

# BANGKOK RECORDER.

## A Semi-monthly Journal

RES POLITICAR, LITERATURA, SCIENTIA, COMMERCIUM, RES LOCI, ET IN OMNIBUS VERITAS

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### The Bangkok Recorder.

A Semi-monthly journal will be issued from the printing office of the American Missionary Association, at the mouth of the Canal, "Klong Bangkok Yai" about the 1st and 15th of every month. It will contain such Political, Literary, Scientific, Commercial, and Local Intelligence, as shall render it worthy of the general patronage.

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N. A. Mc. DONALD, EDITOR

D. B. BEADLEY, PUBLISHER

### Bangkok Nov. 15th.

In our last issue speaking of Her Majesty the Queen of Great Britain, we used the following sentence, viz—"She was to witness on August 26th the inauguration of a memorial statue, in honor of the late prince Consort." A copy of the paper was sent back, by one in the highest authority here with the

above sentence under scored, and the following comment made in the margin—"Christian idolaters act like Buddhist idolaters, in honor of the late Buddh"—In another place in the margin he says, "The worship of the image of Buddh of the learned Siamese, is like the worship of the crucified Jesus, and Mary etc. of the Roman Catholics, and the respect of many Europeans for the statue of their sovereigns, but the worship of idols of Buddh celebrated as inspired or embodied by spirits called *phé*, like most of the Laos and Cambodians &c. can be called the act of idolatry. "These comments were probably called forth by an article on "Wat Visiting" which appeared in our last issue. Whatever impression the article may have been calculated to leave upon the mind, we are justified in saying that the writer of that article, has the most profound respect for His Majesty the Supreme King of Siam, and had not the most remote idea of classing him, among those who may be denominated "Old Siam" but has always looked upon him as the Great Representative of "Young Siam"—We are very glad, however to have these comments from His Majesty as no one is more learned upon the subject of the religion of his country, than His Majesty. Any thing that we may say in our columns which may in any way refer to His Majesty, we hope will always be characterized by that high respect, which his very exalted position demands. Our journal was not intended to be in the strict sense of the term a religious journal, but occasionally the subject creeps in. We shall only therefore try to show

briefly the difference between the respect which the good Queen of England shows for the memory of her late royal husband and the reverence which the Siamese show for the image of Buddh. His Majesty disclaims for himself and the learned Siamese the idea of being idolaters, and anything which we can conscientiously do to help them out of the scrape, we will most gladly do it. Any discussions too, which may be carried on in our columns, we trust will be characterized on all sides by the best of good humor, for when a man gets angry in a fair discussion, it is evidence that he is either advocating a bad cause, or that he is unable to sustain his position. The respect which the Queen of Great Britain showed for her late royal husband, by honoring with her presence the inauguration of a statue to his memory was by no means a *religious reverence*. Prince Albert was a very good man, and was very much beloved by his royal wife, and family, and also by the whole British nation. Whilst therefore the good Queen honored at Coburg his native place, the inauguration of his memorial statue, by her presence, she did not worship him, or consider it in any way a religious act. She did not expect to obtain any merit from such service. On the contrary she is a firm believer in the religion of Christ, as revealed in the Bible. It is said that a heathen Prince where he saw that England was a great country, asked her the secret of that greatness, she in reply pointed to the Bible and said that was the secret of England's greatness. Buddh on the other hand is the god of the Buddh-

ists, and when they bow before his image they expect to make merit by it, to assist them in the future world. The one is an act of respect, whilst the other is an act of *worship*.—Roman Catholics it is true do use the crucifix, and images of the Virgin etc. but Protestants of course look upon that as a species of idolatry, a corruption of the true religion, a relic of heathenism brought into the church.

### Jesuitism.

(Continued from page 197)

The original "Company" was composed of only ten chosen members with Ignatius as their leader. Wise prophets declared that "the company would prove to be that *decumen* (10th vane) by which the bark of the pirate Luther would be sunk." History has not quite verified the prediction though as Macauley admits "the tide of the battle was turned, and Protestantism was beaten back from the foot of the Alps even to the shores of the Baltic.

The Company was first formally organized, and the three vows of obedience, poverty, and chastity, administered, August 12th 1534. The members being chiefly young, some preparatory studies were necessary, and it was not until three years later that the Society really entered upon its work at Venice. The first thing was to secure the sanction, and authority of the Pope (Paul III.) By taking a fourth vow of implicit obedience to the demands of the sovereign Pontiff, they received his blessing and immediately entered upon their mission. Free passports were granted them to visit any part of the world on their errand of love, they accordingly went forth, two and two as preachers of the faith. Loyola, Lainez and Faber, however remained in Venice, to more fully complete and perfect the organization. By vote, Loyola was elected as General of the Order, which position he retained until his death in 1556.

Let us now attend briefly, first to the Society itself, and then to some of its results. The Society is composed of four distinct classes, the Professed (servants of Pope),—temporal and spiritual coadjutors, (Priests and lay brethren, printers &c.)—Scholars and Novices, or those admitted on probation for two years. The General is elected by vote of the Professed members, and holds his office during life. His power is absolute as to the appointment of all officials, the disposal of temporalities, admission of fresh members into the Society, etc. The first vow and virtue of the Society is unqualified obedience to constituted authority. This principle prevails among the four classes.

Their system of education was complete. Every pupil was thoroughly examined before being admitted to the benches of the company. As has been said, they tested the quality of the metal before they undertook to coin the circulating medium. On one occasion a candidate for admission, was put through the ordeal of examination and failed at all points, and was about to be dismissed as a helpless blockhead, when they bethought to try him in Geometry, and Nature at once responded; he retained his place on the benches;—became a great mathematician, and aided in constructing the Gregorian calendar, while his pupil Ricci went to repeat his lesson to the Chinese, and "built there a mission on lines, curves, and angles." From this accurate knowledge of the mental quality and capacity of each member, the General was always able to adopt the worker to his work. As Steinmetz says, "square pegs in round holes, or round pegs in square holes are seldom seen in the history of the Society." A system of free education was established by the Jesuits throughout Europe, and their schools soon became immensely popular, and were the great means by which the solid growth and widening influence of the Society were secured. At the death of Loyola, in 1556, nineteen years after the birth of the Society, the company numbered 2000 members; 4000 youths were under Jesuit tuition, and nine provinces were established, viz;—Italy, Sicily, Germany, France, Spain, Portugal, Asia, Africa, and America. Not Romanists only but Protestants from every land sent their children to be instructed at Jesuit colleges. Among the alumni of their universities are found enrolled the names of some of the greatest scholars in Europe. Lord Bacon declared their schools as worthy to be taken as models, and for two centuries they were justly so regarded. At the time of the partial suppression of the Order, the King of Prussia offered them protection affirming, "I consider them as learned men whom it would be difficult to replace to educate youth. Among all the Catholic clergy in my kingdom, the Jesuits alone are given to letters."

