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THE  
RECENT SUFFERINGS  
OF THE  
AMERICAN MISSIONARIES  
IN THE  
BURMAN EMPIRE,  
DURING THE LATE WAR:  
WITH  
THEIR SIGNAL DELIVERANCE, BY BEING  
CONVEYED TO THE BRITISH CAMP.  
FROM  
AUTHENTIC DOCUMENTS.

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## EAST INDIA

1841

MARTIN'S JOURNAL

JOURNAL OF

JAMES MARTIN

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THE  
RECENT SUFFERINGS,

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WE shall preface this narrative of the various sufferings to which the American Missionaries in the Burman empire, have lately been subjected, with a short account of the origin of this Mission, and some of the principal incidents connected with it.

We learn from the very interesting volume of letters, written by Mrs Judson, entitled, "An Account of the American Baptist Mission to the Burman Empire," published in London, 1823, that in the beginning of 1812, she, along with Mr Judson, and the

late Mr and Mrs Newell, embarked at Salem, and arrived at Calcutta in May. As this was, however, before the renewal of the East India charter in 1813, and as strong prejudices at that time existed in India against missionary exertions they were soon ordered to return to America in the ship in which they came.

Here they were exposed to a variety of difficulties; and it is impossible to read Mrs Judson's account of these, and the manner in which they were extricated out of them, without noticing the overruling providence of that Almighty Being who has the elements of nature, and the hearts of men, equally under his controul. Mr and Mrs Newell first availed themselves of an opportunity that occurred for their proceeding to the Isle of France. Not long after this, Mr and Mrs Judson followed them thither. On their arrival there, they received the affecting intelligence of Mrs Newell's death.

Having contemplated a mission to the island of Madagascar, but finding it impossible at that time to establish one there,

they embraced the first opportunity of returning to India. Accordingly, after three months' residence at the isle of France, they embarked for Madras, at which place they arrived in June 1813.

Finding the same hostile disposition on the part of the Honourable Company's government to missionary exertions, Mr Judson's first object was to ascertain what ships were lying in the Madras roads, and he found the only one which would sail, previously to information being given to the supreme government in Bengal of our return to India, was bound to Rangoon. "A mission to the Burman empire," says Mr J. "desirable as it was, we had been in the habit of viewing with a kind of horror, and, though dissuaded from the attempt by our friends at Madras, we now saw the hand of Providence pointing to that region, as the scene of our future labours."

Such were the circumstances which led Mr and Mrs Judson to enter on the Burman empire as a field of missionary labour. Her feelings on this occasion are

expressed in the following extract from a letter written at that time :—

“ My heart often sinks within me, when I think of living among a people whose tender mercies are cruel. But, when I reflect upon their miserable state, as destitute of the Gospel, and that it is easy for our heavenly Father to protect us in the midst of danger, I feel willing to go, and live and die among them; and it is our daily prayer, that it may please God to enable us to continue in that savage country. Farewell to the privileges and conveniences of civilized life ! Farewell to refined christian society ! We shall enjoy these comforts no more ; but Burmah will be a good place to grow in grace, to live near to God, and be prepared to die. O, my dear parents and sisters, how little you know how to estimate your enjoyments, in your quiet homes, with all the comforts of life ! How little you know how to prize dear christian society, as you have never been deprived of it ! How little you can realize the toils and perplexities of traversing the ocean ; and how little you can know

of the solid comfort of trusting in God, when dangers stand threatening to devour ! But these privations, these dangers and toils, and these comforts, are ours, and we rejoice in them, and think it an inestimable privilege that our heavenly Father has given us, in allowing us to suffer for his cause."

They embarked for Rangoon on the 22d of June in a crazy old vessel, manned entirely by native sailors, the captain being the only person on board that could speak their own language, and having no separate apartment but what was made by canvass. They had a very long voyage. Mrs Judson was taken dangerously ill during the course of it ; she was, however, mercifully restored, and they reached Rangoon in safety. Their feelings on their arrival in that land of heathen darkness, together with the difficulties they had to encounter in acquiring a knowledge of the Burman language, are well expressed in the following passage:—  
“ We now felt ourselves, in every sense of the word, on heathen ground. Not an individual of any description with whom we

could unite in social prayer. We were surrounded by despotism, avarice, and cruelty; and the darkness, the dreadful moral darkness, of heathen idolatry, was evident, wherever we turned our eyes. Our tongues could not perform their office; for the language of the Burmans was then to us a perfect jargon, and no animating prospect of speedily overcoming this difficulty, cheered the gloomy scene. Yet our heavenly Father suffered us not to despond. He compelled us to feel the full force of those precious promises, relative to the conversion of the heathen, which encouraged us to look forward with a degree of hope which has since astonished ourselves. We found the language extremely difficult; and we had no teacher who understood both the English and Burman languages. Our only mode of ascertaining the names of the objects which met our eye, was by pointing to them in the presence of our teacher, who would immediately speak the names in Burman; we then expressed them as nearly as possible by the Roman

characters, till we had sufficiently acquired the power of the Burman."

It is not our intention to give any detail of the various incidents attending this mission, but only to notice two or three of the most interesting particulars connected with it, previous to that series of sufferings to which the Missionaries were subjected, during the course of the late war. After Mrs Judson had, by persevering exertion, acquired such knowledge of the Burman language, as to be able to converse with the natives in it, and also to translate part of the Scriptures, several converts were made at Rangoon to the Christian faith. By this time Mr Colman, another missionary, had joined them, and it was thought expedient that Mr Judson and he should go up to Ava, the capital of the empire, and endeavour to obtain the Emperor's toleration to act in the character of religious teachers. After arriving at that city, we have the following account of their interview with his golden footed Majesty:—

"We set out early in the morning, called on Mr G. late collector of Rangoon. and on

Mr R. who was formerly collector, but is now out of favour. Thence we entered the city, passed the palace, and repaired to the house of Mya-day-men, former viceroy of Rangoon, now one of the public ministers of state, (Woon-gyee.) We gave him a valuable present, and another of less value to his wife, the lady who formerly treated Mrs Judson with so much politeness. They both received us very kindly, and appeared to interest themselves in our success. We, however, did not disclose our precise object, but only petitioned leave to behold the golden face. Upon this, his highness committed our business to Mounng Yo, one of his favourite officers, and directed him to introduce us to Mong Zah, one of the private ministers of state, (A-twen-woon,) with the necessary orders. This particular favour of Mya-day-men, prevents the necessity of our petitioning and seeing all the public ministers of state, and procuring formal permission from the high court of the empire."

"In the evening, Mong Yo who lives near our boat, called on us, to say that he would



conduct us to-morrow. We lie down in sleepless anxiety. To-morrow's dawn will usher in the most eventful day of our lives. To-morrow's eve will close on the bloom or the blight of our fondest hopes. Yet it is consoling to commit this business into the hands of our heavenly Father, to feel that the work is his, not ours; that the heart of the monarch, before whom we are to appear, is under the controul of Omnipotence; and that the event will be ordered in the manner most conducive to the Divine glory and the greatest good. God may, for the wisest purposes, suffer our hopes to be disappointed; and if so, why should short-sighted, mortal man, repine? Thy will, O God, be ever done; for thy will is inevitably the wisest and the best.

“Next day we left the boat, and put ourselves under the conduct of Mong Yo. He carried us first to Mya-day-men, as a matter of form; and there we learned that the emperor had been privately apprized of our arrival, and said, ‘Let them be introduced.’ We therefore proceeded to the palace. At the outer gate we were detain-

ed a long time, until the various officers were satisfied that we had a right to enter; after which we deposited a present for the private minister of state, Moungh Zah, and were ushered into his apartments in the palace-yard. He received us very pleasantly, and ordered us to sit before several governors and petty kings, who were waiting at his levee. We here for the first time, disclosed our character and object,—told him that we were missionaries, or ‘propagators of religion;’ that we wished to appear before the emperor, and present our sacred books, accompanied with a petition. He took the petition into his hand, looked over about half of it, and then familiarly asked several questions about our God, and our religion, to which we replied: Just at this crisis some one announced that the golden foot was about to advance; on which the minister hastily rose up, and put on his robes of state, saying, that he must seize the moment to present us to the emperor. We now found that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the

late victory over the Cassays, and the very hour when his majesty was coming forth to witness the display made on the occasion. When the minister was dressed, he just said, 'How can you propagate religion in this empire? But come along.' Our hearts sunk at these inauspicious words. He conducted us through various splendour and parade, until we ascended a flight of stairs, and entered a most magnificent hall. He directed us where to sit, and took his place on one side; the present was placed on the other; and MOUNG YO, another officer of MYA-DAY-MEN, sat a little behind. The scene to which we were now introduced really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole completely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. Our situation prevented us from seeing the further avenue of the hall; but the end, where we sat, opened into the parade, which the emperor was about to inspect. We re-

mained above five minutes, when everyone put himself into the most respectful attitude, and Mounng Yo whispered, that his majesty had entered. We looked through the hall, as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward, unattended,—in solitary grandeur,—exhibiting the proud gait and majesty of an eastern monarch. His dress was rich, but not distinctive; and he carried in his hand the gold-sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye, that chiefly rivetted our attention. He strided on. Every head, excepting ours, was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the monarch. When he drew near, we caught his attention. He stopped, partly turned toward us—‘Who are these?’ ‘The teachers, great king,’ I replied. ‘What,’ you speak Burman—the priests that I heard of last night? ‘When did you arrive?’ ‘Are you teachers of religion?’ ‘Are you like the Portuguese priest?’ ‘Are you

married?' 'Why do you dress so?' These, and some other similar questions, we answered; when he appeared to be pleased with us, and sat down on an elevated seat—his hand resting on the hilt of his sword, and his eyes intently fixed on us. Moungh Zah now began to read the petition, and it run thus:—

“ ‘The American teachers present themselves to receive the favour of the excellent king, the sovereign of land and sea. Hearing that, on account of the greatness of the royal power, the royal country was in a quiet and prosperous state, we arrived at the town of Rangoon, within the royal dominions, and having obtained leave of the governor of that town, to come up and behold the golden face, we have ascended and reached the bottom of the golden feet. In the great country of America, we sustain the character of teachers and explainers of the contents of the sacred Scriptures of our religion. And since it is contained in those Scriptures, that, if we pass to other countries, and preach and propagate religion, great good will result, and both

those who teach and those who receive the religion, will be freed from future punishment, and enjoy, without decay or death, the eternal felicity of heaven,—that royal permission be given, that we, taking refuge in the royal power, may preach our religion in these dominions, and that those who are pleased with our preaching, and wish to listen to and be guided by it, whether foreigners or Burmans, may be exempt from government molestation, they present themselves to receive the favour of the excellent king, the sovereign of land and sea.’

“The emperor heard this petition, and stretched out his hand. MOUNG ZAH crawled forward and presented it. His majesty began at the top, and deliberately read it through. In the mean time, I gave MOUNG ZAH an abridged copy of the tract, in which every offensive sentence was corrected, and the whole put into the handsomest style and dress possible. After the emperor had perused the petition he handed it back without saying a word, and took the tract. Our hearts now rose to God

for a display of his grace. ‘O! have mercy on Burmah! Have mercy on her king!’ But alas! the time was not yet come. He held the tract long enough to read the two first sentences, which assert that there is one eternal God, who is independent of the incidents of mortality, and that, besides him there is no God; and then with an air of indifference, perhaps disdain, he dashed it down to the ground! MOUNG ZAH stooped forward, picked it up, and handed it to us. MOUNG YO made a slight attempt to save us, by unfolding one of the volumes which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments MOUNG ZAH interpreted his royal master’s will in the following terms: ‘In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them; take them away.’

“Something was now said about brother Colman’s skill in medicine, upon which the emperor once more opened his mouth, and

said, 'Let them proceed to the residence of my physician, the Portuguese priest; let him examine whether they can be useful to me in that line, and report accordingly.' He then rose from his seat, strided on to the end of the hall, and there, after having dashed to the ground the first intelligence that he had ever received of the Eternal God, his Maker, his Preserver, his Judge, he threw himself down on a cushion, and lay listening to the music, and gazing at the parade spread out before him.

"As for us and our present, we were hurried away without much ceremony. We passed out of the palace gates with much more facility than we entered, and were conducted first to the house of Mya-day-men. There his officer reported our reception; but in as favourable terms as possible; and as his highness was not apprized of our precise object, our repulse appeared, probably, to him, not so decisive as we knew it to be. We were next conducted two miles, through the sun and dust of the streets of Ava, to the residence of the Portuguese priest. He very speed-



ily ascertained that we were in possession of no wonderful secret, which would secure the emperor from all disease, and make him live for ever; and we were accordingly allowed to take leave of the reverend inquisitor, and retreat to our boat.

