

BANGKOK RECORDER.

A Semi-monthly Journal

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

VOL. I.

BANGKOK SATURDAY DECEMBER 16TH 1865.

NO. 23

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, "Klueng 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.

The Recorder will be open to Correspondents subject to the usual restrictions.

The proprietors will not be responsible for the sentiments of their correspondents.

No communication will be admitted unless accompanied by the name of the Correspondent.

No rejected manuscript will be returned unless as a special favor.

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N. A. Mc. DONALD, EDITOR
D. B. BRADLEY, PUBLISHER

Bangkok 16th Dec. 1865.

It is seldom that we venture to say any thing in reference to ourselves, but it is sometimes necessary to refer to our own affairs. Our readers will perceive by the number of this issue, that another issue will complete the volume, and consequently close up the year. We commenced the

year under rather unfavorable circumstances, consequently our expectations did not run very high. The European community here, upon whom we must depend almost wholly for the support of a paper in the English language, is small, and not only that, but the last year has been one full of discouragement to most of them. Many of them felt poor, speaking comparatively with other years, and consequently could not give a paper that pecuniary encouragement which otherwise might have been expected. The newspaper growth here too, was rather spontaneous, and it might have been feared, that it would also be ephemeral. Our friend of the "Straits Times" however wholly misunderstands our editorial in the issue of Oct. 14th, and takes it to mean that our labors have not met with a proper pecuniary reward. It was written, it is true in rather a disponding strain, and one unacquainted with the circumstances might readily misunderstand it. It did not however refer to our pecuniary affairs at all. Our only expectation when we commenced was to be able to pay the expenses of publishing, leaving little or nothing for labor. In this we have not been disappointed. Our receipts, if any thing, have rather surpassed our expectations. The European community have done nobly. They have gone beyond what could reasonably have been expected in such a year as the last. They have made a pretty good effort towards supporting two papers. We do not believe that two papers can be supported here, nor even one when taken as a separate business, but in connection with some-

thing else in the same line, it may be made to pay expenses, still the community deserves credit for what it has done.

There is however another feature in our paper which must not be overlooked. One object we had in view was to give the Siamese a paper in their own language. This was to a great extent an experiment, and had to be undertaken with caution. At first it was deemed expedient to have a page of Siamese in connection with the English. We soon however found such encouragement, as justified us in separating it and making two distinct sheets. The Siamese issue was again enlarged so as to be equal in size with the English. In this department, although the encouragement is far from what we would like to see, still it surpasses what could reasonably have been expected. Whilst we give the European community credit for what they have done, we must also in justice praise the Siamese for the manner in which they have taken hold of this new enterprise amongst them. It was a new thing to most of them. It has also brought out from amongst them several very respectable writers. We have articles from some of them, although of no great depth, still evincing a shrewdness hardly to be expected. As to the matter, and manner of our paper, we have tried as far as possible to fulfill our promise at the commencement, but we have laboured under some difficulties. We have had nothing but native compositors, which rendered it almost impossible to keep free from mistakes, and typographical errors. Being a semi-monthly also, any items which might

have been extracted from exchanges and which would have been interesting to the community, here, were gathered up by the weekly paper long before we were ready to come out, so that we have been obliged to look entirely to another course for our matter.

And now, it may be asked, what is to become of the "Recorder" in future? Is it to be one of those things of spontaneous growth, and ephemeral existence? Is it to be a child of but one year's growth and then depart, leaving but few to mourn its death? Upon these questions it does not behoove us to speak too confidently. Newspaper life, and especially in this hemisphere is precarious. But we think we are safe in announcing that the "Recorder" will be *continued*. The Siamese issue must be continued, and we think the English will be continued also in some form or other. We are not sure however but the English issue may become a *Weekly* one. We shall probably be enabled to announce more fully in our next issue what will be done. We will announce however that the labors of the present Editor will cease, as Editor, at the end of the year. This will probably be no loss, but rather a gain to the paper. And should the paper be continued, he solicits for his successor the same support and indulgence which he has received, hoping even that the support may be increased both in a pecuniary way, and by contributions for the paper. He thinks also that he can promise that the paper will continue to be as good, if not superior to what it has been.

Nuisances.

It would be difficult for any one even of ordinarily acute senses not to perceive that we are passing through what may be called the *fish season*. In this city of delicate odours there are two seasons which are especially trying upon delicate *olfactories*. One of these is the *durien* season when the natives revel in the fumes of sulphureted hydrogen gas which emanates from that, (to them) exceedingly delicious fruit, and in which even *exotics*, of morbid palates and blunted *olfactories* seem to delight.

The other season may be called the *fish* season and through which we have just been passing. The whole year round may in a certain sense be called the fish season, but fish, like every thing else have their special season. During this season junks, and vessels load fish here for Java and other places. The fish it is said are scarce this season, and the season is later. Almost every boat which passes now emits a dead, heavy, oily, fishy smell, which is very disagreeable. But perhaps we should not complain, when masters of vessels, and others can endure a cargo of these fish for weeks, and as they constitute one of the articles of export. These and the *durien*s are nuisances we shall likely have to endure as long as we remain in Siam.

