MAY, 1831. During a residence of almost three years in Siam, I had the high gratification of seeing the prejudices of the natives vanish; and perceived with delight, that a large field, amongst the different people who inhabit Siam, was opening. As long as the junks from China stayed, most of the time was taken up by administering to the spiritual and bodily wants of large numbers of Chinese. We experienced this year the peculiar blessings of our divine Saviour. The demand for books, the inquiries after the truth, the friendship shown, were most favourable tokens of divine approbation upon our feeble endeavours. The work of translation proceeded rapidly; we were enabled to illustrate the rudiments of languages hitherto unknown to Europeans; and to embody the substance of our philological researches in small volumes, which will remain in manuscript, presuming that they may be of some advantage to other missionaries. Some individuals, either prompted by curiosity or drawn by an interest for their own eternal welfare, applied for instruction, and one of them made an open profession of Christianity.
MISSIONARY LABOURS.

When we first arrived, our appearance spread a general panic. It was well known by the predictions of the Bali books, that a certain religion of the west would vanquish Buddhism; and, as the votaries of a western religion had conquered Burmah, people presumed that their religious principles would prove equally victorious in Siam. By and by, fears subsided; but were, on a sudden, again roused, when there were brought to Bankok, Burman tracts, written by Mr. Judson, in which it was stated that the gospel would soon triumph over all false religions. Constant inquiries were made about the certain time when this should take place; the passages of holy writ, which we quoted in confirmation of the grand triumph of Christ's kingdom, were duly weighed, and only few objections started. At this time the Siamese looked with great anxiety upon the part which the English would take, in the war between Quedah and themselves. When the king first heard of their neutrality, he exclaimed: "I behold, finally, that there is some truth in Christianity, which formerly I considered very doubtful." This favourable opinion influenced the people to become friendly with us. The consequence was, that we gained access to persons of all ranks and of both sexes. Under such circumstances, it would have been folly to leave the country, if Providence had not ordered otherwise, in disabling me by sickness from further labour there. A pain in my left side, accompanied by headache, great weakness, and want of appetite, threw me upon my couch. Though I endeavoured to rally my robust constitution, I could readily perceive, that I was verging, daily, with quick strides, towards the grave; and a burial place was actually engaged.

Bright as the prospects were, there were also great obstacles in the way, to retard the achievement of our endeavours, the salvation of souls. The Siamese are very
fickle, and will often be very anxious to embrace an opinion to-day, which to-morrow they will entirely reject. Their friendship is unsteady; the attachment which many of them professed to the gospel, as the word of eternal life, has never been very sincere; neither could we fully succeed in fixing their minds on the Saviour. Though all religions are tolerated in Siam, yet Buddhism is the religion of the State, and all the public institutions are for the promotion of this superstition. This system of the grossest lies, which can find champions only in the biassed minds of some scholars in Europe, engrosses, theoretically as well as practically, the minds of its votaries, and renders every step towards improvement most difficult. We were allowed to preach in the temples of Budha; and the numerous priests were anxious to engage with us in conversation; yet their hearts were, generally, steeled against divine truth.

Buddhism is atheism, according to the creed which one of the Siamese high-priests gave me; the highest degree of happiness consists in annihilation; the greatest enjoyment is in indolence; and their sole hope is founded upon endless transmigration. We may very easily conclude what an effect these doctrines must have upon the morals of both priests and laymen, especially if we keep in mind that they are duly inculcated, and almost every male in Siam, for a certain time, becomes a priest, in order to study them. From the king to the meanest of his subjects, self-sufficiency is characteristic; the former prides himself on account of having acquired so high a dignity for his virtuous deeds in a former life; the latter is firmly assured, that by degrees, in the course of some thousands of years, he will come to the same honour. I regret not to have found one honest man; many have the reputation of being such, but upon nearer inspection, they are equally void of this standard virtue. Sordid oppression, priestcraft, allied to wretchedness and filth, notwithstanding, the Siamese love the Malays. They are neither so wise, nor so refined, not entirely shut against European science.

Favoured by an open court, but not access to the palace and court. Against my inclination, the younger brother of the king, who is a young man of great abilities, which are bounded by youthness. He speaks English, and has studies the works of European and Asian authors in the European sciences, and has formed a friendship of every kind with the English and Dutch, with him, and is anxious to improve himself; he is beloved by the whole nation, and is called the heavy taxes; but his Majesty is just now a priest, is a priest, and the chief of the throne, the changes are not for the better, will be great, but perhaps for the better, Phra Klang, or minister of state, is a man of great intelligence, but has a great deal of pride in himself formidable at court, and his hatred looks with contempt upon his subjects before every individual, and upon any influence. Chow Sei, a young man of good family, has a good habit of smoking opium, which the character of the king, and chief of the household person, by whom I can obtain audience, is the king. Officially, we carry on our conversation, principally with the character of the king, Chow Sei, the most dissolute person in the House, (a stupid boy),
to wretchedness and filth, are everywhere to be met. Notwithstanding, the Siamese are superior in morality to the Malays. They are neither sanguinary nor bigoted, and are not entirely shut against persuasion.