“ At this stage of the business, notwithstanding the decided repulse we had received, we still cherished some hope of ultimately gaining our point. We regretted, that a sudden interruption had prevented our explaining our objects to Moungh Zah, in that familiar and confidential manner which we had intended; and we determined, therefore, to make another attempt upon him in private.

“ *January 28th.*—Early in the morning, we had the pleasure of seeing our friend, Mr G. coming to our boat. It may not be amiss to mention, that he is the collector who was chiefly instrumental in relieving us from the exorbitant demand which, a few months ago, was made upon us in Rangoon. He now told us that he had heard of our repulse, but would not have us give up all hope; that he was perfectly

acquainted with MOUNG ZAH, and would accompany us to his house, a little before sunset, at an hour when he was accessible. This precisely accorded with our intentions.

“In the afternoon, therefore, we called on Mr G. and he went with us into the city. On the way we paid a visit to the wife of the present viceroy of Rangoon, whose eldest son is married to the only daughter of the present emperor. We carried a present, and were, of course, kindly received.

“Thence we went to the house of MOUNG ZAH, some way beyond the palace. He received us with great coldness and reserve. The conversation which we carried on chiefly through Mr G. it is unnecessary to detail. Suffice it to say, that we ascertained beyond a doubt, that the policy of the Burman government, in regard to the toleration of any foreign religion, is precisely the same with the Chinese; that it is quite out of the question, whether any of the subjects of the emperor, who embrace a religion different from his own, will be exempt

from punishment; and that we, in presenting a petition to that effect, had been guilty of a most egregious blunder, an unpardonable offence. Mr G. urged every argument that we suggested, and some others. He finally stated, that if we obtained the royal favour, other foreigners would come and settle in the empire, and trade would be greatly benefited. This argument alone seemed to have any effect on the mind of the minister; and looking out from the cloud which covered his face, he vouchsafed to say, that if we would wait some time, he would endeavour to speak to his majesty about us. From this remark it was impossible to derive any encouragement, and having nothing further to urge, we left Mr G., and bowing down to the ground, took leave of this great minister of state, who, under the emperor, guides the movements of the whole empire.

“It was now evening. We had four miles to walk by moon-light. Two of our disciples only followed us. They had pressed as near as they ventured to the door of the hall of audience, and listened

to the words which sealed the extinction of their hopes and ours. For some time we spoke not.

“Some natural tears we dropt, but wiped them soon.  
The world was all before us, where to choose  
Our place of rest, and Providence our guide.”

And, as our first parents took their solitary way through Eden, hand in hand, so we took our way through this great city, which, to our late imagination, seemed another Eden; but now, through the magic touch of disappointment, seemed blasted and withered, as if smitten by the fatal influence of the cherubic sword.

“Arrived at the boat, we threw ourselves down, completely exhausted in body and mind. For three days we had walked eight miles a day, most of the way in the heat of the sun, which, even at this season, in the interior of these countries, is exceedingly oppressive; and the result of our travels and toils has been—the wisest and best possible—a result, which, if we could see the end from the beginning, would call forth our highest praise. O slow of heart

to believe and trust in the overruling agency of our own Almighty Saviour !

*January 29th.*—We again rose early, and having considered the last words of Moungh Zah, wrote down our request in the most concise and moderate terms, and sent it to Mr G., with a message that he would once more see Moungh Zah, lay the paper before him, and ascertain, unequivocally, whether there was any possibility of gaining our point by waiting several months.

“ The rest of the day, and the next, being Lord’s day, we remained in the boat.

*January 31st, Monday.*—Mr G. called upon us, with our little paper in his hand. I have shewn your paper to Moungh Zah, and begged him not to deceive you, but to say distinctly what hopes you might be allowed to entertain ; he replied, ‘ Tell them that there is not the least possibility of obtaining the object stated in this paper, should they wait ever so long.’

“ I now thought of one more expedient ; and taking out the manuscript tract the emperor threw down, I handed it to Mr G. This is a brief view of the Christian

religion. Do you present it, in our name, to Moungh Zah, and persuade him to read it, or hear it read. We have indeed no hope of its efficacy; but it is our last resort, and God may help us in the extremity. He took it with some feeling, and promised to do his best."

The next occurrence in the history of this mission, which particularly deserves notice, is the conduct of those natives who had embraced Christianity, when the missionaries proposed, in consequence of their unfavourable reception at the court, to leave the Burman territory. The enlightened views of these converts, and the decision of character they manifested, appeared on this occasion to great advantage, and clearly evinced how powerfully the principles of divine truth were impressed upon their minds.

Having arrived at Rangoon, on the 18th of February, Mr Judson's journal thus continues:—

"*February 20th, Lord's day.*—In the evening, I called the three disciples together, and gave them a connected account

of the affair at Ava, that they might have a full understanding of the dangers of their present condition, and the reasons of our intended departure from Rangoon. We expected, that, after being destitute of all the means of grace for some time, and after seeing their teachers driven away from the presence of their monarch in disgrace, they would become cold in their affections, and have but little remaining zeal for a cause thus proscribed and exposed to persecution. We thought, that if one out of the three remained firm, it was as much as we could reasonably hope for. But how delightfully were we disappointed ! They all, to a man, appeared immoveably the same, yea, rather advanced in zeal and energy. They vied with each other in trying to explain away difficulties, and to convince us that the cause was not yet quite desperate. ‘But whither are the teachers going ?’ was, of course, an anxious inquiry. We told them, that it was our intention never to desert Burmah ; but that since the emperor had refused to tolerate our religion, we thought it necessary to leave, for a time

those parts of the empire which are immediately under his dominion ; that there is a tract of country lying between Bengal and Arrakan, which, though under the government of Bengal, is chiefly inhabited by Arrakanese, who speak a language similar to the Burman, the district being really a part of Arrakan, one component part of the present Burman empire ; that formerly a teacher from Bengal (De Bruyn) lived at Chittagong, the principal town in that district, and baptized several converts, who, at his death, were left destitute of all instruction to the present time ; and that, in view of these considerations, it was our purpose to proceed thither, in hope of finding that toleration which was denied us in Rangoon. We then asked them severally what they would do. MOUNG NAU had previously told us that he would follow us to any part of the world. He was only afraid that he should be a burden to us ; for not being acquainted with another language, he might not be able to get his living in a strange land. ‘As for me,’ said MOUNG THAHLAH, ‘I go where preaching is



to be had.' MOUNG BYAAY was silent and thoughtful. At last he said, that as no Burman woman is allowed to leave the country, he could not, on account of his wife, follow the teachers; but (continued he, with some pathos), if I must be left here alone, I shall remain performing the duties of Jesus Christ's religion; no other shall I think of. This interview with the disciples rejoiced our hearts, and caused us to praise God for the grace which he had manifested to them.

“*Feb. 24th.*—We have spent three or four days in enquiring about Chittagong, and the prospect of getting a passage directly thither, or by the way of Bengal.

“This evening MOUNG BYAAY came up with his brother-in-law MOUNG MYAT-YAH, who has lived in our yard several months, and formerly attended worship in the Zayat. ‘I have come,’ said MOUNG BYAAY, ‘to petition that you will not leave Rangoon at present.’—‘I think,’ replied I, ‘that it is useless to remain under present circumstances. We cannot open the Zayat; we cannot have public worship; no Burman

will dare to examine this religion; and if none examine, none can be expected to embrace it.'—'Teacher,' said he, 'my mind is distressed; I can neither eat nor sleep, since I find you are going away. I have been around among those who live near us, and I find some who are even now examining the new religion. Brother Myat-yah is one of them, and he unites with me in my petition. (Here Myat-yah assented that it was so.) Do stay with us a few months. Do stay till there are eight or ten disciples. Then appoint one to be the teacher of the rest; I shall not be concerned about the event: though you should leave the country, the religion will spread of itself. The emperor himself cannot stop it. But if you go now, and take the two disciples that can follow, I shall be left alone. I cannot baptize those who may wish to embrace this religion. What can I do?' Moung Nau came in, and expressed himself in a similar way. He thought that several would yet become disciples, notwithstanding all opposition, and that it was best for us to stay a while. We could not restrain our tears at hearing all this; and we told

them, that as we lived only for the promotion of the cause of Christ among the Burmans, if there was any prospect of success in Rangoon, we had no desire to go to another place, and would therefore reconsider the matter.

“ *February 26th.* MOUNG SHWAY-BOO, a sedate and pleasant man, who came to live in our yard just before we went to Ava, accompanied MOUNG MYAT-YAH to the usual evening worship. When we were about breaking up, MOUNG THAHLAH began conversation, by saying, ‘Teacher, your intention of going away has filled us all with trouble. Is it good to forsake us thus? Notwithstanding present difficulties and dangers, it is to be remembered that this work is not ours, or yours, but the work of God. If he give light, the religion will spread. Nothing can impede it.’ After conversing some time, I found that MOUNG LOUK, another inhabitant of the yard, had been listening without. Accordingly, he was invited to take his seat with the inquirers. MOUNG BYAAY now began to be in earnest; his arm was elevated, and his eyes bright-

ened. 'Let us all,' said he, 'make an effort. As for me, I will pray. Only leave a little church of ten, with a teacher set over them, and I shall be fully satisfied.' Mounge Nau took a very active part in the conversation. The three new ones said nothing, except that they were desirous of considering the religion of Christ. Neither of them, however, was willing to admit that, as yet, he believed any thing.

"We felt that it was impossible for us all to leave these people, in these interesting circumstances; and at the same time felt it very important that Chittagong should not be neglected. Under these circumstances, we came to the conclusion, that brother Colman should proceed immediately to Chittagong, collect the Arrakanese converts, and form a station, to which new missionaries from the Board might at first repair, and to which I might ultimately flee, with those of the disciples that could leave the country, when we found that persecution so violent, as to suppress all further enquiry, and render it useless and rash to remain; that I should remain in

Rangoon until the state of things became thus desperate, and then endeavour to join brother C. in Chittagong; but that if, contrary to our expectation, the Rangoon station should, after a lapse of several months, appear to be tenable, and that for an indefinite time, and some work be evidently going on, brother C. after settling one or two missionaries in Chittagong, to keep that place, should rejoin me in Rangoon."

Mrs Judson's health having suffered considerably by her residence at Rangoon, it was judged expedient that she should take a voyage to America. She accordingly left Mr Judson to pursue his missionary labours, and embarked for Calcutta. After waiting for some time for a vessel for America, she could not find one, and this circumstance was the occasion of her visiting Britain. This visit produced various happy effects. She was, in the first place, able to communicate much valuable information regarding the Burman Mission; and no one could be in company with her, and hear her description of the state of that country, together with the efforts of the mission-

aries to improve the condition of its inhabitants, without feeling a greatly increased interest in the success of their exertions. She particularly proposed a plan of purchasing a number of female children, who, in that country, are frequently exposed to sale to pay the debts of their father, to educate these herself, and thus to give to the Burmans a specimen of the advantage to be derived from female education. Several persons cheerfully subscribed to enable her to carry this measure into effect; and as she is still desirous of prosecuting that plan, while she will have it in her power to do so, far more advantageously than before the war, we have no doubt that this will have its place among the various other schemes for promoting the happiness of the human race, so generously supported by British benevolence.

But there was another object obtained, by her visiting this country, and which it cannot be supposed would be overlooked by one, who was so much accustomed to mark the overruling providence of God. Two young ladies came home in the vessel

with her, whose attention she was the happy instrument of directing to the Gospel of Jesus Christ. While this is unquestionably the most important service which one human being can be the means of performing to another, she used to speak of this circumstance with the most lively gratitude, and considered it as furnishing a most satisfactory explanation of the reason why she could not find a ship direct for America. In the wonderful arrangements of Divine Providence, she was thus brought into contact with those to whom she was formerly a total stranger, but whose best—whose highest—and eternal interests, she was thus the honoured instrument of promoting.

The next incident in the history of this mission, we shall notice, is a second visit to Ava, which Mr Judson paid, in connection with Dr Price, who was acquainted with the science of medicine, and who had been sent out by the American Board of foreign missions, to join him. This visit to the capital, was in compliance with the express invitation of the emperor; and as this was the case, a more favourable

issue might have been reasonably anticipated, than that which attended the former one. It took place in the year 1822. The following is the account given of it in Mr Judson's journal :—

“ After much tedious detention, resulting from our connection with government, Brother Price and myself set out from Rangoon, on the 28th of August, in a boat furnished at the public expense; and on the 27th of September reached Ava, the present capital. We were immediately introduced to the king, who received Brother Price very graciously, and made many enquiries about his medical skill, but took no notice of me, except as interpreter. The atwenwoon Moungh Zah, however, immediately recognized me, made a few enquiries about my welfare, in presence of the king, and after his majesty had withdrawn, conversed a little on religious subjects, and gave me some private encouragement to remain at the capital.

