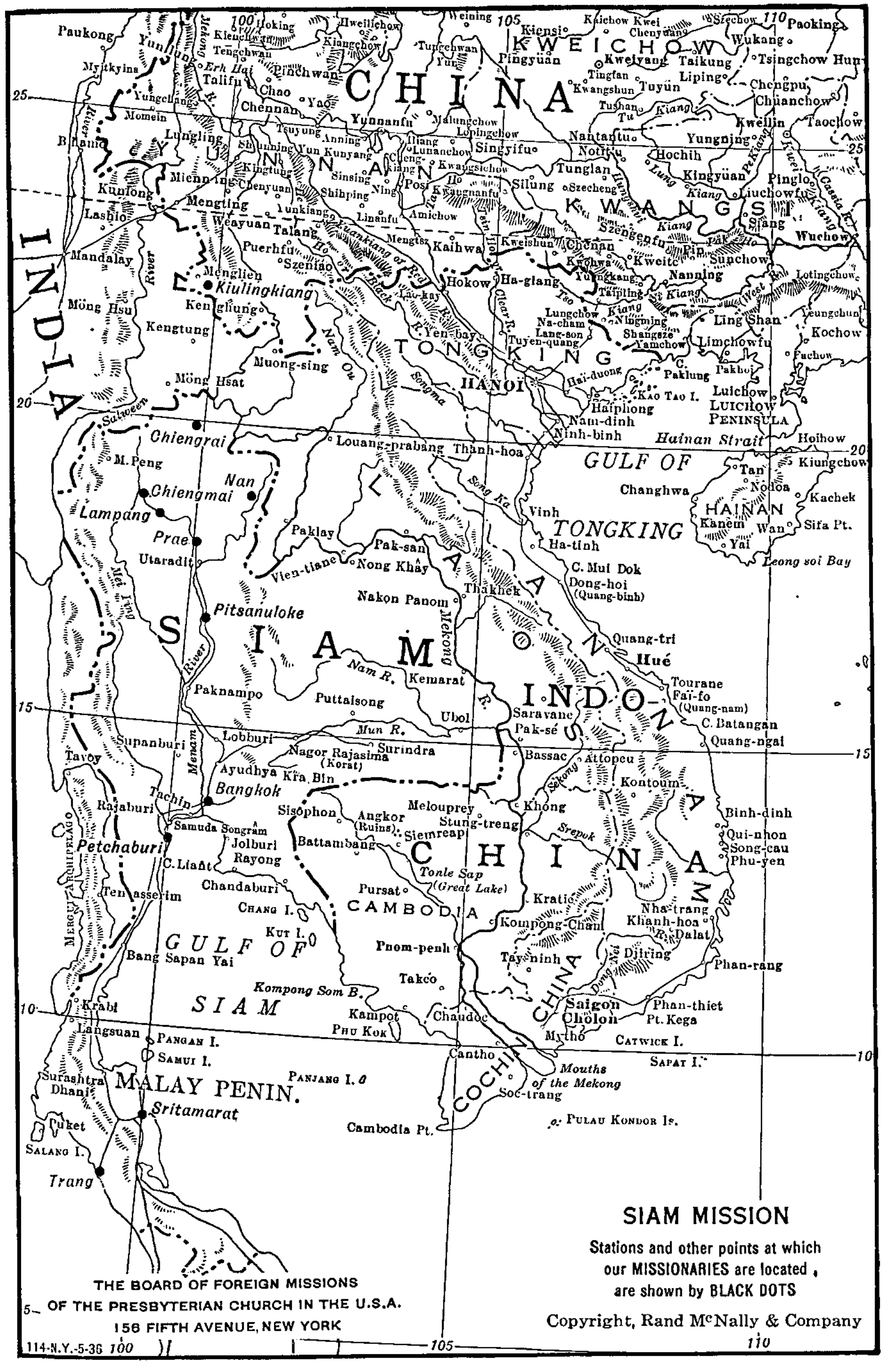
XVI

MISSIONS IN SIAM

PRESBYTERIANS ought to know Siam, for here their Church is trying to reach a whole nation with the Gospel of Christ.

While America's political and commercial relations with Siam are small, her spiritual relations are large. Outside of the Legation staffs and a handful of business men, practically all of the Americans in Siam are Presbyterian missionaries and their families. There is one agent of the American Bible Society, also a Presbyterian, and there are a few small Baptist churches founded in circumstances which will be described on subsequent pages. There is a small Mission of the Church of England Society for the Propagation of the Gospel in Foreign Parts. Canon Greenstock had come to Bangkok in 1893 as chaplain of a church for English residents, which had been started in 1861 and supplied by American missionaries till his arrival. After several years of service, ill health compelled him to resign and go to England, but he returned in 1903 under appointment as a missionary of the S. P. G. The work of the Mission is chiefly in the English Church and two schools in Bangkok staffed by a few missionaries. The Church of Christ (Disciples) has a small station started in 1903 by English missionaries from Burma and supported by the Churches of Christ in Great Britain. In 1906, its headquarters were established at Nakon Pathom an hour and a half by rail from Bangkok. With these exceptions, all the Protestant missionary work in Siam is conducted by our Presbyterian Mission. Our Board is therefore the main channel through which the people of America are extending the hand of brotherhood to the Siamese.

Siam is a vague part of the earth to most Americans. Their atlases devote a whole page to a map of New Jersey and a page to India, Burma and Siam together, so that they rather unconsciously get the impression that Siam is a small country. As a matter of fact, with an area of 198,189 square miles, Siam is about as large as Japan and Korea combined, larger than Germany and about equal to the combined areas of the States of New York, Pennsylvania, New Jersey, Ohio, Delaware, Maryland and all six of the New England States. Siam's territory is 1,130 miles long, the distance from New York to St. Louis. At its broadest part, it is 508 miles, the distance from New York to Pittsburgh. It is an irregularly shaped country. The main part lies



between the twelfth and twenty-first parallels of latitude, but a long peninsula extends southward to within four degrees of the equator. North of Siam are the British Shan States and French Tongking; on the east are Annam 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. This river is the great highway of Siam, and for centuries it was the only means of communication between the north and the south. The other great river, the Mekong, runs along the eastern boundary of Siam. This also is a very long stream, but its course is broken by so many rapids that it is not navigable. The southern peninsula is traversed almost its entire length by a mountain range of moderate height, with spacious grassy tracts near the coast. Generally speaking, the northern part of Siam is a hill country, the eastern part an elevated plateau, the central part an alluvial plain and the southern part a mountainous peninsula.

Siam is one of the most beautiful of tropical lands. Its foliage is exuberant. Palms, 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 temples and palaces. The bright colours do not jar or glare but blend into soft tones in the tropical sunlight. In the jungles, several species of monkeys sport among the trees, elephants crash their way through the dense undergrowth and tigers and snakes menace 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 water buffaloes and trained elephants. It is interesting to see the huge elephants intelligently piling the heavy logs in the teak lumber region.

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 population of China or India. But to students of nature in some of its interesting 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 government remaining on the mainland of Asia is trying to lead the 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 its varied forms. Here monarchs have counselled with missionaries and governors welcomed their advice and co-operation. Here modern education, modern medicine and numerous improvements are directly traceable to missions and here pioneering is still going on and millions of unreached men, women and children, isolated in jungles and hills, still beckon to the messenger of Christ.

Bangkok, the capital, a city of 931,170 inhabitants, 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 co-operates with medical missionaries and freely adopts their recommendations. The Prince of Songkla spent several years in America studying the best methods of public health and hygiene.

Bangkok is often called the Venice of Asia, for although some excellent thoroughfares have been laid out in recent years, the chief highway 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 rice and sawmills 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 centre of social as well as of commercial and political activity. Paris is not France and Bangkok is not Siam, but the life of the whole nation centres in Bangkok. It is one of the world's important cities. From it as the seat of 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. The ancient and modern are in strange contrast. One sees jinrikishas and automobiles, Buddhist temples and Christian churches, bamboo shacks and elaborate palaces, crowded native bazaars and foreign department stores, dug-out canoes and steam launches. As all roads led to Rome, so all roads in Siam lead to Bangkok.

This picturesque land is the home of 12,699,000 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 considerable 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 became the western Shans occupying the Shan States of Burma.

The main body of Tai remained in northern Siam and became what are known as the Lăo people. They are almost pure Tai, like their cousins who were left behind in the southern provinces of China. The pioneer missionaries found this section of the Tai race differing from the southern Siamese in dialect, dress and various customs; but the closer contacts of recent years are rapidly obliterating these differences. The Läo were among the most attractive people that we met in Asia; clean, comparatively speaking, kindly and more responsive than most Asiatics to new religious teaching. The Tai peoples are of medium height, brown in colour, with straight black hair, slightly flattened noses and eyes less oblique than those of the Chinese and Japanese.

While the Tai are the characteristic people of Siam, the Chinese are numerous and influential. The census gives their number as 445,274, but this figure does not tell the whole story, 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 blending of races is very noticeable in the mission schools, many of the pupils being of mixed ancestry. As in the Philippine Islands, the Chinese almost absolutely control trade. Every arriving steamer brings scores from Canton, Swatow, Foochow or Hainan, and 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 are men of stronger fibre, greater energy and persistence, and by their intermarriage with the Siamese they are communicating these qualities to them. The Government recognizes the strength that they add to the nation, but it does not want them to come faster than they can be assimilated, nor does it want the poorest classes at all. It therefore imposes a high head tax on newcomers, and it has suppressed Chinese schools so that children must attend the Siamese schools and be educated as Siamese.

In addition to the Tai and the Chinese who together form the bulk of the population, there is a motley collection of other peoples—379,618 Malays and East Indians in the southern provinces and on the peninsula; 60,668 Cambodians and 5,321 Annamites who have crossed the Mekong River from their original home and, like the Chinese, readily mingle with the Siamese. There are minor groups of Mons, Karens, Shans, Burmese and a few other tribes, 295 Japanese, and 1,920 Europeans and Americans, the former mostly traders and legation officials and employees and a large majority of the latter Presbyterian missionaries and their families.

The visitor is impressed by the simplicity of the life of the 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, bullocks and buffaloes. Along the rivers and canals, many floating houses are built on rafts of bamboo or teak pontoons and anchored to posts by rattan rings. The people do not lead "the strenuous life." Perhaps there are physical reasons for this. 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 tropical sun and it is not surprising 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 nut, mango, pomelo, orange, jackfruit and lime grow with little or no cultivation, and the simplest tillage suffices for abundant yields of rice and vegetables. A house can be built in a day or two with 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 vigour 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, Chosen and India is unknown in Siam. There is not much money in circulation, but the typical Siamese is sleek and well-fed and the women wear more gold and silver ornaments than the traveller sees in other parts of Asia.

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 are illiterate, and they are even more superstitious than the men. They have greater freedom than in most other non-Christian lands. Marriage is customary at an earlier age than with Americans and Europeans. But children are not pledged to marriage in infancy as they are in India, nor are women restrained by caste or secluded in harems. They are, as a rule, the

managers of their households, selling the products of their gardens and buying the family supplies. Women of the markets and villages have long enjoyed this freedom, but women of the higher classes were formerly more restricted. In recent years, many daughters of prominent men have received a modern education, some of them having studied in foreign lands, and women of this type now have far greater freedom than formerly. They appear in a western manner at court functions and other social affairs. 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 increasing numbers.