There are however other nuisances of the same kind, which might, and we think ought to be abated. One in the highest authority says that "rather than spend money for those things which he thinks would not be beneficial to the country, he would rather spend it in gathering up the carcasses of dead dogs for the purpose of burning them." Even that would be a step in the right direction. Not a day passes but we are disgusted with the floating carcasses of these *pariahs*, upon the river. Especially is this the case when the water in the river is low and the tide flows strongly. The natives too, generally use the water of the river for drinking, and that without filtering. So many dead dogs and other carcasses decaying in the river, must necessarily saturate the water with decayed animal matter, and render it unwholesome. Indeed the river is a common receptacle for every *offal*. By a little care on the part of the city authorities most of these things might be avoided. An officer should be appointed, whose business it would be to attend to the general cleanliness of the river and city, and a fine should be imposed upon every one who was caught throwing any thing of the kind into the river. The natives of course know no nuisances. They would as soon live in close proximity to a *seri* garden or a boat of rotten fish as not, but we may as well begin to instruct them now upon that point as at any other time. And as long as we are on the subject of dogs, we may as well mention another matter. The whole country is full of *pariahs*. Most of them have no particular owners. They are a nuisance to every one. Every *wat* is swarming with them. Many of them are nearly starved and are so poor they are obliged to lean against something when they attempt to bark. They render night hideous with their howls. Great numbers of them are also to be found in the streets and markets. Every pork or venison stand has its pensioners. Many there are so old that they have scarcely any hair, others are covered with scabs. A person can not pass along without bring disgusted. A good

way to get clear of these would be to impose a tax of about *two salungs* upon every dog found about a man's house, except one. One good dog is useful and they should be allowed one, but for every additional one make them pay taxes. Our opinion is that the dogs would soon disappear, but then care would have to be taken lest they might be found in the river. The government has no conscientious scruples about imposing taxes upon other things, why should it have upon this point?

Another nuisance is the *plu* or *seri* gardens. The gardens in themselves would be no nuisance, but they must have *rotten fish*. These gardens, and the fish which are put around the vines are becoming a great nuisance to those who live down the river. They are rapidly increasing too. The fruit gardens are gradually giving way to them. We suppose, considering the taxes, the *seri* pays better than the fruit. It is as much as a man's life is worth to pass through the *klong* *Sómrey* these days, such is the stench that meets him. When the wind blows over these gardens towards our dwellings the stench is unendurable. Oftentimes at night in bed we feel like giving the *decree*, if we had the *power*, to have the vines all pulled up by the roots. The fact is they should be *prohibited* within a certain distance of the city. There are places just as well calculated for them, sufficiently far from the city to be no nuisance, and still sufficiently near the market. It is a pity to have the fruit gardens give way to these abominable nuisances.

The Rice Crop

We are credibly informed that the fields of rice planted this year are much more extensive than in any previous year, and that the crop up to the present time is very promising. But there is reported an uncommon prevalence of *chills and fever* in several of the great rice districts, threatening to diminish the number of reapers to such an extent as to create much anxiety for the ingathering of the harvest. And it is said that the rice fields about Ayudia, the old city, are in danger of great damage from the unusual continuance of the annual inundation—that the rice will be ready for reaping before the flooding of the fields has sufficiently subsided, in which case the reaping of it must be very slow and much of it lost in the water. And furthermore, there is the want of the usual strong winds at this season of the year, which not only occasions the floods to subside the more rapidly, but also lays the standing grain all over in one direction, making it comparatively easy to reap it. The winds being variable is said to entangle the grain, and consequently it can be but slowly ingathered, and much of it necessarily lost.

There may be a good deal of truth in

these reports Still we think they are overwrought, to which the Siamese are peculiarly liable, but more especially this year.

One of our correspondents says;—

Nearly all the country above Bangchañ, and a great portion of the low country, is still much flooded, the water in some districts being about two or three feet deep in the fields, and consequently the grain is slow in coming to maturity. The present prospects of an abundant harvest, are very good, but owing to the slowly receding floods the bulk of the crop throughout the district, can scarcely be ready for reaping before the beginning of the year, or the middle of January.

Com.

Corps in British Burmah.

Rangoon Times

It is with sincere pleasure, we solicit the attention of the Commercial public to the very satisfactory Report which appears under the heading of official paper, on the state of the growing Crop, in all the different districts of our province. Fears were entertained sometime ago, that the cattle disease which had prevailed in all the lower sections of the Rangoon district, would very nearly annihilate all prospect of any crop this year. But these fears are greatly mitigated, by the announcement that not more than ten per cent of the cultivation will be lost.

The Bassein and Martaban districts, have both suffered slightly from insects, but their disastrous work was repaired before the season was far advanced. Fresh paddy was planted. In every other part of this fruitful province, the hearts of the husbandmen will be made glad, and they will be lead to rejoice next December, over a harvest as bountiful as any that has been reaped in many years.

OFFICIAL PAPER.

MEMO.

CHIEF COMMISSIONER'S OFFICE.

Rangoon 20th October 1865.

SUBJECT—STATE OF THE RICK CROPS IN THE PRESENT SEASON.

AKYAB DISTRICT.

Reported by Commissioner on the 26th September 1865.

The crops appear to be in a very healthy state.

RAMREE DISTRICT.

The paddy continues very promising.

SANDOWAY DISTRICT.

The prospect of the paddy is favorable.

RANGOON DISTRICT.

Reported by Commissioner on the 3rd October 1865

Notwithstanding the murrian among the cattle, there will not be a decrease of more than 10 per cent in paddy cultivation.

BASSEIN DISTRICT.

One third of the paddy sown was destroyed by insects but has been replanted.

PROME DISTRICT.

The Crop expected to be the same as last year's.

TOUNGOO DISTRICT.

Crop looking very favorable, and every prospect of a rich harvest.

AMHERST DISTRICT.

Reported by Commissioner on the 12th October 1865.

A good average Crop.

MATABAN DISTRICT.