“ *Oct. 1.*—To-day the king noticed me for the first time, though I have appeared before him nearly every day since our arrival.



After making some enquiries, as usual, about Brother Price, he added, ‘ And you in black, what are you? a medical man too?’ ‘ Not a medical man, but a teacher of religion, your majesty.’ He proceeded to make a few enquiries about my religion, and then put the alarming question, whether any had embraced it. I evaded by saying, ‘ Not here.’ He persisted, ‘ Are there any in Rangoon?’ ‘ There are a few.’ ‘ Are they foreigners?’ I trembled for the consequences of an answer, which might involve the little church in ruin; but the truth must be sacrificed, or the consequences hazarded, and I therefore replied, ‘ There are some foreigners and some Burmans.’ He remained silent a few moments, but presently shewed that he was not displeased, by asking a great variety of questions on religion and geography and astronomy, some of which were answered in such a satisfactory manner, as to occasion a general expression of approbation in all the court present. After his majesty retired a than-dau-tsen (a royal secretary) entered into conversation, and allowed me

to expatiate on several topics of the Christian religion, in my usual way. And all this took place in the hearing of the very man, now an *atenwoon*, who, many years ago, caused his uncle to be tortured almost to death under the iron maul, for renouncing Buddhism, and embracing the Roman Catholic religion ! Thanks be to God, for the encouragement of this day. The monarch of the empire has distinctly understood that some of his subjects have embraced the Christian religion, and his wrath has been restrained. Let us then hope, that as he becomes more acquainted with the excellence of the religion, he will be more and more willing that his subjects should embrace it.

“ *Oct. 3.*—Left the boat, and moved into the house ordered to be erected for us by the king. A mere temporary shed, however, it proves to be, scarcely sufficient to screen us from the gaze of people without, or from the rain above. It is situated near the present palace, and joins the inclosure of Prince M—, eldest half-brother of the king.

“ Oct. 4.—On our return from the palace, whither we go every morning after breakfast, Prince M— sent for me. I had seen him once before, in company with Brother Price, whom he called for medical advice. To-day he wished to converse on science and religion. He is a fine young man of twenty-eight, but greatly disfigured by a paralytic affection of the arms and legs. Being cut off from the usual sources of amusement, and having associated a little with the Portuguese padres who have lived at Ava, he has acquired a strong taste for foreign science. My communications interested him very much, and I found it difficult to get away, until Brother Price sent expressly for me to go again to the palace.

“ Oct. 16.—Had a very interesting conversation, in the palace, with two of the atenwoons and several officers, on the being of God, and other topics of the Christian religion. Some of them manifested a spirit of candour and free inquiry, which greatly encouraged me.

“ Oct. 21.—Visited the atenwoon Moungh

Z. and had a long conversation on the religion and customs of foreigners, in which I endeavoured to communicate as much as possible of the Gospel. Upon the whole, he appeared to be rather favourably disposed; and on my taking leave, invited me respectfully to visit him occasionally. Thence I proceeded to the palace; and thence to the house of Prince M—, with whom I had an hour's uninterrupted conversation. But I am sorry to find that he is rather amused with the information I give him, than disposed to consider it a matter of personal concern. I presented him with a tract, which he received as a favour; and finally I ventured to ask him, whether Burman subjects, who should consider and embrace the Christian religion, would be liable to persecution. He replied, 'Not under the reign of my brother. He has a good heart, and wishes all to believe and worship as they please.'

*Oct. 23d.*—Had some pleasant conversation with Moungh Zah, in the palace, partly in the hearing of the king. At length his majesty came forward, and honoured

me with some personal notice for the second time, inquired much about my country, and authorised me to invite American ships to his dominions, assuring them of protection, and offering every facility for the purposes of trade.

“ Oct. 26.—While I lay ill with the fever and ague, some days ago, a young man, brother of an officer of Prince M—, visited me, and listened to a considerable exposition of gospel truth. Since then, he has occasionally called, and manifested a desire to hear and know more. This evening he came to attend our evening worship, and remained conversing till 9 o'clock. I hope that light is dawning on his mind. He desires to know the truth, appears to be, in some degree, sensible of his sins, and has some slight apprehension of the love and grace of the Lord Jesus Christ.

“ Oct. 28.—Spent the forenoon with Prince M—. He obtained, for the first time, some view of the nature of the atonement, and cried out “good, good.” He then proposed a number of objections, which I removed to his apparent satisfac-

tion. Our subsequent conversation turned, as usual, on points of geography and astronomy. He candidly acknowledged that he could not resist my arguments in favour of the Copernican system; and that, if he admitted them, he must also admit that the Buddhist system was overthrown.

“*Oct. 29.*—Made an introductory visit to the great Prince, so called, by way of eminence, being the only brother of the queen, and sustaining the rank of chief atwenwoon. Have frequently met him at the palace, where he has treated me rather uncourteously; and my reception to-day was such as I had too much reason to expect.

“*Oct. 30.*—Spent part of the forenoon with Prince M— and his wife, the Princess of S—, own sister of the king. Gave her a copy of Mrs Judson’s Burman Catechism, with which she was much pleased. They both appear to be somewhat attached to me, and say, do not return to Rangoon, but, when your wife arrives, call her to Ava—the king will give you a piece of ground, on which to build a kyoung, a

house appropriated to the residence of sacred characters."

"Oct. 31.—Visited the atenwoon MOUNG K—, whom I have frequently met at the palace, who has treated me with distinguished candour. He received me very politely, and, laying aside his official dignity, entered into a most spirited dispute on various points of religion. He pretended to maintain his ground without the shadow of doubt; but I am inclined to think that he has serious doubts. We parted in a very friendly manner, and he invited me to visit him occasionally.

"Nov. 1.—Visited the Tset-kyah-woongyee, at his particular request, with Brother Price. He made the usual inquiries, medical and theological, and treated us with marked politeness."

The woongyees, of which there are four, rank next to the members of the royal family, being *public ministers of state*, and forming the high court of the empire. The atenwoons, of which there are six or seven, may be termed *private ministers of state*, forming the privy council of the king.

Next in rank to the wongyees are the woondouks, *assistants* or deputies of the wongyees. The subordinate officers, both of the palace and of the high court, are numerous.

Understood that, according to the public registers, 40,000 houses have removed from Ab-mah-rah-pore to Ava, the new capital, and that 30,000 remain. The Burmans reckon ten persons, great and small, to a house, which gives 700,000 for the whole population of the metropolis of Burmah.

“Nov. 12.—Spent the whole forenoon with Prince M—and his wife. Made a fuller disclosure than ever before, of the nature of the Christian religion, the object of Christians in sending me to this country, my former repulse at court, and the reason of it, our exposure to persecution in Rangoon, the affair of Moungh Shwa-gnong, &c. &c. They entered into my views and feelings with considerable interest; but both said decidedly, that though the king would not himself persecute any one on account of religion, he



would not give any order exempting from persecution, but would leave his subjects, throughout the empire, to the regular administration of the local authorities.

“After giving the prince a succinct account of my religious experience, I ventured to warn him of his danger, and urge him to make the Christian religion his immediate personal concern. He appeared, for a moment, to feel the force of what I said, but soon replied, ‘I am yet young, only twenty-eight. I am desirous of studying all the foreign arts and sciences. My mind will then be enlarged, and I shall be capable of judging whether the Christian religion be true or not.’ ‘But suppose your highness changes worlds in the mean time.’ His countenance again fell. ‘It is true,’ said he, ‘I know not when I shall die.’ I suggested that it would be well to pray to God for light, which, if obtained, would enable him at once to distinguish between truth and falsehood; and so we parted. O, Fountain of Light! shed down one ray into the mind of this amiable prince, that he may

become a patron of thine infant cause, and inherit an eternal crown.

“*Nov. 14.*—Another interview with Prince M—. He seemed at one time almost ready to give up the religion of Gaudama, and listened, with such eagerness and pleasure, to the evidences of the Christian religion. But presently two Burman teachers came in, with whom he immediately joined, and contradicted all I said.

“*Nov. 18.*—Visited the Princess of T—, at her particular request. She is the eldest own sister of the king, and therefore, according to Burman laws, consigned to perpetual celibacy. She had heard of me from her brother-in-law, Prince M—, and wished to converse on science and religion. Her chief officer and the mayor of the city were present; and we carried on a desultory conversation, such as necessarily takes place on the first interview. Her highness treated me with uncommon affability and respect, and invited me to call frequently.

“*Nov. 29.*—Had an interesting interview with Prince M—, and presented him

with a copy of the three last chapters of Matthew, in compliance with his wish to have an account of the death and resurrection of Jesus Christ.

“ In prosecuting the business of endeavouring to procure a situation on which I might build a house, I had one noticeable interview with the king. Brother Price and two English gentlemen were present. The king appeared to be attracted by our number, and came toward us ; but his conversation was directed chiefly to me. He again enquired about the Burmans who had embraced my religion. ‘ Are they real Burmans ? Do they dress like Burmans ? &c. I had occasion to remark, that I preached every Sunday, ‘ What ! in Burman ? ’ Yes. ‘ Let us hear how you preach.’ I hesitated. An atwenwoon repeated the order. I began with a form of worship which first ascribes glory to God, and then declares the commands of the law of the gospel ; after which I stopt. ‘ Go on,’ said another atwenwoon. The whole court was profoundly silent. I proceeded with a few sentences, declarative of the perfections of

God, when his majesty's curiosity was satisfied, and he interrupted me. In the course of subsequent conversation, he asked what I had to say of Gaudama. I replied that we all knew he was the son of king Thog-dau-dah-nah; that we regarded him as a wise man and a great teacher, but did not call him God. 'That is right,' said MOUNG K. N. an atwenwoon who has not hitherto appeared very friendly to me, as he proceeded to relate the substance of a long communication which I lately made to him in the privy-council room about God and Christ, &c. And this he did in a very clear and satisfactory manner. MOUNG Z—, encouraged by all this, really began to take the side of God, before his majesty, and said 'Nearly all the world, your majesty, believe in an eternal God; all, except Burmah and Siam, these little spots!' His majesty remained silent; and after some other desultory inquiries he abruptly rose and retired.

"*Jan. 2d.*—To-day I informed the king that it was my intention to return to Rangoon. 'Will you proceed thence to your

own country ? ‘ Only to Rangoon.’ His majesty gave an acquiescing nod. The atwenwoon MOUNG Z—, inquired ‘ Will you both go, or will the doctor remain ?’ I said that he would remain. Brother Price made some remark on the approaching hot season, and the inconvenience of our present situation : on which MOUNG Z—, inferring that it was on account of the climate that I was about leaving, turned to me saying, ‘ Then you will return here after the hot season.’ I looked at the king, and said, that if it was convenient, I would return ; which his majesty again sanctioned by an acquiescing nod and smile ; and in reply to Brother Price said, ‘ Let a place be given him.’

“ In the evening had a long conversation with MOUNG Z— on religion. He believes that there is an eternal God, and that Gaudama, and Christ, and Mohammed, and others are great teachers, who communicated as much truth respectively as they could ; but that their communications are not the word of God. I pressed my ar-

guments as far as I dared ; but he seemed to have reflected much on the subject, and to have become quite settled and inflexible in his conclusions. On parting, however, he remarked, ‘ This is a deep and difficult subject. Do you, teacher, consider farther, and I also will consider.

Mr Judson, after having made several unsuccessful attempts to procure a site for a dwelling house, and especially one on the banks of the river, which had been appropriated by the chief woongyee, thus writes. “ This evening I sought another interview with the chief woongyee, and was so fortunate as to find him at his house, lying down surrounded by forty or fifty of his people. I pressed forward into the foremost rank, and placed myself in a proper attitude. After a while his eye fell upon me, and I held up a small bottle of eau de luce, and desired to present it. One of his officers carried it to him. He happened to be much pleased with it, and sat upright—‘ What kind of a house do you intend to build ?’ I told him, but added, ‘ I have no place to

build on, my lord.' He remained in a meditating attitude a few moments, and then suddenly replied, '*If you want the little inclosure, take it!*' I expressed my gratitude. He began to take more notice of me—enquired about my character and profession, and then entered, with considerable spirit, on the subject of religion. After some conversation, he desired a specimen of my mode of worship and preaching, and I was obliged to repeat much more than I did before the king; for whenever I desisted, he ordered me to go on. When his curiosity was satisfied, he lay down, and I quietly retired.

"*Jan. 25th.*—Embarked in a small boat, intending to go day and night, and touch no where, in order to avoid the robbers, of which we have lately had alarming accounts.

"*Feb. 2. Lord's day*—At one o'clock in the morning reached Rangoon, seven days from Ava.

