

SKETCH OF THE LIFE
OF
REV. STEPHEN MATTOON, D.D.
WRITTEN AND COMPILED
BY HIS DAUGHTER
MARY L. MATTOON
JULY, 1928

Birth and Ancestry

Stephen Mattoon was born on a farm near the village of Champion, New York, May 5, 1816. Champion is situated twelve miles from Watertown and three miles from Carthage.

His father was Gershom Mattoon, a devout Christian, an elder in the Presbyterian Church. He had lived in Le Roy, New York, before coming to Champion about the year 1815. He was a farmer, but often acted as a lay preacher in those pioneer days when preachers were few and far between.

Stephen's mother was Anna Nancy Sayre Mattoon, born in Elizabeth, New Jersey, daughter of Ezra Syre. She was a woman of strong Christian character, gentle and lovable in disposition, possessed of great energy.

On both sides, Stephen Mattoon was descended from ancestors who came to America in early colonial times. According to tradition, the first "Mattoon" who came to America was a certain "David" of French Huguenot descent whose family had found a refuge from persecution in the county of Kent, England. He came to the colony of Connecticut and settled there. In time the spelling of the name was changed. From him and his sons are descended all of that name in America. However this may be, the name is found in the histories of various towns of Connecticut and Massachusetts as early as the middle of the seventeenth century.

The Sayres are of English origin and are connected with the early settlement of Long Island and New Jersey.

Early Life and Training

Stephen was the fifth son in a family of ten sons and daughters, seven of whom lived to maturity or old age. He had the blessing of a

Christian home and training, but it was a home where economy was necessary, and as soon as practicable, each son and daughter sought to relieve the financial burdens of the father by finding means of self-support.

There was an excellent school in Champion, also a church. In the church, Stephen made a public profession of his faith in Christ when he was sixteen years old, and he was so faithful and diligent in study at school, that when he was only seventeen years old, he obtained a position as a teacher in Steuben County. At the same time he felt called to become a minister of the Gospel and resolved to acquire the necessary education, a purpose from which he never swerved until he was graduated from Union College and Princeton Theological Seminary. But the way was long and hard for a lad who was deeply attached to father, mother and all of the home circle. The year after Stephen left the loved family circle, his father, possessed of the true pioneer spirit, moved to Centerville, Allegany County, New York, in the southwestern part of the state, and later, pushed on to the vicinity of Owasso, Michigan, then a frontier region in the first stages of development. Most of the family followed him, but Stephen could not do so without giving up his cherished life purpose, so he remained in New York State, alternately studying and teaching. He would study until his means were exhausted, then teach and save money until he could study again. He attended Warsaw Academy, Wyoming County, and, finally, found his way to Geneva, situated on the northern end of Lake Seneca, where he entered what was called the "Geneva Lyceum", and engaged in the classical and other studies required for college entrance.

In a letter dated February 25, 1846, to his best beloved sister, Mrs. A. L. Williams of Owasso, Michigan, he gives expression to his

love of his childhood home, and we can see how he must have turned back to it longingly while he was climbing the long, hard road to his goal. "How I long to see you", he writes, "how great the changes since we used to enjoy each other's company in our beloved family circle! I can scarcely make myself believe that I am to find you surrounded by a family of your own. Never again can return the days of our childhood, when we shared each other's joys and the few sorrows that flitted across the bright morning of our lives. Those were, indeed, happy days when we were an unbroken circle around the fireside of our beloved parents. And of all my past joys, those were the sweetest, and now are the most pleasant in memory which I found in my home. For years, in the Providence of God, I have been a wanderer from my kindred. And while God has raised up for me friends, kind friends, in the midst of strangers, so that I have never known what it was not to have a pleasant home, still I can say with emphasis, 'there is no place like my own home'. And if there is one spot in that former home more endeared to me than another, it is the family altar where we all - Father, Mother, brothers, sisters - bowed before our Heavenly Father's Throne."

Stephen was most fortunate in his circumstances in Geneva. One of his friends and fellow students thus describes the town: "Geneva at that time was the largest village and the most cultured west of Utica. The community was one of rare social culture and of deep spiritual life. Nearly every professional man, merchant, artisan, farmer and laborer in or adjacent to the village, was pronounced in the Christian life." In the midst of such advantages, Stephen progressed in every way until the day arrived when he was prepared to enter Union College in Schenectady, N. Y.

Let us think of New York State as it was in that day. In 1820, when Stephen was four years old, much of western New York was a wilderness. There was no Syracuse, no Rochester; Buffalo was in its infancy. In 1830, when he was fourteen, the Erie Canal was in operation, having been opened for navigation in 1825. In consequence, great changes were taking place; virgin forests were giving way to ^hcultivated farms; everywhere new villages and towns were springing up and growing rapidly. In 1838, when Stephen and his friend, Augustus W. Cowles, left Geneva and started for Union College in Schenectady, N. Y., they traveled on a canal boat as far as Little Falls, and there boarded a train of the Mohawk and Hudson Railroad, the first steam railway that had been constructed in New York State. Originally built to connect Albany and Schenectady, it was being extended until, finally, it linked Albany and all intervening towns with Buffalo. Imagine the thrills that the young men must have experienced at their first view of the "iron horse", and its pace compared with the slow progress of the canal boat, how rapid it must have seemed to them!

Stephen Mattoon was now twenty-two years old, six feet tall, with a well proportioned frame and broad shoulders. His hair was dark, his face earnest, grave, kindly in expression, his carriage graceful, his manners pleasing and courteous. Retarded in his preparation for college by the necessity for self-support - nevertheless, he had arrived. Before him were four years of uninterrupted collegiate experiences.

College and Seminary Life.

At this time, Dr. Eliphalet Nott was president of Union College, and Stephen became an ardent admirer of this truly great man. He often throughout his life spoke of him with deep affection, appreciation and gratitude.

Besides giving himself to his studies with faithful application, Stephen entered into the associations and friendships of college life with zest. He became a member of the "Equitable Union" which afterwards developed into the "Delta Upsilon Fraternity". This organization was an anti-secret society fraternity. Professor David Thayer, M. D., Class of 1840, thus describes it: "The Equitable Union" included among its members most of those students of the college who, from principle or for other reasons, did not belong to any of the secret societies. Consequently, its membership was large and its influence great."

In 1842, Stephen Mattoon was graduated from Union College and, before entering the Theological Seminary, felt obliged to earn money by teaching for a year. He obtained a position as principal of an academy in what was then the town of Sandy Hill, now named Hudson Falls.

The Presbyterian Church of Sandy Hill was without a pastor, and, such a good impression did the recent graduate of Union College make upon the Church officers, that they asked him to add to his duties of teaching, those of being a stated supply for the church, so he consented to conduct the services. To quote from the church record, "He had not yet a theological education, but he had a heart warm to his Saviour and to his fellowmen. He won his hearers from the love of sin to the love of Christ. His services were very effective. At a communion, May 7, 1843, twenty-two made public profession of religion."

In the fall of that year, he began his theological studies at Princeton, thus entering upon the last lap of his journey toward the Gospel ministry. It is not known just when he formed the purpose to be a foreign missionary, but it was probably soon after entering the Seminary, if not before.

During his three years residence in Princeton, he had the opportunity to cultivate the acquaintance of his relatives the Sayres, who lived in Newark and nearby places in New Jersey. Especially did he find himself drawn by the ties of friendship as well as of kinship to the family of his mother's brother, James Randolph Sayre of Newark. Two of his sons were particularly his friends, - William R. Sayre and James Reeve Sayre. Of the former, Stephen wrote, "He is one of the most devoted Christian young men that I have ever known." A sad and untimely death ended the career of William, though not the influence of his beautiful life, but James Reeve Lived to a good old age and was for many years senior elder in the Second Presbyterian Church of Newark. Living in the vicinity of New York City, he was usually one of the last to say goodbye and the first to greet the Mattoon missionaries when they departed and arrived at the port of New York.

Stephen's brother Charles, had, also, come to Newark and was making his home there, so that the long separation from his kindred was, happily, somewhat broken during his Seminary years.

He spent his vacations in supplying the pulpits in various places and continued the preaching experiences which had begun in Sandy Hill. Those who heard him preach at this time and in following years, testify to the resonance, power and beauty of his speaking voice in preaching, as well as the grace, simplicity and wisdom of his discourses.