Favoured by an over-ruling Providence, I had equal access to the palace and to the cottage; and was frequently, against my inclination, called to the former. Chow-fa-nooi, the younger brother of the late king, and the rightful heir of the crown, is a youth of about twenty-three, possessing some abilities, which are however swallowed up in childishness. He speaks English; can write a little; can imitate works of European artisans; and is a decided friend of European sciences, and of Christianity. He courts the friendship of every European; holds free conversation with him, and is anxious to learn whatever he can. He is beloved by the whole nation, which is wearied out by heavy taxes; but his elder brother, Chow-fa-yay, who is just now a priest, is still more beloved. If they ascend the throne, the changes in all the institutions of the country will be great, but perhaps too sudden. The son of the Phra Klang, or minister of foreign affairs, is of superior intelligence, but has a spirit for intrigue, which renders him formidable at court and dangerous to foreigners. He looks with contempt upon his whole nation; but crouches before every individual, by means of whom he may gain any influence. Chow-nim, the step-brother of the king, is a young man of good talents, which are however spoiled by his habit of smoking opium. Kroma-sun-ton, late brother of the king, and chief justice of the kingdom, was the person by whom I could communicate my sentiments to the king. Officially invited, I spent hours with him in conversation, principally upon Christianity, and often upon the character of the British nation. Though himself a most dissolute person, he requested me to educate his son, (a stupid boy,) and seemed the best medium for
communicating Christian truth to the highest personages of the kingdom. At his request, I wrote a work upon Christianity, but he did not live to read it; for he was burnt in his palace in the beginning of 1831. Kroma-khun, brother-in-law to the former king, a stern old man, called in my medical help, and I took occasion to converse with him on religious subjects. He greatly approved of Christian principles, but did not apply to the fountain of all virtue, Jesus Christ. In consequence of an ulcer in his left side he again called in my aid; yet his proud son despised the assistance of a barbarian; neither would the royal physicians accept of my advice; and the man soon died. Even a disaster of this description served to recommend me to his majesty the present king, who is naturally fond of Europeans; and he entreated me not to leave the kingdom on any account, but rather to become an officer, in the capacity of a physician. Paya-meh-tap, the commander in chief of the Siamese army in the war against the Laos or Chams, otherwise written Shans, returning from his victorious exploits, was honoured with royal favour, and loaded with the spoils of an oppressed nation, near the brink of destruction. A severe disease prompted him to call me near his person. He promised gold, which he never intended to pay, as a reward for my services. And when restored, he condescended so far as to make me sit down by his side, and converse with him upon various important subjects. Paya-rak, a man hated by all the Siamese nobility, on account of his mean, intriguing spirit, and sent as a spy to the frontiers of Cochin-China, urged me to explain to him the nature of the gospel; and as he found my discourse reasonable, he gave me a present of dried fish for the trouble I had taken. The mother of prince Kroma-zorin, one of the wives of the late king, contrasted evangelical truth with Buddhistical nonsense, when she made me meet one of her most favourite priests, of
whom she is a decided patron. Though she had built a
temple for the accommodation of the priests of Budha,
that mass might be constantly performed in behalf of her
son, who lately died, she thought it necessary to hear, with
all her retinue, the new doctrine, of which so much had
been said at court of late. The sister of Paya-meh-tap
invited me, on purpose to hear me explain the doctrine of
the gospel, which she, according to her own expression,
believed to be the same with the wondrous stories of the
Virgin Mary.

In relating these facts, I would only remark, that I
maintained intercourse with the individuals here men-
tioned, against my inclination; for it is burdensome and
disgusting to cultivate friendship with the Siamese nobles.
They used to call at midnight at our cottage, and would
frequently send for me at whatever time it might suit their
foolish fancies. At the same time, it must be acknow-
ledged that, in this manner Providence opened a way to
speak to their hearts, and also to vindicate the character of
Europeans, which is so insidiously misrepresented to the
king.

I will mention also a few individuals in the humbler
spheres of life; but who profited more by our instructions
than any of the nobles. Two priests—one of them the
favourite chaplain of his majesty, the other a young man of
good parts, but without experience—were anxious to be
fully instructed in the doctrines of the gospel. They
came during the night, and persevered in their application,
even to the neglect of the study of Bali, the sacred lan-
guage, and of their usual services in Budhism. The elder,
a most intelligent man, about twenty years of age, con-
tinued for months to repair with the Bible to a forest,
boldtly incurring the displeasure of the king. He also
urged his younger brother to leave his native country,
in order to acquire a full knowledge of Christianity and
European sciences, so as afterwards to become the instructor of his benighted fellow-citizens; a Cambojan priest was willing to embark for the same purpose. Finally, a company of friends invited me to preach to them, that they might know what was the religion of the Pharangs, or Europeans.

Siam has never received, so much as it ought, the attention of European philanthropists and merchants. It is one of the most fertile countries in Asia. Under a good government it might be superior to Bengal, and Bankok would outweigh Calcutta. But Europeans have always been treated there with distrust, and even insolence, if it could be done with impunity. They have been liable to every sort of petty annoyance, which would weary out the most patient spirit; and have been subjected to the most unheard-of oppression. Some of them proposed to introduce some useful arts, which might increase power and riches; for instance, steam engines, saw mills, cannon foundries, cultivation of indigo and coffee; but with the exception of one Frenchman, their offers were all refused; and the latter had to leave the country in disgrace, after having commenced the construction of an engine for boring guns. When works for their benefit were accomplished, their value was depreciated, in order to dispense with the necessity of rewarding European industry, and of thereby acknowledging the superiority of European genius.

The general idea hitherto entertained by the majority of the nation as to the European character, was derived from a small number of Christians, so styled, who, born in the country, and partly descended from Portuguese, crouch before the nobles as dogs, and are employed in all menial services, and occasionally suffered to enlist as soldiers or surgeons. All reproaches heaped upon them are eventually realized; and their character as faithful children to the Romish church, has been fairly exhibited by drunkenness and cockfighting. A large number is found amongst the individual, who indeed has made his own. From this disgraceful treatment, from this war between Burmah and British envoy arrived to ascertain the extent of it. When the English had, by the king, until he ascertained the fact. Siam, as to the issue of the British allies, though ravages of the Burmese on the edge of their swords, and conquered these, their allies, the Siamese go on decorum of Burmah, with the sole object of white.
and cockfighting. No industry, no genius, no honesty is found amongst them, with the exception of one individual, who indeed has a right to claim the latter virtue as his own. From this misconception has emanated all the disgraceful treatment of Europeans up to the time of the war between Burmah and the Company. When the first British envoy arrived, he was treated with contempt, because the extent of the English power was not known. When the English had taken Rangoon, it was not believed by the king, until he had sent a trustworthy person to ascertain the fact. Still, doubts agitated the royal breast as to the issue of the war with the invincible Burmans. Reluctantly did the Siamese hear of the victories of their British allies, though they were protected thereby from the ravages of the Burmans, who surely would have turned the edge of their swords against them, if the British had not conquered these, their inveterate enemies. Notwithstanding, the Siamese government could gladly hail the emissaries of Burmah, who privately arrived with despatches, the sole object of which was to prevail upon the king of Siam not to assist the English, in case of a breach, upon the plea of common religion and usages. But the national childish vanity of the Siamese in thinking themselves superior to all nations, except the Chinese and Burmans, has vanished; and the more the English are feared, the better is the treatment which is experienced during their residence in this country. The more the ascendency of their genius is acknowledged, the more their friendship as individuals is courted, their customs imitated, and their language studied. His majesty has decked a few straggling wretches in the uniform of Sepoys, and considers them as brave and well-disciplined as their patterns. Chow-fa-nooi, desirous of imitating foreigners, has built a ship, on a small scale, and intends doing the same on a larger one, as soon as his funds will admit. English, as
well as Americans, are disencumbered in their intercourse, and enjoy at present privileges of which even the favoured Chinese cannot boast.