"The Nan-gau-gong disciples soon came over from Dah-lah, on the opposite side of the river, whither they and the Pah-

tssoan-doung disciples and inquirers have taken refuge, to escape the heavy taxations and the illegal harassments of every kind, allowed under the new viceroy of Rangoon. Others of the disciples have fled elsewhere, so that there is not a single one remaining in Rangoon, except three or four with us. The Nau-dau-gong disciples' house has been demolished, and their place taken by government, at the instigation of their neighbours, who hate them on account of religion. Mah Myat-la died before the removal. Her sister gave me the particulars of her death. Some of her last expressions were—"I put my trust in Jesus Christ—I love to pray to him—I am not afraid of death—I shall soon be with Christ in heaven.

"A letter from Mrs Judson, in England, informs me that she is going to America, and will not be here under several months. I propose, therefore, waiting her return, and occupying the interval in finishing the translation of the New Testament."

There are some additional circumstances not adverted to in this journal, but con-



nected with this part of the history of the Burman Mission. One of these is, that in addition to Dr Price's acquaintance with medical science, he carried with him to Ava a galvanic battery, the discharge of which, it may be well supposed, astonished the emperor and all his court, and, for the time, at least, appeared to secure from them a degree of respect for those who shewed that they possessed so much more knowledge than themselves. But we shall give the Doctor's own account of this, as well as of the exercise of his medical skill, in his own words. The following are extracts from an American publication, as they appear in letters sent by Dr P. to friends in that country.

In a letter dated Ava, Oct. 1. 1822, he thus writes to the corresponding secretary of the American Missionary Society:—

“My dear Brother,—It has pleased the Great Ruler of the skies to bring us into the immediate presence of the king of Burmah. Just one year from my reaching Bengal, I was introduced into the palace of the great emperor, and informed that I must

make his capital my place of residence. This is an event for which we have longed and prayed, as calculated to give stability to the mission in a land like this, where all are respected according to the notice bestowed on them by the king. Whether our anxious anticipations will be realized, is known only to Him on whose business we came, and who, we trust, has sent us hither for good. Our reception was gratifying. We were obliged to submit to no ceremony. As soon as the king was informed of our arrival, a royal order was issued for our immediate introduction. As we entered, with the impatience of a despotic prince, he called to know which was the Doctor. We were taken into an open court, and seated on a bamboo floor, about ten feet from the chair of the monarch. 'They are from the western continent,' was the first remark; after which, one great man delivered his account to us. He then interrogated me as to my skill in curing eyes, cutting out wens, setting broken arms and legs, besides other things to which my skill did not extend. Our me-

dicines were then called for, and all my stock inspected. The surgical cases were much admired. After looking at mine, the king sent for his own; one case of which being unlike mine, he immediately gave it into my hands to use. This I considered as equivalent to fixing me here for life. After my galvanic pile had amused the king and his courtiers for an hour, we were dismissed with an order to look out a place we liked, and he would build a house for us. An order was also given to look up all the diseased people, and have my decision upon them.

“The king is a man of small stature, very straight; steps with a natural air of superiority, but has not the least appearance of it in conversation. On the contrary, he is always pleasant and good humoured, so far as I have yet seen him. He wears a red finely-striped silk cloth from his waist to his knees, and a blue and white handkerchief on his head. He has apparently the good of his people, as well as the glory of his kingdom at heart; and is encouraging foreign merchants, and

especially artisans, to settle in his capital. A watchmaker at this moment could obtain any favour he should please to ask. The same might be vouched for a chair-maker, or cabinet-maker, &c. as the king has wisdom enough to prefer foreign manufacturers, when he sees their superiority to his own. On the subject of religion, he appears, like all his people, devoted to his idols. But he has never yet persecuted for religion's sake ! O that he might yet be brought to know and love the supreme God ! *Seventeen millions of people, mad on their idols, demand the active sympathy of a Christian people."*

In another communication, the following passage occurs. " About the middle of April last, Dr P. performed the operation for a cataract on both the eyes of a Burman woman, who had been blind two or three years. Soon after the experiment she could, by the aid of spectacles, see to read distinctly. The fact excited so great a curiosity, that the house in which the doctor resided, was thronged by visitors with diseased eyes. So great was the concourse,

that they were obliged to bar the doors of their house, that they might study or eat without interruption. With the advice of Mr Judson, Dr Price has hired two or three native converts to assist him in the performance for good cataracts, and all easy surgical operations. By the assistance of these men, whom he considers faithful, he occupies two or three hours in a day in attending to the cases presented. The governor's wife has sent for the Doctor twice; and he is strongly inclined to the hope that God will grant Mr Judson and himself the favour of the rulers of this land."

The importance of employing science as a handmaid to religion, and as the instrument of promoting it among barbarous nations, is a sentiment which has been very ably stated, in a late interesting publication, entitled, "The advancement of society in knowledge and religion, by James Douglas, Esq." This opinion is quite in unison with those interesting statements we have lately had in this city from the Rev. Dr Marshman, from Serampore, re-

garding the present state of India, and the prospects of the cruel and licentious superstitions which prevail in that country being overthrown, in connexion with the diffusion of general knowledge among its inhabitants.\* One example may be selected as an illustration of this general truth. It is well known, that one of the superstitions found in India, is, that an eclipse of the moon is occasioned by a monster attempting to swallow that body. Accordingly, the inhabitants bring out drums, and make as great a noise as possible, with the view of driving the monster off; and when the obscuration occasioned by the eclipse passes away, they felicitate themselves on the success of their efforts, in delivering from the jaws of the monster so valuable a luminary, while he was just about to devour it. It is obvious, then,

\* It is to be hoped that Dr Marshman will publish the substance of the addresses, as they contain a large portion of information which is quite new to the inhabitants of this country in general, but which is fitted to give a deeper interest than ever was felt before, to every exertion that is made to diffuse education, and especially the knowledge of Christianity through our Indian possessions.

that the knowledge of the cause of an eclipse, if generally diffused, must cut up such a superstition by the very root.

What occurred on the occasion of Dr Price visiting Ava, is one of the best illustrations of the proper application of scientific knowledge in aid of missionary exertions, we have met with. When Mr Judson and Mr Colman formerly visited that city, they were told, that if they had any discovery in medicine which could be of use to the emperor, they might make it to his physician, and that he should report accordingly, intimating, it would appear, that in this case they might remain, but if not, his majesty had no use for them, nor would he permit them to continue. On the other hand, when Dr Price came, his scientific and medical knowledge, immediately secured him an invitation to take up his residence in the capital.

The subsequent, and almost unexampled calamities in which Dr Price and Mr Judson were involved, do not at all affect the argument here. These, as will be seen, arose from circumstances altogether extra-

neous, and such, that no superiority of knowledge on the part of the missionaries, however clearly admitted by the Burmese, could be supposed to have any effect in mitigating their sufferings. But had not these circumstances occurred, which subjected them to so much suspicion, odium, and persecution, it is not easy to calculate how much their manifest superiority in scientific knowledge, would have had the effect of securing a favourable hearing at least, on the part of those they addressed, and disposed them to listen with attention to the doctrines they propagated.

The next communication is one which is very partially known in this country. It contains two letters written by Mrs Judson on her return to Rangoon ; the one giving an account of her arrival just at the time when Mr Judson had given up all hope of ever seeing her again ; and the other containing a description, in her own spirited and graphic style, of her voyage with Mr Judson up the Irrawaddy, and their arrival and settlement at Ava. These letters were sent to a niece of the late Joseph Butterworth,



Esq. M.P. a young lady with whom Mrs Judson had formed an intimate friendship when in England, and while she experienced a high degree of Christian kindness and hospitality under the roof of that excellent man. Some copies of these letters were printed and circulated among Mrs Judson's friends. The editor of these pages is not aware that any farther publicity has yet been given to them. But he begs leave to take this opportunity of expressing his obligation to Joseph H. Butterworth, Esq. son of the above-mentioned gentleman, for kindly permitting him to insert these letters in this publication.

“ MISSION-HOUSE, RANGOON, Dec. 11. 1823.

“ MY DEAR FRIEND,—Shall I attempt to describe the sensations produced by finding myself in this much-loved spot?—Yes, I am really in Rangoon, at my own study table, and surrounded by the same scene I have so frequently described to you.

“ It appears to me now all a dream that I have been in England, in America, and through all my wanderings, am at last re-

turned, and find the same scene I left. Who has so much cause for gratitude and thankfulness as myself? Who is under so great obligations to be entirely and exclusively devoted to God as I am? Goodness and mercy have followed me all my days, but the kind, protecting care of God has been most conspicuously seen during my two year's absence from Rangoon.

“ In my usual style I will give you, my dear friend, an account of myself since I last wrote, as you are so kind as to express so much pleasure in reading my little narratives. On the 22nd June last, with a joyful heart, I left my native shores for India, followed by the prayers of thousands, who were collected on the wharf to witness our departure. In a fine new ship, a large airy cabin, with a kind obliging captain, I found myself most pleasantly situated, and under the direction of our heavenly Father, the winds and waves were propitious, for we reached the sand heads in the Bay of Bengal in a hundred and five days from Boston. During our voyage, I had the happiness of witnessing

a most decided change in the captain, who, for two months previously to our arrival at Calcutta, devoted his whole time to the subject of religion, and is resolved, on his return passage, to conduct worship himself among his sailors on the Sabbath.

“On my arrival in Bengal, you will readily imagine my first inquiries were to ascertain what intelligence had been received from Mr Judson, and what prospects of my speedy departure. The information received from the former was animating and encouraging; but respecting the latter, sad indeed, as it was expected that no ship would sail for several months, as very serious difficulties existed between the Burman and British Governments. For several days my mind was in a state of constant anxiety, but was instantaneously relieved, by noticing a paragraph in the paper, advertising a ship for Rangoon. I immediately engaged my passage; and after a month's residence in the kind and hospitable family of the Rev. Mr Thomason, I embarked for Rangoon, where I safely arrived in nineteen days.

“I dare not attempt to describe my feelings as the ship advanced towards the Burman coast. It was late in the evening when the vessel anchored; but the first object which caught my eye, as the boat rowed toward the shore, was Mr Judson. From long expectation and disappointment, he had acquired such an habitual sadness and dejection of spirit, that it required all my exertion to disperse it, and make him Mr J. again. He had not heard a word from me for thirteen months, (owing to the failure of my letters) and the very day I arrived, he had in despair yielded all hope of my existence! I soon had the happiness of meeting Mah-Men-lay, Moun-Shay-bay, and others who are still an honour to their profession. Mah Myat-lay, the second female who was baptized, died in the triumphs of hope a few months ago. She longed for the hour of her release, and assured those who stood around her, that she would soon be in the presence of Christ. Is not this one instance of the power of divine grace more than a compensation for all our days of darkness and distress, formerly spent in preparation for our work?

“ Mr Judson has his boats in readiness to proceed to Ava, and to-morrow we go on board. He has obtained considerable favour from high officers in government, and thinks our prospects at Ava very encouraging. The king's own brother, a very powerful prince, has his attention excited by the Christian religion, and has lately written a very kind, affectionate letter to Mr Judson, requesting his speedy return to Ava, and to bring with him all the sacred books.\* A foreign female has never yet been introduced to the Burman court, consequently much curiosity is excited by the expectation of my arrival. May the God of heaven be our protector, and give us that wisdom which is profitable to direct. I feel, my dear friend, that I am about to begin anew my missionary work, and need more grace, more resolution, and more spirituality of feeling than ever before. We shall be surrounded by despotism and idolatry, but the God of Jacob is our hope, and in his hands we are

\* See pages 231-2, of Mrs Judson's printed Letters on the Burman Mission.

as safe as in our own loved America. He has evidently pointed out to us the path of duty, and shall we fear to follow where he leads? It is easy for God to open the heart of the king and queen, and make them a nursing father and mother to the little church in Burmah. We cannot hope and expect too much from God. He has commanded us to open our mouths wide, and he will fill them.

“You shall hear from me on my arrival at the capital, for I am resolved to keep you acquainted with all our steps. I write this in great haste, being surrounded by women and children, who are waiting their final instructions. My schools will commence at Ava; my hopes respecting them are very sanguine. I am much gratified by your remarks relative to “The History of the Burman Mission.” The first edition was all sold before I left America, though in so poor a dress. Please to transmit to Mr Lawson (who is agent for our Board) all the money that has been collected for the school, with this direction: —“For Mrs Judson’s Schools in the Bur-

man empire." I will give a particular and faithful account of the commencement and progress of my darling plan, for the information of those who are interested in the schools. Mr Judson would write, but every moment of his time is employed in preparing and arranging our baggage. He will write after our arrival at Ava.

"The translation of the New Testament is finished. We will send you a copy of the whole when printed.

