

are furnished with cannon: I ascertained also, that the *Enterprise* has two masts; is about 70 cubits long; 20 wide; and that on each of her sides are 5 cannon. At present, both ships are quietly at anchor. As duty requires, I make this statement.

The above, having come before me the acting colonel, I find well authenticated; and on personal examination do not ascertain any thing differing therefrom. However, since the designs of the barbarians are incomprehensible, I immediately gave orders to the cruisers to keep up a strict guard; I likewise sent letters to the civil authorities, desiring that they might take measures to hasten the departure of the ships, and not permit them to sail about here and there at pleasure; and that if the ships should move at all, they most speedily report the same. These particulars respecting the two American ships of war, I report for your examination.

The foregoing, coming before me the admiral, I find to be authentic. On examination, it appears that the ships of war belonging to foreign barbarians, all annually arrive during and after the sixth month, and then as convoys for the merchantmen trading to Chanton; but now two American ships of war, one large and one small, have just at this time unexpectedly arrived; and although the pilots, after a clear examination, have made a well authenticated report, that the ships, having sailed for other countries, on account of contrary winds, have anchored only for a little time; still, when thoroughly investigated, it is difficult to believe this. Besides sending orders to the military stations in Heängshan, and Tapäng, directing the officers to exert all their energy to keep up a strict guard, and likewise directing all the soldiers and officers in the forts to be vigilant, and have every thing in readiness for action—besides, returning an answer to major Chaou Keënching, requiring him to command those who are on duty instantly to report every thing they hear; to forbid the small boats to go near them, either to receive or to give any thing; and to urge the said ships of war immediately to depart, and not allow them to remain and create disturbances—and besides, also, ordering the cruisers to keep the ships of war quiet by maintaining a strict guard around them;—besides doing all these things, I send this communication for your inspection.

Such was the report from the admiral. On the same day, the acting colonel on the Heängshan station, major Chaou Keënching, sent up a report, the same as that given above. All these on examination, were found well attested. Besides giving replies, requiring strict guard to be maintained, I find on examination that the late colonel Tsin, of Heängshan, who obtained a furlough on account of the death of his parents, has been succeeded by a naval officer, Hwuy Changyaou, who had already been raised to the rank of colonel; this is on record. Hwuy Changyaou has likewise reported the arrival of the American ships of war. It is of the utmost importance that a strict guard should be maintained. Accordingly, orders have been given to Hwuy Changyaou, to those in command of the central, left, and right divisions of the maritime forces, and to the military officers at Tapäng, and to those in the forts at Tahoo (on Tiger island), Hwangtang, Chinyuen, Weiyuen, Shakeo, and Takeo; to be constantly in readiness for action, endeavoring to ascertain whether those barbarian ships of war have indeed come from America or have been driven here from some other province; to maintain on every side a strict guard against them, endeavoring to hasten their departure and not permitting them to move from place to place at pleasure, and when they go to sea, to observe closely which way they steer their course; and, if they should approach the mouth of the river, to be aware of it, and prevent their entering, not permitting them to advance one single step within the mouth of the river, which would involve serious consequences; and, if they should sail to the eastward, to send up a report thereof swift as the wind, that I may quickly send a dispatch to the authorities of Fuhkeñ. There must be no remissness in any quarter. I likewise have sent communications to the judicial and financial commissioners of the province, that they may confer together on the subject, and issue suitable directions to all their subalterns; and, moreover, I now transmit this document for your excellency's inspection and guidance.

Such are the documents which have been received at my office. On examination, I find that, as the two ships of war are not here for the purposes of

commerce, they cannot be permitted to move from place to place and anchor wherever they please, thereby creating disturbances. But since many of the men are sick, and have gone to Macao to live in the barbarian factory for the recovery of health, I have directed the deputy officers at Macao both to rouse the pilots to do their duty in keeping a strict guard around the ships, and also to hasten the recovery of the men and their departure to their own country. I moreover issue this edict to the hong merchants: on the receipt of it, let them yield obedience thereto, and immediately transmit the edict to the chief [i. e. consul] of the barbarians of the said nation; let them direct him to hasten the recovery of the sick men; and as soon as they are all well, let him forthwith speed their return to their native country. Let no pretexts be formed for permitting any delay, and thereby involving the parties in serious difficulties. Let the day of their departure be reported. Hasten. Hasten. A speedy edict. Taoukwang, 16th year, 14th month, 20th day." (June 3d, 1836.)

