman became interested in Christianity. After varied spiritual experiences, he was drifting away from Christ when his only son suddenly died. A missionary gently told the sorrowing parents of the Good Shepherd who, finding that a sheep would not follow Him, took the lamb in His arms. The father's heart was deeply moved. He sketched an outline of the incident and had a visiting artist paint it. He showed us the picture in his residence—a Shepherd with a face kindly and grave, a face like unto that of the Son of Man, carrying a lamb on his bosom, while afar off two sheep, which had been walking away from the Shepherd, were, with wistful eyes, turning around to follow their loved one. Thereupon the nobleman in grateful recognition of this spiritual call, gave 10,000 ticals to build a church. Something was added by other Christians, and a beautiful house of worship was dedicated.

The work of the Mission includes the Chinese as well as the Siamese, the former being found in all the schools and hospitals and many of the churches. Sev-

eral churches are composed of Chinese and have Chinese pastors. Chinese who were converted in the capital, and afterward moved to other places, have strengthened the Christian communities to which they have gone. The blending of the two races, however, is such, almost every Chinese having a Siamese wife and half-caste children, that it is not easy to separate them in Christian work. Difference in language causes some difficulty in the first generation of Chinese immigrants, but it usually disappears in the second.

A missionary writes: "We sailed from Bandon over to the Island of Samooie. A Siamo-Chinese passenger asked me to tell him about the Christian religion. I opened my picture rolls and began quietly to tell him the story of Jesus. Many others gathered about to listen. As we arrived at the bar at the mouth of the river too late to cross, we had to anchor Sunday and wait for the tide. This afforded leisure for passengers and crew and an opportunity for me to tell them the Master's message. Many of our first converts are either Chinese or Siamo-Chinese. Many have Siamese wives and Siamo-Chinese children, a number of whom become Christians. Through these, we get, in time, a goodly number of their Siamese friends and relatives."

Educational Work

Twelve years after Bangkok Station was opened, a Chinese Christian was authorized to "open a school for the sons of the Chinese." This man was the father of Boon Boon Itt, who became a famous Christian

leader. Mrs. Stephen Mattoon had opened a little day school a few weeks earlier, but this was merged with the other school which received the name of the Siamo-Chinese Boarding School. Later it was called the Bangkok Christian High School. Two Chinese boys completed a three-years' course in 1855, and the missionary wrote with mingled gratification and solicitude: "May the instructions which they have received not be wholly lost! Our work is surely one of faith. Oh, God, strengthen my faith!" His faith has been justified for the School developed into the present Bangkok Christian College. Siamese opinion of the College is indicated by the gifts and fees referred to elsewhere and by the statement of a former Cabinet official that the Government would be glad to take into its employ every graduate that the College could turn out. Christian character and training count in Siam as elsewhere.

The Harriet House School for Girls in Bangkok has had a like experience. The influence of this school is very great. Fully half of its pupils come from the families of noblemen. Several are royal princesses; others are daughters of governors and ministers to European capitals. At the time of our visit, all of the women teachers in the thirteen public government schools in the city were graduates of Harriet House, twelve of them being Christians. At the government examinations, the School elicited the outspoken admiration of the Prince Director General of Public Instruction by excelling all other schools in the Kingdom, including the Queen's Own College, in the proportion of

SIAMESE CHRISTIAN WORKERS AND CONVERTS

LITTLE TOTS OF JANE HAYES MEMORIAL SCHOOL, BANGKOK

pupils who creditably passed the examinations. The School became so large and overcrowded under the efficient superintendency of Miss Edna S. Cole that, in 1920, it was divided and the higher classes formed into the Wattana Wittaya Academy on a larger campus. Miss Cole, after forty-five years of highly capable service, was, at her own request, placed on the honorably retired list in 1923.

In Chiengmai, the Prince Royal's College for boys and the Girls' High School are institutions of large and growing influence which are educating the brightest young men and women of the Lao and preparing them for efficient Christian service. Years ago, under the able presidency of the Rev. William Harris, Jr., the former outgrew its plant in the city and was moved to a spacious campus on the outskirts. The present King, then the Crown Prince, happened to be visiting in Chiengmai at the time, and cordially complied with a request to lay the cornerstone of the new main building and to give the institution a name. He was so favorably impressed with the excellence of its work that he was willing to lend his own title to it and he accordingly named it "The Prince Royal's College." The Girls' High School has also had able superintendence and has had to obtain a larger and more modern plant than the one which it occupied for many years.

In all these schools, each student is required to get into some game between the hours of five and six. Football is popular among the boys, and baseball and volley ball have also been introduced. Every morning

for half an hour the entire school engages in drill as a setting up discipline. School is opened with divine worship each morning, and each class has a course of Bible study extending throughout the year. The teachers meet in weekly preparation for teaching the Sunday School lesson. Physical records are kept, and medical examinations on entrance often disclose incipient malaria so that quinine treatment is necessary.

While the Mission has coordinated its schools with the government system by preparing courses of study conforming to the general order of the government codes, it has omitted none of the religious studies of its own course. Conformity to the government curriculum was desirable, as gratifying to the Siamese authorities who have shown themselves friendly to the mission schools, as keeping the Mission in touch with the educational movement in Siam, as bringing to the mission schools each year the high officials of the Department of Public Instruction to see the work, and particularly as opening to the graduates all avenues of public preferment. There was some question at first whether government recognition might be obtained at the cost of spiritual influence. The Mission was, of course, unwilling to make concessions which would hamper its freedom to teach the Bible and to lead pupils to Christ. No concessions, however, have been required and the schools are uncompromisingly Christian.

Mr. B. Carter Millikin, who visited Siam a few years ago, says that he was told by a high official that the Government would look with great favor on any

efforts to push the mission schools forward in standard or in grades, and particularly in normal work for training teachers; that such teachers as the Mission could train and spare from its own schools would be eagerly taken by the government schools at standard wages; and that in cases where any considerable group of people in a village are Christians and wish to have their own school with Christian teacher and Christian teaching, they can do so and will be excused from paying the local school tax on the ground that they are paying for their own local school. They can thus be conducted as Siamese enterprises on a plane which the people themselves can afford, and pupils worthy of advancement can be given superior training later in mission schools at the larger centers.

Mr. Millikin admirably defined as the purpose of mission schools: (1) To provide Christian education for Christian youth; (2) to win non-Christian boys and girls to Christ through education in a strongly Christian atmosphere and by direct Christian instruction; (3) to permeate Siamese society with Christian ideals and standards, frankly recognizing that there will be many students who will not be prepared to profess themselves Christians, but who will carry from their school experience the Christian viewpoint and an understanding and sympathetic attitude toward Christianity; (4) to discover and to train Christian leaders, not only for the churches, schools and other such enterprises, but for positions in government, business and professional life.

Primary education, as a rule, is given in village schools under native Christian teachers with missionary supervision. The Mission feels that "no phase of our work has been more encouraging than these parochial schools. Organized on a self-supporting basis, buying their own supplies, collecting their own fees, paying their own teachers, and quite independent of the Mission except for oversight, they approach the ideal toward which we are laboring in our mission work. Only an occasional boy or girl from the out-villages finds a way into the city boarding schools. But these parochial schools at the children's homes bring education within the reach of all. Their spiritual influence upon our churches is great. Almost every child who learns to read and sing in the parochial schools means one more intelligent, interested worshipper in God's house."