The natives of China come in great numbers from Chaouchow-foo, the most eastern part of Canton Province. They are mostly agriculturists: while another Canton tribe, called the Kih or Ka, consists chiefly of artisans. Emigrants from Tang-an (or Tung-an) district, in Fulkeen province, are few; mostly sailors or merchants. Those from Hai-nan are chiefly peddlars and fishermen, and form perhaps the poorest, yet the most cheerful, class. Language, as well as customs, derived from the Chaouchow Chinese, are prevalent throughout the country. They delight to live in wretchedness and filth, and are very anxious to conform to the vile habits of the Siamese. In some cases when they enter into matrimonial alliances with these latter, they even throw away their jackets and trowsers, and become Siamese in their very dress. As the lax, indifferent religious principles of the Chinese do not differ essentially from those of the Siamese, the former are very prone to conform entirely to the religious rites of the latter. And if they have children, these frequently cut off their queues, and become for a certain time Siamese priests. Within two or three generations, all the distinguishing marks of the Chinese character dwindle entirely away; and a nation which adheres so obstinately to its national customs becomes wholly changed to Siamese. These people usually neglect their own literature, and apply themselves to the Siamese. To them nothing is so welcome as the being presented, by the king, with an honorary title; and this generally takes place when they have acquired great riches, or have betrayed some of their own countrymen. From that moment they become slaves of the king; the more so if they are made his officers. No service is then so menial, so expensive, so difficult, but they are forced to perform.

they are severely punished for their whole lives. Of the Chinese,—they are oppressors, and cringing, withstanding the harsh, they labour patiently and insolent and indolent dignity to gain their With the exception of Siamese demands, by every Chinese.

Some years back, they seized upon some natives of the mouth of the Muang-obliged them to supply Cochin-China, but made sacred or sent to prison of recovering the nation, though there are a great deal as the English, according attend their benevolent arrival of a ship friendly; nature damps their joy.

Great numbers of Burmese, or Mons (as they was formerly governed war against the Burmese. But having alternately, by Burma, are now the slaves.
they are forced to perform it. And in case of disobedience, they are severely punished, and, perhaps, put into chains for their whole lives. Nothing, therefore, exceeds the fear of the Chinese,—they pay the highest respect to their oppressors, and cringe when addressed by them. Notwithstanding the heavy taxes laid upon their industry, they labour patiently from morning to night, to feed their insolent and indolent tyrants, who think it below their dignity to gain their daily bread by their own exertions. With the exception of the Hwuy Hwuy, or Triad society, implicit obedience is paid to their most exorbitant demands, by every Chinese settler.

Some years back, this society formed a conspiracy, seized upon some native craft at Banplasoi, a place near the mouth of the Meinam, and began to revenge themselves upon their tyrants; but falling short of provisions, they were forced to put to sea. Followed by a small Siamese squadron they were compelled to flee; till contrary winds, and utter want of the necessaries of life, obliged them to surrender. The ringleader escaped to Cochin-China, but most of his followers were either massacred or sent to prison for life. From that time all hope of recovering the nation from abject bondage disappeared; though there are a great many individuals, who trust that the English (according to their own expression) will extend their benevolent government as far as Siam. Every arrival of a ship enlivens their expectations,—every departure damp their joy.

Great numbers of the agriculturists in Siam are Peguans, or Mons (as they call themselves). This nation was formerly governed by a king of its own, who waged war against the Burmans and Siamese, and proved successful. But having, eventually, been overwhelmed, alternately, by Burman and Siamese armies, the Peguans are now the slaves of both. They are a strong race of
people, very industrious in their habits, open in their conversation, and cheerful in their intercourse. The new palace which the king of Siam has built, was principally erected by their labour, in token of the homage paid by them to the “lord of the white elephant.” Their religion is the same with that of the Siamese. In their dress, the males conform to their masters; but the females let their hair grow, and dress differently from the Siamese women. Few nations are so well prepared for the reception of the gospel as this; but, alas! few nations have less drawn the attention of European philanthropists.

The Siamese are in the habit of stealing Burmans and making them their slaves. Though the English have of late interposed with some effect, they nevertheless delight in exercising this nefarious practice. There are several thousand Burmans living, who have been enslaved in this way, and who are compelled to work harder than any other of his majesty’s subjects. They are held in the utmost contempt, treated barbarously, and are scarcely able to get the necessaries of life.

Perhaps no nation has been benefited by coming under the Siamese dominion, with the exception of the Malays. These Malays, also, are principally slaves or tenants of large tracts of land, which they cultivate with great care. They generally lose, as almost every nation does in Siam, their national character, become industrious, conform to Siamese customs, and often gain a little property. With the exception of a few Hadjis, they have no priests; but these exercise an uncontrolled sway over their votaries, and know the art of enriching themselves without injury to their character as saints. These Hadjis teach also the Koran, and have generally a great many scholars, of whom, however, few make any progress, choosing rather to yield to paganism, even so far as to throw off their turbans, than to follow their spiritual guides.