The canonical writings of the Jesuits are three; the Spiritual Exercises, Loyola's famous Letter on Obedience, and the Constitutions. The first was simply a drill book, or manual of Church discipline. It laid down certain rules, and prescribed certain duties to which every candidate for admission to the Society must conform, and by the faithful compliance with which all were certified of being made "meet for the kingdom of heaven." Twenty eight days were deemed amply sufficient to convert the vilest sinner into the most virtuous saint, the first week he must purify the lusts of the flesh by bodily mortifications, scourgings and fastings, while he occupies his

mind with a gloomy retrospect of sin. The second week the study of the life and sufferings of Christ is to absorb his attention, and by close self scrutiny he decides what profession he can engage in to the greatest service of religion. The third week he contemplates the gloom of our Saviour's sepulchre and the abyss and wailings of the damned, from which his death rescued us. The fourth week the chrysalis saint bursts forth into rapturous joy, glorifying the Redeemer and singing pœans of praise to the most high God. This is the complete Bible of Jesuitism. This method of cure if duly applied to the soul is absolutely infallible. However much the spirit may be defiled by dross when cast into the furnace, it is only pure gold when it comes forth from it. As we have said, twenty eight days was the original time allotted for this purgation, but this period was afterwards abbreviated to fifteen, and even ten days, when the demands of business were pressing.

The entire system of religion embodied "Exercises" was materialistic and sensuous in the extreme. It consisted chiefly of conjuring up before the mind representations of Christ in the garden—on the Cross,—of heaven,—of hell, and of purgatory, and then devoutly meditating thereon. It was what Isaac Taylor aptly calls—"An asatus of pictorial piety," and he hazards the conjecture that Loyola drew the hint for it from the illustrated Book of Martyrs which entertained him while in hospital. There is at any rate abundant evidence that the author had a very meagre acquaintance with the Bible. But the secret of the great strength of the system of Jesuitism lay in their peculiar vow and doctrine of Obedience. This doctrine is fully developed in a letter of Loyola's to the Portuguese houses, written only three years before his death. The doctrine simply required a complete "immolation of the intellect." The Society is an absolute monarchy, and its head has perfect jurisdiction over the whole man—body, intellect and soul. We cannot do better than to quote a paragraph from the above letter.

"Obedience is the daughter of humility,—the nurse of charity,—the sister of justice,—the mother of brotherly concord, and the enemy of self opinion;—it is a guide which never wanders; an oracle that cannot deceive; the port of salvation, and the mark which distinguishes you from all other religious orders. There are two sorts of obedience, the one imperfect—the other perfect. The imperfect considers if what is commanded be just and reasonable, and submits but in appearance to orders which shock the understanding;—the perfect, on the contrary, is nearly blind—believes without examining, that all the orders it receives are just,—complies internally with the ex-

execution of them, and adds to the execution the sacrifice of its own will to that of its superior."

Thus absolute was the government which the General exercised over the Society. The Jesuit was taught from the initial point of his connection with the Order, to yield himself to the will of his superior *perinde cadaver*,—and he learned his lesson well, for with the unreasoning, passive obedience of a corpse, or an automaton, he executed any and every command of his superior. So completely was the freedom and the manhood of the Jesuit vassal destroyed. Need we wonder that under such a *regime*, his moral sense became sadly blunted, and his spiritual being yet more sadly distorted.

We come next to speak of the actual workings of the order, and shall conclude with a few general remarks on the past and probable future of Jesuitism. C.

### The Weather

During the last year or more, we have had a kind of "*lusus naturae*" in Siam. The rains of last year were quite short of the usual amount, and consequently the rice crop was short. During the rainy season which has just about closed, up till September we had not near the amount of rain we should have had. But when they got rightly started, it appeared as difficult for them to stop at the proper time. We usually find the rains pretty well settled up, and the N. E. Monsoon set in by the 1st of November, but this time copious rains continued up till about the 10th. We heard cries, of too much water, and a flood, and rice rose slightly in price in consequence. About the year 1828 it is said, the whole country was flooded, for about two months, and the crops were completely drowned out. Some of the natives began to be apprehensive of another such flood. During the last few days of October, and the first few in November the weather was oppressively hot. Although we generally have a few such days during the lull in the monsoons, this year there appeared to be more of them and they were unusually sultry. Mosquitoes too, the pest of Siam, have been unusually plenty, and ravenous for some time, so that it is almost impossible to have any enjoyment in the evenings. They generally appear to know a new-comer, and having once singled him out, they show no mercy; but this year they appear to be indiscriminate in their attacks, and treat all alike. For the last few days the weather appears to be settled, and the N. E. monsoon rightly set in, and in consequence we have a change in the atmosphere, and have also a taste of those cool "bracing breezes" so grateful to Europeans in this latitude. During this monsoon on account of the dry breezes and the cool atmosphere we enjoy a kind of respite from the mosquitoes. But

every season has its draw backs. The sudden change in the atmosphere has brought the usual colds, generally prevalent at this season. Those once past however Europeans may expect for the next three months to enjoy the most pleasant season in the climate of Siam. It is also the best time to enjoy a tour through the country or down the sea-coast.

### An Incident in Paris.

In 1845, while in Paris, I occasionally dined with an American gentleman of wealth. He gave the most sumptuous dinners, and these were washed down with costly wines and liquors of every description. Among the light wines most relished, and especially recommended by our American Consul, Mr. L. Draper, who was generally one of the guests, was the Lafitte wine of Bordeaux. This was a very superior kind of claret. So much was said in its favor that I, then being a wine-bibber, was anxious to take to America with me a supply of this superior article, and our host kindly gave me a letter of introduction to the Messrs. Lafitte at Bordeaux, whither I was soon going.

Soon after arriving in that city I called upon the Messrs. Lafitte, and was by them introduced to their business manager, Mr. Good. He accompanied me through their extensive wine vaults, and descanted enthusiastically upon the peculiar qualities of their vineyards, the superiority of their brands of wine, etc. I tasted several samples of this wine, and was quite favorably impressed. The vintages of 1830 and '31 particularly pleased me. Mr. Good declared that brand of wine was like oil, and I agreed with him. In fact I fully resolved to order at least a couple of pipes of Lafitte wine for America, before quitting Bordeaux.

The next day I met an English friend, and invited him to spend the evening at my hotel, and indulge in cigars and a bottle of Lafitte wine. He was punctual, and the refreshments were duly ordered. An old bottle of Lafitte wine was produced. It was covered with mold and cobwebs, which, upon being carefully removed by the waiter, discovered a label nearly destroyed by mildew, but which, with some difficulty, we deciphered to read:

"*Vindu Lafitte, 1831.*"

Our mouths watered as we reflected that here was a bottle of this genuine and celebrated claret, fourteen years old. The cork was drawn, and our claret glasses, as thin almost as the sheet of paper upon which I am writing, were filled. Then, as is invariably the custom, we each grasped the bowl of the thin glass in our hands and held it there a few minutes, in order that the warmth of our hands should impart a

similar temperature to the wine, and thus bring out the taste of the grape.

Then, according to custom, each of us very deliberately took a large mouthful of the wine, and swallowed it very slowly, in order that we might enjoy the full flavor of the grape from which it was made.

"Fruity," remarked my English friend, with charming gusto, as the last of the mouthful slipped down his throat.

"Very," I replied, with great unction, as the last of my mouthful went through the same process.