Mission schools occupy a unique position in Siam as the only Protestant Christian schools in the entire kingdom. They are educating the future leaders of Siam. Their graduates are already occupying influential positions in many places. They are marked men and women in their respective communities. Protestantism has a distinct vantage ground in this work and should maintain it. Every child that is not educated by Protestant schools will be educated, if at all, either by French Roman Catholics, or by Buddhist monks in temple or government schools, the latter with few exceptions being under Buddhist influence even when some of the teachers are personally Christian. In the

mission schools, there is an effort to create a spiritual atmosphere and mould the characters of the pupils for Christ. We were told that in the northern stations "it is the exception for a boy or girl to graduate from our mission schools without having confessed Christ" and that conversions are frequent in most of the schools.

Cleansing the Leper

There are about 10,000 lepers in Siam. During the author's visit he saw many of them wandering about the villages, begging. It never occurred to any Buddhist to do anything to alleviate the sufferings of this truly pitiable class, and for weary centuries, lepers were left to rot away and die uncared for. Then came the missionary as the ambassador of the Great Physician who of old had compassion on the leper and touched him with healing hand. The prime mover in this gracious ministry was the medical missionary in Chiengmai, James W. McKean, M.D. There was an island in the river which had been used as a preserve for the pet elephant of the Governor of the Province. He was supposed to be a "Good Luck" elephant, but he was so ill-tempered that everyone was afraid of him. When hungry he broke into the native houses to feed upon the rice that he knew was kept there in great baskets. His depredations became so savage and dangerous that the people finally abandoned the island to him. When he died, Dr. McKean induced the Governor to set aside the island for a leper asylum. He caused it to be

cleared and booths to be erected. Here he began modern scientific treatment of lepers. The Siamese authorities were at first indifferent and skeptical, but gradually Dr. McKean succeeded in interesting them. Now, there is at Chiengmai a Leper Asylum with 250 inmates. The place is spotlessly clean. Dr. McKean, in addition to his responsible duties as superintendent of the mission Hospital in the city, regularly visits the Asylum and superintends the work of his assistants who reside on the island. The use of chaulmoogra oil has done wonders for these stricken people and many have been sent back to their homes apparently entirely healed.

The workers interest themselves in the souls as well as the bodies of these poor sufferers. The buildings include a chapel. Religious services are regularly held, and evangelists read and explain the Bible and tell about the Great Physician of old who said to a leper: "Be thou clean." The lepers are not Christians when they are received, but they become followers of Christ under the kindly ministries at the Asylum. Nearly all of the 250 patients are baptized Christians, thirty-seven having been baptized last year. A small allowance of 40 stangs (sixteen and a half cents) a week is given to each inmate. Out of this tiny sum the lepers gladly give for Christian work. Last year they contributed 426.71 ticals ($187.75), a great sum when one considers the scanty means of the donors. They distributed it as follows: evangelistic work in Chiengmai, 15 ticals; Siamese Red Cross Society, 40; Presbytery's

apportionment, 125; American Bible Society, 65; new airplane field Chiengmai, 11.71; American Mission to Lepers, 60; Lampang Church, 20; Russian Bible work, 50; evangelistic work in Chiengrung, 40.

There is no more moving sight in all the world than a communion service in this church for lepers in Chiengmai. A heart must be hard indeed that could not be touched by the sight of those maimed patients in all stages of an awful disease, but clean, neatly clad, and with a light in their faces which comes only to those who "looked unto Him and were radiant."

The expense of this gracious work, except for the salaries of the missionaries in charge, is met by the American Mission to Lepers which makes annual grants for this purpose. All friends of this pathetic class of sufferers should appreciate the work of that noble Mission which gladly cooperates with mission boards and missionaries in this Christlike work and without whose cooperation it could not be maintained.

A School for Untainted Children of Leper Parents is also conducted by the Mission. Every care is exercised to prevent them from becoming contaminated and to give them an education under Christian auspices.

We are glad to be able to add that the Siamese authorities, influenced by the example of Dr. McKean's Asylum, have developed sympathetic interest. February 13, 1923, the Minister of the Interior provided fifteen additional brick cottages for the Chiengmai Asylum, each cottage accommodating two persons. May 4, 1923, the Red Cross Leper Association in Bang-

kok was opened with ceremonies which were attended by the King and high officials.

Mission Hospitals

The whole medical work of the Mission is of special interest. Christ Himself set the example of ministering to the sick. Indeed, He cited among the proofs of His Messiahship that "the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear." Of His thirty-six recorded miracles, twenty-four were of physical healing, and there must have been scores of others, for we read that "all they that had any sick brought them unto Him, and He laid His hands on every one of them and healed them." So medical work is an essential part of our Christian service in non-Christian lands. We cannot "pass by on the other side" those countless sufferers or shut our ears to their cries of agony.

Non-Christian lands are lands of pain. All the diseases and injuries common in America, and others far more dreadful, are intensified by ignorance, superstition, and insanitary conditions. An Oriental tour fills the mind with ghastly memories of sightless eyeballs, scrofulous limbs and festering ulcers. If our child is ill, our physician's understanding of the case and its remedy, the sympathy of friends and the sweet comforts of the Gospel, make the sick chamber a place of peace and probable recovery. But in most non-Christian lands, illness is believed to be caused by a demon that has gotten into the body, and the treatment is an

effort to expel it. Sometimes drums are beaten or horns blown beside the sufferer in the hope that they will frighten away the demon. At other times hot fires are built to scorch it out, and of course the fierce heat adds to the distress of the patient.

The horrors of superstitious maltreatment of the sick and injured are relieved in many lands only by medical missionaries who walk through those regions of pain in the name and spirit of the Great Physician, cleansing foul ulcers, straightening deformed limbs, giving light to darkened eyes, healing fevered bodies, robbing death of its sting and the grave of its victory and showing to weary multitudes that

> "Thy touch has still its ancient power,
> No word from Thee can fruitless fall."

No other phase of missionary work has done more to soften hearts and to open doors, no other been more fruitful in spiritual results.[1] A princess suffering from dropsy was brought to the hospital at Lampang in a helpless condition. The family had expended their resources in seeking treatment for her. They had disposed of their residence on the theory that it was infested by evil spirits, the source of her malady. After extended treatment by the medical missionary, recovery was complete. She accepted Christ. Her rank and remarkable recovery created a profound impression favorable to the mission work. Many similar illustrations might be cited. Standing in one of those humble

[1] "The Foreign Missionary," by the same author, pp. 106-108.

buildings and watching the tender ministries to suffering, one feels sure that God loves that place and he rejoices that in Asia as well as in America, men may say:

"The healing of His seamless dress
Is by our bed of pain;
We touch Him in life's throng and press,
And we are whole again."

The Printed Page

The Bangkok press, founded in 1861, was long the best equipped institution of the kind in Siam, and, with the exception of a few gifts, its entire plant was paid for out of its earnings. It published school and religious books, myriads of tracts, a monthly magazine, and all the issues in Siam of the American Bible Society, besides a great amount of job work for the Government and private firms and individuals. It became advisable to close it in 1917, the development of commercial presses in Bangkok having enabled the Mission to have its printing done on practicable terms. It is not the policy of the Board and the Missions to compete unnecessarily with native business enterprises.

The press at Chiengmai early became important as the only press in the world which had Lao type, so that it was long the sole means for giving the Bible and a Christian literature to the Lao-speaking people. A dozen native workmen were employed under the supervision of a missionary, and though the equipment was limited, the press exerted a wide influence not only through its distinctive missionary publications but

through the relations which it sustained to the officials, who had all their printing done by it. Vice and intemperance could get no aid from the printed page among the Lao, for the Mission press would not print their advertisements. In recent years, the increasing use of the Siamese language in the northern provinces and the development of native commercial presses have considerably lessened the field of the press and made its work more difficult.