There are also some of these Hadjis who are styled emphatically “the emperor’s men.” Their dress is generally in the strictest conformity with Siam; and they enjoy the highest honors, being the medium of communication between the king and his courtiers. They are, indeed, the only class of society, which the king’s rank conveys a certain degree of influence, and they have the most to do in the administration of justice. The Burman has no such ascendancy as to a ruler, and he is not so unpopular as to be despised. This latter may be equally in favor of all sects in Siam, and consequently in favor of the Buddhists. Yet by being so, the king cannot overlook the fact that a ruler may be equally popular with both. Of the two, he will naturally prefer the latter, as he is not afraid of the one, and is not by the other. The latter is a more imposing figure to his subjects, and can be more respected. The former is more likely to be feared, and can be more controlled. The latter is more likely to be respected, and can be more controlled.
There are also some Moors resident in the country, who are styled emphatically by the Siamese, Kah, strangers, and are mostly country-born. Their chief and his son, Rasitty, enjoy the highest honours with his majesty; the former being the medium of speech, whereby persons of inferior rank convey their ideas to the royal ear. As it is considered below the dignity of so high a potentate as his Siamese majesty to speak the same language as his subjects have adopted, the above mentioned Moor-man's office consists in moulding the simplest expressions into nonsensical bombast, in order that the speech addressed to so mighty a ruler may be equal to the eulogiums bestowed upon Budha. Yet by being made the medium of speech, this Moor has it in his power to represent matters according to his own interest, and he never fails to make ample use of this prerogative. Hence no individual is so much hated or feared by the nobles, and scarcely any one wields so imperious a sway over the royal resolutions. Being averse to an extensive trade with Europeans, he avails himself of every opportunity to shackle it, and to promote intercourse with his own countrymen, whom he nevertheless squeezes whenever it is in his power. All the other Moor-men are either his vassals or in his immediate employ, and may be said to be an organized body of wily constituents. They do not wear the turban, and they dispense with the wide oriental dress: nor do they scruple even to attend at pagan festivals and rites, merely to conciliate the favour of their masters, and to indulge in the unrestrained habits of the Siamese.

In the capacity of missionary and physician, I came in contact with the Laos or Chans, a nation scarcely known to Europeans. I learnt their language, which is very similar to Siamese, though the written character, used in their common as well as sacred books, differs from that of the Siamese. This nation, which occupies a great part of the
eastern peninsula, from the northern frontiers of Siam, along Camboja and Cochinchina on the one side, and Burmah on the other, up to the borders of China and Tonquin, is divided by the Laos into Lau-pung-kah (white Laos,) and Lau-pung-dam (black or dark Laos,) owing partly to the colour of their skin. These people inhabit mostly mountainous regions, cultivate the ground, or hunt; and live under the government of many petty princes, who are dependent on Siam, Burmah, Cochinchina, and China. Though their country abounds in many precious articles, and among them a considerable quantity of gold, yet the people are poor, and live even more wretchedly than the Siamese, with the exception of those who are under the jurisdiction of the Chinese. Though they have a national literature, they are not very anxious to study it; nor does it afford them a fountain of knowledge. Their best books are relations of the common occurrences of life, in prose; or contemptible tales of giants and fairies. Their religious books, in the Balinese language, are very little understood by their priests, who differ from the Siamese priests only in their stupidity. Although their country may be considered as the cradle of Buddhism in these parts, because most of the vestiges of Samo Nakodum, apparently the first missionary of paganism, are to be met with in their precincts; yet the temples built in honour of Buddha are by no means equal to those in Siam, nor are the Laos as superstitious as their neighbours. Their language is very soft and melodious, and sufficiently capacious to express their ideas.

The Laos are dirty in their habits, sportful in their temper, careless in their actions, and lovers of music and dancing in their diversions. Their organ, made of reeds, in a peculiar manner, is among the sweetest instruments to be met with in Asia. Under the hand of an European master, it would become one of the most perfect instruments in existence. Every noble maintains a number of dancing boys, who amuse their pleasures by grotesque gestures, while music is kept up by the turnings and twirlings and turnings.

The southern district of Siam, whither the native country is covered with grass; is inhabited by a country, such as ivory, the exporting European and some articles of Siamese. In 1827, to a war with the Siamese, stratagem, Chow-vin-chi was so high in favour with the king, that he received, at his late visit, in a gilded sedan chair, at the head of his subjects and to the Country repeatedly, to the Country. Unsuccessful, he then returned to the course to arms, to punishment of the war with the Siamese was wholly unprepared and so general a panic among them marched en masse against success. From that moment of bloodshed and devastation, the commander-in-chief, made himself with immense spoliation and acts of cruelty, butcher and massacre. And whenever this was not more than the number of victims too large a house, or blew it up by the captives, generally consented to be brought down to
WAR WITH THE LAOS.

boys, who amuse their masters with the most awkward gestures, while music is playing in accordance with their twstellings and turnings.

The southern districts carry on a very brisk trade with Siam, whither the natives come in long narrow boats, covered with grass; importing the productions of their own country, such as ivory, gold, tiger skins, aromatics, &c.; and exporting European and Indian manufactures, and some articles of Siamese industry. This trade gave rise, in 1827, to a war with the Siamese, who used every stratagem to oppress the subjects of one of the Laos tributary chiefs, Chow-vin-chan. This prince, who was formerly so high in favour with the late king of Siam as to be received, at his late visit, in a gilded boat, and to be carried in a gilded sedan chair, found the exorbitant exactions of the Siamese governor on the frontier injurious to the trade of his subjects and to his own revenues. He applied, repeatedly, to the Court at Bankok for redress: and being unsuccessful, he then addressed the governor himself; but no attention was paid to his grievances. He finally had recourse to arms, to punish the governor, without any intention of waging war with the king, an event for which he was wholly unprepared. His rising, however, transfused so general a panic among the Siamese, that they very soon marched en masse against him, and met with immediate success. From that moment the country became the scene of bloodshed and devastation. Paya-meh-tap, the Siamese commander-in-chief, not only endeavoured to enrich himself with immense spoils, but committed the most horrible acts of cruelty, butchering all, without regard to sex or age. And whenever this was found too tedious, he shut up a number of victims together, and then either set fire to the house, or blew it up with gunpowder. The number of captives, generally country people, was very great. They were brought down the Meinam on rafts; and were so
short of provision, that the major part died from starvation: the remainder were distributed among the nobles as slaves, and were treated more inhumanly than the most inveterate enemies; while many of the fair sex were placed in the harems of the king and his nobles.

Forsaken by all his subjects, Chow-vin-chan fled with his family to one of the neighbouring Laos chiefs; in the mean time, the Cochin-Chinese sent an envoy to interpose with the Siamese commander-in-chief on his behalf. The envoy was treacherously murdered by the Siamese, together with his whole retinue, consisting of one hundred men, of whom one only was suffered to return to give an account of the tragedy. Enraged at such a breach of the law of nations, but feeling themselves too weak to revenge cruelty by cruelty, the Cochin-Chinese then sent an ambassador to Bankok, demanding that the author of the murder should be delivered up; and, at the same time, declaring Cochin-China the mother of the Laos people, while to Siam was given the title of father. Nothing could be more conciliatory than the letter addressed on the occasion to the king of Siam; but the latter, refusing to give any decisive answer to this and other messages repeatedly sent to him, himself despatched a wily politician to Hue, who, however, was plainly refused admittance, and given to understand that the kings of Siam and Cochin-China ceased henceforth to be friends. The king of Siam, who was rather intimidated by such a blunt reply, ordered his principal nobles and Chinese subjects to build some hundred war-boats, after the model made by the governor of Ligore.