Now this was all according to the established practice of drinking good claret wine. Try it in London, Paris, Vienna, St. Petersburg, anywhere, where good wine is drunk, and where gentlemen pride themselves upon being *connoisseurs*, and it will always be found indispensable in drinking claret wine to pour it into very thin glasses, indispensable to warm the glass of wine in the hand, indispensable to taste the grape plainly, indispensable for one gentleman to exclaim "Fruity," and equally indispensable for another gentleman to smack his lips and respond "Very."

We spent the evening joyously, in smoking our cigars, relating anecdotes, cracking jokes, and exhausting our delicious bottle of "fruity" Lafitte. The latter article was found to be so rare and delightful that we agreed to spend the next evening in the same place, and in the same pleasing occupation.

The following evening at eight o'clock found my English friend and myself seated in my parlor, witnessing the wiping of dust, cobwebs, and mold from a bottle by the same waiter, and revealing to our delighted eyes the pleasant inscription:

"*Vindu Lafitte, 1831.*"

The same drawing of the cork, the same warming of the glass of wine in the hand, the same exclamation "fruity," and the same response "very," were the proper preliminaries to another evening of anticipated enjoyment.

Each of us had drunk our glass of this modern nectar, and each had expatiated in the warmest terms upon its delicious flavor and peculiar merits. Our glasses were again filled and emptied. We felt grateful that we were thus especially and supremely blessed. I had fully resolved to order three pipes of this wine instead of two, from the excellent Mr. Good, agent of the excellent Messrs. Lafitte, proprietors of the super-excellent claret; when, while I was in the act of filling our glasses a third time, I was startled by something that made my hair almost stand on end, and which caused me nearly to drop the bottle from my trembling hand. Had the ghost of Bacchus risen from the glass and seized me by the nose I could not have been more astonished; had the spirit of

mischievousness emerged from the bottle and stuck me through and through with pins, I could not have been more outrageously angry. I placed the bottle again on the table, fell back in my chair, and pointing to the label on the bottle, I remarked, in a semi-sepulchral voice, "Good heavens! look at that label!"

My friend's eyes almost started from their sockets; he gave an audible groan, and his right hand involuntarily found itself pressing upon the pit of his stomach, as he glanced toward the label, evidently expecting to find it inscribed with the word "Poison!"

But, no, it was not as bad as that. There it was, a sort of ornamental label, with the words, rendered indistinct by mold and age, "*Vin du Lafitte*."

"Look at this," I exclaimed, pointing to a light colored streak running diagonally across the label, seeming to have been caused by the scratch of a nail drawn briskly over it.

"Don't you remember," said I, that last night, while we were drinking our wine and telling our stories, I was playing with my knife, and that, by frequently drawing its point across that label on the bottle, I finally scratched clean through the paper? Don't you see that this is the identical label?"

"I would swear it on a thousand Bibles," exclaimed my English friend, with energetic indignation.

I was quite as indignant, and rang the bell violently.

"This French scoundrel of a landlord has played us a nice rick," I remarked.

"Yes," replied my friend; "his cobwebs and imitation mold were well laid on."

"This is doubtless common '*vin ordinaire*,' worth about six sous a bottle, instead of the fifteen francs which he charges for Lafitte."

"No doubt of it," replied my friend.

"And yet we thought it was quit" "fruity," I remarked, with a smile, notwithstanding my anger at the imposition.

"Well, you called it so; but I confess I thought it was very different from that we drank last night," replied my English friend.

"Come, come, that won't do," I responded, determined not to be saddled with all the ignorance which both of us had betrayed; "you distinctly pronounced it 'fruity.'"

"Oh, that was last night."

"Certainly, but it was to-night also. We have both been nicely sold, and there is no use trying to dodge it."

By this time the "garçon" arrived.

"Send the landlord here instantly," said I.

The waiter disappeared, and the landlord soon entered.

My indignation returned, and, putting on the air of a *connoisseur*, I poured out a glass of wine, and asked the landlord to drink it, and give me an opinion of its quality.

He drank it very leisurely, smacking his lips at each swallow, and then remarked:

"Magnifique! Glorious *Vin du Lafitte*, more than a dozen years old!"

"*Vin ordinaire*, two months old," I exclaimed, with no small degree of anger at his impudence.

"You are joking," he replied, pointing to the label; "you see this is the Lafitte of 1831."

"It is an imposition and a swindle, a cheat and a robbery. Don't you think I know what wine is?" I exclaimed, assuming the air of a man who had been in the wine trade all his life. "I tell you this is the *vin ordinaire*, worth but one franc per gallon."

The host looked amazed, and tried to assume an air of injured innocence.

"My dear sir," said he, "you forget that you are in the city of Bordeaux, and that the house of Messrs. Lafitte is only across the street, opposite my hotel. It is not possible to make a mistake about the wine. Besides, did you not see the bottle was covered with mold and cobwebs when it came from my cellar?"

Finding that my assumed knowledge of wine would have no effect on the landlord, and reflecting that he probably knew how successfully he had humbugged us the night previous with the same kind of wine, I pointed out the label to him, and, telling him all the circumstances, convinced him that it was impossible to deceive us any longer. The moment he saw that further denial or prevarication was useless, he smiled, assumed a patronizing air, patted me on the shoulder and exclaimed:

"Monsieur Barnum, you are one very sharp Yankee. I shall acknowledge to you this is *vin ordinaire*, but you shall have immediately one, two, three bottles of magnifique Lafitte for nothing. But I shall tell you one thing. I have kept this hotel nine years, and have sold many thousand bottles of wine for 'Lafitte,' and I never sell but twelve dozen real Lafitte in my whole life! You are one American with both eyes open!"

I accepted his apology, and one bottle of his "*Magnifique Lafitte*." But the charm was broken. I doubt whether the last bottle was ever in the cellars of Lafitte, but, whether so not, neither my friend nor myself ventured to pronounce its contents "fruity."

This incident caused me to change my mind in regard to taking wine to America. I concluded, if I must be cheated, I might as well have that operation performed by my own countrymen as by foreigners. But the lesson was not wholly lost on me I

soon afterward quit wine-drinking altogether. There is no denying the fact that imagination leads us into many strange blunders, and in nothing more easily than in regard to the qualities of wines and liquors.—*P. T. Barnum*.

### For the Bangkok Recorder

MR. EDITOR.