Polygamy was formerly almost universal among men who could afford it. Only the first or chief wife was married with a ceremony. King Maha Vajiravudh gave the wedding greater importance and early in his reign extolled monogamy in many of his addresses and writings. In his later years, he did not practice what he had earlier preached, but his successor set a fine example of a happy married life with one wife. While polygamy and concubinage are still prevalent, the trend of opinion is now definitely against them. In 1934, the People's Assembly, by a vote of seventy-seven to nineteen, declared that a man should be permitted to register only one wife. The special commission on laws pertaining to the family, which recommended this action, cited the examples of China, Japan and Turkey in casting off polygamy, and added: "With the change in general circumstances, coupled with the progressive strides in education, the practice of polygamy is not in keeping with the times and should be reasonably changed." The Commission also pointed out that polygamy was not in keeping with the principle of equality which allows voting rights to women as well as men. The law, however, which came into force October 1, 1934, stipulated that the husband was to be considered the head of the household; that marriages, to be legal, must be registered; that divorce might be effected by mutual consent or by court order; that infidelity of a wife entitled the husband to a divorce, but not a wife when a husband is unfaithful; and that when a divorce is registered, the husband may remarry at any time, but that the wife must wait 310 days.

The "Free People," however, were far from free in a democratic sense. Down to 1932, Siam was an absolute monarchy, the only one, except Abyssinia, left in the world. Japan theoretically lodges all power in the sovereign, but has a constitution and a legislative body. The King of Siam was absolute in both theory and practice. He was the source and centre of all power, the owner of the whole country and all its people. The extent of the royal claim was set forth in true Oriental style by King Mongkut, who reigned

from 1851 to 1868, in a letter to President Lincoln, offering to stock the United States with elephants to roam in its "jungles" and serve as a source of beasts of burden. The letter stated that it was sent with the "Blessing of the Highest Super-Agency of the Whole Universe, the King of Siam, the Sovereign of all Interior Tributary Countries Adjacent and Around in Every Direction." President Lincoln courteously expressed his appreciation of the offer and regretted that the jurisdiction of the United States "does not reach a latitude so low as to favour the multiplication of the elephant, and steam on land as well as on water has been our best and most efficient agent of transportation in internal commerce." [1]

King Mongkut's son and successor 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 was 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, as well as in India and Java, greatly broadened his mind. He familiarized himself with the English language and the world's great movements. He abolished prostrations at court, introduced European dress, established a royal museum and adorned his capital with paved 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. He promoted free public schools, reformed the currency, began the construction of railways and inaugurated other progressive measures.

This enlightened and progressive ruler was followed by 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 journeyed home by way of America and Japan. He had an unusual equipment when he ascended the throne at the death of his father, October 23, 1910. He felt that the vital need of his people was to be stirred out of their physical and mental sloth and given a stronger national consciousness. To this end, he made addresses, published numerous exhortations, promulgated new laws, developed the educational system and organized the young

[1] These letters are preserved in the Government Archives Building in Washington.

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." In the latter part of his reign, his vigour and progressiveness waned, and before his death in 1925 at the age of forty-five, he had become indolent and self-indulgent.

He was succeeded by his younger brother, Maha Prajadhipok, who was then thirty-one years of age. He, too, had been educated in England. He had served for a time with the British and French armies and had travelled in many lands. In spite of a frail physique, he conscientiously applied himself to the duties of his exalted position. He dismissed hundreds of useless officials, cut his own civil list thirty per cent, balanced the national budget, created a Supreme Council of five men who shared with him the task of ruling his people, created a Privy Council of forty men, "persons of Siamese nationality who, by their ability and high character, are deemed worthy of His Majesty's confidence," fostered local autonomy in municipal affairs, promoted education and, in general, proved himself an intelligent and progressive father of his people. His private life, with one wife, was irreproachable. It is said that in one of his visits in a foreign land, a resident said to him: "We have one of your Princes living here." "So? What does he do?" inquired the King. "Why, nothing!" was the reply. His Majesty rejoined: "Then he doesn't belong to us. We work." In April and May, 1931, he and the Queen visited America for the treatment of his eyes. They were received with royal honours and won golden opinions everywhere by their mingled dignity and charm of manner. The King studied our democratic form of government and expressed a desire to share the responsibilities of local and national government with his own subjects as rapidly as possible. He returned home to celebrate the 150th anniversary of the founding of his dynasty by the dedication of a great bridge as a monument to the royal house.

But he found his people in a new temper. Siam was caught in the grip of the world-wide depression and even while the celebrations were going forward with great pomp, there were murmurings of discontent. Economic distress had created political dissatisfaction. Taxes were imposed upon the people, not voted by them. The dissatisfaction was not with the King, who was universally liked and respected, but with the autocratic form of government which kept all the higher offices, including the ten Cabinet posts, in the hands of the princes and nobles appointed by the King. They included most of the able and public-spirited men in Siam and they had erected public buildings, built schools, endowed hospitals and sent students abroad to be educated; but they constituted a ruling class and their domination was resented.

June 24, 1932, the revolution came with startling suddenness. A group

of young Siamese, most of whom had been educated in Europe, and the officers of the army led by the commanding general, Phya Bahol, seized Bangkok, the war department, arsenal and railway, arrested the princes, Minister of the Interior and chief of police, and sent a deputation in a warship to petition the King, who was then at the seaside resort of Huahin, to accept a constitutional form of government. The petition, however, was couched in decisive language. A published Manifesto declared: "The People's Party has no desire to seize the royal property. Its chief aim is a constitutional monarchy. If his Majesty refuses to accept, or refuses to reply in one hour, we will proclaim a constitutional monarchy and appoint another suitable prince as King."

The revolution was swift and bloodless. The King had declared himself on several occasions to be in sympathy with constitutional government and to be disposed to inaugurate it as soon as his people were prepared for it. Indeed, he was studying a tentative draft of a constitution when the deputation arrived. His only question had been as to whether the people were yet sufficiently educated for the change. A survey made in 1931 had showed that in southern and central Siam only about one-third of the people could read and write and that in the northern and eastern sections only one-seventh. However, when confronted with the demands of the revolutionists, the King was too wise and humane to precipitate strife, and he promptly acquiesced, his reply including the words: "His Majesty has graciously signed the document accepting the ultimatum from the military commander of the capital." He declared that he was in entire agreement with the new form of government instituted by the People's Party; that he had recognized the desirability of a governmental change for some time; and that he was willing to act as head of the new administration, although the period during which he would do so might not be very long because of the state of his health. He added: "This message is from my heart."

The revolutionists thereupon at once elected him King, and the change from an absolute to a constitutional monarchy was peacefully made in a day. The people jubilantly received the announcement, and one of the world's few remaining Kings "by divine right" passed into history. The new constitution was promulgated November 19 (1932). It provided for the appointment of an executive committee by the King and authorized him to dissolve the Legislature. Members of the royal family were permitted to hold appointive offices but not to enter active politics or run for elective office. To the gratification of the missionaries and the Board, chapter II of the constitution provided that, while Buddhism was to continue to be the religion of the State with the King as its official head, it also stipulated that:

Every person is entirely free to embrace any religion or doctrine he pleases and to adopt the form of worship in accordance with his own belief, provided that it is not contrary to the duties of a national or to public order or public morals.

December 10, the King affixed his signature to the constitution at an imposing ceremony in the presence of the princes of the Royal House, the diplomatic corps, the State Council and members of the Legislative Assembly. The Royal Scribe then read a proclamation announcing that the new constitution had now been given to the people, and the King handed it to the President of the Assembly. Trumpets were blown, the guards presented arms and the national anthem was played. The army and navy fired salutes. Bells and drums were sounded for ten minutes at every Buddhist temple throughout the Kingdom. Bangkok was brilliant with flags and electric lights illuminated the city. The celebration continued for two days. *The Bangkok Times* of December 12 said:

Siam has seen more concentrated history in the last few months than she has been subjected to in a dozen decades of her existence. The formal handing over of the constitution by a hitherto absolute Monarch to the representatives of the people is an act of the first importance in the history of any country and, in the case of Siam, following centuries of absolute monarchy, it takes on a much greater significance than it would otherwise have.

Unfortunately, this promising prospect was soon dimmed. The revolutionary leaders advocated many reforms but some more radical measures than the King approved, and April 1, 1933, he dissolved the State Council, appointed a new one and prorogued the People's Assembly, declaring it to be "a menace to the safety of the State and welfare of the people." The royal decree added:

All provisions of the constitution inconsistent with this decree are hereby suspended until a new Assembly is called into session after the election and a State Council is appointed. In all other respects, the constitution remains in full force.

The new Assembly, however, proved to be as radical as its predecessor. During the King's absence in England in 1934, for a second operation upon his eyes, limitations upon the royal prerogatives were imposed which led him to believe that, while the leaders of the Assembly wished to retain the monarchy, they intended to deprive it of all power. October 27, 1934, an official statement was issued on his behalf, stating that he would abdicate the throne unless certain conditions were met. The Assembly refused to accept them.

A deputation headed by the President of the Assembly failed to move him, and March 2, 1935, he signed a formal decree of abdication. His successor was Prince Ananda Mahidol, then only in his tenth year, having been born September 20, 1925. He was a pupil in a school in Lausanne, Switzerland, where he was living in a modest apartment with his widowed mother, a sister and a younger brother. His father was the late Prince of Songkla, the King's brother, an intelligent and public spirited man who, as noted on a former page, had studied in the medical department of Harvard University and then returned to Bangkok to inaugurate modern measures of sanitation and public health. A Council of Regency was appointed to govern until the new King comes of age, but the real power is not in the Council but in the General of the Army, Phya Bahol, who holds the office of Prime Minister and is the virtual ruler of the country. How much power the King will be able to get back into royal hands when he attains his majority cannot now be foreseen.

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 far inland Prae, the Läo Governor sent his carriage to us for a drive, an equipage with rubber tires, luxurious upholstery, handsome harness and liveried coachman. In Chiengmai, we were driven for hours over roads that were a delight after the ridges and hollows that were euphemistically called roads in China. At Pitsanuloke, 250 miles from Bangkok, the 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 residences of the officials would surprise a traveller 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 was not a single foreigner; but we strolled for quite a distance on the level, beautifully shaded street along the river bank.

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 an alleged backward country, we could have sent a message to any point in Europe or America. July 16, 1883, was the date of Siam's first telegraph line. Today, there are thousands of miles of wire and cable connections with the outside world. 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. A modern system of accounting and auditing has brought order into the hitherto confused finances of the country. A Bureau of Forestry has stopped the prodigal waste of the magnificent timberlands. Legal procedure has been reformed, so that an accused man can obtain justice in the courts. 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. One might expect such things in the capital, but we are writing of what has been done in distant interior towns by the Siamese themselves.

A royal decree, dated February, 1899, made Sunday a legal holiday, and directed that on it all government offices should be closed and 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 supplies 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.

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. By 1901, there were 3,000 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. Wheels are common in hundreds of towns. 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 wheels. Automobiles have arrived in recent years and they are rapidly displacing bicycles in the capital and several other cities. As in America, eagerness to use them 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.

Railway building was begun toward the end of the nineteenth century. 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 construction is not easy anywhere, especially in a tropical country, and the completion 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 600 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. Jonathan 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, required several weeks, is now 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 there are two bridges over the broad Menam River so that one is no longer compelled to cross it in rowboats, often at night. 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 regular airplane service between the city and distant centres.

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 local temple schools have been co-ordinated with the public educational system and placed under the Ministry of Education. A compulsory education act was promulgated 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 schoolhouse already established. And this in itself is a factor toward a national system of education the value of which can hardly be overestimated." Literacy has grown rapidly in recent years. The Ministry of the Interior reported an illiteracy of ninety per cent in 1921, but ten years afterward more than half of the population could read and write. In keeping with its aim "to educate every citizen of the Kingdom,

regardless of race, religion or sex, in order that everyone may be useful to the country where he abides," the Government made special effort to enforce the compulsory primary education act.