Art. V. Voyage to Borneo: arrival at Banjer-masin; notices of the Chinese and Malays at the place; piratical chiefs; visit to the country of the Dayaks; character and conduct of their chiefs.

This voyage was undertaken by Mr. Lukas Monton, and the Rev. Mr. Barenstein, missionary of the Rhenish missionary society. Mr. Monton is a native of one of the islands of the Indian Archipelago, and has been for several years connected with the mission at Batavia, under the direction of the Rev. Mr. Medhurst, who has kindly sent us in manuscript a full account of the voyage to Borneo. The journal of the voyage confirms the account given of the Dayaks in our last volume: see page 498. The voyagers left Batavia the 12th of May, 1835, on board an Arabian vessel; and, after visiting several places on the eastern shore of Java, they sailed for Banjer-masin, where they arrived late in the month of June, and when Mr. Barenstein was suffering with severe illness. However, he was soon well again, and able to prosecute the object of his mission. In the mean time, Mr. Monton engaged in the distribution of Christian books. A few extracts, which may serve as specimens of the whole journal, are all that our limits will admit. The voyagers re-embarked at Banjer-masin for Java on the 1st of August.

No sooner were they comfortably settled, than Mr. Monton applied to the resident for permission to distribute books; and the Lord, who has all hearts in his hands, inclined him not only to comply with the request, but to give some wholesome advice regarding his conduct in the business: observing that our religion was not to be spread by force, but by mild persuasion, and that it became us rather to suffer wrong in the holy cause than to inflict it on others. Upon this, a beginning was made with the Chinese, because they were few in number and had become so familiar with the Malay language and the Arabic character that they could read and write them better than their own. The Chinese were, however, struck with the circumstance of books being distributed to the people, and said in their simplicity, that

these wonderful events portended the near approach of the judgment day. On returning to his lodgings, a number of Chinese came to ask Mr. Monton for books. One rich and influential man, of the name of Bola, desired much to be acquainted with our religion; saying, that, if he could be convinced of the truth of Christianity he would become a Christian. At Bola's invitation Mr. Monton went to his house, where he found a number of Chinese, as well as Malays and Arabs, with their priests, assembled. Bola then said, that he had convened all these together, that by listening to their different accounts he might judge where the truth lay; for, the Malay priests had constantly informed him that, unless he became a Mohammedan he would not enter heaven, and he now wished to know whether or not that was true. Mr. Monton then asked wherefore all these people were assembled? They replied, to hear some accounts of the books which had been brought. He then began to discourse to them from a tract which he held in his hand, and continued till the house became full to suffocation, on which account he asked them to adjourn to the open air, where he continued his discourse with them from three to six o'clock in the evening. All the Chinese declared that this appeared to them the right way, because it revealed to them the love and mercy of God, and was accompanied by the free gift of books, whereas the Arab and Malay priests would never let them have a Koran without paying for it, nor give them any instruction unless they distributed alms to the clergy. To all this, the Mohammedans made no reply, but returned to their houses apparently ashamed.

On the 5th July, Mr. Monton went to the Malay campong that was under the authority of the sultan, where he found the people still more willing to hear; and able to read and understand the books; but the traveling was difficult, and was obliged to go from one house to another in boats: the market was held on the water in boats: and the market people were not men but women. On seeing this, he thought it unnecessary to distribute books there, and was about to move off to the middle of the river, when a man came after him in a small boat, asking for a book; Mr. M. gave him one, and desired him to read it, and, as he was reading a woman came to hear, who also asked for a book, and immediately read it aloud. Upon this, the whole mass of women came in small boats, asking for books, and pressed so close upon the distributor that he was afraid of sinking, while prahu was pressing over prahu. He therefore told his boatman to row hard, in order to get away, but the women seized his prahu and would not let him escape, untill he had satisfied their demand for books. After this, he pulled alongside a large prahu, and getting on board, he divided the books among the assembled crowd, till they were all gone.