Having in our last Siamese issue employed, the figure *Old and Young Siam*, I have been surprised to learn that some persons whom I had firmly fixed in my mind as belonging to the class I mean by *Young Siam* have strangely fancied that because they were rather aged in the ordinary sense of the phrase *Old and Young*, that I must regard them as being old in the figurative sense. I am very sorry that I have thus been the occasion of displeasing any of our friends and readers some of whom I regard not only as our best patrons, but also as the main pillars of *Young Siam*. In this class I have unhesitatingly placed His Majesty the supreme king of Siam. By *Old Siam*, I mean all the rulers and subjects of Siam who are still strenuous for all or most of the old ways and fashions and customs of Siam in regard to government, literature, science commerce, slavery and religion—all such as think that the ancients knew more than the moderns and that hence it is folly to deviate much from the old track of their ancestors. In other words, all such as believe and act according to the dogma that the human race are on the great decline of ages, and that it will be useless to resist the abridging tendencies of the decline as regards the age, the stature, the mind or morals of mankind. In this class I have been wont to place all the old school Buddhists who still cling to all or to most of the fancies and nonsense of *Trie P'oom* and a multitude of other religious books which the *New School* Buddhists have cast overboard as being enemies alike of all improvement in true knowledge and religion. Now who does not know that His Majesty the supreme king is the founder of that *New school*, and that as such he has become the progenitor of what I denominate *Young Siam*. Having known him more than 30 years, I can testify that when a young man, a chief priest in a Buddhist temple, he evinced marked evidence that he was born for a more enlightened age than any before in Siamese history, and would, when placed on the Throne of the *Prabat Somdets*, stand much higher among the nations of Asia than any or even all of his royal predecessors put together. Every year from that time to his accession was a joyful witness of his progress in literature and the arts and sciences by which he became signally well prepared to rule both the church and the state of the Siamese. And from the time of his accession to the

present there have arisen many living and enduring witnesses to the correctness of our judgment that His Majesty is richly worthy of being accounted the main pillar of *Young Siam*. One of the first and most notice-able witnesses to this, is the fact that His Majesty very soon after coming to the throne, invited one Missionary lady from each of the three Protestant Missions in the city, to teach the English language and European science in the royal harem, and made an experiment of their teaching for a period of about three years. Though it be true that he dispensed with their services from fear that they would proselyte his wives and children to the christian faith, it did not depose him from the high position of being father of *Young Siam*. He quickly obtained the services of an accomplished English lady as teacher of his children, who did not feel it to be her duty to make any special effort to teach the christian religion in connection with her services in the royal palace. And under her tuition all His Majesty's children, aged from 8 to 15 years being some 40 or 50 in number, are now being trained.

Witness also the encouragement His Majesty has ever given to new models of ship building, by which *Old Siam* in the line of Chinese merchant Junks, and war Junks has sloughed herself and we see her old skin eaten of white ants and rotting all about her old docks in the city and the provinces. And we see but recently come out of that old chrylitic state, a fleet of more than 100 square rigged merchant men of good model, 8 men of war-steamers and 20 trading and pleasure yacht steamers. Witness also the new treaties of mutual friendship and commerce which His Majesty has gloriously inaugurated with no less than eight of the western nations, by which the world is being blessed and Siam greatly enriched and improved. Witness too, the two Embassies which His Majesty has already sent to Europe and the one he has in contemplation to send to the U. S. Am.—the new road also and canals he has already caused to be made, and the many others he sincerely purposes to make, and the royal Mint he has established, and the improvements he manifests a determination, though rather slowly developed, of making in its machinery and its issues. With such substantial and enduring witnesses by his side, His Majesty need not fear that his cotemporary journalists, or future historians will ever think of classing him with *Old Siam*, provided he do not halt in his progress of improvement and take some retrograde track.

I do not wonder that His Majesty is unwilling at present to adopt all the proposed plans of railroad and telegraph lines that are urged upon him. I agree with him, that the time has not yet come for Siam to launch out largely in this direction. I

would have her make a beginning in these improvements on a small scale as she did in 1834 in building square rigged vessels and in 1854 in the use of steam power applied to boats. I am only sorry that His Majesty feels sometimes so much annoyed by the continual and, as it seems to me, injudicious pressure of this subject upon him, as to lead him to speak and write impatiently and sometimes with bitter ridicule against these improvements, which must be introduced into Siam sooner or later if she is ever to stand up with dignity among the family of nations. But I do not take this to be a true index of His Majesty's heart and purposes, as the vane about the changing of the monsoon is by no means a certain index of the direction of the wind for the succeeding six months. They are simply out-bursts of impatience, which will I trust soon give way, as in multitudes of instances before in His Majesty's illustrious career, to a sound policy in the end.

I am one who believes that His Majesty is at heart much more in favor of Christianity, even, than he has the name of being, and that but for the trammels which his oath of office has thrown about him, he would show himself far more liberal in this direction than he now does. But even now how much does the king distinguish himself in his liberality in this regard above nearly all heathen monarchs? How freely and widely has he opened the doors of his kingdom to all proselyting influences among his subjects, honoring no foreign influence more highly than that of Christians? I would have this put to His Majesty's credit as the father of *Young Siam*.

### Summary

The European summary bears the same uninteresting feature of the previous mail. The principle pleasing aspect is that every thing looks for the most part peaceful. The Courts of England and France are still devoted to pleasure. H. B. Majesty, and the royal family, including the Prince, and Princess of Wales, and the Prince, and Princess Louis of Hesse, are enjoying themselves in the Northern Highlands. The Imperial Family of France are still at Biarritz. The rumoured ministerial *Changes* are contradicted by the *Moniteur*. Rather a grave correspondence is going on between France and Prussia in relation to the Ott affair.

The principle thing transpiring in the United States is the trial of Wirtz, for the torture, and slow murder by starvation, and otherwise of the Union prisoners, who were confined at Andersonville. In the first indictment Gen. Lee, and several others were included, but President Johnson dismissed the trial, and ordered a new indictment, from which all the names except Wirtz were

left out. Some heart rending things, have come to light during the trial, but it is evident that Wirtz was only the instrument of his superiors, and it appears hard that he should suffer alone, whilst the real instigators of the cruelty are permitted to go free. Gen. Winder appears to be more at fault, than Wirtz, and the chief instigators were undoubtedly of Jeff. Davis and R. E. Lee. Time appears to soften down public opinion against the Arch Rebel himself, and it is now probable that should he even be condemned for treason, he would not be executed. The Virginians seem to be unwilling to part with their great chief R. E. Lee, and to prevent his going to Europe as he intended, the trustees of Washington college. Va. have elected him President of that institution, which he has accepted. He seems to be more humble than many of the other rebel leaders. It is also certain that at the outbreak of the rebellion it was not so much the rebellion, he followed as Virginia.

That state seceded and from his peculiar views of state rights, he was bound to go with her. Once in the vortex of rebellion, he was lead to do many things at which in ordinary times he would have shuddered, and for which how humble soever he may now be, he ought to receive some punishment. There is quite a contrast between him and Gen. Thomas. Both are Virginians, and at the outbreak of the rebellion, Lee was a Colonel, and Thomas a Lieutenant in the regular army. Lee resigned, joined the rebellion and became its great Chieftain. Thomas remained loyal, and if he was not the greatest military leader of the Union, he was among the greatest. Twice he preserved one of the best armies of the Union from destruction, where his superior officer had abandoned it, and when Sherman started on his great campaign across Georgia, he left Thomas to attend to Hood, and how effectually he did it. He is now one of the most beloved and honored sons of his country. Lee on the other hand although pardoned, must even, be looked upon with distrust. He is however eminently qualified in many respects, for the literary position to which he has been elected.

A delegation of prominent citizens representing nine Southern states have called upon President Johnson, to express their allegiance to the constitution, and the Union. The President on the other hand assures them, that the Government have no disposition to deal harshly with them.