In May, 1846, he was graduated from Princeton Seminary. He had reached the goal.

Ordination and Marriage.

During the last year or two of Stephen's course at Princeton, his preaching engagements took him to the village of Argyle, Washington

County, New York, where he became acquainted with Miss Mary Lourie who had been for three years preceptress of the Academy in Argyle.

In a letter to his siter, Mrs. Williams, dated, Argyle, February 25, 1846, he makes the following announcements: "One part of my business away from the Seminary at this time was to attend a meeting of Presbytery. On Wednesday evening, the 11th of February, I was ordained to the full work of the Gospel ministry by the Presbytery of Troy. Thus the great wish of my heart is accomplished. May God give me grace to honor that ministry to which I have been set apart by the laying on of hands of the Presbyters, and to which I trust I have been called by the Great Head of the Church." ----- "My field of future labor, as you have learned from my letter to Father, is the Kingdom of Siam. Of myself, I am not sufficient for these things. May He who has called me, be to me wisdom and strength. I know, dear Sister, that it is hard for you as well as for my dear parents to give me up to this foreign mission work. It is hard for me to tear myself away from those I love, but I have tried to examine the subject carefully and prayerfully, and the path of duty seems plain to me. I must not shrink from it because it is hard for flesh and blood. What are all these partings and self-denials compared with what Christ endured for our salvation? What are they compared with the worth of one soul from among the heathen we go to benefit?" ----- "You ask me a question in your letter which I should scarcely need to answer if you knew how your letter reached me, and how I am now situated. But I will tell you the story. Your letter was forwarded here under cover directed to Miss Mary Lourie, and I am now occupying her quiet little study, writing to my sister, while she is engaged in school. I need scarcely add that I hope to have her as the sharer of my joys and sorrows in far distant Siam. She has given

herself to this self-denying work cheerfully, lovingly, but not thoughtlessly."

Mary Lourie was of pure Scotch ancestry. One might have called the township where she was born, "Little Scotland", for almost without an exception the inhabitants were of Scotch or Scotch-Irish origin, and the beautiful hill country reminds one of the scenery in the vicinity of Edinburgh, Scotland. Her father, George Lourie, was a farmer. His name should have been "Laurie," for thus it was written on a certificate of church membership brought over from the Parish of Curonie by Alexander Laurie, first of the family in America. Through the carelessness of some person the "a" was changed to "o", and succeeding generations perpetuated the error.

Miss Lourie had to finish her term as preceptress of the academy, and then hasten her preparations for marriage. She was greatly beloved, and in the happy, neighborly spirit of the times and community, her friends rallied to her help in preparing her outfit and trousseau. All were eager to do their part for the first foreign missionary to go from their circle. There were sewing bees and quilting bees. She was showered with tokens of love.

The marriage took place on the 3rd of June, 1846, in the home of her father, in the Township of Jackson, Washington County, near the little village of Coila, where was the United Presbyterian Church of which her father was an elder and she a communicant. The little village is situated about a mile from another larger one, Cambridge, New York.

Mr. Mattoon was attended at the wedding by his future colleague, Samule R. House, A.M., M.D., who was a licentiate under the Presbytery of Troy, and had been commissioned by the Board of Foreign Missions to accompany Mr. Mattoon and his bride to Siam, as a medical missionary.

The wedding tour included visits to Mr. Mattoon's relatives in Swosso, Michigan and other places. For the first time since the breaking up of his New York State home, there was a reunion of the son with father and mother, brothers and sisters. But happy greetings had to be followed all too soon by farewells. The Foreign Missionary Board had found a ship on which the missionaries for Siam could sail. Merchant ships were the only means of travel to the Orient in those days.

The Voyage.

The Barque Grafton, Captain Abbott in charge, sailed from New York City for Macao, the port of Canton, China, on the 27th of July, 1846. It was necessary for our three missionaries to take this indirect way of reaching Siam. There were seven missionaries in all who made up the entire passenger list of the trading vessel; four were going to other stations after reaching Macao. Among them was the one lady, Mrs. Spear, by name, who made a pleasant companion for Mrs. Mattoon. The voyage was long but not unpleasant. After the first seasickness was over, they enjoyed the good food provided by the wise forethought of the captain, who in every way was courteous and kind. The missionaries were a homogeneous company. They arranged regular religious services, as follows: Everyday, morning and evening, worship in the dining cabin, the evening service on deck if weather permitted, attended by some of the sailors; on Sabbath, a preaching service; on one evening in the week an address on some missionary subject by the men, in turn; on other evenings a Bible class was conducted; they took the Book of Acts as the most suitable subject for Bible study. They had among them a choice lot of books to read, then they wrote letters and diaries; the ladies indulged in needlework sometimes. Thus with

exercise on deck added, to keep up their physical well-being, the time passed pleasantly. They had no severe storms on this voyage, but sometimes calms that were very trying, when the vessel lay "as idle as a painted ship upon a painted ocean." Delayed by these, the voyage was unusually long, but at last, on the twenty-eighth of December, the missionaries landed at Macao.

Writing from there, December 30th, Mr. Mattoon reported that he and Mrs. Mattoon were most comfortably located as guests in the home of his friend, Dr. Happer, resident missionary of the Presbyterian Foreign Missionary Board, and that they would be obliged to remain until a vessel could be found bound for Singapore or Bangkok.

The opportunity did not come until February 7, 1847, when they started for Singapore on the "John Bagshaw." Thence they proceeded by a roughly built native trading vessel through the Gulf of Siam, and up the broad surface of the Meinam River to Bangkok. Mr. and Mrs. Mattoon reached there on the 22nd of March, 1847, Dr. House having embarked at the Bar in a despatch boat, had arrived earlier in order to announce the coming of the others and to make arrangements for the housing of the party. They were warmly welcomed by resident missionaries of the American Board of Commissioners for Foreign Missions, and of the Baptist Board. Messrs. Hemenway and Caswell of the A. B. C. F. M. received them into their homes and arranged for them to occupy some vacant houses on their compound as soon as they could be put in order.

Opening Events of Life in Siam.

In a letter dated June 5, 1847, Mr. Matton expresses his delight in being in his own home, at last, and thus describes the houses: - "In the same enclosure with us are four dwellings. One is occupied

by Mr. Caswell and family, another by Mr. Hemenway and family, the third by Dr. House and the other by ourselves. Our home is not large enough to comfortably accommodate Dr. House, so he has his own house, but boards with us. About two miles down the river is the compound of the Baptist Mission, where are now three families with whom we have almost daily intercourse. These seven families constitute our social circle."

Thus pleasantly located for the time being, our missionaries gave themselves to the study of the language, getting acquainted with their environment, and adjusted to it and to the natives, their condition and needs. Of his wife, Mr. Mattoon wrote at this time: "She is in comfortable health, but has much to do, and cannot have the assistance that could be procured in America. She must be tailoress, dressmaker, housekeeper and gardener, besides studying the language. She is also giving daily lessons in English."

Mrs. Mattoon, eventually, conquered the difficulties by training natives to be useful house servants, and at the same time, seeking to develop Christian principles in them and to lead them to the Lord Jesus Christ. In several instances she took little girls into her family, not as servants but as pupils, that they might be kept from evil influences and breathe the atmosphere of a Christian home while being instructed. Sometimes uninformed critics of missionaries to tropical countries wonder at the number of servants they seem to have. It is well for them to know that at that time, several servants cost less than one in America; that in a hot climate they cannot do as much as one in this country; that they have to be trained from the bottom up; and that it is during these daily contacts in a Christian home that the earliest

converts are brought into a saving knowledge of our Lord Jesus Christ. This will be manifest as we continue this narrative.

During those early days, Mr. Mattoon was very busy with language study, expeditions for the distribution of Christian literature, calls upon Siamese officials under guidance of the more experienced brethren, endeavors to spread the Gospel in any way possible. After he had been in Bangkok only eighteen months, because of the death of Mr. Caswell and the illness of Mr. Hemenway, he was called upon to conduct the Sabbath preaching service in Siamese at the station, and a tri-weekly service in a hired bazaar.

Events of the Year 1849 - A Year of Sunshine and Shadow.

The year 1849 was an eventful one in the missionary circle. In September, 1848, Rev. Jesse Caswell had died, to the sorrow of all, for it had seemed an irreparable loss. In February, 1849, Mrs. Caswell and family felt obliged to return to America, to the deep regret of the missionaries.