The young 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 several Siamese students. At this writing, forty Siamese students are enrolled in American educational institutions, a large proportion being in the technical schools. It is significant that Siamese students abroad maintain equality with foreigners in the classroom. Mr. Frederick Verney says that when the first ones came to the famous Harrow School in England, the headmaster 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.

Some of the measures which the late King 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 labour, the limiting of the liberty of private citizens to buy weapons for criminal purposes, restriction on 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.

These and other reforms have not been made by foreigners, as have similar reforms in India, Chosen and the Philippines, but by the Siamese themselves. The kings have been aided by enlightened and progressive officials who would be accounted statesmen in any western land. Notable among them were Prince Damrong, half-brother of a former King and long Minister of the Interior; Prince Devawongse, eminent Minister of Foreign Affairs; the Prince of Songkla who studied sanitation and public health at Harvard University; Prince Sobhana, father of the former Queen, who was educated at Oxford University, was Chief Justice of the Supreme Court and a distinguished scholar and a member of the Royal Asiatic Society of Great Britain; and several nobles and diplomatic representatives in foreign capitals.

But men of this type were far in advance of the rest of the nation. The life of the common people has not been so essentially modified as the modern improvements might lead one to suppose. There has been no thrifty, intelligent middle class to give that substantial support to reform movements which

have been the strength of England and America. There are practically but two classes, the high and the low. The upward movement has some from above, instead of from beneath as in Europe, and it has not penetrated far below the surface of the nation as a whole, except where missionaries have been at work. The Government has sought to fasten the fruits of Christian civilization to the dead tree of Buddhism. The effort should not be criticized. It is well meant and it is beneficial as far as it goes.

True civilization, however, cannot rest upon an unstable foundation in morals. Home and society are what one might expect where polygamy and concubinage were long openly practiced. Missionaries experienced great difficulty in convincing the first converts that social vice is anything more than a venial sin. Schools for girls had to be unceasingly watched and a majority of cases of discipline in the church were for violations of the seventh commandment. There were no laws regulating divorce, so that families were easily broken up and the maintenance of a high level of home life was very difficult. While public drunkenness is not conspicuous, there is considerable drinking, in spite of the fact that Buddhism teaches abstinence. 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. Some of the Siamese who were educated abroad have learned not only European manners but European intemperance, and one of the highest judges is said to have died as a result of the excessive drinking which he began in England.

Missionaries were the leaders in a movement for temperance. In 1918, a small organization of thirteen boys was formed by Mr. C. L. Maylott, of the Bangkok Christian College, pledged to do their utmost to abolish the evil of drink. This was the first Temperance Society in Siam. It and other later societies were finally merged into one, called the "Macha Virat Society" (The Temperance Union). The majority of the members are boys and girls in nearly all the large schools, both government and private; but the membership now includes government officials, business men and women, school teachers, ministers, army and navy men, policemen, clerks, servants, taxi drivers, and Buddhists and Mohammedans as well as Christians. The Union has nearly 5,000 members and actively carries on the temperance education formerly sponsored by missionaries.

Opium-smoking is not common except among the Chinese, but gambling is a national vice. Every village has its gambling hall and the larger cities many halls. Although there is a law against gambling, a license may usually

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 official patronage. There is no attempt at concealment. The gambling hall is usually the largest and most conspicuous building in a town. A free theatrical entertainment outside adds to the attraction. A drum or orchestra announces the beginning of the play, 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. This has been well 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, Dr. Eugene P. Dunlap, made earnest representations on the subject to King Chulalongkorn and met with sympathetic response. A royal decree cancelled some of the concessions, and decrees of King Maha Vajiravudh were directed against the evil. The difficulties, however, were 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 in the general lack of banks outside the capital. When the villager or peasant farmer earned money, he had 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 neighbours to the gambling booth. He is therefore easily tempted to indulge his natural passion 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 had intended to use the money to take his boy to the government school at Chiengmai. But the night before, he decided that he could add considerably to his twenty ticals by gambling with it. He lost it all, and when he got home told his son that he would have to walk to Chiengmai and beg his way as best he could. The boy, undaunted, set out the next morning and walked the long

distance to Chiengmai. He was not going to allow his father's carelessness to cheat him out of an education.

Religiously, Siam is the most distinctively Buddhist country in the world. It is true that there is a large substratum of Animism, particularly in the northern provinces, and that the common people think more of propitiating spirits than they do of the precepts of Guatama. But Buddhism is the official religion of the State and the King is, ex officio, its head. The latest census reports 16,000 Buddhist temples, 132,893 priests and 77,483 novices. 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 ostracized, 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 not only more numerous but more expensive than those of any other land we visited. Many 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, 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, sitting and reclining, statues of wood, iron, stone, marble, 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 profoundly impresses the traveller 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. Clifton 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 scattered them. Each was taken up 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, Nippan. After him came Konahmanah, like a jewel, for 3,000 years. He was followed by 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 Nippan, of which there are three stages in all. He entered the first when he made the great renunciation under the sacred bo tree. He entered the second at death, but he retains consciousness and power and can come on invitation to inhabit his images and 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 Nippan. Some say that at the end of the 5,000 years, others when all men become pure as milk, Ahreyah Mettai will 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 Nippan 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 came to pass that as missionaries went about with the good tidings of Jesus Christ, people asked one another in awed tones: "Is not this He for whom we look?" Buddhist monks, instead of being bitterly hostile like the priests and mollahs of other lands, invited the missionaries to their temples and eagerly inquired 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 Dr. William A. Briggs.

The headman 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 residence, 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 life and death of our Lord, many 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, one priest 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, 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 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. The evangelists 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 evangelists explained that they themselves were sinners deriving all merit and blessing from God, and then reverently asked a blessing from Him. In this way, Christian services were held in hundreds of homes and temples. Some of Dr. Daniel 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 Läo States, we visited many monasteries and often camped in the temple grounds. We were invariably welcomed with great cordiality.

Part of this receptivity was undoubtedly due to the good-natured tolerance of the Siamese, as well as to the tact of the missionaries. The Hon. Hamilton King, when American Minister to Siam, wrote of a trip to a remote village with Dr. Eugene 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 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 priests 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.

Expressions of the royal attitude have been numerous. We have cited on a later page the proclamation of religious liberty issued by King Chulalongkorn in 1878. At another time, he paid the following tribute to the missionaries:

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. . . .

American missionaries have done more for the advancement of my people than any other foreign influence and the Siamese rulers today are grateful for the many benefits introduced to their subjects by Presbyterian missionaries. Modern medicine and surgery, education in public health, the segregation and care of lepers, of whom there are a large number, proper obstetrics and care of children, have been some of the achievements of Presbyterian missions in Siam.

The reply to a message of congratulation which the Board sent to King Chulalongkorn on the twenty-fifth anniversary of his accession to the throne in 1894, said:

His Majesty felt much pleased and gratified to see that the feelings of goodwill which have always animated his Government toward the work carried on in Siam by Presbyterian missionaries were appreciated by the Board, and expressed the hope that the mutual trust and confidence which have been the distinguishing mark in the past would be as successfully preserved in the relations of the future.

In 1898, the King told the Rev. Eugene P. Dunlap: "I am glad you are here working for my people, and I wish you success." On another occasion, he said:

We take the 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..

Buddhist though he was, the King not only granted full religious toleration but assigned valuable property to Christian work. He personally contributed $2,400 in 1888 to enlarge the mission hospital at Petchaburi, $1,000 to the girls' school at the same station, $1,300 to the mission hospital at Nakawn Sritamarat, and he was one of the donors of the site of the Bangkok Christian College. Over eighty of his princes and nobles added their gifts. 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, then Minister of Foreign Affairs, said to me during my visit: "Your missionaries first brought civilization to my country." The American Minister, the Hon. Hamilton King, said that at a banquet in 1899, Prince Damrong, then Minister of the Interior, declared in the hearing of everyone 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 everyone, and if you are in a position to let it be known to your countrymen, I wish you would say this for me." King Rama VI, when Crown Prince, visited New York in 1902, and at a dinner which the Board gave in his honour, said:

The Siamese Government and people have ever had the most kindly feelings toward the American people and missionaries. I am glad that Dr. Brown in his journey through my country saw so much that was good in the people of Siam. I think you know more of Siam now than you did before hearing what Dr. Brown said this evening. Some of the travellers who visit Siam and remain only a short time go back home and write a book about all the bad things they have seen. We are not so bad as some of the visitors seem to think.

I am proud of the religious freedom of my country. For 600 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 favours 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 goodwill so long shown by my honoured father.

After his return to Siam, he accepted an invitation to lay the corner-stone of a new building of the Mission's school for boys in Chiengmai and, when invited to give the institution a name, he gave it his own title—"Prince Royal's College." In 1927, his successor, King Maha Prajadhipok, decorated the President of the College, the Rev. William Harris and two medical missionaries, James W. McKean, M.D., and Edwin C. Cort, M.D., with the insignia of Knights of the Order of the Crown; Mr. Harris for "Distinguished Service in Education and Municipal Affairs," and the others "For Distinguished Service in Medicine." During a royal visit to Chiengmai in January, 1929, the King and Queen manifested keen interest in the missionary institutions and work and the Queen cordially complied with a request formally to open a recently completed building of the College. When they were in America in 1931, they received a deputation of the Board, May 2, which presented the following address:

The Presbyterian Board of Foreign Missions, in behalf of the Christian people in America, gladly joins in America's welcome to your Majesties. As a Board that has conducted missionary work in Siam for ninety-one years and has endeavoured to promote understanding and goodwill between our respective countries, we are particularly interested in this visit. We have been impressed by the fact that, while several other nations in Asia have been forced by outside pressure to adapt themselves to modern conditions, Siam has done so on its own initiative under the leadership of its enlightened and progressive Royal House; and that during the tumultuous period of the last half century, which has seen internal troubles in many lands and caused difficult international problems, Siam has maintained stable government, internal order and prosperity and respect for international obligations, has abolished slavery, adopted a modern legal code, become a member of the League of Nations and steadily advanced in the respect and goodwill of the world as an independent and honoured member of the family of nations.

We know that Your Majesty is zealously continuing these and other reforms, fostering education and promoting public welfare in many ways. We are particularly gratified by the liberal policy of the Government of Siam in respect of religious liberty. We recall that the Government of Siam, in the treaty of December 16, 1920, promptly accepted a clause guaranteeing religious liberty on an equal basis to Americans in Siam and Siamese in America. In no other of the sixteen countries in which the Board is conducting missionary work have our missionaries enjoyed greater freedom in carrying on their altruistic service for God and humanity. Siam's highly creditable record in preserving religious liberty deserves special mention at this time when religious liberty in other lands is being seriously jeopardized.

Your Majesty's Government has freely given our missionaries not only entire liberty but generous evidence of appreciation. Numerous gifts have been made by members of the Royal Family to mission schools and hospitals. The Board was deeply gratified to learn that Your Majesty conferred national

honours upon several missionaries and that Your Majesty attended the Centennial Celebration of Christian Missions in Siam and on that memorable occasion gave an address that greatly encouraged the workers.

We renew to your Majesties the assurance of the Board's warm interest in the Government and people of Siam. Since the founding of the Mission in 1840, the Board, in behalf of the Presbyterian Church, has sent to Siam several million dollars for medical, educational and evangelistic work and is now sending nearly $300,000 annually. The Board neither expects nor desires any return whatever for itself or its constituents. It is animated solely by the conviction that the people of Siam are our brother men, with the same rights that we possess to the knowledge and care and love of God. Because we have learned that Jesus Christ is the incarnation of God and has brought to us inestimable blessings, we seek to share these blessings with all men. That Your Majesties may continue to enjoy the favour of the God and Father of us all is our earnest prayer.