EXTREMELY POLITE.—A young of very polite address, whose husband had lately died, was visited soon after by the minister of the parish, who inquired, as usual about her husband's health, when she replied, with a peculiar smile, "He's dead, I thank you."

### Christianity vs. Buddhism

In answer to B. vs. C.

We are much pleased with the gentle spirit and frankness evinced by the writer of the article in our last issue headed *Buddhism vs. Christianity*. He proves himself to be a *gentleman* of rare occurrence among Siamese Lords. We hope ourselves to profit by the truly good example of our correspondent in this regard.

Before attempting to reply directly to the questions which he has propounded, we would remark that he seems to regard as quite unanswerable the most important questions we put to a *friend of Buddhism* and has consequently passed them over in silence. But he has started others which he seems to think will greatly puzzle us to answer, concluding doubtless, that if they are not thoroughly set aside they must stand as insuperable objections to our idea, that all the great intellectual lights of the world come directly or indirectly from the Christian religion; or in other words from the Bible. Our antagonist professes not to believe that Europe is indebted to the Christian religion for her superior amount of intelligence and practical wisdom. He has heard that "there are many in Europe who do not hold to the Christian religion, and who have light and knowledge just the same as those who hold it." Upon making this statement he asks "what light is this that shines and gives them prosperity, pray?" This he evidently thinks is a stunning question. But we do not feel it to be such at all.

In reply we beg leave first to correct the impression he has in his mind, that "there are many in Europe who do not hold to the Christian religion." The truth is, and we have a world full of evidence to bear us out in the statement, that there is not more than one in a thousand in all Europe of the stamp to which our antagonist has referred. Every kingdom, every province, every city, every village, every little community throughout all that land of light and power is a Christian community. That is, the vast masses of the people believe in one living, almighty, and eternal God the Father of all mankind, and that Jesus Christ his son came into the world to save sinners. But while this is a fact that cannot be controverted, it must be confessed that the great masses of the people of Europe do not hold to the Christian religion in the sense of obeying the instructions of Christ. They are only Christians in the sense that the masses of the Siamese are Buddhists, but do not care to observe strictly its teachings. And such nominal Christians in Europe, as our antagonist concedes, have much greater light and knowledge than the masses who are born and educated in Buddhist countries. "What light is this" our Buddhist advocate enquires?

We answer, It is the light which has emanated directly or indirectly from the Bible, that wonderful book of light which the Lord Jesus Christ has given them. Under the light and influence of that Book they were all born and educated. All their parents had been more or less illuminated by that book, and they reflected their light upon the children. All the schools, and academies, and colleges in which the children were educated were Christian schools to a greater or less extent. Not one of their teaches, probably, certainly not more than one in a thousand would have been at all willing to be called a disbeliever in God or Christ his son. Now if there be at the present time one in a thousand or even more in Europe or of her sons in other parts of the world who do not hold to the Christian religion, and yet have as much light and power of intellect as true Christians generally possess, we most confidently say they owe mainly that distinction above the people of Buddhist countries to the Christian religion. Just as a Buddhist young man going to Europe and being educated at Oxford University and returning after 10 years to Siam still a confirmed Buddhist, would have much more knowledge and power than any educated at the wats, and that because he had been educated in the light of Christianity.

Now is it not a most notable fact that wherever Christianity is successfully planted, and becomes wide spread, filling the land, and influencing powerfully human governments, there you will invariably find the greatest prosperity, among men—the greatest development of intellect—the best state of morals, and the most powerful governments. To what can it be attributable but to the influence of Christianity?

There is still another obstacle in the way of our Buddhist friend to believing in the superior utility of the Christian religion, and that is the poor and tawdry examples he has seen among the natives of this country who are professing Christians. Concerning such he says, "that he has not seen them have any prosperity, on the contrary they are much in debt and in slavery. Why does not that light come and shine on them, better than on those who are not Christians?" Our answer is, that if this statement of his be a true one it is because that they are only Christians in name and not in heart. In other words they are mere hypocrites so that according to the words of Christ, the light of the gospel shined in darkness upon them, "and the darkness comprehended it not." And it is much to be feared that most of those who have made a profession of Christianity under the teaching of Protestant missionaries are of this class, and that nine hundred and ninety nine in a thousand of the people under Roman catholic Jesuitism in all Siam are of the same stamp. We would beg our Buddhist advocate not to refer to such

at all as examples of the degree of light and prosperity which Christianity imports to individuals and communities and states that truly believe and obey the teachings of Christ. Such are but false witnesses against Christianity.

If our friend would have a glance at what a little of the true leaven of Christianity will do among an idolatrous people after due time is given it to work, let him look at the beginning of the English nation, when all the people of her isles were wading as deep in heathenism as any of the Buddhist nations. Let him look at all Europe which was once sunk in heathenism and ignorance. Let him look to more modern instances of the power of Christianity to elevate an ennobled the most degraded idolaters the world ever saw.—I mean the Sandwich islanders, Only fifty years ago they were far below the Siamese. But now they are above them in general knowledge and they are classed among the enlightened Christian nations. Let our Buddhist advocate come still nearer home and look in upon his neighbors the Karens, whom the Siamese are wont to despise as ignorant woodsmen. Let him listen to the meads of praise which the English Commissioners in Burmah are frequently giving them touching their rapid advancement in literature practical wisdom and influence under the teachings of the Christian Missionaries among them.

But our friend in extenuation of the great mental darkness, which he seems to concede does indeed reign over all Buddhist countries, says, "Buddhism is very deep and intricate, and difficult to be understood." If so then surely it is a religion not designed by its author to benefit the great masses of mankind. It is not like Christianity "which a wayfaring man though a fool may read" and understand even when he runneth. And this testimony of our Buddhist advocate we fully believe is a fair one, and hence we draw from it one of our strongest arguments against Buddhism as having come from any pure and benevolent being. Surely if Buddha were as wise, good, and powerful as his friends believe him to have been, he would have taught a religion that could be easily understood by children as well as men, by the masses as well as by a few of the marvelously studious and selfdenying. But according to our antagonist a man must first annihilate himself, as it were, "become indifferent to every thing," before he can hope to understand Buddhism. In other words "It is only those who have a firm unshaken belief in it, that can live up to it at all." Hence Buddhism offers no aid to any who have any human sensibility remaining in their souls when they pass into the future state. If such be Buddhism, no wonder its advocate concludes that it would be useless, in the pres-

ent enlightened age of the world to "go abroad and teach it in other countries." It is not according to his own fable a vast "bundle of straw" without even a kernel of good grain in it.

We most earnestly pray that our gentlemanly friend, and advocate of this system may see it as we do and forsake it for Christianity, by which he may receive almighty aid to enable him to resist the depraved will, and overcome the world the flesh and the devil, and reap at death life everlasting.

**Arrivals.**

The principle local event which has transpired during the fortnight was the arrival and departure of the steamer Chow Phya. H. Alabaster Esq. Interpreter to H. B. M. Consulate who left here about a year ago for a visit home was one of the passengers per Chow Phya. One of the most pleasing features connected with Mr Alabaster's return is that he has brought Mrs Alabaster with him. G. W. Virgin Esq. also returned per Chow Phya.