In April, however, the Presbyterian missionaries were gladdened by the arrival of Rev. Stephen Bush and Mrs. Bush, increasing their number to five. But their joy was soon shadowed by the breaking out in Bangkok of a terrible pestilence of Cholera. The missionaries, themselves, were spared from becoming victims of the scourge, but Dr. House had to be busy night and day at the bedside of the sick and dying, and the other missionaries were constantly called upon to give help and comfort to the people in their neighborhoods who were stricken, and were horrified by the awful ravages of the disease throughout the city. During the height of the plague there were as many as fifteen hundred deaths in a day.

On August 29th, of this year, after the plague had passed, the five missionaries met together and organized themselves into the First Presbyterian Church of Siam, with Mr. Mattoon as pastor and Dr. House as ruling elder. It was, indeed, an infant enterprise, yet in the Providence of God, it was destined to grow and develop and be permanent, as had not previous attempts in Siam. On the occasion of their first communion service, a worthy Chinese, Quakieng, by name, was received as a member. He was transferred from the A. B. C. F. M. Mission which was about to close, Rev. Asa Hemenway and family being the last to leave. Not alone in receiving this convert, but in numberless other important ways were the Presbyterian missionaries indebted to those of the A. B. C. F. M. They had laid the foundation, upon which our missionaries were to build. Their work had not been in vain.

Events of 1850 - A Year of Darkness and Peril.

In the spring of this year, Rev. Dr. Bradley, who had been in America on furlough, returned with his family to Bangkok, having transferred his relationship from the A. B. C. F. M. to the American Missionary Association. All the property and equipment of the A. B. C. F. M. had been turned over to the A. M. A., including the dwellings, chapel, printing press. Dr. Bradley was accompanied by two new missionaries of the A. M. A., Rev. L. B. Lane, M.D., and Prof. J. Silsby.

It was imperatively necessary for the Presbyterians to acquire a compound and homes of their own. But the reigning king, always hostile to the missionaries and foreigners in general, had become increasingly so now. In seeking to find land for their own station, Mr. Mattoon took the lead. But the people, fearful of getting themselves into trouble with the higher powers, were afraid to either

sell or lease land for the purpose, and made all sorts of excuses. At last, a friendly native was found who was willing to part with enough of his land for their needs, the transfer was arranged in the presence and with the approval of the proper officials and the money for the purchase paid. Mr. Mattoon and his colleague, Mr. Eush, the latter experienced in architecture and building proceeded to prepare for operations, when suddenly there was interference from higher officials, forbidding the transfer of the land. Finding resistance vain, Mr. Mattoon demanded the return of the money, but it was with delay and difficulty that he secured not all, but nearly all of it.

Now the Siamese teachers and helpers of the missionaries, on one pretext or another, were imprisoned and treated with cruelty. Servants frightened, lest they, too, be arrested, fled from them. The king was becoming more and more hostile. He refused to treat with English and American agents of their governments who came to secure better trade relations. The British Ambassador, Sir James Brookes, went away threatening vengeance. Dr. Happer in Macao, and others, advised the little band to give up and to seek a safer and more promising field, but, although they prudently considered means for escape should it become necessary, they were determined to remain and to quit the country only as a last resort.

Mr. Mattoon was endowed by Nature with great physical courage, and by Grace with high moral courage combined with Christian patience, perseverance and the habit of hopefulness. These qualities stood him in good stead now. Our missionaries were depending, not upon their own strength, but upon that of the great "Captain of their Salvation", who had called them to this land and had helped them hitherto. Those who commit themselves to the missionary enterprise do so not

knowing what may be their fate, whether to die for the cause like the Apostle James, or to live to carry it forward like John the Beloved. But, living or dying, they trust Him unfalteringly, and seek, step by step, to find out and follow the will of the Master. What was His will for them? They waited in uncertainty. Meanwhile, Mr. Mattoon continued his study of Siamese and even undertook the study of Cambodian, the language of a people living east of Siam who had never heard the Gospel.

In the midst of the darkness of this year, there came a light, like that of a star shining from a dark sky, into the abode of Mr. and Mrs. Mattoon. On the 22nd of March, a baby boy, their first born, arrived to cheer their hearts. He was named for Mrs. Mattoon's father, George Lourie, and called "Lourie". He was a lovely and beloved child, a joy to his parents, though as apparently helpless and surrounded by dangers as had been, of old, the Babe of Bethlehem.

Toward the close of the year, there came to the waiting and praying missionaries the news that the king, shut up in his palace, had been stricken with a deadly disease, which, though lingering in its effects, would surely bring him to death and the grave. Who would be his successor? Would conditions be better or worse for them? The events of the year 1851 were to answer these questions.

The Year 1851 - The Unfolding of God's plan.

On April 3, 1851, the long reign of the usurper, who had been so hostile to the missionaries, ended. Here we must turn back to get a bit of history that will explain the events which followed.

According to Siamese custom, the eldest son of a king by his queen wife is elevated to the throne when the monarch dies, and yet he must

be elected by the Grand Council of Princes and Nobles. The late king, a half brother of the rightful heir, had managed to secure the election with the result that the rightful heir, Prince Chow Fah Mongkut, knowing that his life would be in jeopardy, retired to a Buddhist monastery, called a "wat", and became the Head Priest of the wat, removing himself entirely from the sphere of political intrigue. For twenty-seven years he remained in seclusion while his brother misruled the Kingdom. The wats were the centers of learning in Siam at that time. There were the libraries and the schools for boys conducted by some of the priests. The Priest-Prince devoted himself to study and, in his thirst for knowledge, made the acquaintance of the missionaries, especially those of the A. B. C. F. M. He finally asked Rev. Jesse Caswell of this Mission to become his tutor in English and in the sciences, promising that in return the missionary might have the privilege of preaching regularly, at stated times in the wat grounds, and of distributing Christian literature there. Mr. Caswell was a lovable and learned man, most beautifully adapted to be the guide of his pupil who became very much attached to him, friendly with all the missionaries, and a frequent visitor in their homes.

One evening, the Priest-Prince happened to come to the Mattoon home when the missionaries were holding a prayer meeting. He listened while they conducted the service in English, and heard a word that was entirely new to him. It was the word "Redemption". After the meeting, he said, "Redemption, redemption, what is it?" They tried to make him understand the meaning in the Christian sense.

When the old king died, this Priest-Prince was, through the powerful influence of a high official over the Grand Council of Princes and Nobles, called from his seclusion to lay aside the yellow robes of a

priest and to don those of oriental splendor, and to wear the golden crown of the monarch of the realm. His title as king was, Somdetch Pra Paramender Maha Mongkut.

History has taught us how changed men sometimes become when lifted out of obscurity to positions of great power. King Mongkut was now an absolute monarch, with power of life and death. He even could, if he chose, depose one or another of the very men who had placed him on the throne. How would he treat his old friends, the missionaries? Would his new circumstances make a great change in his relations with them? Or, would his policy be a friendly and enlightened one? His first acts were very encouraging.

Mr. Mattoon wrote of him as follows, in a letter to his family:

"The Priest-Prince, who is now king, was the leader of a new party in the priesthood who reject a large portion of the Buddhist Scriptures. They reject all their fantastic notions on astronomy, etc., and he has adopted the European sciences as his standard. He has a personal acquaintance with some of these. He is tolerably proficient in the English language. His knowledge on all these subjects he has acquired through the missionaries, and he certainly ought to be friendly to us. I do not think that he has any love for Christianity; he would rather aspire to be a reformer in his own religion. He is, however, personally friendly to us; invited us to attend his public coronation, and gave us, with the European residents, an entertainment at the royal palace. Time can only determine what influence this change will have upon our work. We hope that it will be one of the things which God will overrule for the advancement of his cause."

The year 1851 was to prove a year of sadness as well as of relief and gladness to our missionaries. On the 22nd of July, Mrs. Bush,

after an illness of only six weeks, passed to her heavenly home. It was a triumphant death, lighted by joyous visions as she neared the mansions of the blest, but it left her husband desolate.