The King made the following reply:

The friendly welcome to America from the Board of Foreign Missions of the Presbyterian Church is like hearing the voice of an old and trusted friend. The high words of praise of the rulers of Siam and the peaceful and orderly development of the Kingdom are appreciated all the more because they come from those whose knowledge is based not on report alone but on long and intimate associations.

You speak, Mr. President, of the spirit of tolerance and religious freedom that has always prevailed in Siam. The teachings of Buddha emphasize kindness and consideration for others. I am proud also of the fact that my people are by temperament a friendly and sympathetic race and that waves of religious or racial ill will are unknown among us.

American missionaries in Siam have not been merely tolerated; they have been welcomed, and they have made a substantial contribution to the happiness and the advancement of my people. It is gratifying to be able to state that in the long period of their activities in Siam, my Government has never had occasion to regret its policy of religious freedom.

I desire to express to the members of the Presbyterian Church in America the deep appreciation of myself and of my people for the generous support they have given to their missions in Siam. These sacrifices have been rendered for a noble and unselfish purpose—the improvement and betterment of mankind.

One should not infer too much from all these generous expressions of goodwill. While the kings have warmly appreciated the benefits that the missionaries have brought, they felt that Buddhism is the historic established religion of Siam; that the King, as the hereditary and ex-officio head of the religion as well as the State, should be loyal to it; and that the national faith with its great prestige is an effective instrument for their programme

of nationalism. Rama VI, therefore utilized the religious as well as the military and educational agencies of the country to develop a new spirit of patriotism. He decreed that the Buddhist calendar, dated from Guatama's supposed attainment of Nirvana, 543 B.C., should be used instead of the Gregorian calendar which his father had adopted in 1889. All schools, including the mission as well as other schools among the Läo-speaking people in the northern provinces, are required to use the Siamese language. Like some American politicians, the King proclaimed the duty of "one hundred per cent patriotism." His efforts to strengthen Buddhism were 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 someone 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 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 honours in it. Next Sunday, I will explain about the Christian religion.

The awakening national and religious spirit, while not affecting the freedom of missionaries, naturally stiffened the attitude of the priestly and military classes and made the task of the missionaries somewhat more difficult; but it undoubtedly benefited the Siamese in many ways. Loyalty and self-reliance are better than apathy and indolence. Missionaries, however, continue to be free in prosecuting their work.

The extra-territorial rights of foreigners were naturally resented by 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 favoured nation," had extended these rights to the other western nations which had 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 im-

provements were sometimes blocked because a proposed street extension affected some old building owned by a subject of France who made a hue and cry unless he received an exorbitant indemnity. Some crime was committed, and the Siamese were 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. The missionaries rightly felt that extra-territorial rights were not essential to their interests. They trusted the Siamese and did not fear injustice from them. As one missionary said: "The missionary is largely dependent for safety upon the goodwill of the people anyway. If he has that, and he certainly has it in Siam, he does not need this extra-territorial privilege. 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, the Government 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 did 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 Jacquenyns 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 Courtenay Crocker were given ample opportunity to propose reforms and freely did so.

The desire of the Siamese to have more favourable 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, Americans shared the extra-territorial, commercial and other privileges which Siam had been forced to yield to European nations, "the most favoured nation" clause carrying with it every concession that any other government obtained. Minister Hamilton King who, after the exceptionally long service of fourteen years, died in Bangkok in 1912, earnestly advised the State Department in Washington to negotiate a juster treaty with Siam. He did not live to see his advice realized, for diplomatic wheels revolve slowly, especially when, as in America, there are frequent changes in administrative personnel. Mr. Eldon R. James, then Foreign Legal Adviser of the Siamese

Government, and the Siamese Minister in Washington tactfully continued their efforts and, to the gratification of all concerned, a new treaty was agreed to December 16, 1920, and the formal ratifications were exchanged in 1921. In addition to important articles relating to commerce and navigation, 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. The treaty also recognized Siam's right to determine for herself what her import duties should be. Bearing more directly upon missionary work was the article relating to property. The former treaty had prohibited foreigners from taking titles in their own name in places more than twenty-four hours by boat from Bangkok. Much of the mission property in Siam was therefore held under leases for merely nominal sums but which were subject to revocation at the will of the Government. The new treaty liberalized the provision regarding leases, and the King occasionally gave permission to purchase property. Since Siam became a constitutional monarchy, however, permission has not been easy to secure, a special act of the Peoples Assembly sometimes being necessary. There is no disposition to hamper American missionaries, but discrimination between nationalities is difficult and the Siamese, like some western nations, are unwilling to open a wide door for the acquisition of their land by foreigners, especially the French from whose aggressions Siam has suffered deeply, as we shall have occasion to note in the next paragraph.

The first Christian missionaries to reach Siam were Roman Catholics, who founded a mission in 1662. They had a checkered experience among a people who suspected their motives and resented their interference with native customs and political matters, and in 1780 the priests were banished by a royal edict. As elsewhere, however, they were persistent and undismayed, and in 1830 they returned and, under the leadership of the French Bishop Pallegoix, re-established their mission. Since then, they have actively prosecuted their work. They have been handicapped to some extent by their identification in the popular mind with the French Government which, after a long series of encroachments and under a threat of bombardment, forced the King of Siam to sign a treaty, October 3, 1893, which ceded to France over 300,000 square miles of territory in eastern Siam. This was followed by another extorted treaty, February 13, 1904, a protocol June 29 of the same year and a further treaty March 23, 1907, which gave France additional territory. Another source of irritation was the French claim of extra-territorial rights as French

subjects of the numerous immigrants from the French-controlled regions in Anam, Cambodia and Tonquin. The French relinquishment of this claim in the last mentioned treaty and further concessions in a treaty signed February 14, 1925, eased the tension between the two governments and more amicable relations now exist. Suspicion of French designs, however, still remains and it affects the influence of the Roman Catholic missions, for the Siamese have not forgotten that in all the former aggressions the French were actively aided by the French bishops and priests. Nevertheless, the Roman Catholic Church has attained considerable strength. It is an Apostolic Vicariate with a cathedral in Bangkok, and it reports forty-nine stations and outstations, seventy-one churches and chapels, four hospitals and two dispensaries, nine orphanages, one normal, five professional and ninety-two secondary schools. The staff consists of a bishop, twenty-eight foreign and thirty-three Siamese priests, thirty lay brothers of whom twenty-nine are foreign, 151 lay sisters of whom 108 are foreign and 246 "auxiliary workers." The total number of Roman Catholics, including baptized children, is 32,872.[2]

The beginnings of Protestant missionary work in Siam date back to 1818 and to the honoured 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 according to 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 Boontai, but his influence did not end 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. The appeal was conveyed to America in 1829 by Captain Coffin of the American trading vessel which brought those physical freaks, the Siamese Twins.

The first board to respond was the American Board of Commissioners for

[2] Statistics from *Etat Actuel des Missions Catholiques*, by Father Bernard Arens, 1932.

Foreign Missions, which sent 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. For a time, everything looked bright; but disease and adverse conditions soon decimated the little company. 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. Those who could stay did so, a little paler, a little weaker, but resolute and undismayed. 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, the Rev. Jesse Caswell, who had arrived in 1840, died, and when ill health compelled Mr. and Mrs. Hemenway to leave in 1849, the Mission of the American Board was closed. Fifteen years of hard labour 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 members of this early American Board Mission did much to make possible the subsequent development of Siam. Mr. Caswell's 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, 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 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 co-operation of the American Bible Society, in the publication of the complete Bible. Finding that multitudes of the Siamese died 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, and 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 physician, scholar and evangelist, and his name is still venerated by the Siamese. Through the kindness of the Rev. George H. Feltus, of Troy, New York, the manuscript journals of Dr. Bradley, Mr. Caswell and Mr. Hemenway have been obtained for the Board's library, greatly enriching its material on the early history of missions in Siam.

The American Baptist Missionary Union also had a part in the early efforts to give the Gospel of Christ to the Siamese. 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 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, and the first converts were Chinese. Results came slowly, but by 1848 sixty persons had been baptized. Reinforcements came in 1840 and 1843, but the Siamese showed no disposition to accept Christ, the majority of the converts 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 missionary effort. Several of the churches that the Baptists founded remain to this day and are occasionally visited by Baptist missionaries from China. Some of the missionaries who afterward became prominent in China began their careers in Siam. Among these were William Ashmore of Swatow, Josiah Goddard of Ningpo, and J. L. Schuck of Canton.

The withdrawal of the Baptist and Congregational missions left the Presbyterian Mission the only one in the field. The Presbyterian movement for the evangelization 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 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. Then, 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 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 enriched missionary literature by his fine biography of Dr. House, whom he happily characterized 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 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 quickly treated. There was no one near but a few frightened natives; so he bade them bring him water and then he himself washed his intestines, put them back 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.

Mr. Mattoon and Dr. House laboured for two years before reinforcements 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 Siamese 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 labour 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.

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 very trying. The hostile attitude of 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 landlord dared to rent or sell them property and they were often sorely beset for suitable housing. Finally, a 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 favour 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, shot a couple of pigeons in the grounds of a Buddhist temple. He deserved the beating that the infuriated priests 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 rumoured 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 missionary work had come, not because the Siamese objected to the religion of the missionaries, to which they were indifferent, but because they regarded them as dangerous aliens and their converts as traitors.

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. 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. Opposition instantly 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, a provincial capital ninety miles southwest of Bangkok, was visited by Dr. House, Mr. Telford and Mrs. Wilson. The governor had treated Dr. Buell with contemptuous indignity in 1843, but this time the missionaries encountered no opposition and a station was formally opened the following year. Ratburi, then twenty-four hours distant by boat, was occupied in 1889; but in 1909, after the railroad had made it accessible in two hours, it was made an outstation of Petchaburi. With the numerous outlying villages, this gave Petchaburi station an extensive field with a population of over 350,000.

The death of King Mongkut in 1868 was deeply mourned; but his son, King Chulalongkorn, continued the tolerant policy of his father and issued a proclamation of religious liberty 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 now recognized on every hand. In 1878, the King appointed the Rev. Samuel G. McFarland, who had arrived 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 medical inspectors under civil appointment. His knowledge of the Siamese language and literature has not been surpassed by any foreigner. He has long been a tower of strength to the cause of Christ in Siam, and his *Historical Sketch of Protestant Missions in Siam, 1828–1922,* is a standard work of high value.

A beautiful incident touched many hearts in Bangkok. A Siamese nobleman of great influence, who had been educated at Columbia University in New York, became interested in Christianity. After varied spiritual experiences, he was drifting away from Christ when his only son suddenly died. A missionary gently told him of the Shepherd who, finding that a sheep would not follow Him, picked up its lamb, whereupon the sheep yielded and followed. The father was deeply moved. He sketched an outline of the incident and had an artist paint it. We saw the picture in his house—a shepherd with a face like unto that of the Son of Man, carrying a lamb in his arms, while afar off two sheep, which had been walking away from the shepherd were, with wistful eyes, turning around to follow their loved one. In grateful recognition of this spiritual call, the father offered to give all the money needed, beyond what the congregation raised, to secure a lot and erect a church to the honour of Christ.

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 accompanying him to nurse him on 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 in their home city and even to the northwest border of the province. Several persons who had been instructed by them journeyed to Bangkok and Petchaburi and united with the churches in those places.