On the 8th, a minister of the sultan called and asked Mr. Monton to go to his house, and hold a conference on religious subjects, which he did, and answered their knotty and captious questions by appealing to the Scriptures, and bringing the word of God to bear on their hearts and consciences. Thus, numbers came from day to day to converse on religious subjects, and to ask for books, who were supplied as far as the stock would permit. Various persons also came to

dispute, and among the rest, a Malay priest, who tried every means to entangle the distributor of tracts in his talk, but was answered by reference to the mercy and grace of God, as displayed in the gracious undertaking of a Savior, so opposite to the encroaching and oppressive spirit displayed by Mohammed.

On the 9th of July, three piratical chiefs called. These men were small in stature, but of a fierce aspect, with red eyes and firm manner, speaking in a very decided tone; they were natives of Borneo, and had been engaged in extensive piracies over the whole Indian Archipelago, along the coasts of Java, Sumatra, and the Malayan peninsula, infesting all the islands in the vicinity. The principal chief was called Hedji Java, and had his residence at Pulo Laut, on the southeast side of Borneo. This island was high and fertile, peopled by several thousand pirates, who had under them a number of Malays and Javanese, who have been taken from the various prahus captured by them. These were employed as slaves, or were sold to others, sometimes for sixteen rupees, and sometimes for a bundle of black sugar; while some of the more clever were employed in manufacturing guns and powder, together with other warlike implements. These three piratical chiefs, who afforded this information, had come to Banjer-masin with a view of submitting to the Dutch government, which they themselves were inclined to do, but to which their king was averse.

On the 14th of July, the travelers set off from Banjer-masin for the country of the Dayaks, on board a prahu with thirteen men, and the same evening arrived at the village of Marabatin. There they distributed a few tracts, and the next day proceeded on their journey, and about 7 o'clock in the evening arrived at the borders of the Dayak country. On the morning of the 16th, they entered some of the Dayak butts, and called on the son of the chief, named Raden Puh, who requested a spelling-book, as he wanted to learn to read, in order to understand the religion of Jesus: they then went about in their boat from one village to another among the Dayaks, who were very glad to receive them, and to listen to their discourse on divine things, saying: This is the true doctrine, and suits us better than the teaching of the Mohammedans, which we do not understand. Those of the Dayaks who understood the Malay language well, appeared perfectly astonished when they heard the missionaries speak of God and Christ, and heaven and hell, and seemed as men just awaking from sleep: on being asked, Will you follow this religion, they replied with one voice in the affirmative. Amongst the Dayaks were some Malays who resided there with the view of persuading the Dayaks to become Mohammedans, and in some instances they had been successful. One man in particular, had joined their party, but he was generally scorned by the other Dayaks, for his corrupt moral character, and for his desertion of his wife and children. The missionaries, however, told them that the religion of Jesus by no means required such conduct, but commanded us to do good to all, and especially to those of our own household; and that next year they would return and teach the Dayaks this religion: to this they all assented.

On the 17th of July, the travelers proceeded further up the river to the Great Dayak at a village called Pangkah, where they were received into the house of a chief named Seaji. In this house were a number of chambers, but their host gave them the middle hall to sleep in, because it was the post of honor among the Dayaks. They spoke to those assembled on the things of God, and were listened to with attention, but when they told them that in another year they would come and live among them, the Dayaks appeared extremely happy, and the chief expressed a wish to become a Christian. On the next morning the travelers pursued their journey, accompanied by the chief, above named, to act as interpreter. Thus they went on, stopping at all the houses on the sides of the river, and speaking to the people of the things of God, till in the evening of the 18th they arrived at the village of Gohang, where resided a Dayak chief, named Raden Anam rajá Panghulu, who received them joyfully.