Near Shwegyeen and Sittang damage was done to the crop by insects and inundation. But in the other parts of this district the crops are good.

TAVOY and MERGUI DISTRICTS.

A more plentiful crop expected than has been for some years.

H. NELSON DAVIES.

Secretary to the Chief Commissioner.

Borrowed Capital;

Or, Getting on in the world.

Sylvester Rodney was the name of a young man, in one of our cities, who had just set up in business for himself on a limited capital, and everybody, himself included, believed he was doing well. To be sure, his weekly receipts were not large; neither were his expenses enormous; and, by a careful mode of figuring up under the heads of "outlay" and "income" he was satisfied that the profits of his store were sufficient to keep his stock good and furnish the necessary expenses of household, with something in store for a rainy day.

For a time Sylvester was quite content with this. He may have had occasional dreams of an ambitious nature, but he never allowed them to interfere with his business matters. For several years he had occupied the same little store; it had yielded him enough for home comforts, and surely he need not ask for more.

But an evil day came to Sylvester Rodney. Large stores, fine fronts and genteel clerks were becoming the rage, and with dismay he saw that many of his friends, who had started about the same time and in the same manner as himself, were leaving him far behind. Of course, he could not say that they were growing rich; it might be quite the reverse; but they were certainly making more splendid appearances, and rising far above him, according to the indications of social thermometers. Sylvester himself did not notice or feel this so keenly as his wife. Katy Rodney had been a great favorite in her circle, and she formed many friendships she rarely valued; yet, while the social position of herself and

husband remained the same, others were climbing the ladder of fame and distinction. With pain she saw the growing coldness of one after another of her former companions, and soon she began to feel really alarmed.

"Sylvester," she said, one day, seizing the opportunity, "do you not know, dearest, that we are losing ground fearfully? that all our old companions are getting above us in style and position? see James Granger. He commenced life when you did, with hardly more means, and Lizzie was on the best of terms with me. Now she never condescends to call upon me, and I am sure James had no more opportunities for getting on in the world than you."

"I've noticed that for some time, Katy," replied the young merchant; "but I am sure I don't understand it. I cannot help their success."

"But you can follow their example, Sylvester. Do as they do, and make your mark a few steps higher in the scale."

"All well in sound, Katy; but how to make the thing work, is the vital question. I will do anything to please you if I can only see how it is to be done."

"I cannot give the details," she replied; "that is for you men of business to determine. Only, I suppose, it is done by putting in more capital and making more show generally. But I really wish you would think of it, dear; for it is too bad to plod on in this way, while others go ahead with such rapid strides."

Sylvester thought the matter over, and the more he thought the more uneasy he became. Sure enough, why should he plod on so slowly while others were masters of large establishments and making large displays in the fashionable world? He saw plainly enough, now, that he had been too contented, and allowed matters to take their own way too much. If he would succeed, he must make bolder efforts to gain the success he coveted, and strive to keep pace with his fellows at all hazards.

He was still revolving the idea in his mind when an old friend, who had been successful in mercantile affairs, entered the store. It was a dull day, and, no customers being in, the young man broached the subject nearest his heart.

"Mr. Marsh," he commenced, earnestly, "I am anxious to enlarge my business. I wish to bring it into something of more importance. I have plodded here so long that I really tire of the old style."

"That is too apt to be the case with young business men of to-day," responded the merchant, Ephraim Marsh. "It is a common error to try to rush things, and I find it almost always brings up disastrously. But in what manner do you think of making this improvement?"

"I hardly know. I wish to enlarge both premises and stock. You are older and

can advise me."

"I should not care to advise you in such matters," the other returned, with a shake of the head. "One man cannot lay down a line of conduct for another man, and know what his success will be. You will be more likely to strike the true plan, unaided, than by any kind of counsel."

"I feel no fears but that the extension would bring me additional custom sufficient to pay the expense incurred. By tact and talent I think it quite possible to make a good business stand of this."

"Quite likely. Yet let me caution you against expecting too sudden an increase. Your old customers will adhere to you, and new ones will gradually come in. But in all things be moderate. Do not let your fancies or your expectations get the better of your judgment, and take an Icarian flight, from which you may tumble headlong."

The young merchant promised to govern himself, and the counsellor took his leave.

As may readily be supposed, Sylvester did not long continue in this undecided frame of mind. He found another counsellor, one who had just retired from business, and who had plenty of money to invest in anything which promised to pay well. Caleb Broker was his name, and it was about as proper in its significance as any name could be. To him, then, our young merchant made known his wishes and aspirations. Mr. Broker heard him through before making any answer.

"You'll have to do it," he then said, "in order to keep up with the times. Years ago it would do for a man to keep on in the same careful track; but times have changed now, and we must keep pace with them."

The result was that Caleb Broker placed in the hands of Sylvester Rodney five thousand dollars, for which the latter gave the required bonds upon all his property. Mr. Broker reasoned in this wise: if the young man felt determined to enlarge his business, he must have capital, and would have it. Why not, then, supply him, and take the risk? If the business proved successful, it would be a good investment; if otherwise, he should keep a sharp lookout for his money.

The proposed alterations were made, and the five thousand dollars soon invested, Sylvester wondered where it all lay when he once more threw open his store, for the figures seemed immensely larger than the increase in his business. Yet he was surely upon the right track now, and he must wait for good results.