Then, on September 7th, Mr. and Mrs. Mattoon had the anguish of parting with their lovely baby boy. At first a plump and healthy child, as time went on he was often affected by the adverse conditions of the climate. Taken to Singapore when he was about a year old, with the hope that sea air and a change would be beneficial, he grew better; but sometime after the return to Siam, he was stricken with dysentery which proved fatal. His fair body was laid to rest in the cemetery of the foreign residents, by the side of Mrs. Bush, who had dearly loved the winsome child. It was a comfort to his parents to believe that his immortal spirit was not only in the care of the loving Saviour of little children, but also associated with this dear friend.

But neither Mr. Bush nor Mr. and Mrs. Mattoon had time to indulge their grief. They had come to Siam to serve. The Master was calling them to be up and doing.

The land so needed for their mission was now available by the kind order of the king. A suitable site was leased and Mr. and Mrs. Mattoon moved into a floating house loaned them by a friendly nobleman. It was moored in front of their new premises. Dr. House occupied a smaller one next door, so that he could still board with them.

It may be well to explain here that Bangkok at this time was well named the "Venice of the East." Canals intersected the city in every direction, and the surface of the broad Meinam River was a thoroughfare, bearing upon its bosom boats and craft of every description. One must always go and come by boat. There was no other way of getting

about. The floating houses were built on rafts of bamboo. The walls and partitions were of closely woven split bamboo. There was always a little porch in front. Long lines of these floating houses could be seen on either side of the river, with a space between the bank of the river and the rows of houses so that boats could pass. It was a great convenience for Mr. Mattoon to be near their new mission compound while supervising the building with the expert and valuable help of Mr. Bush. They encountered many difficulties and delays. It was determined to make the houses of brick, as being more durable than wood. They must build with regard to the annual overflow of the river during the rainy season. They must remember the ravages of insects, especially the white ant, and choose materials that were least likely to be injured by the pests.

In the meantime, they had a new proof of King Mongkut's progressive spirit and friendliness. Doubtless remembering the intelligent and gracious missionary ladies whom he had met in their own homes, the king, not long after his coronation, sent for Dr. Bradley and expressed a desire to have "several ladies who live with me learn the English language." He requested Dr. Bradley to invite three of the missionary ladies to come to the palace on alternate days to teach his wives and royal relatives, the unmarried princesses. Accordingly, Mrs. Jones of the Baptist Mission, Mrs. Bradley of the A. M. A. and Mrs. Mattoon of the Presbyterians undertook the service, each spending two mornings a week in the palace enclosure. Very glad and thankful were they for this opportunity not only to teach English, but to explain the principles of the Christian religion in answer to inquiries that were made, though they were careful not to force the subject on any one, but merely to make explanations in answer to questions.

The harem of the monarch, together with his palace, was like a little city within the city of Bangkok. Unmarried princesses and his wives, of whom there was an ever increasing number, had their own homes and retinue of servants. These abodes were on streets regularly laid out, and were surrounded by little gardens gay with flowers. The king lived in his large and stately palace, and would visit the apartments of his wives or summon them to his presence as he pleased. The little city was policed by women and surrounded by a wall, entered by gates which were locked after four o'clock every day, and always guarded from intrusion by unauthorized persons.

In January of the year following his coronation, King Mongkut took unto himself a queen consort, a young princess, the niece and adopted daughter of his predecessor, who, after her marriage and coronation, resided with him in the royal palace, in great magnificence.

The missionary ladies approached the palace by boat from the river. Coming to the landing place, the teacher of the day was met by a servant who carried her books and other things for her, and led her through the gate to a large, airy building called a sala. This was roofed and had a floor, but was open on all sides. Here her pupils assembled. Attendance was not obligatory, and the younger and more frivolous soon dropped out; but a goodly number, especially of the unmarried princesses, manifested real interest.

It was during this notable year that Mr. Mattoon had the joy of baptizing the first convert of the Presbyterian Mission in Siam, though he was not a Siamese but a Chinese from the Island of Hainan. See Teun was his name. He was an interesting and amiable young man who had for three years lived in the Mattoon home as a helper in various ways, and through association with the missionaries had been brought

into a saving knowledge of Jesus Christ. By his daily life and by his zeal to bring his countrymen under the influence of the Gospel, he proved the sincerity of his profession. He was received into the Church at the communion service on October 5, 1851.

The Year 1852 - The Presbyterian Mission Established in Its Own Compound.

Early in June of this year, one of the houses in the compound was completed and Mr. and Mrs. Mattoon were able to take possession of their own home. By October, the other dwelling was finished and occupied.

Without delay, a boarding school for Siamo-Chinese boys was opened with Dr. House in charge. Quakieng, who had been conducting a school for Chinese boys in Ratburi, a place situated a few days' journey northwest of Bangkok, was induced to come to the Mission as teacher. It will be remembered that he was the Christian convert received by the Presbyterians from the missionaries of the A. B. C. F. M.

All attempts to gather Siamese boys into a school had thus far failed because the people were wedded to the custom of sending their boys to the wats to be taught by the Buddhist priests. The missionaries had been able to give instruction to a few individual Siamese boys, but never to gather them into a school.

Lee Teug's desire to bring his countrymen under the influence of the Gospel, led to the establishment of a Sabbath evening service for their benefit, at which he acted as Bible reader and interpreter.

Later, a Hainan Department was added to the Boys' Boarding school, with the hope of bringing into the Kingdom of Christ some of the Hainan Chinese who came to Siam in great numbers.

Mrs. Mattoon kept up her custom of having two or three Siamese or Eurasian little girls in her home for instruction and training.

Among them at this time was Tuan, daughter of Quakieng, mother-to-be of Boon Itt. Besides this and teaching in the palace, she taught a class of Peguan children who lived in a village on the opposite bank of the river. The inhabitants of this village were from Pegu in southern Burma, adjacent to Siam on the west.

Mr. Mattoon was now busier than ever with the work of translating and revising portions of the New Testament. Each book was printed and bound separately, neatly, but as inexpensively as possible.

Thongs came to receive the books and to discuss religion. Young priests and boys from the neighboring wats were often among the visitors. No second volume was given until they could give an intelligent account of the first. There were some who thus went through all the tracts and books published by the Mission. Over a thousand books a month were distributed and much Christian truth was thus disseminated.

The Queen-Consort, whose marriage and coronation had taken place early in January of this year, died October 5th, much to the grief and regret of the king. An account of the illness and death of the youthful queen was written and translated into English and lithographed for distribution to the English-speaking friends of His Majesty. Mr. Mattoon received a copy, which has been preserved. It is a unique document, giving an account of her life, especially of her illness, last days, and the premature birth of her royal son, whose ceremonial reception is described in the following language:

"A great many persons of royalty and nobility were immediately assembled with the officers of the palace, and welcomed the royal heir's arrival by birth, with the highest order of music, and other demonstrations of joy. They made its bed in the golden seat covered with white, and surrounded with valuable royal weapons, a book, pencil

etc., in accordance with the ancient royal custom. Alas, the weak royal infant only lived three hours after its birth - it died at four p.m. on the same day, its life being but a brief one."

The poor little queen was suffering from a fatal disease which baffled the skill of Dr. Bradley and Dr. House, as well as that of the native physicians. Believing in her own Siamese physicians, she was attended by them in the first place. When she grew alarmingly ill, the king and high officials called in the two missionary physicians. Under their care, she grew temporarily better, but when a relapse came, she begged for her own physician. But they were afraid to return to the task this time, and an old Siamese offered his services, only to prove himself absolutely ignorant and incompetent, so that Dr. Bradley and Dr. House were again summoned, giving relief but unable to cure her. Such is the story of the document. Reading between the lines, we can see how our missionary physicians demonstrated their courage, forbearance, patience, and self-control in this time of crisis.

The king soon elevated to the throne another princess, who proved herself to be stronger in body and mind than the other, better fitted to be the mother of kings, for she presented her royal spouse with three sons and a charming little daughter before she, too, passed away when the eldest was nine years old. He became King Chulalongkorn, a wise and intelligent ruler.

In the closing month of this memorable year, Mr. Bush, who had been a valuable member of the Mission for three years, was obliged to give up and return to the homeland on account of impaired health, much to the regret of all concerned.

Very thankful were the Mattoons and Dr. House that they had sufficient health to remain and carry on the work. Mr. Mattoon was blessed

with unusual vigor always, but Mrs. Mattoon was frail, yet her energy and enthusiasm enabled her to accomplish wonders.