The important place of the printed page in missionary work is indicated in the Mission's last annual report which says that a large part of the evangelization of the people of Siam must be done from the printed Word. There are not sufficient Christian workers to reach all the people. The printed page can slip into a place where men would never be able to enter. The written language gets a hearing where the spoken word would not be heeded. We wish to make record of the far-reaching work done by the American Bible Society. Missionaries direct the work of many colporteurs in the city and country who are paid in part or entirely through the efficient Agent of the Bible Society, the Rev. Dr. Robert Irwin. This makes it possible for the Mission to use many more workers than it could otherwise engage.

Social Service

The effort to build stalwart character and to make possible a self-supporting Church renders it necessary to improve the industrial conditions of the na-

tive Christians. Trades are taught in several of the boarding schools for boys, partly as a means of self-help for students whose parents are unable to meet the cost of educating their children, and partly to fit the boys for more efficient life after graduation. It is not good for boys to be educated free, and there is no reason why they should be when they are able to work. A people whose dependence has been largely upon rice farming needed to be taught carpentering, cabinet work, printing, tailoring, shoe-making and blacksmithing; and there was no one but missionaries to begin training in these trades. Students now make many of the seats, desks, and tables for the schools, much of the furniture used in the homes of the missionaries, and do a considerable part of the work of erecting new buildings. The presses at Bangkok and Chiengmai have trained their workmen, some of whom have set up small printing establishments of their own. In all of the schools for girls, sewing, cooking, housekeeping, and other domestic duties are taught.

Habits of thrift are inculcated in adults as well as children. The author found in the capital "The Christian United Bank of Bangkok." It is a savings bank which was started by an elder of the First Church on the advice of the Rev. Dr. John A. Eakin. Its president was the native pastor, its manager an elder, its treasurer a member of the Third Church, and all of its directors were Christians. The bank did not attempt to invest its funds, but by a mutu-

ally satisfactory agreement placed them at interest with the local branch of the great Chartered Bank of India, Australia, and China. Within two years the depositors, nearly all of whom were Christians, had saved over 6,000 ticals, and as a check upon the temptation to draw their money and spend it unwisely, they bound themselves by the condition that no sum could be withdrawn except on an order countersigned by the president (pastor) and manager (elder), who refused their approval unless they knew and approved the object. There is hope for a country that has Christians of that kind.

Temperance

Total abstinence is inculcated by precept and example in all the churches of the Mission. Several temperance societies have been organized by the Christian young people and are actively at work.

Mr. Frank L. Snyder writes that while he was on an itinerating tour, word came from Bangkok that the head official on a large island had been given a title by the King. The Chinese merchants of the island gave him a dinner to celebrate the honor. Strong drink is always a special feature of such dinners. All the church members recently received were leading men in the little village, and they protested against liquor being served. When they were out-voted, they politely refused to take part. They called on the head official, paid him their respects, and stayed away from the dinner.

The official learned why they stayed away, commended their action, and urged that all men would profit by keeping away from drink. This commendation and their firm stand made a profound impression on the community.

The Hookworm and the Tannery

There is an interesting story here which has far-reaching significance. Tropical peoples have long been considered physically and mentally inferior to the more vigorous peoples of the temperate zone. An Italian research expert discovered that one of the causes of this condition was the hookworm. The International Health Board of the Rockefeller Foundation sent representatives to study the hookworm in various lands, including Siam. The medical missionaries eagerly welcomed them and cooperated with them. Tests disclosed that 71.7 per cent of the children in a certain school were infested with hookworm, that in another school the percentage was 94, and that other classes of the population averaged 75 per cent. When proper remedies were applied an amazing change resulted. Children who had been listless, lacking in ambition, and apparently unable or unwilling to study, became alert and interested in their work. It is not improbable that the campaign of education conducted by The International Health Board and the medical missionaries may result in a remarkable transformation of tropical peoples in several foreign lands,

as well as in the mountains in the southern states of America.

The missionaries found, however, that after a time the old lassitude returned because the children had again become infested with the hookworm. The reason was that the hookworm enters the body through the feet, and in the warm climate of Siam children usually go barefooted. It became evident that no permanent progress could be made unless the children could be shod. But there were no shoes, except a few expensive imported ones in Bangkok, and no leather to make them. Accordingly, one of the missionaries, the Rev. Dr. Howell S. Vincent, then of Lampang, learned how to tan leather, and, with the cordial approval of the Board, started a tannery. The natives were then taught how to make shoes out of the leather the tannery produced. They soon became adept in the trade and made excellent shoes. This was an object lesson to the Siamese. After the tannery was well established, a local company was formed and the plant turned over to it. This was in accord with the policy of the missionaries and the Board to teach native peoples to do as much as possible for themselves and to take over enterprises as soon as they are able to do so.

The Boon Itt Memorial Institute

The Boon Itt Memorial Institute is the center of a work for young men. The Rev. Boon Boon Itt was a Siamese of mixed Cambodian and Chinese blood.

who was taken to America in his boyhood by Dr. House, and educated at Williams College and Auburn Theological Seminary. After graduation with credit, he returned to Siam and engaged in Christian work. As the head of his "clan" he was widely known in the capital. Young men liked him and resorted to him for advice. The Government repeatedly offered him lucrative posts, and a trading corporation in the north sought him at a salary of $4,000. But he preferred to remain a minister of Christ on $650 and a humble house. His death from cholera in 1903 was greatly lamented. The Siamese raised funds for a site for a memorial institute for young men, and an American committee, headed by his classmates at Williams and Auburn, erected the building. Until 1924, the Institute was superintended by a missionary; but in that year it was taken over by a local committee of Siamese Christians who are now conducting it.

A Model Village

At Chiengmai, Dr. McKean is trying the experiment of a model Christian village. There are eighteen small home plots and a school and church site. For a small annual rental a family can secure a plot. If they live in accordance with the simple requirements of the village, and as Christians should, at the end of ten years they get a deed for the property. They cannot, however, sell to anyone whom the elders of the Chiengmai church do not approve.

This chapter on the work of the missionary may well close with the words of the Hon. Hamilton King, former American Minister to Siam. After a long tour in the northern provinces, he wrote: "The distinctive elements that enter into the success of this Mission are these: There is but one denomination in the field; they show respect for those things that are sacred to the Siamese; they have the wisdom to let the Siamese govern their own people. I have great respect for the men and women I met in this work. They are larger than their work. They are broader than their Church. They magnify their profession. They are planting for the future. They count not on the number of so-called conversions alone but on their success in planting pregnant ideas in this people's lives as well, ideas pregnant with a better civilization and a better national life. Planting seed that is sure to revolutionize this government, they leave matters civil entirely to the authorities that be. They make friends with the officials by making of their people better subjects. They are clean, cheerful and wholesome in their lives, without cant, spiritually minded in the best sense, and yet withal they are people of this world. If this is missionary work I believe in it."