On the next day, they went to the village of another chief, named Pati Bunga Laut, and returned with him to the village of the former chief. Here a number of chiefs and people were assembled, who desired to know wherefore the travelers were come amongst the Dayaks. They replied, that their object in coming was to proclaim good news from God to their brethren the Dayaks. With this, the rajá Panghulu appeared pleased, but Pati Bunga Laut did not seem so well disposed towards them. Upon this, Mr. Monton expatiated on the doctrines of the gospel, until the heart of Pati Bunga Laut appeared to be inclined towards them: the two chiefs then wished to enter into a covenant with the missionaries, because they said, the Lord must surely be with them, as many strangers had come to their country, but never any brought such divine instruction with them as what they now heard. They wished, therefore, to establish a fraternal agreement with the missionaries, on condition that the missionaries should teach them the way of God. The travelers replied, that if the Dayaks became the disciples of Christ, they would be constituted the brethren of Christians without any formal compact.

The Dayaks, however, insisted that the travelers should enter into a compact, according to the custom of the country, by means of blood. The missionaries were startled at this, thinking that the Dayaks meant to murder them, and committed themselves to their heavenly Father, praying that whether living or dying they might lie at the feet of their Savior. It appears, however, that it is the custom of the Dayaks, when they enter into a covenant with any, to draw a little blood from each other's arms, and having mixed it with water to drink it together. Mr. Baronstein having agreed to do this, they took off their coats, and two officers came forward with small knives to take a little blood out of each of the travelers' arms, as well as out of those of the two chiefs; this being mixed together in four glasses of liquor, they drank severally from each others glasses; after which they joined hands and kissed each other; then the people came forward and made obeisance to them, as the friends of the Dayak kings, crying out with a loud voice. Let us be friends and brethren forever, and may God help the Dayaks

to obtain the knowledge of God from the missionaries. The two chiefs then said, Brethren, be not afraid to dwell with us, for we will do you no harm, and if others wish to hurt you, we will defend you with our life's blood, and die ourselves ere you be slain. God be witness, and this whole assembly be witness, that this is true.

ART. VI. *Religious Intelligence: Batavia; operations of the press: Bankok; distribution of tracts; enterprise of Siamese nobles; medical practice of Dr. Bradley among the Siamese, &c.*

THE preceding article, respecting the voyage to Borneo, we extracted from the Report of the mission at Batavia, for the year 1835: the Report is signed both by Mr. Medhurst and Mr. William Young, jun. The routine of duties, sustained in connection with the mission, and noticed in former numbers of the Repository, were continued through the year, excepting some of the public services, during Mr. Medhurst's visit to China.—The operations of the press have gone on unchecked: the whole number of works printed, by lithography, xylography, and typography, were 24,645 copies, amounting to 1,338,656 pages. The total number of copies sent out from the depository, was 50,035. These were in various languages, as the Chinese, Malay, English, Dutch, French, &c.: and had a very wide circulation, from the province of Shantung in China to the extremities of Java.

Bankok. Under date of July 25th, 1836, Mr. Johnson, a missionary to the Chinese, writes: "Much of the time since our arrival in Siam, we have, indeed, been in the midst of trials and perplexity, afflicted with sickness and death, and without any certain dwelling-place. In the year 1835, we buried two children. * * * Since our arrival, we have changed our residence no less than seven or eight times, in one instance having been expelled by order of government from our dwelling constructed with much expense of time and money: our little daughter Mary, at the time lying at the point of death, expired the day following. * * * Within the last two years, with some aid from my brethren, I have distributed about 14,000 tracts. Here is a wide and interesting field for tract distribution. A great number of Chinese junks annually visit here from different ports of China."

Mr. Robinson is one of the missionaries to the Siamese at Bankok. Sickness had also visited his family, and taken from them their youngest child in May. Under date of July 22d, Mr. R. writes: "While the number of junks trading here is yearly diminishing, the European and American trade is increasing. Three years ago, only three or four square rigged vessels were seen here, and that but once or twice during a whole year, and these mostly Arabian vessels under English colors; now it is not uncommon to see two, three, or four during almost every month of the year. Nor are the Siamese asleep: they are making rapid improvements especially in ship-building. During the