Deeply moved by this incident, missionaries visited the field and decided to inaugurate permanent work, since Sritamarat is the strategic centre of an extensive region and the seat of a High Commissioner. It was, nevertheless, an isolated place. It is about 400 miles south of Bangkok, and as the railway down the peninsula had not then been constructed, the journey was made by water on the treacherous Gulf of Siam. Steamers ran very irregularly, and during six months of the year, when the monsoon threw the high waves against the shore, it was impossible to land at all. 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 goodwill of the people made it easy to secure land, a house was soon erected and later a hospital, the King making a liberal contribution.

Mission work was begun at Pitsanuloke, 250 miles north of Bangkok, in 1897 by Walter B. Toy, M.D., and it was made a station in 1899. The town is of only moderate size, but it was formerly the capital of Siam and, 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 approximately 350 villages were accessible by a houseboat in which the missionary could live for weeks at a time. Westward, a six days' overland trip to Raheng on the Meping River passes through numerous villages, and eastward for an indefinite distance there are hundreds of villages which had never seen a missionary. A Siamese evangelist, who had made an exploring tour, 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 could not secure suitable property and they and their families had to live for several years in houseboats on the river. Later conditions were more favourable. Land was obtained and residences, schools, a small hospital and a church were erected.

Trang, on the west coast of the peninsula, 500 miles southwest of Bangkok, was opened as a station in 1910. It is the leading town in a region where the late Rev. Dr. Eugene P. Dunlap made annual tours, distributing medicines, tracts and Scripture portions, preaching and baptizing converts. The field comprises nine Siamese provinces and five Malay State dependencies. 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 welcome the missionaries. All the provinces are on the sea and thus are easily reached by boat. Two English missionaries worked among the Chinese, but the Siamese population was wholly untouched until Dr. Dunlap began his tours.

Down to 1863, the labours of the missionaries were concentrated upon the Siamese and Chinese in lower Siam, chiefly in and near Bangkok. In that year, a notable tour was made to the distant north. The Rev. Daniel McGilvary, then stationed at Petchaburi, had become interested in a neighbouring village whose people spoke a different language and appeared to be distinct from the Siamese about them. Through these villagers he learned of a 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 the Rev. Jonathan Wilson made a long tour of exploration to

the Läo country. It was an adventurous journey into an absolutely unknown land. For months the missionaries slowly 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 the next year Mr. and Mrs. Wilson joined them. No visitor to Chiengmai today fails to visit the bo tree under whose branches Dr. and Mrs. McGilvary lived for the first year of their stay.

Results came more quickly than in lower Siam. The scholarly missionaries foretold the eclipse of August, 1869, a week before it occurred. The people were deeply impressd. 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 zealously laboured 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.

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 the Läo) 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 record eloquently testifies to the genuineness of faith and fidelity of these martyrs of the Läo 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 someone 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 fourteenth 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."

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 customary feast to evil spirits. The relatives forbade the marriage. The missionaries sent a petition to the King in Bangkok, which promptly resulted in a "Proclamation of Religious Liberty to the Läo." 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.

This remarkable edict ended the persecution and opened up a new era in missionary work. A period of extension followed. Dr. McGilvary and a fellow missionary went to Chiengrai, an important city six 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, the missionaries marked the city as a site for a future station. In each town that was visited, they explained the Gospel of

Christ in personal interviews with leading men. This tour of sixty-eight days, over a rough region which no white man had ever traversed, was a precursor of many journeys that Dr. McGilvary made. 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 had not heard of Christ. Twenty-six days he was drenched with dew and rain, ten times he had to swim his pony across rivers, and four days he wearily tramped because his pony was too jaded to bear him.

Chiengmai became the centre of a widely extended work, but it remained the only station till 1885, when Dr. and Mrs. Samuel C. Peoples, who had arrived in 1882, opened a station at Lampang. Lampoon, afterward consolidated with Chiengmai, was occupied in 1891; Prae in 1893 by Dr. and Mrs. Walter A. Briggs; Nan in 1894 by Dr. and Mrs. Peoples; and Chiengrai in 1897 by the Rev. and Mrs. W. Clifton Dodd and Dr. and Mrs. Charles H. Denman. Thus stations were located at the capitals of five of the six Läo states in Siam, the sixth, Luang Prabang, being inaccessible on account of the hostility of French officials who were dominated by Roman Catholic priests.

Siam has been a land of missionary pioneers ever since the first missionaries entered it and voices still 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 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 someone 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 centres 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.

Another striking example of pioneering was the effort to evangelize the Tai people 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 the city to them and the Presbyterians went eastward 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 southeastern China to Canton, a journey of 1,700 miles and occupying five and a half months. The letters of the missionaries in the Board's files and the pamphlet of 129 pages issued by the Chiengmai Press in 1898 would make a respectable book. It would be a valuable book, too, a treasure of interesting information and a narrative of journeys almost as fascinating as Livingstone's or Paton's.

These memorable tours brought to light some startling facts regarding the wide distribution of the Tai race. In addition to the numerous literate Läo in northern Siam and adjacent regions, there were revealed approximately 5,000,000 illiterate Tai centreing 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 10,000,000 to 14,000,000, occupying an extensive region equal to the combined areas of Texas and California and constituting one of the most extensive unoccupied mission fields of the world. Dr. Dodd continued to travel among the northern Tai, by whom he was eagerly welcomed. On one trip, 12,000 tracts and Scripture portions were given to hands stretched out as voices shouted: "Give me also the sacred books!" Dr. Dodd 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;" 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) by Dr. and Mrs. Dodd. To reach it was a journey of sixteen days from the nearest station in Siam, with no roads and with intervening mountain ranges which made the trip one of great hardship. The mission work soon developed promisingly in the vicinity of Yuankiang and Mosha, northeast of Chiengrung and involving travelling fourteen and sixteen days respectively. The accounts of the journeys of the pioneers through tangled jungles and over almost impassable roads in one of the most isolated parts of the world read like stories of the long ago. Imagine a caravan of ninety ponies travelling for a month to carry the equipment for a new station! Dr. Dodd, whose persistent and self-sacrificing explorations 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 edited the 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, published it under the title, *The Tai Race.*

Letters from the missionaries breathed the thrill of this pioneer work. Charles E. Park, M.D., although in a condition of ill health that would have justified his return to America, 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 favourable development continues. We go on an errand that is one of the most urgent and interesting imaginable. Over 1,000 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? But they have begun to believe in the Gospel. 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.

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. In 1933, however, the fact that the Mission did not have, and the Board in that period of financial depression could not give, a staff and support that would enable the Mission to handle

its expanding work, and the further fact that the German Vandsburger Mission had developed work not far from Yuankiang, led to negotiations for the transfer of that station to the Vandsburger Mission and the return of the Kiulungkiang station (Chiengrung) to the care of the Siam Mission. This adjustment was approved by all the parties concerned and became effective April 1, 1935, when the Yunnan Mission was dissolved.

An interesting effort to reach young men is conducted by the Boon-Itt Memorial Institute in Bangkok. Mr. 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. 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 a salary of $650. 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 in co-operation with the Young Men's Christian Association.

The medical work of the Mission is an important factor in its work and influence. Each station has a hospital. Most of the hospitals have very modest plants and equipment and only one medical missionary. In 1934, the Mission approved a plan to concentrate medical missionaries in three strategic centres which would have oversight of the medical work of the other stations which were to be manned by nationals. The plan contemplates a full foreign staff at Chiengmai for the training of physicians and nurses, a two-man centre at Prae and another in the south, either at Trang or Sritamarat. The Board welcomed this policy and encouraged the Mission to carry it into effect as soon as practicable.

Much might be written of the many difficulties of the physicians and nurses of the Mission in carrying on their work under the handicaps of meagre equipment and support. For example, Miss Johanne H. Christensen, R.N., deeply moved by the agonies and perils to which women in childbirth were subjected by ignorant, superstitious treatment and unsanitary conditions, opened a small maternity home in a rented building, where she gave wise care to women in the time of their dire need. The work rapidly grew as its beneficent character became known. A medical missionary was added to the staff.

Gifts from America, the largest from Mrs. John S. Kennedy, of New York, provided a modest building. Nearly a hundred obstetrical cases are now annually treated with professional skill and Christian sympathy, many ailing babies are examined in the clinic and the mothers advised how to care for them. Former patients are visited in their homes and selected Siamese girls are trained for helpful service to expectant mothers.

The McCormick Hospital at Chiengmai, for many years under the capable superintendence of James W. McKean, M.D., is the largest hospital in the Mission, with an excellent plant, largely provided by the late Mrs. Cyrus McCormick, of Chicago, and other donors including several Siamese officials, a nurses' training school founded in 1923, an efficient staff of physicians and surgeons, a business manager, a superintendent of nurses and a trained group of native assistants. Dr. McKean's retirement in 1931 brought to a close forty-two years of distinguished service which, as we have noted elsewhere, the King of Siam recognized by conferring upon him the royal decoration of the Order of the Crown of Siam.

It was by medical missionaries that the campaign against the hookworm was inaugurated. The Siamese, like other tropical peoples, were long considered physically and temperamentally inferior to the more vigorous peoples of the temperate zone. The physicians of the Mission made tests which disclosed the prevalence of hookworms. They communicated with the International Health Board of the Rockefeller Foundation, which sent an expert to study the problem. It was disclosed that seventy-two per cent of the children in a certain school were infested with hookworm, that in another school the percentage was ninety-four, and that other classes of the population averaged seventy-five 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 throughout southern Asia, conducted by the International Health Board and the medical missionaries of our own and other boards, 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 evangelistic opportunities of medical work are not overlooked. Patients hear the Gospel in religious services and personal contacts. Medical missionaries leave their hospitals when they can do so and hold clinics in outlying villages where they treat throngs of patients who are told of Christ either by the missionary or a Siamese evangelist, or both. The influence of such efforts was illustrated when a woman from a distant village came to the hospital in Chiengmai and said: "I want to know about Dr. Cort's God."

Incidents of this kind have occurred many times in connection with the medical work of various stations.

The story of the work for lepers is a stirring one. There are about 10,000 in Siam. Nothing had ever been done to alleviate their sufferings and they had been left to beg, 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 Dr. McKean. There is an island in the river near Chiengmai, 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 that the people finally abandoned the island to him. When he died in 1908, Dr. McKean induced the Governor to set aside the island for a leper asylum, caused it to be cleared, booths erected and scientific treatment of lepers begun. The Siamese authorities were at first indifferent and sceptical, but gradually Dr. McKean succeeded in interesting them. Now, there is an asylum with 430 inmates. With the generous co-operation of the Government, the Siamese Red Cross, local officials and the Mission to Lepers, the former tangled wilderness island has been transformed into a model village with 142 buildings, extensive lawns and vegetable gardens. In 1929, the Queen's aunt laid the corner-stone of the Na-Chiengmai Memorial Building and the following year it was opened by Prince Nagor Svarga, Minister of the Interior, in the presence of a distinguished gathering of princes, nobles and other government officials. A gift of $3,000, promised by the late Prince of Songkla, was made by his widow and supplemented by several other eminent Siamese. In three years, 80,000 ticals were expended on buildings and equipment and all but 10,000 was raised in Siam. In addition to these special gifts, a budget of nearly 60,000 ticals is raised annually, including a grant of 10,000 from the Government.