Methods and Results

CHAPTER VII

METHODS AND RESULTS

The Siamese Church at Work

A recent report describes the celebration of the anniversary of the birth of Chiengmai Station in 1867. It pictures Dr. and Mrs. Daniel McGilvary on the porch of their little sala explaining their presence to the curious, dispensing medicines to the sick, talking in the market, visiting the poor in their homes, and calling upon the prince and princess in the palace. Instead of the few curious listeners of that early day, there is now a large church which has sent out numerous colonies and which maintains evangelists and primary school teachers in various places. The growth has been largely due to the Christians themselves. Whole families have accepted Christ and have won their relatives and friends. The improvised dispensary on a porch, where Dr. McGilvary had to coax the sick to take the foreign quinine, has become the fine McCormick Hospital with its airy rooms and white beds and shining operating rooms, while four dispensaries serve thousands, and the Training School for Nurses prepares Lao young women for helpful cooperation. The few girls that Mrs. McGilvary gathered in her home to teach how to read and write are now grandmothers who see 150 bright-faced girls in a hand-

some new building. The Boys' School, with its few pupils in a poor little house, is now the influential Prince Royal's College, with fine buildings on a palm-shaded campus, over 200 students and scores of graduates.

The annual report of the station, Mrs. Howard Campbell writes, shows that 200 new members had been added to the church, 160 babies had been baptized, 37 workers had been sent out for long or short periods into far fields for evangelistic work, two native ministers had been ordained, and an increasing amount of real work was being carried on by unpaid workers in country districts. Immediately after Christmas the "New Rice Thanksgiving" services started throughout the whole twenty-three churches, and many services were held in homes as well. At the end of the rice season, the Christian families bring in their tithes of rice, or its equivalent in money. Each village church makes an event of it. A bit of money is in hand; new clothes are bought; a church feast is planned; repairs are made on chapel buildings and on the woven bamboo fences surrounding the church yard. The chapels are decorated with flowers and greens. A temporary booth is put up on the church lawn, with a roof of palm branches, and here the Christians eat the dinner they have brought with them, many having walked for miles. The service usually opens with thanksgiving for God's love in providing for them, then their gifts are brought in, and there is happi-

ness on the faces of all who are giving back something to the Lord.

The second week in January was observed as a week of prayer, with cottage meetings held all over the city, sometimes as many as eight at the same hour. In one suburb, there was a daily meeting at each Christian home, beginning at half-past four o'clock and going from house to house till bedtime. Refreshments were served, so that no one had to go home for the evening meal. This was kept up day after day till a meeting had been held in every Christian home. This was all done without any help from the missionaries except for an occasional visit.

In the conference at Lakawn during our visit, one of the elders said to his fellow Christians: "To whom are we Lao people indebted for the knowledge of the gospel? To American Christians. Who must evangelize the rest of the Lao people and the mountain tribes? We must do it, not depending upon American men or money. Why should we hoard our money? Many say they wish to leave it to their children. But often it is a curse to those children, not a blessing. Let us freely give it to the spread of the Gospel."

An example for some church officers in America was given by the Lao elders of Muangtung, an outstation of Chiengrai. "Two elders," a missionary wrote, "were sent out by the Church at three different times and spent from four to six weeks each time. We attempt to put the burden of evangeliza-

tion upon the Lao elders and every one that is baptized. We are not theorizing; we are quietly putting our convictions of right method to the test. More than that, the native Lao Church is undertaking active work in the regions beyond. A small struggling church of fifty members, which had just finished building a neat chapel without outside help, contributed two months' support of a Lao minister to preach the Gospel in French Lao territory. A small Christian Endeavor Society has assumed support of an evangelist in the French field. A Woman's Foreign Missionary Society of fifteen members gave out of their poverty sufficient to pay the expenses of a native minister for two months in evangelistic work."

Two young men at Nan, Boon Tah and Luang, agreed to carry the good news to the people farther north. The church solemnly set them apart as evangelists. Ten days took them to Chiengmai and eighteen days more to Chiengrung Station. They were gone four months. Some days they traveled through a wilderness without meeting a soul. One day, as they were without food, one of the men became exhausted, and, lying down beside the road, said he could go no further. His companion knelt and prayed for him. Two men came by, but they could give only a mouthful or two of rice. Later, several travelers passed and heaped their baskets with rice. In reporting, Boon Tah exclaimed: "So you see how God answers prayers!"

Luang, who spent over two years in Chiengrung, is a great-grandson of a Lao martyr of 1868. From time to time word came from the distant station to the missionaries: "Luang is making good in every line of work." In 1921 he was given a four months' vacation as a reward for faithful service and, with his wife and child, returned to his old home. He had journeyed to Chiengmai through the forest, twenty-eight days on foot, over mountains, through tiger jungles and across broad plains under the fierce sun of the tropics. One Sunday morning to a full church in Chiengmai, Luang told the story of the pioneer days in Chiengrung Station. He spoke of hindrances to the work in the habits and morals of the people. His account was like a chapter out of the early history of Lao Mission, for there, as in Chiengmai in the beginning, the first Christians are called witches. He mentioned cases of persecution, the hardheartedness of a high official who had his sick slave carried to the cemetery and left there to die; the general indifference to the needs of the sick. But he also mentioned the readiness in every village to hear the Good News. "Oh, the people are more eager to know the Gospel than my own people."

At the expiration of his vacation, Luang started on the long return journey with his family, arriving in safety at Chiengrung. His addresses in various places were inspiring and brought immediate response in renewed contributions for the evangelization of the Tai in the far north.

We wish that we could say that this evangelistic zeal characterizes the average Christian throughout the country. If it did, the churches of Siam would be the premier churches of the world. The zeal that the preceding pages have described is far from universal in Siam. Many professed followers of Christ do not realize their duty to bring others to Him. But there is hope for a Church which includes even a few score of such eager and self-sacrificing disciples as those that have been mentioned.

The Trend Toward Autonomy

It is not surprising, but quite to be expected, that Christians should respond, even more quickly than their non-Christian neighbors, to the new national spirit that the King has done so much to develop. Christianity quickens the mind, broadens the outlook, stirs men out of their lethargy, and awakens ambition. The Christian is a more intelligent and patriotic citizen. The change of attitude is as noticeable in the Church as in the State. The Christians do not acquiesce in foreign leadership with such docility as they formerly did. The growing spirit of independence is finding expression in a demand for a larger share in the administration of the churches and schools, and in a strengthened movement toward the formation of an independent national Church. The two presbyteries are now connected with the Synod of New York and, through it, are under the jurisdiction of the General Assembly in America. It is, therefore, proposed to form a third presbytery and

to organize the three into a self-governing Synod. This is an encouraging sign which should have our hearty good will. It is in direct line with one of the avowed aims of the missionary enterprise—the establishment of an indigenous Church.

Self-Support

Self-support is a problem everywhere. It is easier to find workers than it is to find money to pay for them. Churches that demand independence are not always ready to foot the bills. And yet it is a fundamental axiom of missionary policy that the aim of missions is to establish an indigenous Church, which shall be self-supporting as well as self-propagating and self-governing.[1] In the early days of missionary work, the Siamese were so indifferent to education, so ignorant of medicine, and so suspicious of foreign ideas and methods that the only way the missionaries could induce parents to send their children to Christian schools, and patients to submit to hospital treatment, was to make everything free. Indeed missionaries sometimes deemed it necessary to give each boy a few small coins in order to persuade him to come. The Government itself was forced to do this among a people who, at that time, had little interest in the education of their children. When it first opened its schools in the northern towns, it sometimes paid pupils ten ticals a month to induce them to attend.

[1] cf for a fuller discussion of the missionary aim the author's "The Why and How of Foreign Missions," Chapter VI.

This situation was gradually improved, and in time people saw that boys who had been trained in mission schools had superior efficiency and could command higher salaries in government offices and business firms. The success of medical missionaries in healing the sick and performing operations made a profound impression. The missionaries and the Board, too, feared the pauperizing effect of a free financial policy and began to insist that parents should pay at least something for the education of their children, that patients who were able to do so should contribute something toward the cost of their medicines, and that members of churches should help to support their own native ministers. The transition was not easy. Some Siamese had come to expect foreign aid as a right, and when it was withdrawn they became estranged and alienated their friends. But the missionaries properly felt that such alienation could and must be lived down. In Petchaburi, the mission work had to be reconstructed from the foundation.