One year passed quickly away. To Sylvester Rodney it seemed to fly, so rapid was the passage of weeks and months. Yet his prospects were no better than one year before—all in all, he believed not as good. The improved style of the store

rendered additional expenses necessary to the house. New furniture must be procured; and, when this was done, the old carpets looked so faded and out of place. One improvement suggested another, and rendered necessary the third, till not only were the profits from trade consumed, but numerous heavy bills run up on credit, which would require to be met sooner or later. Still the young merchant did not feel any especial alarm, for he was too wholly wrapped in the present to contemplate the future. Thus it was that Mr. Broker found him at the end of the year, when he called for the interest upon the money.

"It is no matter," he said, with apparent kindness. "It can be paid or not; the first year is always the hardest, and, if not convenient, it can run on, drawing compound interest until next year."

This was kindness, indeed. So thought Sylvester, and, after stating the many causes which had rendered the first year unpromising, he accepted the leniency of his creditor.

A second year passed. The bills contracted before had now fallen due, while new improvements and new outlays became necessary. Sickness in the family was added to other misfortunes, and when two years had elapsed he was in the same condition as before. Mr. Broker called with the note, but Sylvester had no money. His bank account was nearly drawn, and he could not raise fifty dollars. He represented his affairs to Caleb Broker, and with many misgivings, for he had really hoped to see the young man prosper, the capitalist consented to wait one more year.

This time Sylvester bent his energies to the task, and he succeeded in a measure. But he had no idea of the gigantic nature of the task. This thing was needed, that thing must be done, all requiring an outlay of cash. Goods must be purchased and the stock kept up, else surely all his efforts were vain. Yet his money in the bank gradually increased, and when the important day arrived he had about five hundred dollars on deposit. This he would pay, and surely Mr. Broker would wait a short time for the balance.

The day came at length, and with it came Caleb Broker.

"I hope you find it convenient to pay of the interest of those notes to-day," he said, blandly.

"I think I can nearly pay it," was the answer, "and I hope you will be willing to await the balance for a few days."

"Oh! certainly. Anything for accommodation, if it is not too great."

"Have you the amount of the interest?"

"For three years, I suppose, you mean?"

"Certainly."

"One thousand, one hundred and twenty-five dollars and twenty-two cents."

"Impossible. It cannot be so much," said the young merchant, with a start.

"But here are the figures," returned Caleb Broker, quietly. "The interest on five thousand dollars for one year, at seven per cent, is three hundred and fifty dollars. Add this to the principal, and the interest for the second year is three hundred and seventy-four dollars and fifty cents. This counted in turn will make the interest for this within a fraction of four hundred dollars and seventy-two cents. Add these together, and you have the result. Am I not right?"

Sylvester Rodney ran over the figures for a moment. He was astounded at the result, for he had made no close calculations previously. Strange that it was so, yet such was the fact. Then the sum which he had so carefully saved was less than one half, after all. He glanced once or twice round the store, and then turned to Mr. Broker, who awaited his answer.

"You are right," he said, "I had not cast it up, and had no idea it amounted to so much. I can pay you a portion of it, and shall have to ask for a few days' grace in which to raise the balance."

This was readily granted. The five hundred dollars were paid over and receipted for, after which Mr. Broker took his leave, promising to call in a week for the remainder, which Sylvester promised should be ready. After he was left alone he sat down, and for nearly two hours busied himself in reflection and calculation. At length some determination seemed to be reached as he rose, put on his hat in the most energetic manner and bent his steps homewards.

The day following was Sunday, but instead of attending church, as usual, Sylvester spent it in the store. For two or three days following he seemed silent and preoccupied, but when Thursday evening came he met his wife with a glad smile upon his features.

"Katy, I am a free man once more," was his exclamation as soon as they were alone.

"What do you mean, Sylvester!"

"That I have money at last to pay Mr. Broker's borrowed capital."

"Not all of it?"

"Every cent."

"But how did you obtain it?"

"Sold the store, goods and every thing."

"Why did you do that when you were prospering so nicely?"

Listen, Katy, and I will show you how I was prospering. Three years ago, when I commenced upon borrowed capital, I had in stock, of my own little capital, over twenty-five hundred dollars. Supposing that I used, for various purposes, two thousand of the borrowed money, there would still remain three thousand to put into stock. There would be five thousand five

hundred dollars in trade. On last Sunday I took an inventory of all my stock, and I found about five thousand dollars still in trade. Out of this I owed over six hundred dollars of interest, besides the principal. I found a purchaser at seven thousand dollars, which was just about the worth of the premises, with my improvements and privileges. After paying off Mr. Broker, I shall have about thirteen hundred and seventy dollars, which is all we have in the world except our house and furniture."

The wife saw how it was, and bowed in acquiescence to the measure. She loved a social position, but she had much rather be humble and respected than as the wife of a bankrupt.

Mr. Broker, on the following morning, was startled by the sight of a check covering the entire amount due him, but he took it in silence, more than half suspecting the truth. Sylvester paid up his indebtedness to every man, and then had about one thousand dollars in cash. He speedily sought a position, nor was he long in finding honorable employment, where his stock of ready money turned to excellent account. In a few months he was enabled to buy a paying interest in a successful firm, and to-day he is a leading merchant in the quiet little city where he dwells.

It was a few months after selling his store that he read with surprise the announcement that James Granger had failed. He drew the attention of his wife to the fact, and remarked—

"You see, Katy the end of the road. It is the same one we pursued while endeavoring to follow their lead, and get on in the world from borrowed capital."

To Buddhist Advocate.