But while those war-boats, or, as they might be more appropriately called, pleasure-boats, were building, Chow-vin-chan, with his whole family, was betrayed into the hands of the Siamese. Being confined in cages, within

* The capital city of Cochin-China.
sight of the instruments of torture, the old man, worn out by fatigue and hard treatment, died; while his son and heir to the crown effected his escape. Great rewards were offered for the latter, and he was found out, and would have been instantly murdered, but climbing up to the roof of a pagoda, he remained there till all means of escape failed, when he threw himself down upon a rock, and perished. The royal race of this Laos tribe, Chan-Pung-dam, synonymous with Lau-Pung-dam, (black or dark Laos), is now extinct; the country is laid waste; the peasants, to the number of 100,000, have been dispersed over different parts of Siam; and the whole territory has been brought, notwithstanding the remonstrances of the court of Hue, under the immediate control of the Siamese, who are anxious to have it peopled by other tribes. Those Laos nobles who yielded to the Siamese at the first onset, are at present kept confined in the spacious buildings of the Samphung pagoda, a temple erected by the father of Paya-meh-tap, on the banks of the Meinam, near the city of Bankok. I paid them a visit there, and found them exceedingly dejected, but open and polite in their conversation. They cherish the hope that they shall be sent back to their native country, relying on the compassion of his Siamese majesty, who forgives even when no offence has been given.

Although the Laos, generally, are in a low state of civilization, yet there are some tribes, amongst their most inaccessible mountains, inferior even to the rest of the nation. One of the most peaceful of these are the Kahs. The Laos, imitating the Siamese, are in the habit of stealing individuals of this tribe, and bringing them to Bankok for sale. Hence I have been able to converse with some of the Kahs, who stated to me, that their countrymen live peaceably and without wants, on their mountains, cultivating just so much rice as is sufficient for their own use;
and that they are without religion or laws, in a state of society not far superior to that of herding elephants. Nevertheless, they seem capable of great improvement, and, under the hand of a patient minister of Christ, may be as much benefited by the divine gospel, as have been the lately so savage inhabitants of Tahiti or Hawaii.

Some Laos, who were sent by their chiefs, a few years ago, with a Chinese mandarin from the frontiers of China, appeared a superior class of people, though speaking the same language as the other tribes. They have been greatly improved by their intercourse with the Chinese, to whose emperor they are accustomed to send regular tribute, by the hands of an ambassador.

Amongst the various races of people who inhabit Siam, there are also Kamehs or natives of Camboja. This country, situated to the south-east of Siam, is doubtless of higher antiquity than any of the surrounding states. The name Camboja occurs in the Ramayan and other ancient Hindoo poems; and in the earliest accounts of the country, Hindostan is mentioned as the cradle of Buddhism. The language of the Cambojans differs materially from the Siamese, and is more harsh, but at the same time also more copious. Their literature is very extensive, and their books are written in a character called Khom, which is used by the Siamese only in writing their sacred Bali books. Most of their books,—and, with the exception of the national laws and history, perhaps all,—are in poetry. They treat generally on very trivial subjects, abound in repetitions, and are often extremely childish. I have seen a geographical work, written some centuries ago, which is more correct than Chinese works of the same kind.

Camboja was very long ruled by its own princes; but lately, disunion induced two brothers to take up arms against each other. Cochin-China and Siam both profited by this discord, and divided the country between themselves, while one of the princes fled to Siam. I was acquainted with the third having died. The country will yet be restored to its forfeit. The young and ready to improve having advantage of any opportunity. Cambojans are a cunning, insolent, and officious, and are, however, open to concessions. The males are very much stouter, females are very vulgar, equality with their masters, wretchedness, and are at times, lascivious. They carry a variety of stuffs, which they fabricate, contrary to the institution; but silk-worm is endangered hours before their nobility chew betel-nut, and are the most agreeable.

Camboja is watered by many large rivers, which takes its rise in Siam, the land is low, marshy. The principal emporiums (the Saigon of E. The principal emporiums in the government in the jurisdiction of the Cochinchines, betel-nut and the southern ports of China. The road is by a wall erected in a highly cultivated, though for, as the people are not anxious to

Hitherto Camboja
while one of the princes fled to Cochin-China, and three to Siam. I was acquainted with two of the latter, the third having died. They entertain the hope that their country will yet be restored to them, since they did nothing to forfeit it. The younger of the two is a man of genius, and ready to improve his mind, but too childish to take advantage of any opportunity which may offer to him. The Cambogians are a crouching, coarse people, narrow-minded, insolent, and officious, as circumstances require. They are, however, open to conviction, and capable of improvement. The males are many of them well formed, but the females are very vulgar in their appearance. They are on equality with their neighbours, in regard to filth and wretchedness, and are by no means inferior to them in laziness. They carry on scarcely any trade except in silk stuffs, which they fabricate themselves, although to do so is contrary to the institutes of Budha, because the life of the silk-worm is endangered during the process. To spend hours before their nobles, in the posture of crouching dogs, to chew betel-nut, and to converse in their harsh language, are the most agreeable amusements of this people.

Camboja is watered by the Meinam kom, a large river, which takes its rise in Thibet. Like the southern part of Siam, the land is low and fertile, and even well inhabited. The principal emporium is Luknoo (so called by the natives), the Saigon of Europeans. This place has many Chinese settlers within its precincts, and carries on, under the jurisdiction of the Cochin-Chinese, a very brisk trade (principally in betel-nut and silk, both with Singapore and the northern ports of China. The capital of Camboja is surrounded by a wall erected in high antiquity. The country itself is highly cultivated, though not to the extent that it might be; for, as the people are satisfied with a little rice and dry fish, they are not anxious to improve their condition by industry.