"I know you will excuse this hasty, imperfect letter; but, could you know all the circumstances under which I write, you would not be surprised at the inaccuracies. I could not think of leaving Rangoon without informing you of my safe arrival. Let us assist each other in our way to heaven. Your letters will animate and encourage me; mine may interest you, from the circumstances of being written in a heathen land. We shall, I trust, soon meet in heaven; may our hearts, our best affections, be there long before us. This life is a vapour, it will soon pass away, and nothing will remain, excepting the ser-

vices we now perform for Christ. Be pleased to present our warmest affections to our friends \* \* \* \*, whom I shall never forget to love and respect. May you be blessed, my dear friend, and be made increasingly useful, is the sincere wish of your old and most affectionate friend,

ANN H. JUDSON."

"ON THE ARAH-WAH-TEE, DEC. 31, 1823.

"COME, my dear friend, transport yourself for a few moments from your retired home, and refresh your imagination with a view of our floating conveyance majestically passing the fertile banks of the Arah-wah-tee (Irrawaddy.) And had your eye the same power as imagination, could it rove with equal rapidity over this widely extended globe, it would doubtless be induced to rest on worthier and more interesting objects, but could not find two happier than your friend Ann and her beloved Judson. It is one of those bright days peculiar to an Indian clime; the cool refreshing breezes from the mountains with which we are now encircled, while they unite with



the influence of the sun to produce a most delightful temperature of air, invigorate our frames and exhilarate our spirits; the verdure and variety of scenery exhibited on the banks of this noble river, every where interspersed with native villages, and peasants' tents, all conspire to increase those pleasant sensations which our peculiar situation and circumstances are calculated to excite. Our boat is so curiously constructed, and so unlike every thing in your civilized part of the world, that I hardly know in what language to give a description so as to present it clearly to your view; it is a rude uncouth thing, and could you behold it floating down the river Thames, you might imagine that some ingenious fisherman had attached a pair of wings to his little hut, and was conveying it on a boat to your great metropolis, to gratify the curious gaze of the idle multitude. It is fifty feet in length and seven in width. Our rooms or cabins, two in number, are built on the top, the boat being too shallow to admit any thing of the kind within, and constructed in the form

of a Burman house, with a sloping roof. The rooms extend half the length of the boat; the one we occupy is made of rough boards, with a thatched roof, the other (occupied by the servants) of bamboo and mats. The wings are formed by the extension of the floor on each side, which makes a passage for the boatmen, without entering our rooms. This heavy unwieldy thing is urged forward almost entirely by manual force, and is either drawn with ropes by the boatmen walking on the banks, or pushed by long poles. But so strong is the current at this season, and the wind always against us, that our progress is slow indeed. Yet in the midst of these inconveniences and privations, we are happy, because the object we have in view will bear examination. Were we thus penetrating into the heart of this heathen empire for the purpose of accumulating property, or gaining honour or renown, from our fellow-creatures, it would not be an object sufficient to support our minds under present circumstances, and in anticipation of future evils. But we are assured that we are in

the service of Him who governs the world, who has said to his disciples, 'Go into all the world,' &c.; and this is our support, and the reward of all our exertions, 'Lo, I am with you *always*, even to the end of the world.' Not a hair of our head can be injured, but with the permission of Him whose precious name we would make known to these unenlightened heathen. Yes, my dear friend, the consideration of the object we have in view, and the brightening prospects relative to ultimate success, fill us with joy, and make us happy, though in this rude solitary boat, far, far away from all christian society, and no individual associate besides ourselves. Our faithful Moun-Ing\* is the only native Christian with us, the others being at present scattered according to circumstances. Three are already at Ava waiting our arrival, and Mah-men-lay and others will follow, as soon as their domestic concerns will allow.

\* An interesting account of the singular circumstances attending the conversion of Moun-Ing, was kindly conveyed to the editor, by Mrs Judson, when she visited Edinburgh, and has since been printed in a small tract price 4d.

Moung-Ing, with whom you are already well acquainted, is a firm, solid, and consistent Christian. He unites with us daily in family worship, and frequently leads in prayer, in our occasional religious conferences, when he exhibits much spiritual feeling and strength of intellect. We intend him for the teacher of our girls' school, the commencement of which is, I trust, just at hand."

" JAN. 20, 1824.

"Again I take up my pen to converse a little with you, though at this immense distance, and knowing, as I do, that you can make no response for months, and perhaps years. Yet it is a precious privilege to communicate our thoughts, feelings, and circumstances, to those we love, though a reply be not the immediate result. Now I will suppose you sitting the other side of the trunk on which my writing-desk is placed, and go on with my relation. We are slowly progressing towards the capital of this very populous empire, and have thus far been preserved from the numerous dangers

with which we are continually surrounded. No robbers have yet made their appearance, though we are frequently cautioned by the villagers to be on our guard. We have our fire-arms in readiness every evening, and when we have taken every precaution in our power, commit ourselves to the care of our heavenly Father, and lie down and sleep as quietly, and feel as safe, as if we were in Bradford, [America] or in London. As the season is so cool and dry, we almost daily get a walk on the banks, and through the villages; and at such seasons the natives are extremely amused at our strange appearance, having never before seen a foreign female. As soon as we enter a village or town, one calls to another to come quick and look, when the women and children run out of their houses and follow us till we enter the boat. Some will run several rods before us, in order to have a fair view as we approach them. If we happen to stop under the shade of a banyan, as is frequently the case, all the old men and women in the village are called and brought to see what their eyes

never before beheld. But on such occasions we never experience any thing like insult or disrespect; on the contrary, the universal exclamation is, 'Ha-ba-byce !' how handsome they are, how modest their dress, not even their hands are visible. We seldom let them know we understand their language, as our stay is not sufficiently long to enter on religious subjects. In one instance, however, the boat being a long time in doubling a point of land which we had walked over, and the multitude being assembled as usual, Mr J. introduced the subject of religion, when all were immediately silent and attentive. Two or three white-headed heathen who were present, encouraged it by asking pertinent questions. A decent looking man, who appeared to be the school-master of the village, coming into the circle just at this time, Mr J. handed him a tract, and requested him to read aloud. The subject of the tract was an account of the existence, perfections, and requirements of the eternal God, our lost state by nature, and redemption through Christ. When he had proceeded half way

through, he stopped, and exclaimed to the multitude, that these were great subjects, that such a writing was worthy to be copied, and requested Mr J. to remain while he copied it. He was informed that he might keep the tract, on condition that he constantly read it to his neighbours. Many joined in the petition that we would pass the remainder of the day and night in the village; but our boat coming up, we were obliged to leave them, not however until we had sent up many secret petitions that the Holy Spirit might bless that single tract to the salvation of many of their dark, ignorant souls. A few days ago we had an especial cause of gratitude to God for his preserving care, when in imminent danger. In passing through one of the strong rapids, with which this river abounds, the rudder struck the bottom, which turned the boat immediately across the current, and laid her on her side. It being a cold morning our door was shut, and the boat being on her side, it was some moments before we could get it open, which circumstance for a short time occasioned us to feel

all the horrors of shipwreck. Every thing outside of the cabins, such as rice, cooking utensils, and the boatman's mats were all afloat. The steersman, however, had presence of mind enough to cut the rudder from the boat, which enabled the boatmen to raise her from her side, and after drawing her to the shore, and repairing her rudder, we proceeded on our way, feeling more than ever our dependence on God, and the importance of having our minds at all times stayed on him. Our fears have been considerably excited for a few days past, on beholding the martial movements of the country. We understand that the emperor is determined on war with the English, and has ordered an army to proceed with all possible dispatch to Arrakan. Yesterday we passed the head quarters of the troops, and war boats are continually passing us. We know not what effect this war will have upon our mission, or how much our own lives will be endangered from the suspicion that we are English. But we always have this consolation, that God



reigns, and that the greatest, as well as the smallest, events are under his direction.

“AVA, FEB. 16, 1824.

“I must now finish this long letter, as a gentleman is on the point of going to Bengal, and has kindly offered to take letters. We arrived in safety at this city, twenty days ago, after a pleasant trip of six weeks; we had not a house to cover our heads on our arrival, nor could we procure one which was sufficient to shelter us from the burning rays of the sun. We were therefore obliged to remain in our boat until we could build: you will I am sure smile, when I tell you that we built a house, and moved into it in just a fortnight from our arrival; it consists of three rooms and a verandah, delightfully situated on the bank of the river. The ground was given last year to Mr J. by the king, and is considered our own. The house we now inhabit is designed for the school-house for my girls, as soon as we can get another built for our own use. The school has already commenced with three

little girls, whose shrill voices are now ringing in my ears while they read their lessons: they are fine children, and improve as fast in reading and sewing as any children in the world. I doubt not the school will rapidly increase, as soon as we have time to look around and make a selection. The emperor, on account of the present war with the English, is rather prejudiced against foreigners, consequently Mr J.'s reception at court was rather cool. I have not yet been at the palace, as the king and all the royal family went to Umera-poorá, in a day after our arrival, where they remain until the completion of the new palace in this city, when they will take possession in usual form, and Ava will in future be their residence. My old friend, the lady of the viceroy of Rangoon, came to see me as soon as she heard of my arrival, and has promised to introduce me at court on the return of the royal family. Her husband died during my absence, and with his death all her power and distinctions cease. She is a well-informed, sensible woman, and there is much more hope of her attending to the subject of religion in her

private situation, than when she was in public life. In a day or two after our arrival, Mr J. introduced me to Prince M. and his princess; they treated us with the greatest kindness. The princess took me into her inner apartments, made me a handsome present, and invited me to visit her frequently, and ordered her cart to be prepared to convey me home. Prince M. is intelligent, desirous of obtaining foreign information, and has for some time been examining the Christian religion! Oh! that a merciful God would enlighten his mind, and make him a real disciple of the blessed Redeemer. I hope to gain some influence over the princess, and induce her to read the New Testament, which is now in her own language. She is surrounded at all times by twenty or thirty females, and who knows but religious conversation may be blessed to them, though the princess herself should never be benefited. We have here an uncommon field for usefulness; and if we only may be allowed to remain, there is no doubt but much good would be done. My health has been much

improved during my voyages, and I begin to hope that I may last yet some years; but we are, in a literal sense, alone. We have not half the means of obtaining intelligence from our friends as when in Rangoon; and as for society, it is so far out of the question, that we hardly think of mentioning it. Dr Price is our only missionary associate; but he has married a native wife, and lives the other side of the river. Mr J. preaches every Sabbath in the Doctor's house, where he has something of a congregation. We also have worship in Burman every evening in our own house, so that a faint ray of light is beginning to appear in this dark city.

Remember me most affectionately to —, whose likeness is now hanging before me, and is almost the only ornament in our little house. Pray kindly write a line to Miss H. of Liverpool, and inform her that the box of articles she forwarded arrived just as I was leaving Calcutta. They were most acceptable, as we have daily occasions for distributing them. Say

also that I intend writing to her very soon. Do not forget to pray for your most affectionate friend,

A. H. JUDSON."

It has already been observed in this last letter, that there was every appearance of warlike preparations in the Burman empire on the river Irrawaddy, and at Ava, when Mr and Mrs Judson arrived there. It must be here noticed, that the mission had by this time been strengthened by the arrival from America, of Mr and Mrs Wade, and Mr and Mrs Hough. Soon after this, the war against the Burmans was commenced on the part of the British government in India, by taking Rangoon, and here we have the following account of the sufferings to which the missionaries in that quarter were on this occasion exposed.

It is contained in a letter, written by Mrs Hough to her daughter then residing in Calcutta.

"RANGOON, MAY, 14, 1824.