The Year 1853 - A Year of Continued Seed Sowing and Patient Waiting

In his letters written during this year, Mr. Mattoon continually fortifies himself by reference to the "sure promises of God." Some of the promises which were household words in the home were, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." "Trust in the Lord with all thy heart and lean not to thine own understanding; in all thy ways acknowledge Him and he shall direct thy paths;" "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." Above all, the promises of Christ were cherished. They had obeyed His command, "Go ye" - they were sure of the fulfillment of the "Lo, I am with you always, even unto the end of the age."

Each of our missionaries continued to work along the lines previously laid down, the routine varied by an occasional tour for increasing acquaintance with the land and people, and for the distribution of Christian literature.

Mr. Mattoon continued the work of translating the New Testament. He completed the Gospel of Matthew and supervised the printing this year.

Early in the year, Mrs. Mattoon had so far gained the confidence of the Pegu girls of her class that they and their parents were willing for them to become boarding pupils in the compound. Thus they were removed from the temptations and degrading influences of their village while under Christian instruction.

In a letter dated June 25, 1853 Mrs. Mattoon mentions a little Siamese girl who had been given to them by her parents. She writes:

"The little girl who was given to us is now quite well, and we find her, so far, a very amiable, nice child. Her name is "Raut" in Siamese, which signifies "Saved". She was once very ill and recovered. For this reason they gave her the name. She is about nine years old." She was given the Bible name, "Esther," "a star" by her new friends. She was not legally adopted, but remained a valued and useful member of the family until her marriage. In time, she gave evidence of being truly a child of God, and in young womanhood became a member of the little mission church, the first of her sex to do so. Both of her names were peculiarly appropriate. She was surely "Saved and truly a "Star".

The Year 1854 - Temporary Clouds, but Sunshine in the End.

There came during this year a change in the friendly relations of King Mongkut with the missionaries. Mr. Mattoon thus explained the circumstances in a letter to his family dated November 22, 1854:

"We are passing through one of those seasons of excitement to which we are ever liable in such a country as this, and which not only interrupts, in a measure, and for a season, our work, but makes us a little anxious as to whether we shall be permitted to prosecute our labors here. It would be impossible in a brief letter to give you a clear idea of the state of things, or our peculiar circumstances as Christian missionaries. We have had more liberty than could have been expected when it is remembered that our efforts tend to overthrow the state religion. But in addition to any odium arising from our work as Christian missionaries, this people insist upon associating us with Europeans of all classes, and making us responsible for anything and everything done by each and all of them. We have lately suffered

somewhat from this cause. A letter dated at Bangkok was published by an English paper at Singapore, in which His majesty, the King of Siam, was not spoken of in the most flattering terms. The paper containing the letter was sent to the King. He was seriously offended, and, although the letter itself bore internal evidence that it could not have been written by a missionary, yet, as we think, through the influence of the Prime Minister, who doubtless knew more of the origin of the letter than he would like to own, the King's indignation was directed principally against the missionaries as, perhaps, being the most numerous and influential class of foreigners in the country. At last, for some unknown reason or no reason the Prime Minister, one member of the Baptist Mission was selected to bear the burden of the King's displeasure. The order went forth for his banishment from the Kingdom, but before the order was enforced a mail arrived, bringing a letter from the English Governor of Hongkong and another from Mr. McLane, our minister to China, saying that they expected to be here in about two months as ambassadors from their respective governments to the Court of Siam. The subject of banishing missionaries was at once abandoned, or as they say, 'postponed'. I have written this to show you what a trifling circumstance might send us out of the country. But I do not anticipate any such serious issue to passing events, although these excitements hinder our work and keep us unsettled."

The ladies who had been teaching in the palace by invitation of the King now found themselves no longer wanted there. Their dismissal was brought about in true Oriental fashion. One morning when one of the trio landed from her boat, she found no attendant to meet her as

usual, and on approaching the gate, discovered that it was closed and locked. The gate, like the wall, was high and thick so that nothing could be seen of the interior. No one answered her call. The following morning when the next one in order arrived, the circumstances were similar. In this silent, unexplained way, the service of the missionary ladies in the palace ended; they never knew just why.

But Mr. Mattoon and Dr. House, before long, found that the skies cleared as far as they and other missionaries were concerned. The King became convinced that no missionary had been involved in the writing and publication of the offensive letter; that they were his true and sincere friends. As far as our Presbyterian missionaries were concerned, they henceforth enjoyed fully the confidence, esteem, and distinguished favor of King Mongkut.

In December of this year, 1854, a tiny maiden appeared in the home of Mr. and Mrs. Mattoon. She was named Mary Lourie, for her mother, and received a warm welcome.

The Years 1855 and 1856 - Years of Treaties and Diplomacy.

The English Governor of Hongkong and Mr. McLane, the American Minister to China, for some reason, did not carry out their proposal to visit Siam. Instead, in March 1855, Sir John Bowring, who had previously been English Consul at Hongkong, but who had in 1854 been knighted by Queen Victoria and made Governor of Hongkong, arrived at the head of an embassy, delegated by the British government to negotiate a new treaty with Siam. They were received with great cordiality by King Mongkut and his counsellors. In this, the King once more exhibited his liberality and open-mindedness. He wanted Dr. House and Mr. Mattoon to act as official interpreters for the

Siamese; but the embassy, objecting on account of their being Americans, he asked them to help him as friends. They were, accordingly, summoned to translate the Siamese views and proposals into English for His Majesty and acted, really, though not officially, as interpreters as well as translators for the Siamese, the King expressing his confidence in their absolute honesty, fairness and reliability.

The embassy was not empowered to conclude the treaty. It had to be ratified in London and then returned to the Siamese for their final ratification.

When the members of the embassy were about to leave, Sir John Bowring invited Dr. House to go with them to Singapore, offering free passage. Dr. House was glad to accept this kind invitation as he and his friends felt that the time had come for him to have a much needed furlough. Accordingly, for a time, Mr. and Mrs. Mattoon were left the sole representatives of the Presbyterian Mission.

In 1856, the embassy returned, this time headed by Mr. Henry S. Parkes, Sir John Bowring's able secretary of legation, who was afterwards knighted by Queen Victoria and made British Minister to Peking, and known as Sir Harry Parkes.

Mr. Mattoon's copy of the Siamese official royal account of the reception of the ratified treaty and, especially, of the letter of Queen Victoria, has been preserved, and gives a minute account of the ceremonies, though in very poor English, showing that the translator was not a missionary.

It begins as follows: "The Royal Letter of Her Gracious Majesty Victoria, Queen of Great Britain and Ireland and a Portion of Presents which Her Majesty was pleased to send with the Treaty of Friendship

and Commerce which Sir John Bowring made with Siamese Plenipotentiaries on the 18th of April, 1855, and which was taken to receive the Royal Seal at London and which was in return to be exchanged for the Ratified Treaty to which thereafter the Royal Seals of Siam were affixed."

The document goes on to describe the reception given to the Royal Letter and its bearer, H. S. Parkes, Esq., as the "H.E.I.C.S. that it could pass over. At intervals, where there was a fort, a royal salute of twenty-one guns was fired, and, finally, when they reached Bangkok, besides the twenty-one guns for the Letter, there were seventeen for Mr. Parkes. He was escorted to a residence prepared for him and his officers.

Monday, March 30th, was the day appointed for the official reception of the Royal Letter. There was a grand procession of barges and officials. To quote again from the document: "First, The Royal Barge in which were persons bearing insignia of royalty, a complete band and a double golden vase which was to convey the Royal Letter; second, a Royal Barge for the reception of Her Majesty's presents; third, four barges provided with all description of musical instruments. These formed the front of the procession; fourth, three barges to follow the Barge containing the Royal Letter, in same style as when our Sovereign goes out in state; fifth, three barges to convey Mr. Parkes and the English officers."

Amid the booming of cannon, firing royal salutes, and the clanging of musical instruments, the pageant proceeded up the river to the landing leading to the Palace of His Majesty, King Mongkut. There they were met and preceded by a land procession composed of one company of musketeers, two companies of flag bearers, two companies of officials

in uniform, one band, two companies of men bearing seven tiered umbrellas, the insignia of royalty.

To quote again: "H. S. Parkes, Esq., deposited the Letter upon the Royal gilt Sedan which had been prepared for its reception, where it was protected by two parties of His Majesty's ministers of high rank going nearly on both sides."