Second Answer

My Buddhist friend manifestly desires me to answer his second reply to me, and I will therefore now do it

He is not willing to allow that the native Christians of Siam are Christians in name only and not in heart, because he has "carefully observed, that they are much more strict in the observances of Christian forms than the Europeans who reside in Siam." The question is not whether they are better Christians than the Europeans, but whether they are *real* and true Christians. My friend mistakes the forms of these Roman Catholic Christians for the religion of Christ, and therefore wonders why *they*, who are so much more strict in the observance of those forms, are not as well educated, as strong-minded, as rich and influential as those careless and negligent *Europeans* who call themselves Christians. Now the fact is that these native followers of Roman Catholicism are strict in the observance of

the forms of the Romish Church, is no evidence that they are good Christians. The Pharisees of old were of all men in the world the most punctilious in the observance of forms of religion, and forms too, generally sanctioned by the Bible. And yet Christ pronounced them "hypocrites," "blind guides" and even put to them the scathing question "How can ye escape the damnation of hell?" And the reason was, that they had merely the form of godliness without the power, and were trusting wholly to that. Now the religion of Christ is manifested in the life of the professor, by love to God, and tender compassion toward men. In other words it is to be *like* Christ, to imitate and follow him in his love of pleasing the Father, and his love of "going about doing good" to men. Now the question, is do these native Christian of Siam thus follow Christ? Do those negligent and careless Europeans do this? If not, the word of God for it, they are but *false Christians*, "If any man have not the Spirit of Christ he is none of his."

What my friend says about the carelessness and negligence of many European residents and transient visitors of Bangkok in regard to the christian religion is but too true, and I feel very sad in being obliged to acknowledge it. But I would beg my friend to make a distinction between those European christians, who by their abandonment of the house of God and profanation of the Lord's day, dishonor Christ and cause his "name to be blasphemed among the heathen," and those who honor Him by assembling themselves together on the Sabbath to call on His name and study His word. My friend may rest assured that all such Europeans as keep no day "holy unto the Lord" are christians in name only and not in heart. It is true that the most of them are more highly favored than native Roman Catholic christians in Siam in the sense that they have a far better education, stronger mental powers and consequent influence among men. some of them being master mariners, some wealthy merchants, some consuls etc. The chief reason of their being thus more prospered, than native christians is, that they have all been educated in the light of the Bible, in a land whose laws and customs have nearly all sprang from the Bible. Their minds have been much enlightened and well disciplined by a christian education in schools, academies, and colleges under a christian government. Hence they all bear the christian name. But those Europeans to whom my Buddhist friend refers, give no evidence that they ever gave their hearts to Christ, and consequently it does not appear that they belong to his church. But such Europeans as endeavor daily to imitate Christ do indeed belong to his Church, and he says of them that "they are the light of the world" Wherever the true followers of

Christ are sufficiently numerous to influence the governments under which they live, God uniformly blesses those governments.

Now true Christians have long been numerous enough in England and other parts of Europe to influence those governments, some more and some less, according to the degree of their conformity to Christ. Consequently those governments have been blessed of God with far greater light and power than can be found in heathen lands. And all the people in those lands, even though many of them do not love God, are greatly benefitted in this life by the reflex influences of the word of God upon them, even as the natural sun is a blessing "unto the evil as well as the good," and as the rain is a blessing "to the unjust as well as the just." And when these merely nominal christians remove from the land of their birth into a heathen country, they will show, to a greater or less extent, this reflected influence of the Bible upon them.

Now this is the reason why those Europeans, who so openly and sadly neglect Christianity in Siam, *appear* to be more blessed than the native professors of Christ. These have never been trained under a christian government. Those under Roman Catholic training, have never had the Bible given to them. The Pope forbids them to have it entire, and to read and study it by themselves. They are allowed only to have garbled parts of the Bible, and those even, must be clothed with the glosses of the Roman priests, which are generally greatly erroneous. How then can it be expected that they should be as enlightend, intellectual, influential and otherwise prosperous as those Europeans, who have lived in the full and strong light of an entire Bible all their days?

With regard to the great numbers which my friend has heard of in Europe, who attempted to test the truth of christianity, first by ridiculing it, and then seeing no harm resulting from such conduct, turned to praising God and praying to Him to see what might be the consequence of such devotion, and then finally, seeing that no apparent good or evil followed either course, abandoned all confidence in the doctrine of a living and Almighty God. I would reply that there may be a few such characters in Europe, and I suspect here and there one in Siam,—a most genial atmosphere for breathing such sentiments. But that there are large bodies of such infidels now in Europe, I think is a great mistake. But if it be true that there are very many in Europe, who have made such an experiment as my friend has had they made, would he pronounce that a fair trial of the great question, whether there be or be not a divine author of religion—any Almighty maker and sustainer of the worlds? And if there be such a God, would my friend think it at

all suitable or proper that he should answer in mercy such prayers and praises, proceeding from hearts of sheer selfishness, and wrangling with enmity against him?

But, my friend may ask, why, if there was in truth an Almighty God, who saw their enmity and mockery, did he not come out against them at once with his judgments, and show them and the world that he is? My answer would be that our God delighteth in mercy, and hence bears long with those who revile and reject him "not willing that any should perish, but that all should come to repentance" and accept of salvation by Christ Jesus; and hence he prolongs the season of their probation. But he has said that his "Spirit shall not always strive with man" When it ceaseth to strive with those who reject him, then will his judgments overtake them, as in the days of Noah; if not in this world, it will in the future world of everlasting retribution.

It has occurred to me, that my Buddhist friend possibly has in his mind that time in France 70 years since, when Robespierre and his associates, assuming supreme power over the land, abandoned all religious worship, declaring that there is no God, and hence no religion that man is bound to respect. But what was the consequence of that inauguration of atheism? Why, it was most terrific. The rule of Robespierre and his party has hence ever since been most fitly denominated.—*The reign of terror.* It did indeed appear as if God in righteous Judgment poured out upon all classes, the *spirit of terror.* The rulers could not trust one another. The people could not trust their leaders, nor even their own friends or relatives. Envy, jealousy, suspicion, murder swept over the land like legions of devils let loose from the bottomless pit.