The workers interest themselves in the souls as well as the bodies of the patients. The buildings include a chapel. Religious services are regularly held, and evangelists read and explain the Bible and tell of Him who said to a leper: "Be thou clean." The lepers are not Christians when they are received, but they soon become followers of Christ under the kindly ministries at the asylum. Thirty-seven were baptized in a recent year. A weekly allowance of a third of a tical (about sixteen cents) is given to each inmate, and out of it these poor lepers contributed last year 427 ticals which they distributed as follows: evangelistic work in Chiengmai, fifteen ticals; Siamese

Red Cross Society, forty; Presbytery's apportionment, 125; American Bible Society, sixty-five; new airplane field at Chiengmai, twelve; American Mission to Lepers, sixty; Lampang Church, twenty; Russian Bible work, fifty; and evangelistic work in Chiengrung, forty. There is no more moving sight in all the world than a communion service in this church for lepers. 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." There are schools for boys and girls, including one for the untainted children of leper parents. Every care is exercised to prevent these children from becoming contaminated and to give them an education under Christian auspices.

A similar work for lepers is conducted on a smaller scale at the southern station of Sritamarat. Begun in 1925 by Edwin B. McDaniel, M.D., there are, in an average year, about eighty resident lepers, and many others are treated at the weekly clinics. Presbyterian missionaries superintend both of these asylums and the equipment and current expenses are provided by the American Mission to Lepers and by the gifts of Siamese officials and other leading men.

The educational work of the Mission was started in 1852, twelve years after Bangkok station was founded. Mrs. Stephen Mattoon opened a little day school and the Mission appointed a Chinese Christian to "open a school for the sons of the Chinese." A son of this Chinese teacher was to become the great Christian leader, Boon Boon-Itt. The two schools were soon merged into the Siamo-Chinese Boarding School, later 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 was justified, for the school developed into the present Bangkok Christian College. It has enrolled over 4,000 students during its existence. Many of the graduates are engaged in Christian work as pastors, evangelists and teachers, and 122 are employed by the Government. So favourably known is the product of the College for intelligence and character that a former government official said that he would be glad to have every graduate enter the service of the Government. The former Minister of Education is an alumnus. Though not a Christian, he has advised parents to send their sons to the College because of its influence in shaping character. All current expenses, except the salaries of the American missionaries, are met by tuition fees and local gifts.

The College has really been an academy according to American standards, but the term "College" was used in harmony with English custom because the government and Roman Catholic schools of similar grade but inferior quality were called colleges. In 1934, however, the Mission, with the approval of the Board, adopted the policy of extending the courses to those of a Junior College. The old site in the city was long since outgrown and a new plant is being developed in a suburban location, the money for a fine campus of twenty acres having been given by a group of appreciative Siamese headed by the late Prince of Songkla, the King himself being one of the contributors to the fund. The five higher classes will occupy the new plant and the present buildings will be used for elementary and intermediate classes. Under the presidency of the Rev. Marion B. Palmer, the College is exerting wide influence.

Christian education for girls in Bangkok is represented by the Wattana Wittaya Academy, which grew out of a school founded in 1874, the first girls' school in Bangkok. When Miss Edna Cole became principal in 1885, it had sixteen pupils and a monthly income of only nine ticals from local sources. During her long service of forty-five years, the school rose to capacity enrollment, self-support and a high standard of scholarship. The original site was a limited one in a crowded section of the city, where the school was long known as Wang Lang. In 1920, the higher classes were moved to a fine tract of thirty acres which was purchased with funds contributed on the field. The buildings, erected at an approximate cost of 250,000 ticals, represent the generosity of both Siamese and American donors, the Board contributing one-fourth of the total. There are usually about 250 boarding pupils, a staff of four missionaries, including the principal, Miss Alice J. Ellinwood, and twenty-three national teachers and assistants. The influence of the Academy is very great. Many of its pupils come from the families of noblemen. At the time of our visit, seven were royal princesses and others were daughters of governors and ministers to European capitals. All the women teachers in the thirteen government schools in the city are graduates of this mission institution, twelve of them being Christians. At the government examinations, the Academy 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 pupils who creditably passed the examinations. In an address at the formal opening of a dormitory, January 28, 1933, the State Counsellor of the Ministry of Education said that the Academy "did a great service for Siam."

The foundation of Christian educational work among the Läo in the northern provinces was laid by the Rev. D. G. Collins who, in 1888, opened

a small school in Chiengmai for the sons of Christian families. From this humble beginning, there developed the fine institution which, as noted on a former page, was given the name Prince Royal's College by the Crown Prince of Siam, afterward King Rama VI, when he visited Chiengmai in 1906. Under the able leadership of the Rev. William Harris, D.D., who became its president in 1899, the institution has grown until it now has a beautiful campus of thirty acres, thirteen buildings and over 400 students. As in Bangkok, the term "college" is used in the local and English sense, but the training given is fully equal to that given by many colleges in America and the graduates are men of light and leading throughout all northern Siam. We have mentioned on a former page the Government's recognition of Dr. Harris' work by a royal decoration in 1927, and in 1934 Princeton University conferred the degree of Doctor of Divinity "for his contributions to education and for his many public services."

Dara Academy in Chiengmai is for the girls of the North what Wattana Wittaya is for the girls of the South, although it does not take its pupils as far, the courses going to the end of the second year of standard high school grades. Dara graduates who desire to complete high school work are advised to go to the Wattana Wittaya in Bangkok. Dara has an excellent plant and a good record for sound instruction and Christian influence.

The Mission's only institution for training ministers and evangelists is also in Chiengmai. It is appropriately named the McGilvary Theological Training School, in memory of the great pioneer evangelist to the Läo. The present plant was secured in 1912 and includes classrooms, dormitories, dining-room and library. The School has trained practically all the pastors and evangelists in northern Siam and a considerable number who are efficiently serving in other parts of the Mission. Instruction in the classroom has been supplemented from the beginning by practical work. President Roderick M. Gillies took groups of students with him on itinerating trips, or sent them out with others, to learn the best ways of presenting Christ. In his personal report in 1925, he wrote: "Most of the students of the Theological Training School have gone out on their dry season tours as colporteurs and evangelists, spread over territories extending hundreds of miles from Chiengrung in southern China to the Burmese border of Chiengmai province, including work among hill tribes, Shans and northern Tai as well as Siamese proper. The work is nearly altogether of the pioneer sort among non-Christians." The institutions at Bangkok and Chiengmai are the largest and best equipped schools in the Mission, but there are primary and intermediate schools at the other stations, some of them having fairly good plants.

The new interest of the Government in education, the establishment of a

national education system, and the official regulations that have been issued have resulted in some special problems for the schools of the Mission. The regulations apply equally to government, Buddhist, Roman Catholic and Protestant schools, but the requirements of the Ministry of Education are becoming more and more strict and mission institutions which have been given a free hand for years are feeling the pressure. There is no objection to religious teaching or chapel exercises as long as subjects required by the Government are taught. Most of the schools to suffer thus far have been Chinese, but those that are not careful to observe every regulation are likely to be closed. In 1933, an ordinance of the Ministry of Education directed that all schools, including foreign ones, must teach only twenty-eight hours a week, and that of these hours twenty-one and a half must be in the Siamese language. This, of course, affected the schools among the Läo as well as those among the Chinese.

The Mission has co-ordinated the curricula of its schools with the government system by preparing courses of study in harmony with the official requirements. Conformity is desirable, as gratifying to the Siamese authorities who have shown themselves friendly to mission schools, as keeping the Mission in touch with the educational movement in Siam, as bringing to the mission schools each year 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 naturally 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 openly Christian.

The literary work of the Mission has been conducted along the same lines as in other fields. References to the first translations of the Bible, religious tracts and the printing-press brought to Siam by Dr. Dan B. Bradley have been made on former pages. The Mission press in Bangkok, 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, private firms and individuals. It was closed in 1917 because the development of commercial presses in Bangkok enabled the Mission to have its printing done on practicable terms and thus liberate the time of a missionary superintendent.

The press at Chiengmai early became important as the only press in the

world which had Läo type, so that it was long the sole means for giving the Bible and a Christian literature to the Läo-speaking people. Though the equipment was limited, the press exerted a wide influence not only through its distinctive missionary publications but through its relations to officials, who gave it all their printing. Vice and intemperance could get no aid from the printed page among the Läo, 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. It continues, however, to be self-supporting and to render helpful service to the Mission.

The distance from the southern stations and the lack of any means of intercommunication, except by poled house-boats, led the Board to set apart the work in the North as a separate mission. Since it was wholly among the Läo people (then commonly anglicized by the less accurate Laos), it was named the Laos Mission. As Laos is a linguistic term and its location required explanation to churches in America, the name was afterward changed to the North Siam Mission and the former Siam Mission was called the South Siam Mission. After the railroad had reduced the time for the journey from Bangkok to Chiengmai from six weeks to a few days, it was deemed desirable to handle the missionary work of the whole country as a unit, and in 1920 the two missions were merged into one—the present Siam Mission. The union, in spirit as well as in organization was not as complete as had been hoped. The missions had been separated so long, they were so far apart in distance, they were among such different peoples, their methods had been so variant, and each group was so apprehensive that the other did not duly appreciate its needs and problems that it was not easy for the two bodies to coalesce. Each section had a large central station (Chiengmai in the North and Bangkok in the South, 600 miles apart), and there was some good-natured but real jealousy between them. The smaller stations are so overshadowed by the two large ones, which can outvote all the others, that they have sometimes felt that they were discriminated against in the distribution of appropriations and missionary staff. The development of what might be termed mission-mindedness has therefore been slower than in other and more homogeneous missions. Time and the improvement of facilities for intercommunication are gradually correcting this defect and promoting that full unity of feeling that enables a mission to view its work and problems as a whole and to deal more effectively with them.

In December, 1928, the Mission celebrated the Centennial of Protestant missions in Siam. Elaborate preparations had been made. As a representative of the Board could not go from New York, the Board appointed the Rev. Walter Lowrie, D.D., Chairman Emeritus of the China Council, and the Rev. James B. Rodgers, D.D., Chairman of the Philippine Mission, to bear its greetings and congratulations. The occasion proved to be of extraordinary interest. The Government cordially permitted the celebration to be held in the grounds of a Royal Palace. Throngs of Siamese attended. The Bangkok newspapers devoted many columns to accounts of the proceedings. The King and Queen attended one of the sessions and made an appreciative address.

The Centennial was commemorated by an attractive illustrated volume, entitled *Historical Sketch of Protestant Missions in Siam,* which forms a valuable addition to the literature of missions. A notable feature of the volume is the introductory chapter written by Prince Damrong, to whom reference has been made in former pages. To appreciate the significance of his presence and address, one should remember that he is a son of King Mongkut, a brother of King Chulalongkorn and long a Cabinet Minister. He is a Buddhist, but his loyalty to his ancestral faith has not prevented him from recognizing the large value of Christian missionary work and from forming personal friendships with many missionaries. We met him during our visit in Siam and were deeply impressed by his ability, character and breadth of outlook. We have not space for the full text of his introduction to the volume referred to, but we are sure that the following extracts will be read with keen interest.

I appreciate the request to write an introduction as one arising from friendship based on mutual respect and confidence. It is a great pleasure to me to contribute a small share to the celebration of this important anniversary of the American missions in Siam.

The American missionaries came to Siam thirty-three years before my birth. I came into contact with them for the first time when, by command of my august father, H. M. King Mongkut, I was vaccinated by a medical missionary. I have the marks of that contact on me still. . . .

It was at ten years of age I first made friends with a missionary. Of the missionaries whose houses were within easy reach were Dr. and Mrs. Chandler and Dr. and Mrs. D. B. Bradley. We paid frequent visits to their houses. The McFarlands were a family with whom I was on terms of friendship from my youth. Of the Europeans or Americans who have come to Siam, many study the language of the country and know it very well, but I have not met one with a pronunciation superior to that of Dr. S. G. McFarland.