The document goes on to state that "H. S. Parkes, Esq., and eighteen English officers were conveyed in sedans to the steps of the Palace," and that, "ascending the steps, and entering the audience chamber, H. S. Parkes, Esq., delivered the Royal Letter to His Majesty who read it aloud first in English, plainly showing that he was intimately acquainted with that tongue, and then His Majesty translated its contents, orally, to the Siamese nobles and afterwards conversed with Mr. Parkes and the English officers."

The document also describes the reception of the Royal Letter by the Second King of Siam (a Subordinate king having little power), then of various conferences and negotiations, and of the exchange of presents between Queen Victoria and the Kings of Siam. In connection with this, the fact is mentioned that H. S. Parkes, Esq., had most regretfully reported that many articles of the royal gifts of the Queen had, owing to a severe storm, been sunk in the harbor of Singapore, and that their Majesties had not been displeased on this account, but were much gratified with the presents received.

Finally, all conferences were over, the treaty duly ratified, and on the 13th of May, Mr. Parkes had his last interview with King Mongkut, and departed.

Before his departure, there arrived a diplomatic Mission headed by Hon. Townsend Harris from the United States of America, also seeking to enter into new treaty relations with Siam. England had entered into rather unsatisfactory commercial relations in 1826, and the United States in 1833 had entered into certain commercial agreements without being represented by a consul in Bangkok. The time had come for fuller and broader understandings.

In a letter written June 14th, 1856, Mr. Mattoon gives some account of his part in these events. He writes, "Your letter reached me at a time when, in addition to my usual missionary duties, I had many engagements as interpreter with the diplomatic Missions here. We had first, an English agent with the ratified English Treaty which was negotiated last year. He brought his wife with him. She was our guest for two months while he was attending to his business, and I was called upon to interpret for the Siamese.

Before his mission was ended, the United States Steamer Frigate San Jacinto arrived off the Bar, bringing Hon. Townsend Harris as minister Plenipotentiary to negotiate on the part of the United States of America a new treaty with Siam, and I immediately received a summons from him to come to the Frigate and join him as interpreter to his embassy. The visit of the two Missions at one time made quite a stir in our small community, and because the wife of the English agent was our guest, and because of my official connection with the American embassy, our house was filled with company daily. The First Lieutenant and the Fleet Surgeon of the San Jacinto were constantly with us, and every day brought other officers to our table. I was much pleased with our naval officers, and parted with some of them with regret, though

after three months of constant company, we were not sorry to return to our quiet home life.

The San Jacinto left us on the first of June for Hongkong and Japan.

On the 10th of June, an English steamer arrived, bringing an English consul and his family who are to reside in Bangkok. They are stopping with us until they can get their own house in order, so that we were not long without company. These calls upon our hospitality help to consume our small missionary salary, but there is really no other place for people to go, and it is pleasant to show hospitality on such occasions.

Mr. Harris formed a treaty, giving the same privileges which had been given to the English, and these privileges to be granted immediately, without the delay of a year as was the case with the English.

The interests of all American citizens are placed under the supervision of a resident consul who, alone, has power to inflict punishment in case of offenses. Mr. Harris, upon leaving, gave me the commission as consul, an honor entirely unexpected and unsought, I had almost said, undesired. I do not consider it a position to be desired except as it may enable me to be more useful. Mr. Harris and his associates thought that, from my long residence and acquaintance with the language and customs of the people, it was my duty to accept the post, and, thinking that it might not occupy much more of my time than had been consumed by similar business without an official status, and feeling that our country should have a representative at once, I consented to act for the present. Diplomacy and politics have

thus come to me without seeking on my part, and I hope I may not forget my higher duties while engaged in them and that I shall give them up freely when duty calls. If there were a good man to take it, I would not care how soon I was freed from the post, but to find a good man for it will not be easy. As a consul here has by treaty, jurisdiction over American citizens, he would not be permitted to engage in trade, and the pay of our consulate is too small for a good man in any business at home to think of giving it up to come to the East as consul.

"In this as in everything, I shall await the indications of Providence and seek to be guided accordingly as to the path of duty."

In July of this year, there was great rejoicing over the return of Dr. House after his furlough, bringing with him his bride and two other recruits for the Mission, Rev. and Mrs. A. B. Morse.

So ended happily, these two years of excitement and diplomacy.

The Year 1857 - Trials and Blessings.

Early in this year, Mrs. Mattoon's health, always frail, became much worse. The mingled dampness and heat of the climate and its enervating effects, caused her to be subject to great debility and frequent attacks of spasmodic asthma. After Dr. and Mrs. House and Mr. and Mrs. Morse were settled in their homes, she was obliged to give up nearly all of her mission work on account of ill health. Mr. Mattoon took her, Esther and Little Mary to the seashore for ten days, hoping that would revive her, and, then he left her with her companions on an American ship anchored at the Bar for another ten days. This taste of sea air caused some improvement, but her husband was convinced that she needed a longer rest and more thorough recuperation. Therefore,

when he found that an American merchant ship, the Stephen Baldwin, was going direct to the port of New York, he made arrangements for Mrs. Mattoon, her little daughter and Esther to embark for the United States of America. He had ascertained that Captain Smith, who was in charge, was a man of excellent reputation, most kind and gentlemanly, and willing to go to some trouble in order to accommodate them. It involved a separation of husband and wife, which both dreaded, but Mr. Mattoon could not leave his missionary and consular responsibilities at the time, and the change seemed imperative for the family. Esther, though only thirteen or fourteen years old, had proved herself most affectionate, thoughtful and faithful in the care of little Mary, and in nursing Mrs. Mattoon when ill. A chinaman named Bun Chee, who had been a servant in the Mattoon family, was so eager to accompany them that he induced the captain to employ him as cabin boy. It was arranged for Mr. Mattoon to board with Dr. and Mrs. House, both of the new missionary ladies promising to do all that they could for his comfort. So, on the 28th of March, 1857, almost exactly ten years after arrival in Siam, goodbyes were said, the dear ones mutually committed to the care of a covenant keeping God, the ship lifted anchor and was on its way.

The voyage was longer than the captain had anticipated. He had hoped to reach New York sometime in July, but it was the 16th of August when the ship landed its passengers in New York. Friends and relatives met Mrs. Mattoon and her charges. Arrangements had been made for Esther to be with them in her father's home, but what would become of Bun Chee, who had come on his own initiative and rather against the advice of Mrs. Mattoon. She felt that she must not leave

him in the city to shift for himself with no one to protect and care for him, a lone Chinaman. So She wrote to her brother, Thomas Lourie, Esq., who was now in charge of the ancestral farm, relating the circumstances. Most kindly he offered to take him into his family as a house servant and helper to his wife. So the quartette made their way to the beautiful hill country of Washington County, New York, where they received a warm welcome.

Mrs. Mattoon's health had improved greatly during the sea voyage. On the 18th of September a new joy came to her and, later, to the knowledge of the distant husband. There arrived a baby girl who was named Emma Williams in honor of a loved niece of the father.

The time sped happily and prosperously for the quartette from Siam. Esther was a great favorite, and learned many useful arts and various forms of fancy work that were the vogue then, besides continuing lessons in elementary studies and English. Bun Chee proved an expert and satisfactory house servant, but as time went on, seeing the hired men working in the fields, he was inspired with the desire to do a man's work with men, and would hurry through his household duties to join the men in their tasks.

When potato planting time came, the family were amused to see how he excelled in swiftness and dexterity as he prepared the ground and dropped in the seed potatoes with amazing rapidity.

For Mrs. Mattoon there were joyful reunions with friends. To little Mary a wonderful new world opened out, as she grew rosy and well in the bracing climate, and the most wonderful new object in her environment was the little sister, who, also, was rosy and well.

And what of the father? He was very busy but found time to write a letter by every bi-monthly mail which now came regularly to the United

States via England. These letters were carefully treasured and would give us many interesting details of his work at this time had they not been destroyed together with many other precious mementos of his life in Siam when years afterwards, fire swept away his home. As it is, we only know that he was faithful to all the responsibilities that rested upon him. He had a strong constitution, and though experiencing, like others, the enervating effects of the climate, he was able to lead the overcoming life, one of constant activity.

Soon after Mrs. Mattoon's departure, Mr. Morse was stricken with ill health and within two years after his arrival was obliged to return to America with wife and babe.