Hitherto Camboja has been the cause of much hostility
between Siam and Cochin-China; each nation being anxious to extend its own jurisdiction over the whole country. Even so late as 1818, a Cochin-Chinese squadron, collected at Kuknooi, was about to put out to sea, in order to defend the Cambojan coast against an expected descent of the Siamese; while, at the same time, the Cambodians are anxious to regain their liberty, and to expel the Cochin-Chinese, their oppressors.

Cochin-China or Annam, united by the last revolution with Tonquin, has always viewed Siam with the greatest distrust. Formerly the country was divided by civil contests; but when a French Bishop had organized the kingdom, and amplified its resources under the reign of Kaung Shung, Annam could defy the prowess of Siam. Even when the French influence had ceased, and the country had relapsed into its former weakness, the Cochin-Chinese continued to keep a jealous eye on Siam. The Siamese, conscious of their own inferiority, burnt, on one occasion, a large quantity of timber, collected for ships of war, which were to have been built in a Cochin-Chinese harbour; they have also been successful in kidnapping some of the subjects of Annam: and the captives have mostly settled at Bankok, and are very able tradesmen. If the character of the Cochin-Chinese were not deteriorated by the government, the people would hold a superior rank in the scale of nations. They are lively, intelligent, inquisitive, and docile, though uncleanly and rather indolent. This indolence, however, results from the tyranny of government, which compels the people to work most of the time for its benefit. The Cochin-Chinese pay great regard to persons acquainted with Chinese literature. Their written language differs materially from their oral; the latter is like the Cambojan, while the former is similar to the dialect spoken on the island of Hainan.

It remains now to make some remarks on the introduction of Christianity into Siam. missions have been discovered, he has, therefore, compelled, the influence of their converts, instead of the two individuals of the priests, were never more missionaries have maintained, yet at times they have been subjected to frequent injustice.

It is astonishing that Romanists have entered there have never been a small number,—most who speak the Cambojan, submit their flock; they are, in Chantibun, one; and, in Jutaya, the ancient consequence, if even a to their Saviour, by the to effect this change of have been the intent of the endeavour of their followers, people who so disgracefully earnestly wish that not was made.
of Christianity into Siam. When the Portuguese first came to this country, in 1622, they immediately propagated their own religious tenets. The French missionaries came to the country some time afterward, by land. They had high anticipations of success from the assistance of Cephalonian Phaulkon; and as soon as the French embassy arrived, and French influence gained the ascendancy, they increased the number of able labourers. Two of them even shaved their heads, and conformed to the customs of the Siamese talapoys or priests, under pretence of learning the Balij language. But, when the treachery of Phaulkon had been discovered, he himself killed, and the French expelled, the influence of the priests vanished; the number of their converts, instead of increasing, rapidly diminished; and the two individuals, who went to live with the Siamese priests, were never more heard of. Though the French missionaries have maintained their station here to this day, yet at times they have been driven to great straits, and subjected to frequent imprisonments.

It is astonishing that, while in all other countries where Romanists have entered, their converts have been numerous, there have never been but few in Siam. At present, only a small number,—mostly the descendants of the Portuguese, who speak the Cambojan and Siamese languages,—constitute their flock; they have at Bankok four churches; at Chantibun, one; and, lately, a small one has been built at Jutaya, the ancient capital. Yet all this would be of little consequence, if even a few individuals had been converted to their Saviour, by the influence of the Holy Spirit. But, to effect this change of heart and life, seems, alas! never to have been the intention of the spiritual guides, or the endeavour of their followers. I lament the degradation of people who so disgrace the name of Christians; and would earnestly wish that never any convert of such a description was made.
The labours of the protestant mission have hitherto only been preparatory, and are in their incipient state. However, the attention of all the different races of people who inhabit Siam has been universally roused; and we may predict the approach of the happy time, when even Siam shall stretch forth its hands to the Saviour of the world.

A country so rich in productions as Siam, offers a large field for mercantile enterprise. Sugar, sapan-wood, beche-de-mar, birds' nests, sharks' fins, gamboge, indigo, cotton, ivory, and other articles, attract the notice of a great number of Chinese traders, whose junk sets every year, in February, March, and the beginning of April, arrive from Hainan, Canton, Soakah (or Shankee, in Chaou-chow-Foo), Amoy, Ningpo, Seanghau, (or Shang-hea-heen, in Keang-nan,) and other places. Their principal imports consist of various articles for the consumption of the Chinese, and a considerable amount of bullion. They select their export cargo according to the different places of destination, and leave Siam in the last of May, in June, and July. These vessels are about eighty in number. Those which go up to the yellow sea take, mostly, sugar, sapan-wood, and betel-nut. They are called Pak-tow-sun, (or Pih-tow-chuen, white headed vessels,) are usually built in Siam, and are of about 290 or 300 tons, manned by Chaou-chow-men, from the eastern district of Canton province. The major part of these junks are owned either by Chinese settlers at Bankok or by Siamese nobles. The former put on board, as supercargo, some relative of their own, generally a young man, who has married one of their daughters; the latter take surety of the relatives of the person whom they appoint supercargo. If any thing happens to the junk, the individuals who secured her are held responsible, and are often, very unjustly, thrown into prison. Though the trade to the Indian Archipelago is not so important, yet about thirty or forty vessels, on an average, come from Siam.

Chinese vessels have the crew, if more properly be styled a crew or not, he has charge of the vessels as circumstances require; however over the sailing of the Ho-chang or pilot, he observes the shores and objects which occupy his mind, and sits steadily on the side of the vessel, just as it suits him. Nominally, the commander of him only when they find him and they send him to their own company. To-kung (helmsman) or chow, there are a few men. There are, besides, two or three men who, in the one, who are superior to supercargo. Also, a comprador, to whom the choo-kung, (or priest,) whom, in the morning, a certain quantity of silver paper. The said paper is of a few, called Tow-mueh, which is the man who performs the menial ... hearing the anchor. The remainder of the crew...

All these personages have cabins; long, narrow, and high, but not sufficient. As go as a passenger, he may hire one of their cabins, but they are not sold.
about thirty or forty vessels are annually despatched thither from Siam.