Let the reader remember that like cases have occurred among the home mission churches of America. Many people, both at home and abroad, are willing to get something for nothing whenever possible, and will pay for their privileges only when pressure is put upon them. The crucial factor everywhere is not ability but disposition. American Christians could quadruple their missionary gifts if they would. After giving full credit to missionaries who have been faithful in urging

Siamese Christians to assume larger responsibility for evangelizing their countrymen and to give systematically and proportionately, the fact must be admitted that some Christians in Siam have not made satisfactory response. American readers of this little book, who may be disposed to criticise them, may discreetly pause long enough to inquire how many dead-heads there are in the churches of their own communities, and to recall the common remark that there are so many delinquents that nine-tenths of the money raised by the churches in the United States is contributed by one-tenth of their members.

While candor requires the frank statements in the preceding paragraph, we are glad to add that great advance has been made over former conditions. Toward the cost of maintaining Christian work and institutions last year, ticals 333,011 were contributed by the Siamese and Lao. And let it be remembered that a tical (43 cents) means quite as much to a native of Siam as five or six dollars to an American. A number of the present properties of the Mission, as we have noted on another page, have been provided, either wholly or in part, by the Siamese themselves.

Self-Support in Mission Hospitals

The running expenses of most of the hospitals, except the salaries of the medical missionaries, are covered by fees and local contributions. Patients who are too poor to pay are gladly treated without charge; but those who can pay are expected to do so. This

policy has been found necessary for medical as well as financial reasons. Natives who receive medicine for nothing often fail to take it according to directions, and sometimes even throw it away. When they pay for it, even though the fee be small, they are more careful. This is human nature. Americans as well as Asiatics value what has cost them something.

Self-Support in Mission Schools

The present site of the Bangkok Christian College was paid for by gifts of the Siamese themselves, the King heading the subscription and his nobles and people joining him in substantial evidence of their appreciation of this fine institution. The buildings were erected by American funds. In spite of the fact that the College charges fees which make it self-supporting, it is now so overcrowded that a new and larger plant has become necessary.

A good example of persistent effort was given by Miss Edna S. Cole, former principal of the Harriet House School for Girls in Bangkok. When she took charge many years ago, it was a charity school. Everything was free—tuition, rooms, board and books. Discipline was difficult. The girls who came from non-Christian families were usually from the lower class of society and spent what money they had on cheap jewelry and sweetmeats. Girls from wealthier families sometimes came to school with jewelry worth from five hundred to a thousand ticals, and cried when they were not allowed to wear it. When Miss Cole asked parents and

pupils to pay what they could afford, there was a great outcry. She tactfully but firmly insisted until she brought about a wholesome change. The School became wholly self-supporting, except for the salaries of the foreign missionaries. Discipline and scholarship became satisfactory, and the School became, and it continues to be under Miss Cole's successors in the Wattana Wittaya Academy, the most popular and influential school for girls in lower Siam.

Pupils in all the schools of the Mission, except the poorest, pay fees, and those who cannot pay do a prescribed amount of manual labor. Parents in Siam are accustomed to make sacrifices for the education of their sons. The people do not show the same interest in educating their daughters. Moreover, there are government schools in all the larger towns and nearly all the country villages, so that it is easy for children to attend them and live at home. Missionaries urge the people to educate all their children of both sexes, and there are not Christian boarding schools in every village, but only at stations. Parents at the out-stations cannot easily send food, while many village Christians have very little money for fees. There are, besides, orphan children to be provided for. Deficits are usually caused by these orphans and the Christian boys and girls from village churches. It would be suicidal to exclude such boys, for in Siam, as in America, the best material often comes from Christian homes in the smaller towns.

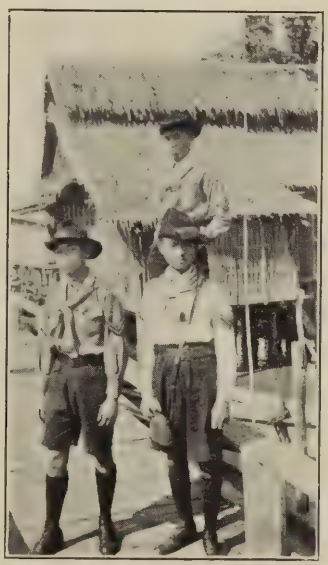
Comparatively modest plants will do for the schools in provincial cities. The native mind of the first and even the second generation of most village Christians cannot easily be educated beyond a certain stage. The Siamese of today desire education, but they have not the background of centuries of hereditary reverence for learning that the people of China have, nor is there such a general ambition to obtain it in order to excel foreigners, as there is among the Japanese. In Siam, the point of intellectual saturation, as it were, is now ordinarily reached in a school of medium grade. Scholars in the provincial schools who show larger mental capacity, and their number is increasing, can be sent to Bangkok or Chiengmai where fuller equipment and higher standards afford facilities for youths who should be given further training. Such influential centers as these two cities, six hundred miles apart, one dominating the south and the other the north, should have institutions of the best grade and equipment.

All the schools of the Mission must compete with Roman Catholic or Buddhist government institutions, or both. Financially, they cannot cope with the government schools, which have free buildings, free teachers and government support and patronage. The Mission must rely upon the superior grade of its schools and keep them up to a high standard, or it will lose the brightest students. Therefore, while the missionaries continue to press

RIGHT: A SIAMESE MADONNA

BELOW: "AN," A PUPIL AT WATTANA WITTAYA ACADEMY

ABOVE: "CHAWEE," A SIAMESE SCHOOL GIRL



LEFT: PUPILS OF BANGKOK CHRISTIAN COLLEGE

for all practicable local support, Christians in America must for years to come be looked to for the necessary buildings and their equipment and the support of the missionaries who superintend them. Otherwise, the churches of Siam will never have a qualified native ministry, an intelligent laity, and educated women for their schools and homes. American Christians should, therefore, recognize their duty to aid mission schools in Siam.

Scope of Mission Work

Statistics of missionary work of course change from year to year, but it may help to visualize the work in Siam to say that there are now 95 American missionaries, 474 native evangelists and teachers, 10 principal stations, 104 outstations, 50 organized churches, 114 unorganized groups of Christians, 7,817 adult communicants, 101 Sunday schools with 6,812 scholars, 38 schools with 2,692 students, a theological Seminary, a press which issued last year 7,288,738 pages, 10 hospitals and 14 dispensaries, whose record last year was 12,495 patients and 20,630 visits in homes, the Boon Itt Memorial Institute for young men, and the Leper Asylum at Chiengmai.

It will thus be seen that Christian work in Siam is considerable and varied, touching life at many points and exalting the godliness that "is profitable unto all things, having promise of the life that now is and of that which is to come." For its maintenance last year, including the support of the mission-

aries, Presbyterians in America gave through their Board in New York $189,307. Do readers of these pages know any place in America where so much Christian work is done on such a small budget? More money is spent on the churches, schools and hospitals of an average American city of fifty thousand inhabitants than is spent for evangelistic, educational, medical and social service work in the whole of Siam.