At length, however, the people, coming to their senses, saw that their country and themselves with it were drifting rapidly to destruction on the flood of atheism, and that the judgments of a righteous God were out after them for adopting atheism as their creed. They rose *en masse* against Robespierre and put him to death, and returned to the belief and worship of Jehovah and Jesus Christ our Lord. From that day to this France has been a christian nation.

Again my Buddhist friend begs leave to differ with me as to the causes of England's prosperity. I had in my previous reply to him attributed it to the Bible, citing the answer of Queen Victoria to the heathen prince. But my friend says, that "England has prospered because she has given birth to many good and wise men, and because she has had an excellent copy of customs and laws, and her sons have followed righteousness, and that for these reasons England has become a great nation."

I most readily grant that my friend is quite correct in attributing England's greatness to these causes. But will he allow me to

ask him, How England came by so many good and wise men? Is not her present excellent Queen right in believing that the Bible made them? How came England by such an excellent copy of customs and Laws? Did she did not get it from the Bible? And how happened it that her sons have so many of them followed righteousness? Is it not because they had been thoroughly educated in the principles of the Bible? I affirm that such are the true and most legitimate reasons for England's present greatness, and I challenge my friend and the whole world to disprove it. But I feel quite pleased that he has come so near to my way of thinking. A few more concessions, with the heart united, and he will be a real Christian.

In regard to the last question my friend has propounded I have only time to say, that our God has never made it a principle in his government to bestow *worldly prosperity* upon his people equally. He oftentimes judges it best to try those whom he loves with *great worldly adversity*, that they may become partakers of his holiness, even as gold is tried in the fire to make it pure. The Lord Jesus taught this in the parable of the rich man and Lazarus. But God will in due time bless his people most abundantly in heaven. The blessing is only postponed a little that the heirs of it may become all the better prepared to enjoy it, even as a rich and loving earthly father will wait until his son is of age, well trained and well prepared, and then he will confer upon him a large estate. As it is with individuals, so it is with nations, of which we have an example in the Israelites when tried in the wilderness 40 years, after which they entered Canaan, and became much enlarged. And then after this they were under the training of divine providence five hundred years until David and Solomon, when the nation became very great. And we have an apt illustration of this long training of nations in the English people for a period of 1000 years until they became a great and powerful nation. There is no nation in Europe that has been so thoroughly a christian nation as England. And no European nation equals her in extent of territory, riches, learning, and power.

Dr. Livingstone on Afr. Missions.

The evidence of Dr. Livingstone, the explorer, before the Select Committee on Western Africa, which has just been published in England, is entirely contrary to that of Capt. Burton as to the results of missions. The doctor was asked whether he thought it possible that an English government should be established in the neighborhood of twenty or thirty different tribes, and not interfere in their quarrels? His reply was, "I think so. The missionaries whom I have known generally make

it clearly understood they will not interfere in the protection of the country; they are looked upon as part of the superior power, and they are not appealed to."

Other questions and answers are as follows:

Q. In the case of Lagos and Abbeokuta, have the missionaries practically kept out of the native quarrels? A. I am not acquainted with Lagos.

Q. What is your opinion generally of the character and influence of the missionaries in Africa? A. I entertain a very high opinion of them.

Q. Do you allude to any particular part of Africa? A. I know them better in the interior of the south, and in Sierra Leone.

Q. Taking Sierra Leone, what should you say has been the influence of the missionaries there? A. I think it has been very beneficial, both to the natives and to the English.

Q. What has it done for the natives, in the first place? A. The missionaries always promote trade. Some of them think they ought not to attempt the civilization of the people, and others think that they ought; but wherever I have seen a mission established, that mission promotes civilization and commerce, whether the missionary professes to be anxious to promote civilization or not.

Mr. Baxter; You mean promoting civilization by teaching industrial employment? A. Yes.

The Chairman: The Committee have heard of two systems of missionary work in Africa; one which adopts education and preaching at its means of action, and one which seems to have been carried on to a great extent on the Gold Coast by the Swiss missionaries, and into which agricultural and industrial training largely enter. To which system do you chiefly allude? A. One body of missionaries adopts industrial pursuits chiefly, but they never confine themselves to these. The other professes to be anxious only to preach the Gospel, but their influence is directed also to promote the civilization of the people.

Q. Even though it is not connected with any industrial pursuits? A. Even though it is not connected with any industrial pursuits. One way in which they do that is by their example: they show an example of industry, and in that way promote civilization without professing to be industrial missionaries.

Q. Do you believe that the missionaries have ever such a command of the local language as to be able to preach intelligibly to the natives? A. I know many who speak the language thoroughly—far better than any natives who have been born in the mission. Mr. Moffatt has been out there for fifty years, and he knows it thoroughly; he has translated all the Bible into their

language; he knows it better than any native born on the station.

Mr. Chichester Fortescue: Which of the native languages are you alluding to? A. The Sielunama.