Other missionaries I met in that day were, among others, Dr. House, Dr. N. A. McDonald, Dr. Dean and Dr. D. McGilvary. With the last named I

came into contact again later when, having become Minister of the Interior, I visited Chiengmai during the course of my inspection of the provinces and there renewed the friendship which had started many years before.

My acquaintance with the missionaries began, as above stated, in my boyhood. As I came to know more of them, I began to learn the value of their work. When I was appointed to take charge of the education of the country, it was necessary for me to pay greater attention to the work of the American missionaries. In Siam the work of imparting knowledge in the vernacular has always been entrusted to the Buddhist monks. For the immediate future, education in Siam, as I saw it, depended not alone on continuing to utilize the services of the monks but also in enlisting the aid of the missionaries. . . .

Of the benefits introduced into the country by the American missions, their educational and medical services stand out in especial prominence. . . . The introduction of vaccination and western surgery, by Dr. D. B. Bradley, conferred inestimable benefit on the country. Later on, missionary hospitals were established which have rendered excellent service to the people of those respective localities.

To see such munificent work is to recognize the sterling quality of the men and women who, thousands of miles from the land of their birth, willingly serve humanity without the least expectation of material gain, their sole object being the conversion of alien communities to the faith which, to them, is the only enlightened one. Whether or not they succeed in their initial aim, or whatever the extent of success, their humane and altruistic work must be regarded with admiration. To them are due the grateful thanks of the communities among whom they work. Their sterling qualities and the good work they have done in educational and medical matters have always been fully recognized and their friendship with the people of Siam extends to all classes.

Siam is a great missionary field. Here is an extensive territory with a population of over 12,000,000 people who are accessible to the Gospel. There is little of the bitter poverty which prevails in China and in India. There are no caste, no ancestral worship, no child marriage, no shutting up of women in inaccessible zenanas. As we have noted on preceding pages, missionaries are esteemed 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 highest families in the land. Several of the diplomatic representatives of the United States have publicly testified to the wisdom and character of the missionaries. The Hon. John Barrett in reply to a criticism that they "made trouble" for him, declared that "150 missionaries gave me less trouble in five years than fifteen merchants gave me in five months." The Hon. Hamilton King wrote to the State Department in Washington:

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. . . . By endeavouring 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.

When, in 1932, the Mission sent a message to the Hon. David E. Kaufman, expressing regret at his retirement as the American Minister and appreciation of his service, he replied in a letter which included the following tribute:

I can only repeat here what I have uttered many, many times in the States over the radio and in public addresses, that I am proud of the Presbyterian Mission and its missionaries in the country of Siam. So completely did they win their way by their own breadth of interest and sincerity of purpose, by their lives of devotion and genuine affection, that an Oriental land hitherto little touched by the lands of the West not only opened its doors to the missionaries but reciprocated their affection with the truest hospitality and accepted them as one of themselves in the brotherhood of the race. To this I added that I was proud of them, as they were the finest unofficial ministers from the Occident to the Orient, all bearing a message of goodwill. . . . If everyone to whom you and your Mission have done a loving kindness here in Siam would today bring but a single blossom, you would be surrounded by a wilderness of flowers.

The record of Christian achievement in Siam is encouraging, but when one considers the magnitude of the task and the inadequacy of missionary resources, encouragement gives way to anxiety. We may well thank God for sixty organized churches, seventy-seven groups, 9,124 adult communicants and the larger number under Christian influence in schools, hospitals and Sunday schools. But 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 2,500,000 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. Some stations with fields covering hundreds of square miles have only two or three families. Bangkok, one of the metropolitan cities of Asia, 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 10,000 people.

The typical provincial station has vast unoccupied territories stretching away for scores and sometimes hundreds of miles. Chiengmai and Lampang

have no limits for indefinite distances north, south and west; Prae practically none on the east, west 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 neighbourhood can be easily worked; but there are other districts southeast 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 Läo 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. S. C. Peoples, occupying sixty-four days and covering a circuit of 300 miles, resulted in twenty-three 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 Massachusetts, Rhode Island and Connecticut combined; but the total missionary force is two families.

Occasional tours disclose interesting possibilities. The Rev. Dr. J. A. Eakin wrote of many millages of Karens from Burma scattered among the foothills of western Siam. A deputation of these people visited him with an earnest request for religious teaching. He gladly responded, taking with him a Siamese evangelist, a cook and a driver of an ox-cart with provisions and camp outfit. The second day brought them to the mountains between Petchaburi and the Karen villages. They started before daylight to cross the pass. The way was rough and steep. The oxen were used only to the plains and were afraid. All four of the men were required to keep them going. When dawn broke, they found themselves on the other side of the divide where the grade was easier. Passing down through a primitive forest, they came to the first of the Karen villages about seven o'clock. 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 to the Gospel for the first time. One of the leading men then offered to lead the party to another village. They made an early start the next morning and, after two hours of rapid walking through the

forest, met about forty villagers 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 and in a few minutes all were seated under the trees, listening quietly to the missionary's message. They cordially invited him to return and show the pictures of the life of Christ in their village. Then the missionary went on, visited the rest of the villagers and gave the message to them.

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 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 necessary furlough, an already overburdened evangelistic worker has to add it to his burdens. In other cases, husbands and wives have been separated during furloughs in order to tide over the work until relieved by someone returning from the homeland. 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 hundreds of thousands are within a short distance of a station. Itinerating, too, is difficult in a tropical country where, except in the neighbourhood of the larger towns and on the single line of railway, all travelling must be along narrow and rough jungle trails, sometimes nothing more than the boulder-strewn beds of mountain torrents in the dry season and which are impassable during the rains. Climatic conditions require a shorter term of service than in many other fields and make it more imprudent for those who remain to attempt large additional burdens during the furloughs of their colleagues. It is difficult to prevent this, for the Board has neither the men nor the money for adequate reinforcements, but the consequences in a tropical land are so unfortunate that special effort should be made to guard against them. Five continuous years are long enough for the average foreigner in such a country and he needs a complete change at the end of that time. European business men in Siam seldom remain as long as that. 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 a respecter of persons and the loneliness and 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. Another missionary wife was alone at Prae for more than a year.

Some people at home like to say that Home and Foreign Missions are one. If so, how can they defend 1,371 Presbyterian ministers in Pennsylvania, and only twenty-two for a larger population in Siam? If it be said that the Church has special responsibilities in its own land, it may also be said that there are thousands of ministers of other denominations in Pennsylvania but not in Siam. Of course, the Board would not send a thousand missionaries into Siam. Such a reinforcement would not only be impracticable from the viewpoint of the available supply of men and money, but it would be incompatible with the missionary aim to found and develop a Siamese Church; but surely the present number of missionaries is pitiably inadequate. The Mission had ninety-one members in 1926; but the inability of the Board to replace losses during the world-wide financial depression brought the total membership down to seventy-four in 1936, and this number includes absentees on account of furlough or ill health and recruits learning the language. In many other lands, responsibility is divided between several denominations, but in Siam, as we have already noted, other agencies are so few and have such small work in special areas that the burden of evangelization of the country as a whole rests upon the Presbyterian churches of the United States and Siam.

A conference of officers and members of the Board, January 4-6, 1933, with seventeen members of the Mission who were then at home on furlough anxiously discussed the question as to what should be done. Should some of the smaller stations be closed? But each one has a wide and needy field. Or should they be placed in charge of national workers? But the National Church is yet so small that this alternative appeared hazardous. The Church could not finance such stations without assistance and the Mission's appropriations, which were as depleted as its foreign staff, could not continue to finance them without injury to its remaining stations which are already crippled by the cuts that the Board has been forced to impose. Moreover, for the Mission to finance stations conducted by nationals might make more difficult the already difficult effort to bring the churches to self-support. The conference resulted in the adoption of twenty-three "findings" for a more effective field organization and use of available resources, an increased evangelistic effort and greater responsibility of the Siamese churches. These findings

were reported to the Board at its meeting January 16, when they were approved and sent to the Mission with explanatory comments in a Board Letter dated January 18. They were thoughtfully considered by the Mission at its annual meeting in January, 1934, and, with only a few minor changes, were adopted so heartily that the Board, March 19, "noted with great interest the action of the Mission in approving to such a large degree the recommendations of the conference." Secretary Cleland B. McAfee, in his letter of March 21 to the Mission, added: "This by no means expresses all the pleasure which the Board feels in the action of the Mission."

It was providential that these plans of the Board and Mission coincided with the development of a movement of the churches for an organization under their own control. It was not surprising, but quite to be expected, that the Christians should sympathize with the national spirit that the Government was seeking to develop, and that it should be as manifest in the Church as in the State. In Siam, as in other fields, national Christians do not acquiesce in foreign leadership with such docility as they formerly did, and they are demanding not only a larger share in the administration of institutions but the autonomy of the Church. Secretary George T. Scott, who visited Siam in 1931, wrote:

> While the numerical strength of the Siamese Church is not large, it has well-trained younger leaders, lay and clerical, who are coming into places of influence and are beginning to feel a group consciousness and responsibility which are moving them out into an aggressive campaign for Christ. The church rolls have been carefully purged of dead-wood and drift-wood; the resultant membership being much more substantial than a few years ago, and the future looks bright for progress.

The two presbyteries in Siam were connected with the Synod of New York and therefore under its jurisdiction and that of the General Assembly in America. A movement for independence was initiated by the Presbytery of North Siam. It was accelerated in 1930, when a National Christian Council was organized which quickly committed itself to the establishment of an autonomous church. A request was sent to the Synod of New York to concur in a petition to the General Assembly to release the presbyteries in Siam for the formation of a National Church. The Board cordially endorsed the request and the Synod approved it October 19, 1932. Some details remained to be worked out; but in April, 1934, the movement was consummated with great rejoicing by the organization of the "National Christian Church in Siam." The action on the field anticipated by a month the formal action of the General Assembly in the United States, but the Siamese leaders believed

that there was no doubt about the Assembly's approval and as various considerations made April the most practicable date for their meeting, they went ahead. Their confidence was not misplaced, for the General Assembly, May 24, unanimously instructed its Stated Clerk to transmit its consent by cable. The Moderator gave the vote great prominence by reminding the Assembly that it was taking an action which would result in the establishment of another Christian Church, and reminded the commissioners that they might live to tell their children and grandchildren that they had been present when this important step was taken. He then called on the Board's Secretary for Siam to lead in special prayer in behalf of the new Church and the missionary force which had helped to bring it to such strength. The Stated Clerk thereupon dispatched the following cablegram:

General Assembly releases Presbyteries of North Siam and South Siam to enter organization National Church in Siam and conveys to the new Church its fraternal messages, praying the blessing of God upon it.

This message was supplemented by letters sent to the Mission and to the Moderator of the Church, assuring it of the continued interest and support of their Christian brethren in America. Thus, 145 years after the convening of the first General Assembly of the Presbyterian Church in the U. S. A., ninety-seven years after the organization of the Board and ninety-four years after the opening of the first station in Siam, the new Church came into being, the thirteenth autonomous church with which the Board co-operates on the mission field. The Board expressed its gratification in the following letter:

To the Church of Christ in Siam.
Dear Brethren:

The Board of Foreign Missions shares with the Siamese Christians and the American missionaries the rejoicing and gratitude to God over the organization of a National Christian Church in Siam in April of the present year. It is a consummation to which the Board has long looked forward with hope and prayer. From the beginning, it has been the aim of the Board and the missions under its care not only to make Jesus Christ known to the peoples in other lands as their divine Saviour and Lord and to persuade them to become His disciples but to co-operate with them in organizing converts into churches and providing for their spiritual oversight and nurture, that they may be developed into faithful and efficient Christians, filled with zeal for the glory of God and the salvation of men, fully realizing their primary privilege and responsibility for the evangelization of their own nation.