Statistics, however, seldom tell the whole story. Stephen's sermon was not a failure because his audience stoned him. St. Paul did not fail on Mars Hill because only a few believed. At the time of our Lord's death, even His disciples did not deem His three years of incessant labor a success. The Church of the first century is often held up as an ideal for modern Christian workers, but, not to dwell here upon the question whether the comparison between St. Paul and the modern missionary is a fair one, which the author discussed in his book on "Rising Churches in Non-Christian Lands" (pp. 25 sq.), the fact remains that the total number of Christians in the Roman Empire at the end of the first century was not as great as the number of Christians in China alone at the end of the first century of missionary work in that country. Mohammedanism is today making such progress in Africa that it is engulfing additional areas. When the author was a college sophomore he wrote an oration on Mormonism, and after describing "that moral and intellectual octopus," he

glowingly declared that it could live only in isolation and that the extension of railways and the rising sun of civilization would soon destroy it. Well, railways have made Mormon territory as accessible as Kansas, and the alleged sun of civilization is shining full upon it; but Mormonism is far stronger than it was when that sophomorical oration was delivered. The argument of numbers may prove too much. Socialists and Christian Scientists point with pride to the rapidity of their growth, but their opponents do not concede the validity of the argument.

We do not mean to imply that numbers should not be taken into account in estimating the progress of a given movement. As a rule God associates conversions with faithful preaching and personal work, and if conversions do not follow, workers should seek the reason upon their knees. We simply say that numbers alone are not always determinative. If they were, the Church would have to revise its judgment regarding some missionaries whose names are written high on its roll of honor. Carey in India and Morrison in China toiled seven years before their hearts were gladdened by one convert. Tyler in South Africa saw fifteen laborious years pass before the first Zulu accepted Christ, while Gilmour preached for twenty years in Mongolia before visible results appeared.

Contemporary opinion as to whether a movement is successful is often at fault. As in the case of the ministry of our Lord Himself, the perspective of

later generations is required for balanced judgment. In estimating missionary work, we should consider not so much the numbers that have been gathered by a given date as the character of the truth that is proclaimed, the wisdom of the methods that are adopted, and the sincerity and devotion of those who propagate it. No enterprise conducted by human beings is perfect. Missionaries, like their critics, are fallible men and women. They do not profess to be inerrant. In a land like Siam where conditions are peculiarly difficult, they have had to feel their way along, learn by experience, and do the best they could with the limited resources at their command. But beyond all question, the missionaries in Siam have taught the pure Gospel. Their methods have been indicated, and there can be no question about their sincerity and devotion. Some of the practical results have been described. Numerous others might be cited.

A Striking Transformation

The transformation in the lives of those who have accepted Christ is striking. The head chief of a village on the peninsula was notorious as a hard character. He was converted under the faithful preaching of Dr. Dunlap. How do we know that his conversion was genuine? Well, he summoned all the people of his village and announced to them his decision to follow Christ. Then he asked the forgiveness of those whom he had wronged. He

brought out his bottles of liquor and broke them. He amazed his creditors by paying their claims in full; they had never expected to get anything out of him. He put away all his wives and concubines, except his first wife, making provision for their support and that of their children so that they might not suffer. Then, in the presence of all his people, he kneeled down and solemnly dedicated himself and all his possessions to the service of God.

The true Christian is a marked man among his fellows, distinguished not merely for his difference in faith, but for his intelligence, morality, thrift, and integrity.

Social Results of Missionary Effort

It should be noted, too, that while the number of conversions has not been exceptionally great, the social results of missionary effort have been notably large. Indeed it is probable that missionary teaching has had more influence on the public sentiment of the country than in many lands where the number of converts has been greater. Several of the reforms inaugurated by the Government are directly traceable to the influence of missionaries. The rulers of a country in which Buddhism is the state religion, and of which the King is the ex-officio head, have not personally accepted the Christian faith, but they have not hesitated to adopt suggestions which Christian missionaries have made. Said the Governor of Puket: "Wherever the Christian mission-

ary settles, he brings good to the peoples. Progress, beneficial institutions, cleanliness, and uplifting of the people result from his labors." And he told Dr. Dunlap that he would give 5,000 ticals for a hospital in Tapteang and 10,000 ticals for one in Puket, if the missionaries would settle there.

Reference was made in a former chapter to the attitude of the father of the present King. We may add here that he said to Dr. Dunlap in 1898: "I am glad you are here working for my people, and I wish you success." Further reference is appropriate here to some of the practical manifestations of his appreciation. Strict Buddhist though he was, he and his officials not only granted full religious toleration but assigned valuable property to Christian mission work at a nominal value. The King personally contributed $2,400 in 1888 to enlarge the mission hospital at Petchaburi. He also gave at various times $1,000 to the girls' school at the same station, $1,300 to the mission hospital at Nakawn Sritamarat and he headed the list of donors of the present site of the Bangkok Christian College. Over eighty of his princes and nobles added their names. The Queen, in 1895, gave the money for a woman's ward at the Petchaburi hospital, and $1,500 to form "The Queen's Scholarship Fund" at the Harriet House School for Girls in Bangkok. Prince Devawongse personally said to the author in Bangkok: "Your missionaries first brought civilization to my country." The American Minister at the time, the Hon.

Hamilton King, said that at a banquet in 1899, Prince Damrong, then Minister of the Interior, declared in the hearing of every one at the table: "Mr. King, I want to say to you that we have great respect for your American missionaries in our country, and appreciate very highly the work they are doing for our people. I want this to be understood by every one, and if you are in a position to let it be known to your countrymen, I wish you would say this for me." Mr. King added as his own opinion: "Siam is a country in which the American missionaries have made no mistakes of importance and where they enjoy the fullest respect and the entire confidence of the Government. It is not only their preaching that is making their influence felt; these men are a power for good along all lines of influence . . . . And by endeavoring to make the people to whom they were sent a little stronger, a little happier, and a little better, they have gradually been commending their gospel of a good and holy God who is everywhere working out the best for His children, of which great family all men are members." The Hon. John Barrett, American Minister to Siam 1894-1898, also bore frequent and emphatic testimony to the high character and great value of the missionaries and their work.

Obstacles

Obstacles to Christianity, however, are not wanting. Vices, against which there is little or no public sentiment, weaken the character of the people. Lan-

guid indifference is as hard to overcome as ancestral worship in China, jealous nationalism in Japan, and caste in India. As we noted in a former chapter, a tropical climate, a prolific soil, and a comparatively sparse population remove those incentives to energy which in China compel men to toil or starve. This natural physical and mental sloth is intensified by the teaching of Buddhism since it exalts the passive rather than the active life. When the traditional faith idealizes dreamy meditation under a palm tree, it is not easy to induce people to follow One who said: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Western Civilization a Mixed Blessing

Moreover, the period of isolation and seclusion from the life of the world is past. Siam, like several other Oriental lands, is now wide open. Steamships, railways, telegraph lines and post offices bring in both bad and good influences. The materialism as well as the religion of the West has come to Siam. The impact of revolutionary ideas is causing a mental and social and moral upheaval. The old standards are crumbling and new standards have not yet been formed. Such a transition period is fraught with peculiar dangers. The King recognizes this, but, as we have noted in a former chapter, he believes that the proper course is to lead the nation back along the paths of Buddhism rather than forward along the lines of Christianity. This policy

makes the work of the Mission and the progress of the native Church more difficult.

In spite of these and other obstacles that might be mentioned, Siam is a promising missionary field. Here is an extensive territory with a population of over nine million people who are accessible to the Gospel of Christ. There is little of the bitter poverty which prevails in China and in India. Then there is no caste, no ancestral worship, no child marriage, no shutting up of women in inaccessible zenanas. Missionaries are regarded with friendliness by people of all ranks. Their lives and property are as safe as if they were in America. Princes and nobles are their friends. Missionary educators teach the sons of governors, judges, and high commissioners, and missionary physicians are called into the homes of the proudest officials. Government officials have recently been known to bring their daughters as much as thirty days by oxcart to put them in the Mission schools.