Mr Thomas Millar who left this some three years ago has also arrived, Mr Millar came via China.

**The future prospects of America.**

The *Toronto Globe*, of a recent date, writes as follows:—

With their characteristic readiness to drive a trade the merchants and people of the United States will not be long in getting into a position to meet their customers, on the other side of the Atlantic, at least half way. With peace restored at the South, and millions of skilled cultivators ready to work for wages, the plantation of the South may soon be made to bloom with cotton, if the dominant party there only will that it shall be so, by giving less attention to politics and more to work. A rich harvest of prosperity is before them, if they will cordially acquiesce in and carry out the maxim that "the labourer is worthy of his hire," and attempt no longer to live upon the unrequited toil of the African. Never were better prospect for recovering from the disasters of a war before any people than those which now present themselves to the people of the cotton growing States. England, France, the Northern States, and Canada, want their cotton; and they are willing to pay liberally for it. If they would but cease their bickerings about caste, they would soon reap a rich reward. Vessels, flying the flags of all nations, would crowd their harbours to exchange commodities with them, giving occupation to flotillas of steamers and barges upon their rivers, and to railways yet unbuild. And, in a very few years, they would find wealth pouring into their coffers, from all parts of the world

under the free-labour system as it never could do under the blighting system to which they have been so long, so blindly, and so almost hopelessly wedded.

**NOTICE.**

The responsibility of Mr. St. Cyr JULIEN in our firm ceased from this date, and Mr. T. M. ALLOIN will sign by procuracy

Bangkok Siam } REMI SCHMIDT & Co.  
Nov. 1st 1865. }

**NOTICE.**

THERE will be exposed for sale by public auction on Thursday next the 16th inst. at 10 o'clock A. M. the Household Furniture, Books, Boats, and other Sundry articles belonging to Jno. GUNN & Co. at their residence, Koh Kwai; consisting of Tables, Chairs, Couches, Toilet Tables, Looking Glasses, Bedsteads, Mattresses, Pillows, Pillow Cases and Sheets, Crockery Ware, Glasses, Lamps, Knives and Forks, (1 set new and very superior), Table Covers &c. &c. &c.

Several fine Engravings and Paintings.

- 1 Grand Piano Forte by Broadwood,
- 6 Almirahs,
- 2 Book Cases,

A valuable selection of Books, Office Furniture, including a Patent Safe, Copying press, and Writing Desks.

- 1 Double barrelled fowling piece by Westley Richards cost £40 (new).
- 1 Revolver by Deane and Adams
- 1 Four oared gig ("BLUE JACKET")
- 1 do do ("NEW BOAT")
- 1 do do ("SHANNON")
- 1 Six oared do ("NO NAME")
- 1 Rua Keng four chows new, and in good order.

VIRGIN & CO.  
Auctioneers.

Bangkok, 11th November, 1865.

**MENAM ROADS, PAKNAM AND BANGKOK, MALL REPORT BOAT.**

THE Mail and Report Boat leaves UNION HOTEL Daily and returns from Paknam, with Passengers and Mails from outside the Bar the same day.

**Terms:**

Letters for non-subscribers . . . . . \$ 1.00  
Passage to or from the Bar . . . . . " 5.00  
Special boats to or from the Bar, " 10.00

**Ships supplied with stock at short notice.**

DYER & CO.  
Bangkok, 3rd Aug. 1865. (t. f.)

**Don't write Poetry.**

The following advice can be best appreciated by editors. We find it in an exchange paper:—"Don't write poetry. If you can not help it, if it sings in your head and will be heard, why then there is no other way but to put it upon paper, and send it to the printer. But try to help it if you can. There are only two or three poets alive at any one time. A great poet makes and marks an age; and poor poets, or those who think they are poets and are not, as plenty as blackberries. Every hamlet has its poetaster. O! how much valuable white paper is spoiled by those who think they can write poetry. You may make correct verse with faultless rhymes, and there is not a gleam of poetry in it. Poetry requires a peculiar faculty, the imagination; and you may have genius, sense, and learning, and the power of expression so to write prose to rival Burke or Johnson, and after all may make yourself ridiculous by trying your hand at poetry. Write prose."

"Mr. Russy, 482 New Oxford street, inventor of buttons for trowsers that never come off"—are the words of an advertisement in a London paper.

**PRICE CURRENT.**

Rice—White Tic. 89 @ 91 Namuang, Tic. 54, Nasuan Tic. 68 @ Cayan.

Sugar—White No. 1 Tic. 14½ @ pl.  
" " 2 " 14 "  
" " 3 " 13½ "

Supplies limited.

Brown Tic. 6½ @ picul.  
Scarcely any stock in market.

Pepper—black Tic. 10 @ picul scarce.

Sapan-wood—5 @ 4 @ pl. Tic. 2½  
" " 5 @ 6 " 2½

Teak-wood—Scarce Tic. 10½ @ Yek.

Rose-wood—Tic. 210 @ 240 @ 100 picul according to size.

Buffalo Hides—Tic. 10½ @ picul.  
" Horns—Black Tic. 10½ @ picul.

Cow Hides Tic. 13½ @ picul.  
Gum-benjamin—Prime Tic. 240,

middling Tic. 160 @ picul.  
Gamboge—Tic. 49 @ picul.

Teelseed—Tic. 79½ @ Cayan.  
Sticklac—No. 1 Tic. 13. No. 2 Tic. 10½ @ picul.

Ivory—Tic. 330 @ 235 @ picul according to size.

Cardimums—Best Tic. 160 Bastard 21½ @ picul.

Mat Bags—Tic. 60 @ 1000.

Silk—Laos, Tic. 265, Cochim China, Tic. 710 @ picul.

Gold-leaf—No. 1 Ansing, Tic. 16½ @ Ticul weight.

Exchange—On Singapore 4 @ cent premium.

**Hongkong Insurance Company.**

Secretaries Messrs. Jardine Matheson &amp; Co.

THE Undersigned having been appointed Agents for the above company are prepared to accept risks up to \$25,000 on first class sailing vessels, and \$40,000 on Steamers, and to grant policies on the usual terms.

A MARKWALD &amp; CO.

Bangkok, 2nd October, 1865.

**FRANCIS CHIT.****PHOTOGRAPHER.**

BEGS to inform the Resident and Foreign Community, that he is prepared to take Photographs of all sizes and varieties, at his floating house just above Santa Cruz.

He has on hand, for sale, a great variety of Photographs of Palaces, Temples, buildings, scenery and public men of Siam.

*Parties can be waited on at their Residences.*

TERMS—Moderate.

Bangkok, 14th January, 1865.

**The Bangkok Dock Company's  
New Dock.**

THIS Magnificent Dock—is now ready to receive Vessels of any burthen and the attention of Ship Owners, Agents and Masters is respectfully solicited to the advantages for Repairing and Sparring Vessels which no other Dock in the East can offer.

The following description of the Premises is submitted for the information of the public.