It was during this year that it was decided that the Mission must have more room. Accordingly, a large lot with broad frontage was secured in a part of the city called Sumray, four miles down the river. Mr. Mattoon was kept busy superintending the erection of buildings, etc., and attending to the disposal of their former homes. In November, 1857, the removal was accomplished. They had been able to purchase the land while that formerly occupied had only been leased. This became the permanent home of the Mission.

The Year 1858 - Permanent Recruits.

In June of this year to the Mission came the Rev. Jonathan Wilson and wife and Rev. Daniel McGilvary, destined to live long in Siam and to accomplish a great work.

With these accessions, it was possible to form a presbytery, and the Presbytery of Siam was organized September 1st of this year.

Mr. Mattoon, at last, was able to look forward to a furlough. At his request, a new consul had been appointed and would be soon on hand.

And he could be spared from the Mission. The Presbytery of Siam as one of its first acts, appointed him to be their first commissioner to the General Assembly which was to meet in Indianapolis in the spring of 1859.

The Year 1859 - Reunions in the Homeland.

In January, Mr. Mattoon started for the long deferred furlough. The Siamese, from the King and the highest officials of government to the humblest of those who had been associated with him, gave him distinguished marks of their favor and esteem; the English and European residents did the same; and as for the Americans, they placed in his hands the sum of \$500.00 with the request that when he reached the United States of America he would spend it in the purchase of a solid silver service, the coffee urn to be inscribed as follows:

Presented to the
Rev. Stephen Mattoon
By the American Community in
Bangkok, Siam
As a token of their respect and esteem,
Also for the kind and courteous manner
evinced at all times towards them
while acting as
United States Consul at Bangkok
From May, 1856 to January, 1859.

He made the journey by way of China, London and Southampton, arriving at the port of New York on April 18, 1859, and on April 20th was speeding by train to greet his family, including the little daughter whom he had never seen except in the mind's eye.

His cup of happiness and gratitude to God his Guide overflowed.

"Rest is not quitting the busy career,
Rest is the fitting of self to its sphere,
'Tis the brook's motion clear without strife
Fleeting to ocean after its life.
'Tis living and serving the highest and best,
'Tis onward, unswerving, and this is true rest."

Goethe's lines fittingly describe the kind of rest that Mr. Mattoon enjoyed during this furlough. It was not filled for him with idleness, but with joyous, restful activity.

On the Sabbath after his arrival he preached to a large audience in Union Village, now Greenwich, New York, where the family were making their home for the time with Mrs. Mattoon's brother, Hon. James I. Lourie. Such was the beginning of his furlough in the homeland.

As commissioner to the General Assembly he went to Indianapolis in May, taking the family with him as far as Owasso, Michigan, where they remained with his sister, Mrs. A. L. Williams and other relatives in that vicinity. He had the joy not only of seeing Mrs. Williams and her family, but his aged mother, two brothers and another sister with their families. His father had passed to the better land some years before. Returning from the General Assembly, he brought Mrs. Mattoon and the children back to her father's home. Wherever he went, he was called upon to preach and tell of the mission work in Siam.

On October 15th, leaving the children in the care of her two sisters, Mrs. Elizabeth Shiland and Miss Anna M. Lourie, Mrs. Mattoon accompanied her husband to the meetings of synods and presbyteries in the South, beginning with the Synod of Virginia in Alexandria, and continuing through Virginia and North Carolina. Presbyterian women were not called on to speak in churches in those days, but while Mr. Mattoon was constantly making public addresses before large audiences, Mrs. Mattoon in her own way was winning friends for missions in home and social circles.

Returning, they visited Washington, Philadelphia, Newark and New York. In Washington, they had an audience with President Buchanan.

Their missionary tour extended into the month of February, 1860, when for a few days they were a united family in the Washington County homestead.

The Year 1860 - The Return to Siam.

The spring months of this year were occupied by a western tour for Mr. Mattoon, while his wife was busy with preparations for the return to Bangkok. They hoped to be able to leave about the first of June. Their hopes were realized. Passage was secured on the Bringantine Maury, Capt. Paul in charge. The Rev. and Mrs. S. C. McFarland and Rev. and Mrs. A. M. McDonald accompanied them as recruits for the Siam Mission. Faithful Esther was with them, and Bun Chee had secured free passage as assistant to the steward. The vessel sailed on the 5th of June. Many friends gathered to bid them Godspeed. Once more they were on the ocean. A week of storm, high seas and seasickness followed, then fair weather came and recovery. Mr. and Mrs. Mattoon each spent an hour a day instructing the new missionaries in the Siamese language, and were cheered by their good progress. Esther and little Mary had daily lessons. Mr. Mattoon had leisure for reading some books that he had been longing to peruse, books of travel, history, and philosophy, and a two volume treatise on Buddhism.

In spite of much rough weather, the voyage was not prolonged. They arrived in the harbor of Singapore September 2nd. After a short sojourn there, the missionary party boarded a Siamese steamer, the "Alligator", bound for Bangkok, where they arrived on the 15th. Joyful was their welcome. Glad were they to reach their home in Siam.

During Mr. Mattoon's absence, the first native Siamese convert had been baptized and received into the church August 7, 1859. Mr. Mattoon had been favorably impressed by the man, named Nai Chune, and

persuaded that he was truly converted before he left Bangkok, but Dr. House and others had felt a little doubtful. They were entirely and joyfully convinced that "the miracle of conversion had really taken place" before he was baptized and received as a member of the church. He was a teacher in the Boy's School, and, after the lamented death of Quakieng, took a leading part as a teacher of Siamese boys who now began to attend the school, as they would not at first. The missionaries rejoiced at this, for they had been commissioned to work among the Siamese rather than the Chinese.

Years 1860-1864 - A Dark Background of Civil War in the United States, but Progress in Siam.

When they arrived the returning missionaries found Mr. Wilson mourning the death of his beloved wife and little daughter. Mr. and Mrs. Mattoon arranged at once for Mr. Wilson and his colleague, Mr. McGilvary, to room and board with them. There were only two residences in the compound. Dr. and Mrs. House occupied the other; it was arranged for that to be a two family house, so that Mr. and Mrs. McDonald could make their home there. The Baptist Mission kindly allowed the McFarlands to occupy a vacant house on their premises.

As soon as possible, Mr. Mattoon made arrangements for putting up a building for the Boy's School, which had previously been conducted in a part of Dr. House's residence. He also superintended the building of a Chapel for religious services, and arranged rooms for a printing press and equipment which the Foreign Board had provided so that the Mission could do its own printing instead of being dependent upon the A. M. A. and Baptist Missions.

In December, 1860, Mr. McGilvary was married to Miss Sophia Bradley, daughter of Dr. Bradley the veteran missionary of the A. M. A. It was a most auspicious and happy marriage.

In 1861, when it was decided to open a new station in Petchaburee, an important inland town, about eighty-five miles southwest of Bangkok, Mr. Mattoon was called upon, because of his experience, to have much to do with the buildings there. To this new field went Mr. McGilvary and wife, and Mr. and Mrs. McFarland.

During all the varied experiences that had come to Mr. Mattoon since 1855, he had been obliged to lay aside his work of translating and revising the books of the New Testament, but now he returned to the project with the determination to complete it as soon as possible. In 1862, he writes of having completed and printed a revised edition of the Gospels and Acts bound together, and of having published the revised Epistles of John during the current year, and that Romans was ready for the press.

In May 1862, Esther, then eighteen years old, was married to a Chinese young man named Naa, who had been associated with Dr. House and brought up by him, and who was an assistant teacher in the Boy's School. They set up housekeeping in a little home in the rear of the compound.

Ever since their return to Siam, Mrs. Mattoon had been more and more troubled with severe attacks of asthma. Her ill health became a cause of great concern. She continued to do all that she could for her household and the Mission, but was frequently ill, and was so thin that she appeared emaciated. In December 1862, Dr. Campbell, an excellent, up-to-date physician connected with the British consulate, after an examination, warned them that if the frequent attacks of asthma continued, it would cause serious lung trouble and bring about complications. He strongly advised the Mattoons to give up their work

in Siam. But they both felt that Mr. Mattoon must complete his revision of the New Testament. They did everything that they could for the building up of her health in Siam. At one time she went with her children to Fetchaburee and remained several weeks with the McFarlands. At another, she went with Dr. and Mrs. House to Anghin, a seaside resort, and remained six weeks. In both cases, she returned, feeling better, but was not permanently benefited. She faithfully took the medicines and treatments prescribed, doing all that she could for health. And so she struggled on until 1864. Then, in June, they found that a ship built in Canada, flying the English flag, was at the bar, soon to leave for the port of New York with a cargo of rice. Very reluctantly they decided that Mrs. Mattoon with her daughters must take advantage of the opportunity to return to America and that, in the absence of Dr. and Mrs. House, away on furlough, Mr. Mattoon must remain and finish the translating, so that he could leave a complete Siamese New Testament for the use of the Mission, before giving up his work in Siam permanently.