"The English have taken Rangoon, and

we, through much mercy, are spared to tell you the joyful news. I thought three days ago, that by this time you would have been an orphan.—Monday 10th, news of the arrival of the English fleet at the mouth of the river, was brought to Rangoon, but we could not believe it; not that we thought it impossible, but we have been often deceived with idle reports, and placed no dependence on any thing we heard. Nearly all the English gentlemen were dining in Lansago's (a Spanish gentleman's) garden, and before they had finished their dinner, they were conveyed to the king's godown, and confined in chains. We thought that Mr Hough and Mr Wade would escape, being Americans, but while we were at tea, a king's linguist, with about twelve men, escorted them to the godowns, and put them with the other foreigners. Our servants nearly all took the alarm, and Mrs Wade and myself spent a sleepless and wretched night in this lonely place, with only four servants in the house with us. Moung Shwa-ba, a native Christian, kept by us, and prayed with us, which was

no small consolation. The other Christians went off.—Tuesday morning, we sent Mr Wade and Mr Hough some breakfast, and hoped for a line or two, but they were not permitted to write. I wrote to Mr Sarkis, begging him to use his influence with the government, to have Mr Hough and Mr Wade released, as they were Americans. He replied that he feared for himself; that he had done all he could, but in vain. We thought we would go into town, and if we could not comfort our husbands, suffer with them; but the town was crowded, and Moung Shwa-ba thought we should either be seized, or not permitted to enter the godown. About one o'clock P.M. the fleet came up to town, and received a shot from the Burmans. They returned two for one, and in a few moments every soul of the Burmans took what they could, and fled. The English prisoners had each an executioner over them, who was ordered to strike off their heads when the first English gun was fired; but they were so frightened that they crouched down in one corner of the room, expecting the whole

roof to fall upon them, and the third fire made them force the door and run away; they, however, fastened it upon the outside. Not long after, the prisoners were taken out to be executed. Your papa proposed going to the fleet for terms of peace, which the Burmans were about assenting to, when the firing commenced again, and the Yaywoon, with his officers, ran away, dragging the poor chained prisoners after them. Your papa and Mr Wade were chained together, stripped of all their clothes, except shirt and pantaloons, (Mr Wade's shirt was taken from him,) not even their hats were left; their arms were tight corded behind, and an executioner kept hold of the rope. In this dreadful situation Mrs Wade and myself saw them from the window of a little hut to which we had fled, expecting every moment to be bound and treated in the same way. George ran out after your papa, who sent him back. The prisoners were taken about half way to the great pagoda, when they released Mr Hough, and sent him to the English fleet, though not without his first promising to procure terms of



peace. He went to the Commodore, on board H. M. ship *Liffey*, whose terms were that all the white prisoners should be immediately released, and if one drop of their blood were spilt, the whole country should be desolated by fire and sword. He went back with this message, but not being able to find either the *Yaywoon* or the English prisoners, he returned, and in the evening I saw him for the first time after he left the house on Monday evening. Mr Wade and the other prisoners were released by the English the next day about noon. Mrs Wade and myself suffered every thing but imprisonment and death; and the scene in the verandah of the Portuguese church, to which we first fled, was beyond all description. Mrs Turner, Mrs Snowball, and hundreds of the Portuguese, crowded together. Mrs Wade and myself put on Burman clothes, and mingled with the rest. When the English landed, we went out and put ourselves under their protection. They treated us with pity and affection, took us into town with them, where we met your papa in the evening,

and on Wednesday returned to the mission-house, where we had found every thing nearly as we had left it. A few things were stolen from the cook-house, our horses were gone, and our cows we expect to lose, as they have not yet returned to the house, which we expected to have found plundered of every thing, and feel thankful to our merciful Father, that he spared us those comforts of which so many are deprived."

While the missionaries residing at Rangoon were subjected to such sufferings as those now described, we find that Dr Price, with Mr and Mrs Judson, then at Ava, were, in consequence of the breaking out of hostilities, exposed to distresses fully as severe, and far more protracted. The account of these is contained in a letter from Mrs Judson, after the arrival of the British camp, addressed to the late Mr Butterworth, as has been already noticed, her kind host, during her residence in England. But while this estimable character had been removed, by death, before this letter arrived, his son and representative kindly

sent a copy of it to the editor of this tract. While we gladly insert it here, we think we can with confidence predict, that no reader who has not seen it before, whatever his sentiments regarding missions or missionaries may be, will be able to peruse it without the deepest interest. It is more like a highly wrought picture of fictitious distress, where the imagination is taxed for the sake of effect, to add one scene of affliction to another, than the sober representation of what took place in real life.

“ IRRAWADDY GUN-BOAT,  
12th March 1826.

“ MY DEAR SIR,

“ I will not attempt to describe the joyful sensations produced, by finding myself once more in a situation to write to you, after an interval of two years,—yes, two years—of suffering and privation, the very recollection of which often chills our feelings and sickens our hearts. Though unbelief has often prompted us to say, that our afflictions were greater than we could bear or deserved, yet our better feelings have triumphed in the sovereign govern-

ment of God, assured that he would do all things well, and, if it were his pleasure, could easily lessen our sufferings. Nor have we been disappointed in our hopes; for, in his own time and way, we have been extricated from all our difficulties, and are now safe and happy under British protection.

“Knowing your interest in the Burman Mission, and assured of personal sympathy and regard, I will endeavour to give you, in my usual way, a general relation of events for the last two years.

“In my last to you, I mentioned that every thing had a warlike appearance. The Burman government, however, had no idea that the English were in earnest in their communications: consequently they heard the report that Rangoon was taken, with surprise and amazement. No preparation had been made at that port for the reception of strangers; and even the viceroy was absent. An army was immediately raised, and ordered to march under the command of the Khgee-Wongyee, who was to be joined on his way down by

Schagah-Woongyee, he having been recently appointed viceroy of Rangoon. The only fear and anxiety which the king and government then manifested or expressed, was lest the English at Prome should hear of their approach; and precipitately leaving the country, deprive the Burmese grandees of the pleasure of employing in their service, as slaves, a few of the white strangers. ‘Send to me,’ said one of the ladies of a woongyee (minister of state), ‘four kalarpyoos (white strangers) to manage the affairs of my household, as I hear they are trust-worthy.’—‘And to me,’ said a gay young sprig of the palace, ‘six stout men to row my boat.’ The army, in their gayest attire, danced and sung down the river; but few, if any, ever danced back again, and the Khgee-Woongyee found other commissions to execute than those just given him.

“As soon as the first force was despatched, the government had leisure to look round, and inquire into the cause of Rangoon being taken, and the probable intentions of the arrival of those strangers. It was at once concluded, that spies were

in the country; who had communicated the state of things, and invited the foreigners over: and who so likely to be spies as Rogers, Gauger, and Laird, who, under the garb of merchants had plotted so much evil? They were all three accordingly arrested, and put in confinement. We now, more than ever, began to tremble for ourselves, and hourly to expect some dreadful scene. In examining the accounts of Mr Gauger it was found that Mr Judson and Dr Price had taken money of him; which circumstance, to the uninformed mind of a Burmese, was sufficient evidence that they also were spies, and in the employ of the English government, as they received their supplies from an Englishman. The king had, before, been advised to put the missionaries in confinement; but his reply had been, 'They are true men; let them remain.' He was now, however, informed of the above-mentioned circumstance; and, in an angry tone, issued an order for the immediate arrest of Dr Price and Mr Judson.

"And now commenced a series of oppressive acts, which we should before, have

thought human nature incapable of committing.

“On the 8th of June, a city writer, at the head of a dozen savages, with one whose marked face denoted him an executioner, rushed into the house, and demanded Mr Judson. ‘You are called by the king,’ said the writer, (a mode of expression when about to execute the king’s order,) and instantly the small cord was produced by the spotted face, who roughly seized Mr Judson, threw him on the floor, and tied his hands behind him. The scene was now dreadful. The little children were screaming with fear—and the Burmans in our employ running here and there, endeavouring to escape the hands of those unfeeling wretches—and the Bengal servants mute with amazement and horror at the situation in which they saw their master. I offered money to the executioner, and entreated him to untie Mr Judson; but in vain were my tears and entreaties: they led him away, I knew not whither; and I was left guarded by ten men, who had received strict orders to confine me close, and let no

one go in or out. I retired to my room ; and attempted to pour out my soul to Him who, for our sakes, was bound and led away to execution ; and even in that dreadful moment I experienced a degree of consolation hardly to be expected.

“ But this employment was of short duration. The magistrate of that part of Ava in which we lived, was in the verandah, continually calling me to come out, and submit to his examinations. Supposing that all our letters and writings would be examined, and feeling conscious of having noted down every occurrence since my arrival in Ava, I instantly destroyed every thing of the kind, having no time to make a selection ; and then went out to receive the officer. This writer was ordered to write down my name, age, and country, with the names of my four little Burman girls, and those of the two Bengalee servants ; and then pronounced us all slaves of the king, again ordered the guard to watch me closely, and departed. It was now nearly evening : with what anxiety I waited the return of our faithful Moungr Ing, who had followed Mr Judson at a



short distance, to see what became of him. I had then no doubt but I could procure the release of Mr Judson, if he had not been executed, by getting a petition presented to the queen ; but I was also a prisoner, and could not move out of the house. After dark, Moung Ing returned, with the intelligence, that he saw Mr Judson conducted to the court-house, and thence to the death-prison, the gates of which were closed, and he saw no more. What a night was now before me ! The uncertainty of Mr Judson's fate, my own unprotected situation, and the savage conduct of the ten Burmans, all conspired to make it the most dreadful night that I ever passed. I barred the doors, and retired with the four Burman children into the inner room. The guards were constantly ordering me to unbar the gates and come out, as they could not be assured of my safety, if I remained within. They next threatened to go in, and inform the magistrate that I had secreted myself ; and that they must not be blamed if I made my escape. Finding themselves unsuccessful in their demands,

they took the two servants and made their feet fast in the stocks. As I apparently took no notice of this, they ordered the stocks to be raised, which makes the situation of the person confined extremely painful: this I could not bear to see, and promised them all a present in the morning, if they would release the servants. The next morning I sent Mounng Ing with a piece of silver, in order to gain admission to the prison, to ascertain the real situation of Mr Judson. Dr Price and the three Englishmen were all confined in the inner prison, each with three pair of iron fetters, and fastened to a long pole.

“ My only concern now was, how to get the governor of the city, who has the entire direction of prison affairs, in order to obtain, at least, a mitigation of the sufferings of the missionaries. I sent a request to the governor to allow me to visit him with a *present*. The next day I received an order, which was most readily obeyed, to visit him. My present gained me a favourable reception, and after listening attentively to my relation of the brutal man-

ner of Mr J.'s arrest, and his present horrid situation, he manifested considerable feeling, severely reprimanded the writer, who allowed such treatment, and then assured me that he would make the situation of the teachers more comfortable. He told me, however, that I must consult with his head writer, respecting the *means*, and immediately called and introduced him to me. I shuddered to look at the creature, for a more forbidding countenance was never before seen. All the evil passions of human nature seemed to have united in forming his face, and each seemed to be striving to gain the ascendancy. I found to my sorrow, that, under the governor, he had much to do with the prison, and had power to make us suffer much. He took me aside, told me, if I wished to make the situation of the missionaries more tolerable, I must bring him two hundred tickals, and two pieces of fine cloth, on the reception of which, he would release Dr Price and Mr Judson from the pole, and put them in another building, where I should be allowed to send them pillows and

mats to sleep on, and their daily food. At the same time, I obtained an order from the governor for an interview with Mr J., and, for the first time in my life, looked into the interior of a Burman prison. The wretched and ghastly appearance of the missionaries produced feelings indescribable, and forbade a moment's hesitation in producing the sum demanded for temporary relief. Mr J. was allowed to hobble to the door of the prison, and after five minutes conversation, I was ordered to depart, by a voice and manner to which I had been unaccustomed, and which convinced me, that those underlings felt that we were entirely in their power. Our house was two miles from the prison; and knowing that nothing could be done without money, I had provided myself with a considerable sum in the morning, which enabled me to pay the two hundred tickals without delay, and the same evening had the consolation of hearing that Mr J. and Dr P. were in a *better prison* than I had found them. My next object was to get a petition presented to the queen, the bro-

ther of whom is by far the most powerful man in the empire. Our situation as prisoners, rendered a personal interview with the queen impossible: I was obliged, therefore, to address her through the medium of her brother's wife, who, as are all the relations of the queen, is of low origin, and consequently proud, haughty, and ambitious. I had visited her in better days, and received distinguished marks of her favour. But now the scene was changed, Mr J. was in irons, and I in distress, which were reasons sufficient for a frigid reception. I took with me a valuable present, consisting of a gold-wrought mantle, and other little trappings. Her ladyship was lolling in state, and hardly deigned to raise her eyes, on my entrance into her splendid hall. I took my seat, not at a respectful distance, not at her bidding, but as near as I could well approach, that she might not lose a syllable of what I had to communicate. I waited not for the question usually asked, 'what do you want?' grief made me bold. —I at once began a relation of our wrongs. I stated to her that Dr Price and Mr Jud-

son were Americans, that they were ministers of religion, that they had nothing to do with war or politics, and that she well knew that even their residence in Ava was in consequence of the king's command. In vain I strove to work on her hardened feelings, by requesting her to imagine herself in my situation, a stranger in a foreign land, and deprived of the protection of an only friend, who, without any alleged crime, was thrown into prison and fetters. She unfolded the present, and coolly said, 'your case is not singular, the other white prisoners suffer equally with your husband: I will, however, present your petition to her majesty the queen: come again to-morrow.' I went from her with a little hope; and faint as it was, I endeavoured to communicate the same to Mr J.; but my admittance was strictly forbidden by the writer to whom I had given the two hundred tickals, and to whom we in future gave the name of *shark*. The next morning I saw three of the king's officers pass, and was informed they had gone to take possession of Mr Gauger's property,

and that on the morrow *our* house would be searched. I spent the day, therefore, in making preparations to receive them, arranging and secreting as many articles as possible, knowing that we should be in a state of starvation unless some of our property could be preserved. I again endeavoured to gain admittance to Mr Judson, but was refused. The three officers who had taken possession, the day before, of Mr Gauger's property, now came to take an account of ours. Among the three was one named Koung-tong-myoo-tsa, who seemed to take an interest in my forlorn situation, and who prevented the others from taking many articles, which were afterwards, during our long trial, of the greatest use. They first demanded my silver, gold, and jewels. I replied, 'that gold I had none, jewels I had never worn since my residence in their country, but here was the key of a trunk which contained the silver, open and look for themselves.' They seemed pleased with my offering them the key, requested I would open the trunk, and that only one person should be

allowed to enter my inner-room to take an account of the property. And here justice obliges me to say, that the conduct of these Burman officers in this transaction, was more humane and civilized than any other we witnessed while in Ava. The silver was weighed and laid aside. ‘Have you no more?’ said one of them. ‘Search for yourselves,’ replied I, ‘the house is at your disposal.’—‘Have you not deposited money and jewels in the hands of others?’—‘I have no friends in this country: with whom should I deposit treasure?’—‘Where is your watch?’ I produced an old one of Mr J.’s, which had been out of use for a long time, but which answered their purpose just as well, and was the means of preserving a good one I had then about me. ‘Where are your goods, your pieces of muslin, handkerchiefs,’ &c.—‘Mr Judson is no merchant, he neither buys nor sells, but subsists on the free offerings of the disciples of Christ, who collected the money you have just taken, to build a church for the preaching of the Gospel. Is it suitable to take the property of a Pongyee?’