The Unreached Millions

The record of Christian achievement in Siam is encouraging in itself; but when one considers the magnitude of the task and the comparative inadequacy of missionary resources, encouragement gives way to anxiety. We may well thank God for 7,817 adult communicants and the larger number under Christian influence in schools, hospitals and Sunday schools. But there are 9,221,000 people in Siam—

only one adult Protestant communicant for every 1,179 people. Only six of the eighteen provinces have mission stations. There are vast areas in which there is not a single Christian. A region in eastern Siam as large as the State of Minnesota and with two and a half million people has not one resident missionary. There are literally thousands of villages within the nominal area of existing stations which the scanty force of missionaries is unable to reach. Think of it! Only twenty-four ordained missionaries in all Siam, and that number includes several engaged in educational work, recruits learning the language, and a percentage absent on account of ill health or necessary furloughs. There are only twenty single women, most of them in the schools, and only six medical missionaries in the whole country. Some stations with fields covering hundreds of square miles have only two or three missionaries. Bangkok, with its nearly a million inhabitants, one of the great metropolitan cities of Asia, dominating Siam as Paris dominates France and London, England, with 630 Buddhist temples and monasteries and 17,000 Buddhist priests in and near the city, has fewer Christian workers than an average American town of twelve thousand people. The typical provincial station has vast unoccupied territories stretching away for scores and sometimes hundreds of miles. Chiengmai, for example, has no limits for indefinite distances north, south and west. Lampang and Prae have practically no

boundaries on the north and south, Chiengrai none on the north, east and west and Nan on the north, east and south. The bulk of the population of Prae province occupies one of the most lovely valleys in the world with many villages within a radius of fifteen miles from the mission compound so that the immediate neighborhood can be easily worked. But there are other districts southeast of Prae around Utradit and across the Menam River which have never seen a missionary, except during a rare tour of exploration. Nan Province is the largest in the Lao states with a population of 416,000. To say nothing of vast areas beyond, where no missionary has ever gone, the immediate territory which the station tries to cover is as extensive as the combined states of Vermont and New Hampshire. A tour by Dr. and Mrs. Peoples, occupying 64 days and covering a circuit of 300 miles, resulted in 23 baptisms and a large number of inquiries; but it touched only a part of the rich field which here awaits cultivation. Nan and Chiengrai are among the most distant points on the globe now occupied by the Presbyterian Church. The bi-weekly mail from America is often two months old when it reaches the handful of lonely missionaries at these stations. The Chiengrai field is about 100 miles square, or almost equal to the states of Massachusetts, Rhode Island and Connecticut combined. But the total missionary force is two ministers and one physician and their wives, and one single woman.

Occasional tours disclose interesting possibilities. The Rev. Dr. J. A. Eakin writes that there are many villages of the Karens from Burma scattered among the foothills of western Siam. A deputation of these people visited him several years ago with an earnest request for religious teaching. Dr. Eakin gladly responded, taking with him a Siamese evangelist, a cook, and a driver of an oxcart with their provisions and camp outfit. The second day brought them to the mountains between Petchaburi and the Karen villages. Before daylight they started across the pass with a guide. The way was rough and steep. The oxen were used only to the plains and were afraid. It required all four of the men helping with shouts to keep them going. When the dawn broke they found themselves on the other side of the divide, where the grade was easier. Here and there they had glimpses through the trees of tumbled hills, gradually rising to the main mountain chain between Siam and Burma. Passing down through the primitive forest, they came to the first of the Karen villages about eleven o'clock. Here, being strangers, their baggage was carefully inspected by the headman, searching for whiskey, for these people allow no intoxicants to be brought into their villages. When they were convinced that the missionary had nothing contraband, a meeting was arranged. Shortly after dark nearly the whole village assembled and listened intently to the Gospel for the first time. One of the leading men then

offered to lead the party to another village. They started before daylight the next morning and, after two hours of rapid walking through the forest, met about forty village people who were on a fishing excursion, with nets and baskets for catching fish in the swift mountain torrents of that region. The leader was one of the men who had visited Petchaburi years before to beg for a religious teacher. He recognized the missionary at once. In a few minutes they were all seated under the forest trees, listening quietly to the message of salvation. They cordially invited the missionary to return and show the pictures of the life of Christ in their village. Then the party went on and visited the rest of the villagers and gave the message to them.

The Thin Red Line

The limited number of missionaries available for itinerating makes such tours too rare for permanent results. They lift the pall of fog for a moment and then it settles down again for an indefinite period. It is said that of all the great Tai race only a little over a third have heard of Christ and that 10,000,000 are so far away from mission stations that they are beyond the sphere of Christian influence. Of the other millions, many thousands have never seen a missionary. So small is the present force that it sometimes happens that when a missionary in charge of a school goes home on neces-

sary furlough, an already overburdened evangelistic worker has to add it to his burdens. In other cases, husbands and wives have been separated in order to tide over the work until relieved by someone returning from furlough. Hospitals must sometimes be kept running by a trained nurse, or by a native assistant who, however willing, needs the counsel of a medical missionary's superior knowledge of surgery and medicine.

And yet Siam needs a relatively larger missionary force than some other mission fields. The population is scattered over such an extensive area that a missionary must travel much farther to reach a given number of people than in more densely populated countries where a million people are within a short distance of a station.

Effective touring, too, is difficult in a tropical country, where, except in the neighborhood of the larger towns and on the single line of railway, all traveling must be along narrow and rough jungle trails, sometimes nothing more than the boulder-strewn beds of mountain torrents in the dry season, and where even that is impossible during the rains. Climatic conditions require a shorter term of service than in many other fields, and at the same time make it more imprudent for those who remain to attempt large additional burdens during the furloughs of their colleagues. It is impossible wholly to prevent this, for boards have neither the men nor the money for large reenforcements. But the consequences in

tropical lands are so unfortunate that special effort should be made to guard against them. Five or six years' continuous residence in Siam is long enough for the average foreigner and he needs a complete change at the end of that time. Europeans in business in Siam seldom remain as long as that without furloughs. It is true that the missionary's habits and motives are more conducive to the preservation of health than those of the average foreigner who goes to Asia for other than missionary purposes. Still, malaria is not always a respecter of persons, and loneliness and the exactions of missionary life may unbalance the nervous system of a saint. Before the completion of the railway a missionary wife at Sritamarat was once the only white woman at the station for six months. As we write these pages, another missionary wife is alone at Prae.

Some people at home like to say that home and foreign missions are one. If so, how can they defend 1,316 Presbyterian ministers in Pennsylvania, and only twenty-four for a larger population in Siam? Even this comparison fails to indicate the truth, for there are thousands of ministers of other denominations in Pennsylvania, but not one in Siam. Of course we do not want to send a thousand missionaries into Siam. Such a reenforcement would not only be impracticable from the viewpoint of available supply of men and money, but would be incompatible with our missionary aim, which is to found and develop the Siamese Church; but surely

the present number of missionaries is pitiably inadequate.