The Board gladly recognizes that, if the churches thus organized are to do the work that Christ expects them to do, they must have freedom of action. The Board has declared in its Manual of policy that it welcomes and encourages the self-determination of these churches and their assumption of full ecclesiastical autonomy and of full responsibility for the administration of such mission or co-operative activities as appropriately belong to their own continuing and developing life.

The Christians in Siam will therefore understand the gratification of the Board in the constitution of an independent Church in their native land. The Board thinks with reverence and thanksgiving of the men and women, both Siamese and American who, in those early days of toil and trial, faithfully served God and their generation. Many of them have passed to their heavenly home, and one can imagine the joy of that "cloud of witnesses" as they now look down on the Church to whose foundation they gave "the last full measure of devotion."

The Board realizes that the Church faces a heavy task, that the field is vast, that the obstacles are numerous and the human resources comparatively small. But the Church does not have to face its task unaided. It is as true of you as of the Hebrews of old, that "the Lord, He it is that doth go before thee; He will be with thee, He will not fail thee." Such further assistance as the Church may need, and the Board can provide out of its limited resources and with justice to its other obligations, will continue to be rendered through the Mission; but the Board is confident that the Church realizes that real independence involves all practicable self-support as well as self-government, and that the Church in Siam is subject to the same divine command as the Church in America to assume large responsibility for the evangelization of its own people. The Board rejoices in its privilege of fellowship with the Christians of Siam in extending the knowledge of Christ to all the people of that beautiful and progressive land and in enlarging and strengthening the work of the Church which, by the blessing of God, has now been formally established.

The first General Assembly of the Siamese Church elected as its Moderator the Rev. Pluang Sudhikam, pastor of the Fourth Church of Bangkok, who presided with marked dignity and efficiency. A missionary was chosen Stated Clerk. The membership was not confined to church officers; there were women delegates, teachers and evangelists. The constituent churches were grouped into seven districts, or presbyteries, six according to geographical divisions and the seventh consisting of Chinese churches and groups, including several Baptist churches located in and near Bangkok. The moderator of the Chinese group is the pastor of what is probably the oldest Chinese Protestant church in the world, a Baptist church with a continuous history since 1837. The Assembly agreed that these Baptist churches and groups should be free to use their accustomed form of baptism by immersion. A constitution, based on the constitution of the Church of Christ in China and which had been previously circulated among the churches, was adopted. Three major standing committees were formed—evangelistic, educational and medical—and these in turn were subdivided to embrace various phases of

activity. The Assembly voted to take over Pitsanuloke station from the Mission and to staff it with national workers headed by S. B. Boon-Itt, M.D. It is interesting to note that he is a son of the famous Boon Itt mentioned on former pages; that he was educated at the Bangkok Christian College and Silliman Institute in the Philippines, after which he took post-graduate studies in the United States; and that he gave up an important position on the staff of the government hospital in Bangkok to take charge of the Christian hospital in Pitsanuloke. Korat in eastern Siam, the third largest city in Siam and the capital of a populous province, was chosen as a centre for the work of the committee on Home Missions. Later, by an agreement between the Church and the Mission, approved by the Board May 18, 1936, the Van Santvoord Hospital at Lampang station was transferred to the Church for an initial period of three years.

The roll of missionaries who have witnessed for Christ in Siam and now, having fallen asleep, do rest from their labours, includes some names that will long live in the history of the Presbyterian Church. A German naturalist once made his way up to Chiengmai and was welcomed to Dr. Jonathan Wilson's home. The missionary loved the trees and plants and flowers and told him much about them. When the naturalist returned 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 Läo Christians was prepared by him. He became known as the "Sweet Psalmist" of northern Siam, and for long years to come the followers of Christ there 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 his grave in the little cemetery at Lampang is lovingly tended by the people who venerate his memory.

Dr. Daniel McGilvary survived his lifelong friend 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, this patriarch of northern Siam passed from earth. Many biographies have been written about missionaries of European churches. We had mentioned this to Dr. McGilvary and suggested that the best service he could render in his declining years would be the preparation of a volume that would embody the results of his wide and rich experience which covered the entire history of the Läo Mission and which might pass beyond reach if he were to be taken away before he put it in writing. He

accepted the suggestion and was spared to complete the manuscript, enriching the literature of missions by his volume entitled *A Half Century Among the Siamese and Läo*. Mrs. Lillian J. Curtis, author of the excellent book entitled *The Läo in Northern Siam,* wrote of him:

> Neither Carey nor Judson surpassed him in strength of faith and zeal of purpose; neither Paton nor Chalmers has outranked him in the wonders of their achievement; and not one of the other hundreds of missionaries ever has had more evidence of God's blessings 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.

His wife was a worthy helpmeet. 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 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."

Much, too, might be said of those indefatigable evangelists, the Rev. Dr. and Mrs. Eugene P. Dunlap. Few missionaries in any land have spent so large a proportion of their time in itinerating. In their country field, there were then neither railroads nor wagon roads, nothing but mere trails. They occasionally travelled on ponies and elephants, but often on foot—through jungles, across rivers and over mountains. Mosquitoes and other insect pests were a constant torment, poisonous snakes were numerous and tigers sometimes prowled about their nightly camps. Dr. Dunlap wrote: "We spend about one month of the year in our home. The remainder of the year we lodge in boats, Buddhist temples, market places, bungalows, bamboo huts, court houses and the homes of the people." They journeyed by sea as well as by land. Friends in Kalamazoo, Michigan, presented him with a schooner which he called "The Kalamazoo." In this little boat, he and his 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 surrounded their villages.

He was personally known to and held in high esteem by the King, who

frequently counselled with him. We were told in Bangkok that Dr. Dunlap had easier access to the Royal Palace than any one else in Siam, outside of the members of the Cabinet, and that the King and his Ministers frequently summoned him to conferences. They were aware that this missionary, through his extensive travels in various parts of the country, knew conditions in Siam better than any one else, and they believed 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. In spite of his fame and popularity, Dr. Dunlap was as modest as he was devoted. When he was in America in 1908, one of my colleagues showed him a sketch of his career which had been provided for the newspapers in connection with some addresses that he was to deliver and in which he was characterized as "easily the foremost foreigner in Siam, everywhere welcomed by governors, merchants, farmers and the poorest leper, frequently closeted with the 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 this sketch is the following sentence 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.'" For forty-three years, he and his wife laboured on, with only a few furloughs during which he thrilled American audiences with his graphic accounts of missionary life and work in Siam. Worn and broken in health, he died April 14, 1918, and at his funeral the streets were lined with silent throngs of sorrowing Siamese. Perhaps the secret of his influence was unconsciously disclosed in his advice to young missionaries:

> Jesus never suppressed the truth, but He uttered it in love. . . . And today, it is not science or intellect or eloquence that wins souls, but love to Christ pouring over in love to men. Love will give a delicacy of perception and ingenuity of persuasiveness which no heart shall be able to resist. Love will reconcile the profound scholar to a life among savages. It will carry the refined woman with the precious tidings into the most unattractive homes. Love will bear all, believe all, hope all, endure all, if only it may win men to Christ.

One is tempted to add the names of other men and women who have rendered distinguished service to the cause of Christ in Siam. As these pages are being prepared for the press, word comes of the death, February 2, 1936, of the Rev. Roderick McLeod Gillies, D.D., who in his college days was characterized by one of his professors as "the most brilliant student of his

day; I have never met a man so wonderfully gifted in philosophy;" and of whom another professor said: "He is a very superior man intellectually and also spiritually; his one great failing is too great humility." In his application to the Board, he wrote: "My sole object will be to commend the Gospel of Jesus Christ." He did. Twenty-two of his thirty-three years in Siam (1902–1935) were spent first as professor and then as president of the Mission's only theological seminary, where he "probably influenced the lives of more of the present Christian ministers in Siam than any other one man."

The history of missionary work in Siam abounds in incidents of varied kinds. A medical missionary, now on the field in southern Siam, killed a cobra on his porch and 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. He did not mention this in his letters to the Board and we only learned it from one of his colleagues. It was "all in a day's work" to him.

When we arrived in Bangkok, our hostess, on showing us to our room, pleasantly said that we need not be 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, missionaries were used to them.

A missionary widow who, when her husband died at Petchaburi and there were then no cemeteries nearer than Bangkok and no communication by railway, caused the coffin to be placed in a native boat, leaving a space only 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, surely the Son of Man 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!" Other wives have spent many months at remote and isolated stations, with no other white women within hundreds of miles, and sharing the privations of their husbands on long itinerating trips through the jungles and over rough mountain trails. In one such journey, Mrs. Hugh Taylor, of Nan station, was stricken with fever and died March 18, 1934, at a lonely place in the wilderness.

Our memory lovingly lingers upon our journeys through the land of the "White Elephant"—the weeks upon its mighty rivers, now towed by a noisy launch, now poled by half-naked tattooed boatmen, now shooting tumultuous rapids through weird canons; 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 places; the nights when we pitched our tents in the heart of the jungle, the camp-fire 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 Siam. As in most other mission fields, the present is a period of transition both in the country and in Christian work. The era of house-boats and elephants is giving way to the era of railways and automobiles. The old conditions are rapidly passing and the nation has, as yet, only partially adapted itself to the new conditions. Never have the steadying and reconstructive principles of the Gospel of Christ been more urgently needed than now. In spite of depleted staff and appropriations, the Mission and the Siamese Church are bravely trying to inculcate and apply these principles among the people, and to make the readjustments of their own methods that will increase their efficiency. They will succeed in a far greater degree if Christians in America will give them the generous and prayerful co-operation that they need and deserve.

XVII

MISSIONS IN SYRIA

IT was natural that the missionary thoughts of American Christians should turn toward Syria. Its associations with many of the events in Biblical history, and the facts that it had passed under Moslem rule and that the few fragments of Christian churches that had survived had degenerated into tribal clans hardly more than nominally Christian, combined to make a strong appeal to the enlightened followers of Christ in other lands.

The field presented peculiar difficulties. In a compact area of 57,000 square miles, less than that of the State of Missouri, the population was divided into several groups, each hostile to the other and all hostile to Protestant effort. There was no accurate census at that period, but the distribution was doubtless approximately the same as at present when, in a total of 2,628,150, Moslems are listed as 1,514,755, "Christians or various sects 505,419; Jews 16,526, and the rest a motley assortment of minor groups.[1] Beirut, with 134,655 inhabitants, is the only considerable city, but several others, although much smaller, have historical importance.

The Moslems were not only the most numerous, but to a greater degree than elsewhere they affected the missionary situation. True, Christian missionaries also met the Moslem in Persia and India; but the Moslems in old Turkey were even less accessible than the Persian Moslem, who belongs to a different sect, while India was under British rule. The Turkish Moslem was an orthodox and fiercely fanatical Sunnite, and the Sultan in Constantinople was his religious as well as his political ruler. That ruthless autocrat had foes within his own capital and lived in constant fear of assassination. His Empire was a seething mass of peoples who hated one another with all the rancours of race, country and religion. Christians were not the only ones who were inimical to the Sultan. The word "Turk," like the word "Christian," covers many discordant factions in this part of the world. In the area known as "Turkey in Asia" prior to the World War, the "Turks" are chiefly Arabs, Koords, Circassians banished from the Caucasus, and the Ottomans proper or Osmanlis who, in their country villages uncorrupted by city life, were often peaceful, industrious and courteous, though with a latent savagery which religious fanaticism easily roused. The Ottoman Turks numbered alto-

[1] *Statesman's Year Book.*