The Dimensions and Depth of water being:

Length	300 feet.
	( to be extended
Breadth	100 feet.
Depth of Water	15 "

The Dock is fitted with a Caisson, has a splendid entrance of 120 feet from the River with a spacious Jetty on each side, where Vessels of any size may lay at any state of the Tides, to lift Masts, Boilers etc—with Powerful Lifting Shears which are now in the course of construction.

The Dock is fitted with Steam Pumps of Great power insuring Dispatch in all states of the Tides.

**WORKSHOPS.**

The Workshops comprise the different departments of *Ship-wrights, Mast and Block Makers, Blacksmiths, Engineers, Foundry, etc.*

The whole being superintended by

Europeans who have had many years experience in the different branches.

The *Workmen* are the best picked men from Hongkong and Whampoa.

The Company draws particular attention to the Great advantages this Dock offers, being in a Port where the best Teak and other Timber can be had at the cheapest cost.

A *Steam Saw Mill* is also in connection with the Dock to insure dispatch in work.

The *Keel Blocks* are 4 feet in height and can be taken out or shifted without cutting or causing any expense to ships having to get them removed.

The Company is also prepared to give estimates or enter into Contracts for the repairs of Wooden or Iron Ships; or the Building of New Ships, Steam Boats, etc. or any kind of work connected with shipping.

All Material supplied at Market price. Vessels for Docking may lay at the Company's Buoys or Wharf free of charge until ordered to remove by the Superintendent.

Captains of Vessels before leaving the Dock must approve and sign there—Dockage Bills.

All communications respecting the docking to be addressed to the undersigned by whom all Bills will be signed and collected.

CHARLES HOWARTH.

*Manager.*

Bangkok, 18th. Sept. 1865.

THE Undersigned having had for many years experience in Europe as Mill-wright, and Engineer as well as Surveyor, and Valuer of Machinery, Contractor for the Erection and repairing of

Marine and Stationary Engines.

Boilers of every description.

Sugar Mills and Gearing.

Hydro Extractors for drying sugar.

Rice Mills &amp; Machinery.

Saw Mills &amp; Machinery.

Oil Mills &amp; Presses.

Hydraulic Presses.

Rolling Mills for Silver, Copper and Lead.

Iron Bridges.

Swing Cranes for Wharfs.

Water Wheels.

Mill Gearing.

Fitting wood Coqs in Wheel.

Patterns for Bernal and Spar wheels.

Centrifugal and other Pumps for

Land Irrigation. &amp;c. &amp;c. &amp;c.

begs to notify all Steam-Ship, Rice and Sugar Mill Owners and the Public in General, that he is now ready to Execute all orders in connection with the above, and can be consulted at any time between the Hours of 10 A. M. and 4 P. M. at the Bangkok Dock Company's New Dock, at Koh Kwai.

CHARLES HOWARTH.

*Holding Certificates as passed Engineer and Mill-wright from the British Government.*

Bangkok, 18th Sept. 1865.

**NOTICE.**

The subscriber would hereby inform the public that he has recently purchased all the presses and type, together with all the type-casting and book-binding apparatus formerly belonging to the Am. Baptist Mission in this city; and having thus reinforced his original Printing establishment with a great increase of power, he hopes to perform a much greater amount of printing for the Mission and for this business community, and to fulfil the desires of his patrons with more promptness and certainty than before.

D. B. BRADLEY.

Bangkok Sept 12th 1865.

**NOTICE**

Notice is hereby given that the editor of the Bangkok Calendar, issued for six consecutive years from the Printing Office of the Am. Missionary Association in this city, fully intends to continue the publication of the work, and hopes to show improvements in the next issue as he has ever aimed to improve upon successive numbers from the beginning. He hereby respectfully solicits the continued support of all his former patrons with their usual liberality, at the least, and with more if their business at the beginning of the next year shall revive and flourish.



**North China Insurance  
COMPANY.**

THE UNDERSIGNED having been appointed Agents for the above Company, are prepared to accept risks, and to grant policies on the usual terms.

BORNEO CO. "LIMITED".  
Agents at Bangkok.  
Bangkok, 14th January, 1865. (tf)

**NOTICE.**

WE, the Undersigned, herewith notify all Ship Masters and owners interested, that we will henceforth, only acknowledge those Pilots, who hold their Licenses in accordance with the Port Regulations from the Harbor Master, and countersigned by us.

A. MARKWALD & Co.  
Agents for the Hamburg and Bremen Underwriters.  
Bangkok, 21st January 14th 1865. (tf)

**Batavia and Colonial  
Sea and Fire Insurance  
Companies.**

THE UNDERSIGNED being Agents for the above named Companies are prepared to accept risks, and to grant policies on the usual terms.

PICKENPACK THIES & Co.  
Agents at Bangkok.  
Bangkok, January, 14th 1865. (tf)

**NOTICE.**

THE UNDERSIGNED BEGS to inform the Ship owners and Agents of Bangkok, that he has been appointed Surveyor to the Register Maritime or International Lloyd's and is prepared to grant Certificates of Classification on Vessels according to their rules.

DANIEL MACLEAN.  
Bangkok, 14th January, 1865.

**NOTICE.**

ESTATE OF ROBERT HUNTER, DECEASED.

The undersigned having been appointed administrator of the Estate of the late Robert Hunter, who died at Bangkok on 19th April last, requests that all parties indebted to the said Estate will make immediate payment, and that all who have claims thereon, will send in the same without delay.

Bangkok, )  
31st October 1865. ) B. S. SCOTT.

**Ship Chandlers.  
VIRGIN & CO.**

Ship Chandlers, Auctioneers,  
And Commission Agents.  
ESTABLISHED MARCH 1st 1861.  
SITUATED NEAR THE ROMAN  
CATHOLIC CHURCH KAWK-KWAI.  
Bangkok, 14th January, 1865.

**NOTICE.**

The subscriber would hereby inform the public that he has a *free daily post boat* connected with the printing office of the American Missionary Association, by which the office, although two miles above the centre of foreign business, is virtually brought to the doors of all the Consulates and foreign merchants, at least once a day, (Sunday's excepted) and twice a day while the "Chow Phya" is in port. The regular daily boat is dispatched from the office about 9 A. M. and the occasional boat at 1 P. M. The post boy will call at each of the Consulates, and at the houses of the principle foreign merchants, for letters, or other business for the office.

Letters or other papers, can be left in charge of W. H. Hamilton Esqr. at Messer Virgin & Co.

D. B. BRADLEY.

**Union Hotel.**

**THE OLDEST**  
ESTABLISHED HOTEL  
IN BANGKOK.  
Billiard Tables and Bowling  
Alleys are attached to the  
Establishment.  
P. CARTER,  
Proprietor. Bangkok, 14th Jan. 1865.

**The Printing Office**

**OF THE  
AMERICAN MISSIONARY  
ASSOCIATION,**

*Is situated behind the upper Fort,  
near the palace of*

H. R. H. PRINCE KROM HLUANG  
WONGSA DERAT

*at the mouth of the large Canal  
Bangkok-Yai*

All orders for Book and smaller Job Printing, in the European and Siamese Languages, will here be promptly and neatly executed, and at as moderate prices as possible.