American Responsibility

In other lands the presence of several denominational missionary agencies distributes responsibility. In Siam, American Presbyterians are the only Protestant denomination at work. They therefore have a distinctive duty. In his book on "Mission Problems and Mission Methods in South China," Dr. J. Campbell Gibson truly said that "those who undertake to carry on mission work among great peoples undertake great responsibilities. We have no right to penetrate these nations with a revolutionary Gospel of enormous power unless we are prepared to make every sacrifice and every effort for the proper care and the wise training of the organization of the Christian community itself which, while it must become increasingly a source of revolutionary thought and movement, is also the only body that can by the help and grace of God give these far-reaching movements a healthy direction and lead them to safe and happy issues."

Devoted Missionaries

We cannot close this little book without a further word regarding the missionaries in Siam. The history of their work abounds in incidents of varied kinds. A medical missionary in one station killed a cobra on his porch, nursed his cook, who was dying of bubonic

plague, and her son, who was dying of cholera—all within twenty-four hours. In a temperature of 130 degrees in the sun, he made coffins with his own hands, and buried the dead that night by the flickering light of a candle. Then he went quietly on with his work, never dreaming that he was doing a heroic thing. Of course this was not a common experience, but it is a possible one in a tropical country.

When we arrived at another station, our hostess, on showing us to our room, pleasantly said that we need not be at all apprehensive about snakes, that her husband had killed a cobra in the room a few days before, but that there was nothing dangerous in it now. Its mate might be around somewhere, but it was being watched for. Lizards, several inches long, were scrambling about the walls and ceilings, but she assured us that they were not only harmless but beneficial since they preyed on troublesome insects. It was possible, she added, that one of them might drop on us, and in that case we had better not attempt to brush it off, for if we did its tenacious feet would probably take an unpleasant hold of the skin—step over to the wall and let it get off of its own accord. She appeared to think that such things were of no consequence, merely incidents that were all in a day's work.

Reference was made on a preceding page to Edna S. Cole's great work in the education of girls. Forty-four years of her life were given to Siam, and the loving regard and high esteem of prince and peasant, the

splendid Wattana Wittaya Academy for girls, and the large number of Siamese women who have come under the influence of her compelling personality and consecrated life afford striking testimony to the way this woman has been used of God in Siam. Space limits forbid mention of many devoted men and women to whose character and labors we would gladly refer. Only a few have been indicated.

A German naturalist once made his way up to Chiengmai and was welcomed to Dr. Wilson's home. The missionary loved the trees and all plant life, and told the naturalist much about them. There was soon a strong bond between the two men, although one was a rationalist and the other a Christian minister. When the naturalist came down to Bangkok, he said in the German Club: "You think me to be a skeptic, a rationalist. But I have read the Bible enough to know considerable about the person of Jesus Christ; and I want to tell you that the good old missionary with whom I lodged in Chiengmai is more like Jesus than any other man that I have seen on this earth." Dr. Wilson had marked musical and poetic gifts and he wrote or translated over 600 hymns. The only hymn book used by the Lao Christians was prepared by him. He became known as the Sweet Psalmist of northern Siam, and for long years to come the people of God in that country will sing the hymns of faith and love which he brought to them. He passed away June 3, 1911, at the ripe age of eighty-one and, at his own request,

his body was laid in the little cemetery at Lampang, where it is lovingly tended by the people who venerate his memory.

Dr. McGilvary survived his life-long friend Wilson only a few weeks. Together from youth to old age, in death they were not divided. August 22, 1911, at the age of eighty-three, the patriarch of northern Siam "fell on sleep" amid the tears of a whole people. Many missionary biographies are those of missionaries of European churches. We had mentioned this to Dr. McGilvary and suggested that the best service he could render the Church in his declining years would be the preparation of a volume which would embody the results of his wide and rich experience—an experience which covered the entire history of the Lao Mission and which might pass beyond our reach if he were to be taken away before he had put it in writing. He was spared to complete the manuscript, and the literature of missions has been permanently enriched by his fine volume entitled "A Half Century Among the Siamese and Lao." We hope that those who read these pages will turn to that book and drink deeply of its knowledge and inspiration.

Dr. Eugene P. Dunlap's heart was so wholly in his work that he begrudged the time that he had to spend in America on furloughs. Near the end of one of his last visits to America, he wrote: "We are now packing for Siam. O, but it will be joyful to return to the Master's work in beloved Siam!" One of my colleagues in the Board once showed him a

sketch of his career which had been provided for the newspapers in connection with some addresses that he was to deliver, in which he was characterized as "easily the foremost foreigner in the Kingdom of Siam, everywhere welcomed by governors, merchants, farmers, and the poorest leper, frequently closeted with King or ministers who can learn from him as from no other the true status of remote jungle dwellers; or it may be adjudicating cases which by common consent of judge and litigants had been reserved for his arbitration." At the bottom of a copy of the sketch is the comment in Dr. Dunlap's handwriting: "Would it not be better to say: 'A sinner saved by grace and privileged to preach the unsearchable riches of Christ in Siam.'"

Dr. Dunlap was appointed a missionary in 1874, and he labored for Siam till his death in 1918. Memorable was the scene at his funeral. Princes uncovered and peasants wept as the procession passed. His worn and weary body was laid to rest under the palm trees of the land for which he died, but his soul goes marching on.

Who can think unmoved of that missionary widow who, when her husband died at an interior station of Siam and there was then no place nearer than Bangkok where the body could be buried, caused the coffin to be placed in a native boat, leaving a space eighteen inches wide and eight feet long on each side. She sat on one side, a friend on the other, and the native boatmen pushed the craft out upon the

river. That was eight o'clock Friday morning. All day they journeyed under the blazing tropical sun, and the reader can imagine what that meant both to the living and the dead. When darkness fell, the stars surely looked down in pity upon that stricken widow crouching so close to the dead body of her husband that she could not avoid touching his coffin. It was not until two o'clock Saturday afternoon that the pitiful ride ended at Bangkok. Flesh and blood could not have borne such a strain, if God had not heard the dying petition of the husband who, foreseeing the coming sorrow, had brokenly prayed: "Lord, help her!"

The soil of Siam has been made forever sacred by the dust of missionaries, many of whom when living had expressed a desire that their bodies should lie in the land to whose evangelization they had dedicated their lives. Well might one apply to these lonely graves the apostrophe of the Persian Christian, who, beside the bodies of missionaries who had died in his native land, exclaimed: "O winds, that sweep over those who have died for a cause they loved more than life, touch lightly, we beg, the sacred dust! O sun, touch with thy burning rays the lives of those who still live and toil! Let the story of their untiring energy and unwavering faith and hope in Jesus Christ be proclaimed in coming generations, to stimulate, encourage, and inspire the children of God!"

Our memory lovingly lingers upon our journeys through the land of the White Elephant—the month upon its mighty rivers, now towed by a noisy launch, now poled by half-naked tattooed boatmen, now shooting tumultuous rapids through weirdly savage cañons; the days of elephant travel through the vast forests, slowly picking our way along the boulder-strewn beds of mountain streams, traversing beautiful valleys and climbing rocky heights, the huge beasts never making a misstep even on the most slippery steeps; the nights when we pitched our tents in the heart of the jungle, the campfire throwing its fitful light upon the boles of giant trees and the tangled labyrinth of tropical vines mid which monkeys curiously watched us and unseen beasts growled their anger at our intrusion. Most delightful of all are our memories of the unvarying kindness of the people who, from the King down through princes, commissioners, and governors, to humble villagers, showed a hospitable friendliness which quite won our hearts, while it would be hard to conceive a more loving welcome than was extended to us by the missionaries. More profitable to us than they could possibly have been to the workers were our long conferences regarding the Lord's work in that far-off land. It is prospering in their hands, and it will prosper to a far greater degree if Christians in America will give them that loving, prayerful, and generous cooperation which they so well deserve.

INDEX