Chinese vessels have generally a captain, who might more properly be styled a supercargo. Whether the owner or not, he has charge of the whole of the cargo, buys and sells as circumstances require; but has no command whatever over the sailing of the ship. This is the business of the Ho-chang or pilot. During the whole voyage, to observe the shores and promontories are the principal objects which occupy his attention, day and night. He sits steadily on the side of the ship, and sleeps when standing, just as it suits his convenience. Though he has, nominally, the command over the sailors, yet they obey him only when they find it agreeable to their own wishes; and they scold and brave him, just as if he belonged to their own company. Next to the pilot (or mate) is the To-kung (helmsman), who manages the sailing of the ship; there are a few men under his immediate command. There are, besides, two clerks; one to keep the accounts, and the other to superintend the cargo that is put on board. Also, a comprador, to purchase provisions; and a Heang-kung, (or priest,) who attends the idols, and burns, every morning, a certain quantity of incense, and of gold and silver paper. The sailors are divided into two classes; a few, called Tow-muh (or head-men), have charge of the anchor, sails, &c.; and the rest, called Ho-ke (or comrades), perform the menial work, such as pulling ropes and heaving the anchor. A cook and some barbers make up the remainder of the crew.

All these personages, except the second class of sailors, have cabins; long, narrow holes, in which one may stretch himself, but cannot stand erect. If any person wishes to go as a passenger, he must apply to the Tow-muh, in order to hire one of their cabins, which they let on such conditions as they please. In fact, the sailors exercise full
control over the vessel, and oppose every measure which they think may prove injurious to their own interest; so that even the captain and pilot are frequently obliged, when wearied out with their insolent behaviour, to crave their kind assistance, and to request them to show a better temper.

The several individuals of the crew form one whole, whose principal object in going to sea is trade, the working of the junk being only a secondary object. Every one is a shareholder, having the liberty of putting a certain quantity of goods on board; with which he trades, wheresoever the vessel may touch, caring very little about how soon she may arrive at the port of destination.

The common sailors receive from the captain nothing but dry rice, and have to provide for themselves their other fare, which is usually very slender. These sailors are not, usually, men who have been trained up to their occupation; but wretches, who were obliged to flee from their homes; and they frequently engage for a voyage, before they have ever been on board a junk. All of them, however stupid, are commanders; and if any thing of importance is to be done, they bawl out their commands to each other, till all is utter confusion. There is no subordination, no cleanliness, no mutual regard or interest.

The navigation of junks is performed without the aid of charts, or any other helps, except the compass; it is mere coasting, and the whole art of the pilot consists in directing the course according to the promontories in sight. In time of danger, the men immediately lose all their courage; and their indecision frequently proves the destruction of their vessel. Although they consider our mode of sailing as somewhat better than their own, still they cannot but allow the palm of superiority to the ancient craft of the "Celestial Empire." When any alteration for improvement is proposed, they will readily answer,—If we adopt this measure we shall justly fall under the suspicion of barbarism.

The most disgusting tribute is that paid to the goddess Teen-how, "queen of heaven," a virgin, who lived some years in the district of Fuhehow, and had shown great fortitude, and by her example, who was on the point of being loaded with titles, not deserving of the Virgin Mary. Every vessel which approaches this goddess, before which the satellites, in hideous shape, who is always represented as tea are placed before the shrine.

When a vessel is about to be taken in procession to be displayed before her, the mate makes several processions, to honour her by appearances. Then an entertainment is given to the idol is greedily devoured by her. mothers, who do not respect her, is carried in from her strels, and to admire her as she is brought back, with the merry peals of the gong, and the jolly sailors. It may happen to remain there for some time.

The care of the goddess is not always given; she never dares to appear before the people. Every morning he puts a censer, and repeats his worship, not excepting even days when she reaches any promontory.
The gods of the Goddess is interested in the priest, who
may happen to remain or her bargain,
and the Jolly sailors and party where to seize, whatever
weary parts of the face, recover the veritable old
she is brought back, with rushes to the junk, where the
she is carried about a stage in the midst of the
arm, which is carried in front of a stage, in which the min-
thus, who does not partake of the gross, and-
mother, who does not partake of the gross, and-
emerging, the Godess to the island is gracefully received. A
then an entertainment is given, and the Godess proceeds
honours her appearance in a full dress before her images,
and she makes several prostrations, and the Cajun music
the disguised before her, the priest, before some priests, the
be taken in procession to a temple, where many offerings she
is about to proceed a voyage; she is
where, the
are procured before her, and some slight dancing her
Godess in the closet shone, and round the party green,
the Godess before which a lamp is kept burning. Some
Ah! in Mary. Deeply vessel is furnished with an image of
the book, with which, not dissimilar to those bestowed on the
book, which was on the point of smoking, she was dressed, and
the dress of freemasonry. On account of
she is with a band intoned, and by a kind intoned, she is
the Godess of the sea is the deus, and which so
the image of which are performed with the greatest punctu-
the most dexterous thing in hand, a jump in durability,

Notations Hints.
nations who acknowledge the protection of the Lord, before his gracious protection is withdrawn from them; and devoutly praise the Lord of all, and keep his laws and commandments; and the heathen will rise, having paid more attention to the worship of the true God, than to the worship and sacrifices of their idols.

The Chinese sailors, who are the most debased people, are opium-smokers; and when one of them is squandered; they burn it as incense; they do not have any mind; they will put it to the use of a prostitute. They are cheated by one another, and when they have excited them to go away, they will not depart till all they have is spent; and when they have returned home may be in want of money. They use love and the underbids and superfices; the most filthy and obscene stories are told among them. If these men, would be the interest of Sodom and Gomorrah, the corruption of Christianity; where the love of the Lord is too great, and the arranged maxims of life.

The whole coast of Siam is inhabited by Chinese, who they discover, at a profit, and are seldom willing to give a directory, which, in the entrances of harbours,
nations who acknowledge Christ to be their Saviour? Reverence before the name of the Most High; reliance on his gracious protection; submission to his just dispensations; and devout prayers, humble thanksgiving, glorious praise of the Lord of the earth and of the sea, ought to be habitual on board our vessels; and if this is not the case, the heathen will rise up against us in the judgment, for having paid more attention to their dumb idols, than we have to the worship of the living and true God.