The Chairman: The Committee have heard great doubts expressed with regard to the influence of the missionaries in Sierra Leone upon the native character, and we have had evidence that the natives educated in the mission schools are generally disliked; can you account for that prejudice or that opinion in any way? A. It is very common to hear aspersions cast on the character of the missionaries; but I account for it in this way. The lives of these men generally are a protest against the evil conduct of many of the men who go out to trade there. I do not wish to say that there are not good men among the traders, but a very large proportion of them are worthless, and the lives of those missionaries are a sort of standing protest against the moral conduct of the traders. Mr. Moffat has been laboring with great success in one tribe for forty-three years, and he is exceedingly annoyed by several of the traders who have settled on the spot, and who have attempted to nullify all his teaching, corrupting the natives by their conduct.

Q. Is the character of the missionaries themselves high and unexceptionable? A. You find a few among them who are not men of great ability; some of them have been guilty of improper conduct; but take them as a whole, I think they deserve a very high character.

Q. Should you say that their character is improving, and that the class of men sent out as missionaries is higher than it used to be? A. When the missionaries were sent out fifty years ago it was believed by many men that any sort of man who could read his Bible and make a wheelbarrow was sufficient; but it was found that was a mistake, and the more care is taken in their selection the more satisfactory are the results.

School-Room Exercise.

"John, bound the State of Matrimony."

"The State of Matrimony is bounded on the North by Solitude, on the East by Double Trouble, on the South by Sorrelins, on the West by Vexation."

"What are its chief products?"

"Peevish babies, scolding wives, hen-pecked husbands, smoked coffee, burnt hams, and sour pies."

"What is said of its climate?"

"It is more varied in its temperature than any other State in existence. In that portion of it called the Honeymoon, the climate is salubrious and healthy—the atmosphere laden with the sweets of the flowers of Hymen. In some parts the in-

habitants experience a freezing cold reception when they expect most warmth, and in some other parts, there is all the burning sensation of the Torrid Zone. Sometimes a fellow's house in the State of Matrimony gets so hot to hold him, and, strange to say, he travels with all speed, not to but from the poles, where coal is generally supposed to exist."

"Sarah, has John given a correct outline of the State of Matrimony?"

"Can't say, sir—never was in that State. Bill Simpkins gave me an invitation the other day to travel in it with him, and when I return I'll answer the question."

"Well, Sarah, as you seem to be ignorant in geography, I will examine you in grammar. Take the sentence, 'Marriage is a civil contract.' Parse marriage."

"Marriage is a noun, because it's a name. And though Shakespeare asks what's in a name, and says a rose by any other name would smell as sweet, yet marriage being a noun, and therefore a name, shows that the rule established by the Bard of Avon has at least one exception. For marriage, certainly, is of very great importance, and being a noun, and therefore a name, ergo there is something in a name."

"Good! Well, what is the case of marriage?"

"Don't know, sir."

"Decline it, and see."

"Don't feel at liberty to decline marriage after having made Bill the promise I have. Had rather conjugate."

"Jane, can you tell Sarah in what case marriage is?"

"Yes, sir, it's a very common case, and I would not care if it were a little commoner. And I suppose Sarah won't be married a week before it's in the printer's case."

"Can you decline marriage?"

Jane blushed extremely, and answered:

"Had rather not, sir."

"Well, Sarah, what person is marriage?"

Second person, sir, because the person you speak to is the one who is going to marry."

U. S. CONSULAR COURT.

BANGKOK SIAM DEC. 14th 1865.

Wm. Burdon Brooklyn N. Y. Vs.

John Hassett Chandler.

The Court after carefully examining all the proofs and vouchers presented, and after due deliberation upon them, find that John Hassett Chandler, is indebted to Wm. Burdon (\$13,010, $\frac{4}{5}$) thirteen thousand, and ten dollars and sixty two cents, and the costs of the court. In this decision the Assessors fully concur.

This is the most difficult case, and involving the most, of any yet tried in Bang-

kok. It is one too, of long standing, having been on hand since 1857, and one in which the whole community have been more or less interested. From the character of the Court, and the deliberation with which they took up the proofs and vouchers, there can be no doubt but the decision is a just one.

Departures per "Chow Phya" on the 5th inst.

Rev. S. Mattoon Miss. en route to the U. S. America. P. Lessler Esq. Prussian Consul, and family on a visit to China. Mons St. Cyr Jullien, on a visit to France, and Messrs J. Gunn and P. Sommes for England.

A LAWYER'S LETTER.—The following is said to be a copy of a letter sent by a member of the legal profession to a person who was indebted to one of his clients:—"Sir, I am desired to apply to you for the sum of twenty pounds due to my client, Mr. Jones. If you send me the money by this day, week you will oblige me—if not, I shall oblige you—"

NOTICE.

I HEREBY notify that I shall not be responsible for any debts contracted by the crew of the Hamburg Barque "Esmeralda" Bangkok } J. J. DREWES. Dec. 1st 1865. } Master.

NOTICE

I HEREBY notify that I will not be responsible for any debts contracted by the crew of the British Barque "George Avery"

WILLIAM JACK Master

(t. f.)

MENAM ROADS, PAKNAM AND BANGKOK, MAIL 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.)

Arrivals.