A Book-Bindery is connected with the Office, where Job work in this Department will be quickly and carefully performed.

There are kept on hand a supply of Boat Notes, Manifests, Blank Books, Copy Books, Elementary Books in English and Siamese, Siamese Laws, Siamese History, Siamese Grammar, Journal of the Siamese embassy to London, Geography and History of France in Siamese, Prussian Treaty &c.

The subscriber respectfully solicits the public patronage. And he hereby engages that his charges shall be as moderate as in any other Printing Office supported by so small a Foreign community.

Small jobs of translating will also be performed by him.

BANGKOK Jan. 14th 1865.

*D. B. Bradley*

**ROBINSON & CO.,  
WHOLESALE AND FAMILY  
WAREHOUSEMEN,**

Ale, Wine, and Spirit Merchants,  
IMPORTERS OF EVERY VARIETY  
OF EUROPEAN GOODS,

*No. 1 Raffles Place, Singapore.*

Robinson & Co.'s Millinery Show Rooms (upstairs) are stocked with the most fashionable Goods, selected by their agents in London and Paris and forwarded per overland mail.

## Arrivals.

DATE	NAMES	CAPTAIN	TONS	FLAG & RIG	WHERE FROM
29	Enterprise	Somfeld	488	Siam. Bark	Hong Kong
31	Bessie	Jones	293	British Brig	do
Nov. 2	Faithful	Phillips	279	do Bark	Singapore
3	Frederik Hendrik	Glazner	522	Dutch do	Batavia
5	Johanna	Ownhand	260	do Brig	do
8	Yun Chai Hong	Richten	360	Siam. Bark	Hong Kong
"	Water Lily	Tait	140	British Schr.	do
"	Clio	Kargil	136	do do	do
9	Chow Phya	Orton	353	Siam. Str.	Singapore
12	Esmeralda	Drews	400	Hamb. Bark	Macao
"	Heidecomps	Rynders	733	Holl. do	Java

## Departures

DATE	NAME	CAPTAIN	TONS	FLAG & RIG	WHERE FOR
Nov. 3	Kim Ti Ting	Chinese	219	Siam. Schr.	Lagore
5	Procymania	Jarvis	368	British Bark	Singapore
7	Lil. Conqueror	Eames	.....	Siam. Str.	Coast
8	Hong Tay Guan	Chinese	200	do Bark	Java

## Foreign Shipping in Port.

VESSEL'S NAMES.	ARRIVED.	FLAG & RIG.	TONS.	CAPTAIN.	WHERE FROM	CONSIGNEES.	DESTINATION.
Bessie	Oct. 31	British Brig	293	Jones	Hong Kong	Scott & Co.	Europe
Bintang G. Timore	do 6	Dutch Ship	110	Chinese	Singapore	Chinese	Batavia
Clio	Nov. 8	British Schooner	136	Kargil	Hong Kong	Capt. Hodgeton	Uncertain
Dueppel	Oct. 10	Prussian Barque	450	Lange	Chantaboon	A Markwald & Co.	do
Etienne	do 29	Hamb. do	573	Seivers	Hong Kong	Pickenpack & Co.	Hong Kong
Esmeralda	Nov. 2	do do	400	Drews	Macao	A. Markwald & Co.	.....
Faithful	do 12	British do	279	Phillips	Singapore	A Markwald & Co.	.....
Frederick Hendrick	do 3	Dutch do	522	Glazner	Batavia	Borneo Co. Limited	Batavia
Heidecomps	do 12	Hollands do	733	Rynders	Java	Borneo Co. Limited	.....
Johanna	do 5	Dutch Brig	260	Ownhand	Batavia	Borneo Co. Limited	Batavia
Kim Guan	Sept. 7	do Barque	250	Chinese	Singapore	Chinese	.....
Kim Chin Soon	Oct. 1	do Praw	98	Javanese	Singapore	Chinese	Batavia
Katinka	Oct. 20	British Brig	258	Cumming	Singapore	D. Maclean & Co.	do
Kusrovie	Oct. 24	do Barque	374	Gray	Hong Kong	Nacodah	Uncertain
Maggie Lauder	.....	do Steamer	131	Hodgeton	.....	Capt. Hodgeton	Towing
Matilda	Oct. 27	do Barque	228	Storm	Hong Kong	Scott & Co.	Uncertain
Omar Pasha	Oct. 20	do do	410	Black	Hong Kong	Chow Ah Ly	.....
Ravensbourne	Sept. 9	do do	374	Cooper	Hartlepool	Borneo Co. Limited	Hong Kong
Water Lily	Nov. 8	do Schooner	140	Tait	Hong Kong	Captain Bush	Uncertain

## Siamese Shipping in Port.

VESSEL'S NAMES	ARRIVED	RIG	TONS	CAPTAIN	WHERE FROM	CONSIGNEES	DESTINATION
Ayudian Power	.....	Steamer	640	.....	.....	.....	Laid Up
Bangkok Mark	Nov. ....	Ship	409	.....	Hong Kong	Poh Toh	do
Chow Phya	Nov. 9	Steamer	353	Orton	Singapore	Poh Yim.	Singapore
Cruizer	.....	Ship	700	.....	.....	.....	Laid up
Envoy	June 1	Barque	330	.....	Singapore	Chinese	In Dock
Enterprise	July 17	do	488	Somfelth	Hong Kong	Chinese	do
Favorite	Oct. 26	Ship	400	.....	Singapore	.....	Laid up
Fairy	.....	Steamer	.....	Lee	.....	.....	Towing
Hepa	Sep. 29	Barkentine	430	Backholdt	Saigon	A. Markwald & Co.	Uncertain
Hope	Nov. 27	Barque	331	.....	Hong Kong	Poh Sohn	Laid up
Iron Duke	June 3	do	464	.....	Singapore	Chinese	In Dock
Indian Warrior	Feb. 16	do	250	.....	Hong Kong	Chow Kwang Siew	Laid up
Jack Waters	.....	do	.....	.....	.....	Phya Burut	do
Kamryc	Oct. 30	Schooner	251	Botsford	Hong Kong	Chinese	.....
Kim Soay Soon	June 23	Barque	150	Chinese	Cheribon	Chinese	.....
Lion	May 19	Barque	200	.....	Batavia	.....	Laid up
Noorfol	Sep. 28	Barque	133	Young	Singora	Chinese	Uncertain
Prospero	June 9	Brig	189	Chinese	Batavia	Chinese	In Dock
Siamese Crown	Mar. 25	Ship	549	.....	Swatow	Chinese	Laid up
Sophia	do 27	Barque	282	.....	Hong Kong	Chinese	do
St. Paul	June 8	do	300	Thomson	Singapore	Poh Yim	Uncertain
St. Marys	Oct. 25	Barque	411	Cross	Hong Kong	Poh Yim	China
Sing Lee	Mar. 5	Ship	356	.....	.....	Chinese	Singapore
Telegraph	July 31	Barque	302	Christeausen	Hong Kong	.....	Laid up
Young Ing	June 12	do	190	Chinese	Singapore	Chinese	.....
Yun Chai Hong	Nov. 8	do	360	Richten	Hong Kong	Chinese	Uncertain