(priest). 'It is contrary to our wishes,' said Koung-tong; 'but we act in obedience to the king's command.' Even our trunks of wearing apparel they examined: I begged that they would not take them, as they would be of no use to the king, but to us they were invaluable: they said that a list only should be taken, and presented to his majesty; when, if he gave no further order, they should remain. They did the same with regard to the books, medicines, and most of the furniture; and, on presenting the list to the king, he gave an order that these things should not be taken at present. These gentlemen, however, took every thing new or curious, and whatever to them seemed valuable. When they had finished, I gave them tea; and begged the royal treasurer to intercede for the release of Mr Judson.

"After their departure, I had an opportunity of going again to the queen's sister-in-law; who informed me that she had presented my petition to the queen, and that her reply was, 'he is not to be executed: let him remain where he is!' I felt rea-

dy to sink down in despair, as there was then no hope of Mr Judson's release from any other quarter; but a recollection of the judge in the parable, who, though he feared not God nor regarded man, was moved by the importunities of a widow, induced me to resolve to continue my visits until the object was obtained. But here also I was disappointed: for, after entreating her many times to use her influence in obtaining the release of the missionaries, she became so irritated at my perseverance, that she refused to answer my questions, and told me by her looks and motions, that it would be dangerous to make any further effort.

“ I find, my dear sir, in being thus particular, my letter will be stretched to an immoderate length, and must therefore be more general. Suffice it to say, that for the next seven months, hardly a day passed in which I did not visit some one member of government, in order to interest their feelings on our behalf. The king's mother, sisters, and brother, each in their turn, exerted their influence in our favour; but

so great was their fear of the queen, that neither of them ventured to make a direct application to his majesty. And although my various efforts were useless as to their grand object, yet the hopes they excited kept our minds from sinking, and enabled us to endure our long imprisonment better than we otherwise could have done. The last person to whom I applied, was the celebrated Bundoolah, just previous to his departure for Rangoon. He had gained some advantage over the native soldiers at Arracan, two hundred of whom he had sent as prisoners to Ava; this, together with the circumstance of his having obtained two or three thousand English muskets, gained him a most favourable reception at court, and every honour in the power of the king to bestow, was heaped upon him. He daily presided at the lhoot-dau, had the entire management of affairs, and, in fact, was the *real king* of the country. With fear and trembling I presented to him a written petition for the liberation of Dr Price and Mr Judson. He listened to the petition attentively, made some enquiries relative

to our coming to Ava, and then said he would reflect on the subject; 'Come again to-morrow.' My hopes were now more sanguine than ever, but the morrow dashed them all, when the proud Bundoolah uttered, 'I shall soon return from Rangoon, when I will release the teachers with all the other prisoners.' The war was now prosecuted with all the energy of which the Burmans are capable; their expectations of complete victory were high, for their general was invincible, and the glory of their king would accompany their armies. The government talked loudly of taking Bengal, when they had driven the presumptuous creatures from their own territories, and of destroying from the earth every white-faced stranger. So great was their hatred to the very appearance of a foreigner, that I frequently trembled when walking the streets; and that I might not immediately be recognized as a stranger, and sometimes gain admittance into MrJ.'s prison, I adopted the Burman dress altogether. Extortion and oppression had now become so familiar to us, that we daily ex-

pected their appearance in some new garb or other. Sometimes, for ten days together I was not allowed to see Mr Judson, and even then could gain admittance only after dark, when I was obliged to return to our house, two miles, without an attendant. But the means we invented for communication were such as necessity alone could have suggested. At first I wrote to him on a flat cake, baked for the purpose, and buried it in a bowl of rice; and in return, he communicated his situation on a piece of tile, on which, when wet with water, the writing became invisible, but, when dried, perfectly legible. But after some months' experience in the *art of deception*, we found the most convenient, as well as safest mode of writing, was to roll up a sheet of paper, and put it in the long nose of a coffee-pot, in which I sent his tea. These circumstances may appear trivial, but they also serve to show to what straits and shifts we were driven. It would have been a crime of the highest nature, to be found making communications to a prisoner, however nearly related.

Bundoo-lah departed from Ava in all pomp and splendour imaginable, commanding an army of between forty and fifty thousand men, and was to join the prince Thar-yar-wa-dee, who had marched some months before at the head of an equal number. The two or three first reports of the *invincible general*, were of the most flattering nature, and were joyfully received by the firing of cannon. Now Rangoon was ‘surrounded by the Burman troops,’ then ‘the fort on the pagoda was taken,’ and guns and ammunition sufficient for the Burman army, should the war continue ever so long:’ and next, ‘his majesty might expect to hear, that not a white face remained in Rangoon.’ But no such report ever came; the cannons ceased to fire on the arrival of a boat, and soon it was whispered about, that the Burmans were defeated, thousands of them killed, among whom were many officers; and that Bundoolah and the few that remained had fled to Danooboo! O! with what anxiety did we listen for the report that ‘the English are advancing;’ for in the arrival of the

foreign troops consisted our only hope of deliverance from the hands of these savages. The war now *lagged* on heavily on the part of the Burmans; and though the king and government continued to supply Bundoolah with what he required, yet their confidence in him was shaken, and their hopes far from sanguine.

“ The news, at length, came, that the English army were advancing, and that they were within twenty miles of Danoo-boo. The town was all confusion, and the queen began to send away, to a more secure place, her immense treasure. It was now the first of March, the commencement of the hot season; which in Ava is peculiarly severe. The white prisoners were all put inside of the common prison, in five pair of irons each; and where they were so crowded with Burman thieves and robbers, that they had not sufficient room to lie down. There were at the time nearly a hundred prisoners, all in one room, without a window or hole for the admittance of air, and the door half closed. I again applied to the governor of the city to

allow the missionaries to be removed to their former place, or at least to let them remain outside of the door during the day. I offered him money, and promised to reward him handsomely, when in my power, but all in vain. The old man shed tears at my distress; but said that it was not in his power to comply with my request, for his orders were from a high quarter: he had even been commanded to execute all the white prisoners in private: and to keep in close confinement was as little as he he could do. He ordered, however, that they should be allowed to go outside of the door to eat their rice; and when inside be placed as near the door as possible. I was afterward informed from authority, that the queen's brother, Men-tho-gyee, had ordered the governor to destroy the white prisoners; but that the governor, fearing they might be required by the king, dared not obey the command.

“The situation of the white prisoners was now wretched in the extreme. The heat during the day was dreadful: indeed the confined air deprived them of inclina-



tion for food, and their whole appearance was more that of the dead than of the living. I daily visited the governor, and continued to entreat him to pity the foreigners: sometimes he appeared to feel for us, and seemed half inclined to listen to my request; but the fear of Mentho-gyee doubtless prevented.

“It was now reported that the foreign troops had reached Danooboo; and it was whispered about that Bundoolah was dead. No one at first ventured to say this openly; but the report was now conveyed officially to his majesty, who was mute with disappointment, while the queen smote her breast and exclaimed, ‘Ama, Ama!’ What was to be done now? Where could another general be found, and from what quarter could troops be raised? The prince and woongyees at the Burmese camp had intimated the necessity of making peace; but this was too humiliating to be thought of for a moment. ‘What!’ said one of the woongyees at court, ‘shall we allow it to be recorded in a future history of the country, that our glorious king made a peace

with strangers, and gave them part of his territory? No we will die first.'

"The pagan woongyee, who had been in disgrace for some time, now thought it a good opportunity to retrieve his character and regain his influence. He petitioned his majesty to allow him to go at the head of a new army; and positively assured the king that he would conquer the English, and drive them from Burmah. He was immediately raised to the highest rank, and all power committed to him. His first object was to manifest his inveterate hatred to every foreigner; and those who had for eleven months escaped confinement now fell into his merciless hands, and were thrown into prison. Among the number was Mr Lonoga, a Spanish gentleman, who had for twenty years been high in the king's favour, and had done all in his power to alleviate the sufferings of the foreign prisoners; but he was now among them.

"Mr Judson had now been in close confinement, and in five pair of fetters, for a month, and with anguish indescribable I saw him sinking under the weight of his

sufferings. He was taken with a high fever. My distress and entreaties now prevailed with the governor of the city to give a written order, to remove Mr J. from the common prison into a little bamboo room, six feet long and four wide. I also obtained an order for liberty to give him medicine and visit him whenever I wished. I had removed into the governor's compound, and was living in a bamboo house, where the thermometer daily rose to 106; but thought myself happily situated to be near the prison, and allowed to visit Mr J., who began now to hope he should recover from the fever, as his situation was so much better than before.

“ But new and dreadful trials were yet before us. I had gone in one morning to give Mr J. his breakfast, and intended spending a few hours as usual, when the governor in great haste sent for me. I was agreeably disappointed, on appearing before him, to find he had nothing in particular to communicate, and that he was uncommonly kind and obliging. He had detained me a long time, when a servant

came in hastily and whispered, that the foreign prisoners had all been taken out, and he knew not where they were carried. Without speaking to the governor, I ran down the stairs into the street, hoping to catch a sight of them, but they were beyond the reach of my eye. I inquired of all I met which way the white prisoners were gone, but no one knew. I returned again to the governor, who declared he was perfectly ignorant of their fate; and that he did not know of their being taken out of prison till a few moments before. This was all false; as he had evidently been detaining me, to prevent my witnessing the scene that was to follow. He also said, with a meaning countenance, ‘You can do no more for your husband: take care of yourself.’ This was a day never to be forgotten. I retired to my little bamboo-house, and endeavoured to obtain comfort from the only true source; but my mind was in such a distracted state, that I could not steadily reflect on any thing. This one thought occupied my mind to the exclusion of every other—that

I had seen Mr Judson for the last time, and that he was now probably in a state of extreme agony. In the evening I heard that the prisoners were sent to Ummerapoorah; but what was to be their fate was not yet known. The next day I obtained a pass from government to follow Mr Judson, with my little Maria, who was then only three months old; and, with one Bengalee servant, set out on my journey. We reached the government-house at Ummerapoorah; and were informed that the prisoners had been sent off two hours before to Oung-pen-lay, (a place similar to Botany Bay,) whither I immediately followed. I found Mr Judson in a most wretched state. He had been dragged out of his little room the day before: his shoes, hat, and clothes, excepting his shirt and pantaloons, had been taken from him, and in his feeble state of health, and in the hottest part of the day, had been literally driven ten miles with a rope tied round his waist. His feet were torn in such a manner, that, for six weeks, he was unable to stand. He was nearly exhausted with pain and fatigue,

when a servant of Mr Gauger's, who had followed his master, took from his head his turban, gave part of it to Mr Judson, who hastily wrapped it about his feet, which enabled him to proceed without sinking. He and Dr Price were now chained together; and, with the other prisoners, put inside of a small wood-prison almost gone to decay. We afterward were informed that the Pagan Woongyee had sent the foreigners to this place, with a design to sacrifice them, in order to secure success in his contemplated expedition: but the king, suspecting him of treasonable intentions, caused him to be executed before he had time to accomplish his designs.

“I here obtained a little room from one of the jailors, where I passed six months of constant and severe suffering. Mr Judson was much more comfortably situated than when in the city-prison, as he had only one pair of fetters; and, when recovered from his fever and wounds, was allowed to walk in the prison inclosure. But I was deprived of every single convenience; and my health, which had enabled

me to bear severe trials hitherto, now began to fail. I was taken with one of the country disorders; and, for two months, was unable to go to Mr Judson's prison. Our little Maria, who had just recovered from the small-pox, was near starving to death, as I could neither obtain a nurse nor a drop of milk in the village. But our merciful Father preserved us all, through these dreadful scenes; and, at the expiration of six months, an order arrived for the release of Mr Judson, and I was allowed to return to our house in town.