The ship, the "Eastward Ho", Captain Nickerson in charge, sailed from the Bar on the third of July, carrying as passengers, not only Mrs. Mattoon and children, but, also, Mr. Wilson, greatly needing a change, and a young American business man stricken with consumption, obliged to return to his family.

Captain Semmes of the destructive Alabama had been cruising in eastern waters, and had captured many merchant ships, burning the ships and depositing the crew and passengers on any near by land. Therefore, they were thankful for the protection of the English flag. They did not know that the Alabama had been sent to the bottom of the ocean on

June 19th. Nevertheless, it was an exciting and dangerous voyage, because of various accidents and the mismanagement of the Captain. After remarkable deliverances from numerous perils, the "Eastward Ho" reached New York harbor, December 5th, in the midst of an icy gale which made it necessary to anchor until it abated. Mrs. Mattoon was ill with a severe attack of asthma and could not leave her bed for several days, but on the 13th was able to accompany friends who came to take her to the home of her husband's cousin, Mr. James Reeve Sayre, in Newark. She expected to remain only a few days and then to proceed to her father's home in Washington County, New York, but on the 16th she was stricken with pneumonia. Her friends called in a physician considered the most skillful in the city; her hostess, an "elect lady", nursed her most tenderly and capably (it was before the day of the trained nurse). She was desperately ill and hovered between life and death for several days, but in the providence of God, the skill and the nursing brought her through the ordeal. She was raised up to be a blessing to her husband and children and many others for years to come.

In the meantime, Mr. Mattoon completed his translation of the New Testament, was relieved by the return of Dr. and Mrs. House, and was able to make his final departure from Siam in December, 1865, convinced that God who had called him to Siam and kept him there for nearly twenty years, now was leading him away for what form of service, he knew not. In his final interview with King Mongkut, His Majesty expressed a belief in God, the "Supreme Agency," as he called Him. Neither he nor succeeding kings, nor other high officials of the government have ever professed conversion to Christianity. Introducing

improvements and reforms suggested by missionaries, always friendly and appreciative, they have advanced in Christian civilization, but their attitude has always been, "We esteem you and your Christian character most highly, but your religion is best for you, ours for us."

Neither have there been large numbers of the common people of southern Siam won to Christ. But in the North, among the Lao people, our Presbyterian missionaries have gathered hundreds and thousands into Christian churches. And both in the South and in the North, some rarely beautiful Christian characters have developed, rivalling in Christlike qualities the best in western lands.

After Mr. Mattoon's return to the United States of America, he was called to the pastorate of the Presbyterian Church in Ballston Spa, New York, where he remained three years. At the time he was given the degree of D.D. by Union College, his Alma Mater.

In 1870, being asked by the Freedmen's Board to take charge of Biddle Institute, near Charlotte, North Carolina, he undertook this new form of mission service, assured that it was the call of God. He did a great work, amid many perplexities, trials and difficulties. Under his wise, guiding hand, the Institute developed into Biddle University and Theological Seminary, and is now named the "Johnson C. Smith University" in honor of a man whose widow has given a large amount of money to the institution as a memorial to him.

Mr. Mattoon passed to his heavenly home on the 15th of August, 1889, having been preceded by Mrs. Mattoon, February 10, 1885.

Among the many letters that came to their daughters, expressing love and admiration of their parents, we have chosen three from which to quote.

1. From Dr. Samuel R. House, concerning Dr. Mattoon:

"He was for eighteen years my colleague, my counsellor, my friend, my brother, esteemed, trusted, loved - worthy of all esteem and confidence.

First to receive an appointment to Siam, I counted myself favored when I found I was to have associated with me one who stood so high in the estimation of his classmates and the faculty at Princeton, and when, on acquaintance, I learned the many noble qualities of his heart - my attachment based upon respect was cemented by love - and I do think he loved me. I am sure no friend has ever seemed as near and dear to me as he. And your dear, sainted Mother was worthy of him. You both know how dear she ever was and will be to me. In the bright land to which they have gone, what blest communings we shall have, what memories we shall recall, what a recounting of the gracious dealings with us by land and by sea, of our covenant-keeping God.

And while I am spared to remain this side "the river", the remembrance of your father's friendship, his many kindnesses to me, his patience and forbearance with me, will be warmly cherished. Oh, what a great loving heart beat within that manly breast of his. And how clear-headed, too, he was. His ability, integrity, discretion, good judgment compelled the respect of the foreign residents and natives of Siam, of ambassadors, princes and the King. I always felt that whatever public duty might devolve upon him, he would acquit himself creditably to his country and the Mission.

My good wife, who ever esteemed him so highly, and was equally proud of his friendship, sends her love and joins in heartfelt sympathy."

2. From Rev. Edward L. Curtis, who was an instructor for two years in Biddle University between his college and seminary courses.

"Dr. Mattoon was one of the grandest Christian gentlemen I have every known. A stalwart upholder and defender of the faith, he was yet genial, broad, and catholic, as I remember him, emphatically with 'malice toward none, and charity toward all.' His patience and prudence and skill, also in carrying forward Biddle University in all its varied interests and departments were remarkable. Few men, if any, could have been more judicious in conducting this trying work in the South. He had the confidence and esteem of everybody, both white and black. I learned to honor and love him as a father. And thus I cannot refrain from testifying now that he is gone."

3. From Rev. E. P. Semple who, also, was an instructor in Biddle University for several years.

"You will ever have the satisfaction of looking back upon your Father's career as one of the highest honor and usefulness. Unless your devoted Mother be an exception, his influence as a positive force for good at Biddle, will outlast that of any other person ever connected with the work. This is a heritage of which you may justly feel proud."

4. Extracts from an Article written for the Alumni journal by Mr. John E. Rattley of the Class of 1877, Biddle University.

"Mentally as physically, Dr. Mattoon was strong. The first day with us he impressed us with his strong personality, and in a few short months, he was the directing force in Catawba Presbytery; this not of his seeking, but from a natural inclination of us mortals to pay deference to a master mind."

As President of Biddle, Dr. Mattoon was the impersonation of industry, impartiality, morality and piety; and while in no way could he condone moral laxity, he was so humane. Many were the nicknames given him by the students, but the one that predominated was "The Champion."

As a citizen, Dr. Mattoon stood high, for though he came to us at a time when white teachers of colored people were held in rather poor esteem by the native white people of the South, his superior qualities as one of nature's noblemen were so exemplified, that it was not long until he was appraised by all classes of citizens at his true worth.

Mrs. Mattoon taught for some time in the preparatory department, and at all times of her activity, directed the Sabbath School. The Bible was her chief textbook and few were the students who did not commit to memory the "Sermon on the Mount," the "Lord's Prayer," the "Ten Commandments" and the "Christian Armor."

Mrs. Mattoon confined her activities not solely to the university, but was active in community uplift, and by her inimitable feminine appeal even warding off evils that were defiant to masculine opposition. She was slender in build, and even of delicate health, but she possessed and practiced the virtues that make a robust soul. In February, 1885, she passed to her exceeding great reward. Dr. Lawrence, in conducting her funeral rites, spoke of her modest, beautiful girlhood. She was described as the "winsome Mary Laurie." Since then, I never hear the song "Annie Laurie" that I do not think the composer of that classic might have written a still more beautiful song if he had but known "Mary Laurie."

She was laid to rest on a hillside in the cemetery overlooking the Biddle site. Her desire was that her active pallbearers should be entirely of "her boys" as she called the Biddle students.

She was ever my best friend, and to her sainted memory I dedicate these lines: -

Would but the Muse inspire my tongue
To sing her countless graces;
I'd strike my lyre and sing and sing
In varied tones and paces.
Thus when I'd sing a hundredth lay
In varied tone and measure,
I might e'en then her memory show
Our heart's eternal Treasure.