The Chinese sailors are, generally, as intimated above, from the most debased class of people. The major part of them are opium-smokers, gamblers, thieves, and fomentors. They will indulge in the drug till all their wages are squandered; they will gamble as long as a farthing remains; they will put off their only jacket and give it to a prostitute. They are poor and in debt; they cheat, and are cheated by one another, whenever it is possible; and when they have entered a harbour, they have no wish to depart till all they have is wasted, although their families at home may be in the utmost want and distress. Their curses and imprecations are most horrible; their language most filthy and obscene; yet they never condemn themselves to eternal destruction. A person who has lived among these men, would be best qualified to give a description of Sodom and Gomorrah, as well as to appreciate the blessings of Christianity; which, even in its most degenerate state, proves a greater check on human depravity than the best arranged maxims of men.

The whole coast of China is very well known to the Chinese themselves. As their navigation is only coasting, they discover, at a great distance, promontories and islands, and are seldom wrong in their conjectures. They have a directory, which, being the result of centuries of experience, is pretty correct in pointing out the shoals, the entrances of harbours, rocks, &c. As they keep no dead
reckoning, nor take observations, they judge of the distance they have made by the promontories they have passed. They reckon by divisions, ten of which are about equal to a degree. Their compass differs materially from that of Europeans. It has several concentric circles; one is divided into four, and another into eight parts, somewhat similar to our divisions of the compass; a third is divided into twenty-four parts, in conformity to the horary division of twenty-four hours, which are distinguished by the same number of characters or signs; according to these divisions, and with these signs, the courses are marked in their directory, and the vessel steered.

China has, for centuries, presented to the Romanists a great sphere for action. Latterly, the individuals belonging to the mission have not been so eminent for talents as their predecessors, and their influence has greatly decreased. Although the tenets of their religion are proscribed, some individuals belonging to their mission have always found their way into China; at the present time they enter principally by the way of Fuhkien. It would have been well, at the time they exercised a great influence over the mind of Kang-he, if,—by representing the European character in its true light, and showing the advantages to be derived from an open intercourse with western nations,—they had endeavoured to destroy the wall of separation, which has hitherto debarred the Chinese from marching on in the line of national improvement. Their policy did not admit of this; the only thing they were desirous of, was to secure the trade to the faithful children of the mother church, and the possession of Macao to the Portuguese. In the latter they succeeded; in the former all their exertions have been baffled by the superior enterprising spirit of protestant nations; and their own system of narrow policy has tended, not only to exclude themselves from what they once occupied, but to excite the antipathy of other nations, and to render the stranger.

Protestant missionaries, by a more liberal policy, have shared the gospel of Christ, the divine truth opens the door to the benefit; and that for the same globe, and in all countries, if they claim equal right to an understanding communication. Great obstacles hitherto prevented the translation of the Anglo-Chinese on a great variety of subjects; but one by one these difficulties have been disposed of, and we have now a translation of the New Testament on the Chinese language, and many other different works.

One of the greatest obstacles has been, that most of our books were published by the Canton and Fuhkien missions; our agents at those ports, we were constrained to publish books, which found their way in the French empire. This has been the most important means of diffusing the Christian and scientific knowledge among the Chinese, and of changing the opinions of many people from the superstition which they were brought up in, to a more correct understanding of God and the world. They have been in some measure successful in their endeavours.
the antipathy of the Chinese government against every stranger.

Protestant missionaries, it is to be hoped, will adopt a more liberal policy: while they preach the glorious gospel of Christ, they will have to show that the spread of divine truth opens the door for every useful art and science; that unshackled commercial relations will be of mutual benefit; and that foreigners and Chinese, as inhabitants of the same globe, and children of the same Creator, have an equal claim to an amicable intercourse, and a free reciprocal communication. Great obstacles are in the way, and have hitherto prevented the attainment of these objects; but, nevertheless, some preparatory steps have been taken; such as the completion of a Chinese and English dictionary, by one of the most distinguished members of the protestant mission; the translation of the Bible; the publication of tracts on a great variety of subjects; the establishment of the Anglo-Chinese college, and numerous schools; and other different proceedings, all for the same purpose.

One of the greatest inconveniences in our operations has been, that most of our labours, with the exception of those of Drs. Morrison and Milne, were confined to Chinese from the Canton and Fuhkeen provinces, who annually visit the ports of the Indian archipelago, and of whom many become permanent residents abroad. When the junks arrived in those ports, we were in the habit of supplying them with books, which found their way to most of the emporiums of the Chinese empire. As no place, south of China, is the rendezvous of so many Chinese junks as Siam, that country has been the most important station for the distribution of christian and scientific books. And, moreover, a missionary residing there, and coming in contact with a great many people from the different provinces, may render himself endeared to them, and so gain an opportunity of entering China without incurring any great personal risk.
All these advantages had long ago determined the minds of Mr. Tomlin and of myself, to make an attempt to enter China in this unobtruding way; but indisposition snatched from my side a worthy fellow-labourer, and peculiar circumstances prolonged my stay in Siam, till a great loss in the death of a beloved partner, and a severe illness, made me anxious to proceed on my intended voyage. Although I had been frequently invited to become a passenger, yet my first application to the captain of a junk, destined to Teen-tsien, the commercial emporium of the capital, met with a repulse. This junk afterwards left Siam in company with us, and was never more heard of. The refusal of Jin, the captain, was re-echoed by several others; till, unexpectedly, the Siamese ambassador, who had to go to Peking this year, promised to take me gratis to the capital, in the character of his physician. He had great reason to desire the latter stipulation, because several of his predecessors had died for want of medical assistance. I gladly hailed this opportunity of an immediate entrance into the country, with a desire of doing every thing that Providence should put in my way, and enable me to accomplish. But I was sorely disappointed; for by the intervention of a gentleman, who wished to detain me in Siam, the ambassador did not fulfil his proposals.

During this interval the interest in the country had increased to an alarming degree by the arrival of one of the natives of the eastern world, who was interested in taking the argument to prevail over my companion who was so fast to the grave, to assume the character of a physician, and to go with him to foreign parts in his vessel for Tea trade. I had purchased this vessel from Captain Sin-shun, the same one which had borne me up the River Chao-pra in his vessel for Tea and Rice. The vessel was two hundred and fifty tons, and cost three thousand dollars, on its return from the East. It was loaded with sugar, pepper, feathers, and all kinds of office and gold. It was a large enough for a man of fifty or sixty men, and while on the voyage a small box. I had purchased this vessel from a captain sixty years old.