“The king was much in want of an interpreter; and, from selfish motives, had given orders for the release of Mr Judson, who was immediately conducted to the Burmese camp, then at Wialown, where he remained six weeks, translating for his majesty: he was then sent back to Ava; and, as a reward for his services, ordered back to the Oung-pen, to prison; but before the order could be executed, I sent\*

“\* I was then unable to move, having been ill with typhus fever in Mr Judson's absence; in which I lost my reason, and was senseless several days.”

Moung Ing to Koung-tong, who was now high in office, and had for a long time manifested a disposition to help us; and begged that he would intercede for Mr Judson, and prevent his being sent again to prison. Koung-tong complied with my request, offered to become security for Mr Judson, and took him to his house, where he was kept a prisoner at large nearly two months longer.

“The British troops were now so rapidly advancing, that the king and government felt the necessity of taking some measures to prevent their arrival at the capital. They had, several times, refused to listen to the terms which Sir Archibald Campbell had offered; but they now saw that there was no other hope for the preservation of the ‘golden city.’ Mr Judson was daily called to the palace, and his opinion requested in all their proceedings; and the government finally intreated him to go as their ambassador to the English camp. This he entirely declined; but advised their sending Dr Price, who had no objection to going. Dr Price being unsucces-



ful in his mission, on his return Mr Judson was taken by force, and sent with him again. Sir Archibald had before this demanded us, together with the other foreign prisoners; but the king had refused, saying, 'They are my people: let them remain.' We then did not venture to express a wish to leave the country; fearing that we should be immediately sent to prison. Mr Judson communicated our real situation to the general; who, with all the feelings of a British officer, now demanded us in a way that his majesty dared not refuse; and, on the 21st of February, after an imprisonment of nearly two years, we took our leave of the 'golden city,' and all its magnificence, and turned our faces toward the British camp, then within forty miles of Ava.

"No one can conceive our joy, when we had safely passed the Burman camp; for then we felt, indeed, that we were once more free, and out of the power of those whose *tender mercies are cruel*. The British general received us with all that kindness and hospitality for which your countrymen

are so far famed, provided us with every comfort during a fortnight's residence at the camp, and kindly sent us on to Rangoon in this gun-boat. We deeply feel the kindness of Sir Archibald Campbell; for, under the directions of Providence, he has been the means of delivering us from the iron grasp of the Burmans. May God reward him a hundred-fold, and prepare him for the future enjoyment of heaven."

Who that reads this letter does not exult in the thought, that our countrymen should have been the instruments of delivering from such sufferings, of rescuing from such dangers, and restoring to liberty, these truly interesting and valuable characters? and who in particular is not disposed to envy the commander-in-chief of the British army, the refined pleasure he must have enjoyed in the character of their deliverer? For our own part, we should consider his receiving Mr and Mrs Judson into the British camp, especially when he was made fully acquainted with their most interesting and eventful history, a source of far higher and purer satisfaction than he could derive

even from the most distinguished of his victories. While every Christian who reads the above narrative, will feel grateful to Sir Archibald Campbell, as the instrument in the hand of Providence of thus happily putting a period to the protracted suffering of those who have established so powerful a claim to a peculiar measure of affection and esteem from the whole christian world ; and while he must contemplate with pleasure, that high-toned humanity and kindness discovered on this occasion, so truly worthy of the British name ; we are certain he will also most cordially join in the prayer so much in the spirit of true religion, with which the above deeply interesting narrative concludes.

The following postscript is added after they reached Rangoon.

“ RANGOON, March 22, 1826.

“ We have, my dear Mr Butterworth, safely arrived in Rangoon, and once more find ourselves in the old mission house ! What shall we render to the Lord for all his mercies ?

“You will see from the public prints the treaty of peace. We intend going to one of the places retained by the English government, and endeavour once more to collect a little church around us. Mah Men-lay and her sister we found at Prome: they are as pious as ever, and will follow wherever we go.

“Burmah will yet be given to Jesus for his inheritance! We are not discouraged, but think our prospects brighter than ever. We shall have as many schools as we can support at Mergui or Tavoy, to which places the Burmese population are flocking in crowds.”

Since the date of the above, Dr Price writes to a gentleman in America (April 7th)—“I am happy to have it in my power to inform you of the health and safety of our dear brother and sister Judson. They are now in Rangoon, and are waiting to take passage to some port under the protection of the British government. As for myself, I propose remaining in Ava, to take advantage of the present change of feeling in the Burman government. I think the

prospect extremely fair for missionaries, either under the British or Burman flag; and I cannot but look forward to no distant period, when, like Otaheite, they also shall shake off the trammels of superstition and idolatry, and join to seek the one living and true God."

The editor, through the kindness of a friend, has received from America, within these two weeks, some of the most recent numbers of one of the periodical publications of that country; and he is happy to be able thus to add to the above very interesting document, the following letters sent by the missionaries to their friends at home. It will be recollected, that all the missionaries in the Burman empire, were natives of America; and it may be well supposed that such missionaries, besides their personal relatives, would have many christian friends deeply interested in their safety. This is indicated in the manner in which the information of their being preserved amidst so many dangers is announced. "*Joyful intelligence from India,*" is the

title of the article in which the following letters are inserted. Though they contain little more than an abridged account of what is more fully stated in the letter already introduced; yet, as they give an interesting representation of the effects produced on the feelings both of Mr and Mrs Judson by their severe sufferings, we cannot think of curtailing them, but give them as they appear in the above-mentioned publication.

The first letter is from Mr Judson to Dr Baldwin.

“ BRITISH CAMP, YANTABO, Feb. 25, 1826.

“ REV. AND DEAR SIR,

“ We survive a scene of suffering, which, on retrospect, at the present moment, seems not a reality, but a horrid dream. We are occupying a tent in the midst of Sir Archibald Campbell's staff, and are receiving from him, and other British officers, all manner of kind attentions, proportionate to the barbarities we have endured for nearly two years.

“ I was seized on the 8th of June 1824,

in consequence of the war with Bengal, and in company with Dr Price, three Englishmen, one Armenian, and one Greek, was thrown, into the 'death prison,' at Ava, where we lay eleven months—nine months in three pair, and two months in five pair of fetters. The scenes we witnessed, and the sufferings we underwent, during that period, I would fain consign to oblivion. From the death prison at Ava, we were removed to a country prison at Oung-pen-lay, ten miles distant, under circumstances of such severe treatment, that one of our number, the Greek, expired on the road; and some of the rest, among whom was myself, were scarcely able to move for several days. It was the intention of government, in removing us from Ava, to have us sacrificed, in order to ensure victory over the foreigners; but the sudden disgrace and death of the adviser of that measure prevented its execution. I remained in the Oung-pen-lay prison six months, in one pair of fetters; at the expiration of which period I was taken out of irons, and sent under a strict guard to

the Burmese head-quarters at Mah-looan, to act as interpreter and translator. Two months more elapsed, when, on my return to Ava, I was released at the instance of Moung-Shaw-loo, the north governor of the palace, and put under his charge. During the six weeks that I resided with him, the affairs of government became desperate, the British troops making steady advances on the capital; and after Dr Price had been twice dispatched to negotiate for peace (a business which I declined as long as possible,) I was taken by force and associated with him. We found the British above Pah-gan; and on returning to Ava with their final terms, I had the happiness of procuring the release of the very last of my fellow-prisoners; and on the 21st inst. obtained the reluctant consent of government to my own final departure from Ava, with Mrs J.

“ On my first imprisonment, the small house, which I had just erected, was plundered, and every thing valuable confiscated. Mrs J. however, was allowed to occupy the place, which she did until my removal



to Oung-pen-lay, whither she followed. Subsequently to that period she was twice brought to the gates of the grave; the last time, with the spotted fever, while I was absent at Mah-looan. She had been senseless and motionless several days, when the providential release of Dr Price, at the very last extremity, gave an opportunity for such applications as were blest to her relief. On my return, I was astonished to find her in the most emaciated helpless state, not having heard a word of her illness. She, however, rapidly recovered, and is now in perfect health. Even little Maria, who came into the world a few months after my imprisonment, to aggravate her parents' woes, and who has been, from very instinct, it would seem, a poor, sad, crying thing, begins to brighten up her little face, and be somewhat sensible of our happy deliverance.

“The treaty of peace was signed yesterday, by the respective plenipotentiaries; according to the terms of which the province of Arracan, and the small provinces of Ya, Tavoy, and Mergui, in the south,

are ceded to the British. It was this consideration chiefly that induced me to embrace the first opportunity of leaving Ava, where the only object I ever had in settling, was to obtain some toleration for the christian religion,—a favour which I hope now to enjoy without leave from his golden-footed majesty.

“ Sir Archibald has assigned us a large gun-boat for our accommodation down the river, and we expect to leave this in a very few days.      Respectfully yours,

“ A. JUDSON, jun.”

The following is an extract of a letter from Mrs Judson to the Rev. F. Wayland junior.

“ RANGOON, March 28, 1826.

“ MY DEAR BROTHER,

“ Previous to the reception of this you will have heard that we are alive, and out of the hands of those who have so long made us tremble. I can hardly, at times, believe it a reality that we have been safely conducted through so many narrow passages, and find ourselves at last

at Rangoon, our old home. Our continued existence is ascribable to God alone, who, no doubt, in answer to the prayers of our beloved friends in America, has watched over and preserved us, and mingled mercies with all our afflictions. O that our future lives may bear some proportion to the great mercies we have received. The general outlines of our history for two years past, Mr J. has communicated to Dr Baldwin. Of our sufferings and distresses none can form an idea, but those who were in confinement with us. You will hardly believe when I say, that so entirely occupied were our minds with present afflictions and seeking means for deliverance, that months have elapsed without thinking of home, or those dear friends on whom our thoughts have been so constantly fixed. When we reached the English camp, and I found myself once more at liberty, with what delight did I retrace my late visit to America. How much I thought of my Boston friends, and all their kindness previous to my sailing for India.

“We have been in Rangoon a week,

but have not concluded to which of those places retained by the English government we shall go. We think more of New Martaban than any other place. It is separated from Old Martaban by the Thaulwen river, and will probably be very populous, as most of the Burmese from the old towns are going over. We are gratified in hearing that Mr and Mrs Boardman have arrived in Rangoon. They will be all ready to enter on their work, when we shall have fixed on a place. Under the English government, we shall, I have no doubt, establish as many schools as we shall be able to support. But you shall hear from us as soon as we arrive at the place of destination. We have with us now four of the Christians, and are expecting others daily, who will all follow us to whatever place we go. Ma-Mess-la and her sister appear very well, and ascribe the preservation of our lives to the care of God alone. Moun-Ing stood by me faithfully during our long confinement, and was the only one for some time who would carry Mr J. his food. I trust the Burman

Mission will yet prosper, and that you will from time to time be made joyful by the accounts of converted Burmese. I must close, or I shall lose this opportunity of sending. Forget not in your prayers, your sister in Christ,

“A. H. JUDSON.”

The last information we have received respecting Mr Judson, is, that he was present at the laying the foundation of a new town, to be named Amherst-town, in Martaban, one of the provinces ceded to the British, and that he had been engaged in offering up a public prayer on that occasion. It is added, that Mrs Judson and he are likely to take up their residence in that place, whither many of the Burmans are resorting, there to prosecute, under the protection of the British government, their works of Christian benevolence.

While in the preceding pages we have first seen the singularly providential circumstances which led Mr and Mrs Judson to settle in the Burman empire; while

we have next observed their overcoming so many difficulties in acquiring the Burman language, and accomplishing a translation of the Scriptures into it; while we have had occasion to mark their partial success in preaching the gospel to the natives; and, lastly, while we have contemplated their preservation during the war, and their signal deliverance:—can the reader for a moment question whether or not the finger of God is here? Do not these circumstances authorise us to entertain the hope that their valuable lives, and those of their coadjutors, have been thus mercifully preserved for yet more extensive usefulness. And now, while they possess the knowledge of the language, while they have the Scriptures printed in that language, and ready to put into the hands of the natives, and while, along with this, they enjoy the protection of the British government; may we not reasonably indulge the delightful anticipation, that they shall be the honoured instruments of extensively sowing in that land of cruelty and superstition, those seeds of divine truth,

which shall bring forth much fruit to the glory of God, or, in the language of Mrs Judson, that after all their trials and sufferings, "Burmah shall yet be given to Jesus!"

FINIS.

### ERRATA.

P. 5, line 14, for *our* read *their*.

— 16, — *Mr J.* read *Mrs J.*

P. 9, — 10, — *Mrs Judson* read *Mr Judson*.