DATE	NAMES	CAPTAIN	TONS	FLAG & RIG	WHERE FROM
Dec. 4	Hap Sing.	Haberkost	342	Siam Bark	Hong Kong
6	Verena	Pulaskie	600	do Ship	do
7	Moonlight	Jorgensen	644	do do	do
8	Flying fish	Saxtroph	295	do Bark	do
"	Hiedecomps	Rynder	783	Dutch do	Meeklong
9	Goliah	De Silva	542	Siam do	Hong Kong
11	Welcome	Goodman	399	Brit. do	Singapore
14	Francis Palmer	Lamb	225	Am. do	Hong Kong
"	Day Break	Rose	301	Brit. do	do
"	Creole	Jessen	334	Han. do	do
15	Princess Seraphi	Kefoed	454	Siam do	do
"	Yuthia	Davanant	251	Fr. do	do

Departures

DATE	NAME	CAPTAIN	TONS	FLAG & RIG	WHERE FOR
Dec. 5	Chow Phya	Orton	353	Siam Steamer	Singapore
6	Bessie	Jones	298	British Brig	London
8	Matilda	Storm	2.8	do Bark	Batavia
10	Hiedecomps	Rynders	733	Duten do	do
12	Faithful	Phillips	279	British do	Bombay

Foreign Shipping in Port

VESSEL'S NAMES.	ARRIVED.	FLAG & RIG.	TONS.	CAPTAIN.	WHERE FROM	CONSIGNEES.	DESTINATION.
Clio	Nov. 8	British Schooner	136	Kargil	Hong Kong	Capt. Hodgeton	Uncertain
Creole	Dec. 14	Hanover Barque	334	Jessen	Hong Kong	Pickenpack & Co.	.....
Day Break	Dec. 14	British Barque	301	M. Rose	Hong Kong	Chow Ah Lye	.....
Dueppel	Oct. 10	Prussian Barque	450	Lange	Chantaboon	A Markwald & Co.	Uncertain
Erin	Nov. 21	British Schooner	198	Barrett	Ningpo	R. Scott & Co.	Uncertain
Esmeralda	Nov. 2	Hamb. Barque	400	Drews	Macao	A. Markwald & Co.	.....
Ersteling	Nov. 30	Dutch Barque	108	Koch	Singapore	Chinese	.....
Francis Palmer	Dec. 14	American Barque	235	J. Lamb	Hong Kong	Pickenpack & Co.	.....
George Avery	Nov. 22	British Barque	467	Jack	Hong Kong	Borneo Co. Limited	.....
Katinka	Oct. 20	British Brig	258	Cunninging	Singapore	D. Maclean & Co.	Uncertain
Kusrovie	Oct. 24	British Barque	374	Gray	Hong Kong	Nacodah	Bombay
Maggie Lauder	.....	British Steamer	131	Hodgeton	.....	Capt. Hodgeton	Towing
Ting Hai	Nov. 24	British Schooner	107	Greig	Singapore	Scott & Co.	Singapore
Water Lily	Nov. 8	British Schooner	140	Tait	Hong Kong	Captain Bush	Uncertain
Welcome	Dec. 11	British Barque	399	Goodman	Singapore	To Order	.....
Yuthia	Dec. 14	French Barque	201	Davanant	Hong Kong	Schill Malherbo	.....

Jonathan to John Bull.

BY JOHN G. LAXE.

"Tempora mutantur."

Dear John: I don't forget
I am something in your debt
For giving me many a sinister slap;
But, perhaps, the recent news
May have modified your views—
Say, what do you think of us, now, old chap?
Not many months ago,
As you very well know,
Crowing lustily over each Federal mishap,
You swore the rebel crew
Would put the Yankees through—
Well, what do you think of it, now, old chap?
Once, running our blockade
Seemed a money-making trade,
Spite of many a menacing Monitor trap;
But when you count the cost
Of your ships and cargoes lost—
Say, what do you think of it, now, old chap?
And how you used to mock
At our solid Union stock;
And then—to replenish your treasury's gap—
Took the cotton bonds at par,
(Like a donkey, as you are!)
Well, what do you think of 'em, now, old chap?
Once, the "honor" of the south
Was forever in your mouth,

As oft as you viewed the American map;
But since "cavalier" you see
With "assassin" to agree—
Say, what do you think of it, now, old chap?
Ah! John—that little debt—
We will make it even yet,
By giving your gouty old knuckles a rap;
And when that job is done,
We'll have no occasion, John,
To ask what you think of us, now, old chap?

Cure of The Drunkard.

A man, long noted for intemperate habits, was induced by Rev. John Abbott to sign the pledge "in his own way," which he did in these words: "I pledge myself to drink no more intoxicating drinks for one year." Few believed he could keep it, but near the end of the year he again appeared at a temperance meeting, without having once touched a drop. "Are you not going to sign again?" asked Mr. Abbott. "Yes," replied he, "if I can do it in my own way," and accordingly, he wrote, "I sign this pledge for nine hundred and ninety-nine years, and if I live to that time, I intend to take out a life lease!" A few days after he called upon the tavern-keeper, who welcomed him back to his old haunt. "Oh! landlord," said he, as if in pain, "I have such a lump on my side!" "That's

because you've stopped drinking," said the landlord. "you won't live long if you keep on." "Will drink take the lump away?" "Yes, and if you don't, you'll soon have a lump on the other side. Come, let's drink together," and he poured out two glasses of whisky. "I guess I won't drink," said inebriate, "especially if keeping the pledge will bring another lump, for it isn't very hard to bear, after all; and with this he drew the lump, a roll of greenbacks, from his side pocket, and walked off, leaving the landlord to his reflections.

A SPANIARD and a German held debate over the relative smartness of the different nations of the world. "I," said the Spaniard, "can take an egg from under a sitting bird without disturbing her." "Do that," said the German, "and I will let you see what I can do." So they went into the wood and searched till they had found a tree with a bird's-nest near the top of it. The Spaniard took off his sword, and belt, and spurs, his rustling silk mantle, and his cap and plumes, laid them at the foot of the tree, and began noiselessly to mount. While he was intent on getting at the nest the German walked off with the Spaniard's arms and cap, and cloak and feathers. It was decreed, therefore, that the German was the smarter fellow.