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*Ann Hasseltine Judson*

*18<sup>th</sup> Oct. 21<sup>st</sup> 1830*

*American Sunday School Union, Philad.*

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LIFE

OF

MRS. ANN H. JUDSON,

LATE MISSIONARY TO BURMAH;

WITH AN ACCOUNT OF THE AMERICAN BAPTIST  
MISSION TO THAT EMPIRE.

---

PREPARED FOR THE AMERICAN SUNDAY SCHOOL UNION;

BY JAMES D. KNOWLES,

Pastor of the Second Baptist Church in Boston.

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REVISED BY THE COMMITTEE OF PUBLICATION.

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AMERICAN SUNDAY SCHOOL UNION,

PHILADELPHIA;

NO. 146 CHESNUT-STREET.

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*Eastern District of Pennsylvania, to wit:*

BE IT REMEMBERED, That on the twenty-sixth day of November, in the fifty-fifth year of the Independence of the United States of America, A. D. 1830, Paul Beck, jun., Treasurer, in trust for the American Sunday-School Union, of the said District, has deposited in this office the title of a Book, the right whereof he claims as Proprietor, in the words following, to wit:

"Life of Mrs. Ann H. Judson, late Missionary to Burmah; with an account of the American Baptist Mission to that Empire. Prepared for the American Sunday School Union; by James D. Knowles, Pastor of the Second Baptist Church in Boston. Revised by the Committee of publication."

In conformity to the act of the Congress of the United States, entitled, "an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned"—and also to the act, entitled, "an act supplementary to an act, entitled, 'an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL,

*Clerk of the Eastern District of Pennsylvania.*

## PREFACE.

THE author of the Memoir of Mrs. Judson, has prepared this edition, for the purpose of spreading the principal facts of her history, before many readers who may not have had access to the former publication. Every material incident in the life of Mrs. Judson, and the most important facts in the history of the Burman mission, are here stated. It is his prayer to God, that He will bless the perusal of this book, to the young persons who may read it; that their hearts may feel the power and the happiness of that Gospel which Mrs. Judson loved, and to propagate which she lived and died; and that from the Sabbath Schools of our country, many missionaries may go forth, to preach the unsearchable riches of Christ to the perishing millions in heathen climes.

*Boston, April 13, 1830.*

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LIFE  
OF  
MRS. ANN H. JUDSON.

CHAPTER I.

*From her Birth, to her Conversion.*

MRS. ANN H. JUDSON was the daughter of Mr. John and Mrs. Rebecca Hasseltine. She was born December 22, 1789, at Bradford, (Massachusetts,) a pleasant town on the banks of the river Merrimack.

Of the early years of Mrs. Judson, we have learned very little which distinguished her from other persons of her age.—She was gay, fond of amusement, and very active in whatever she undertook, whether business, or pleasure; so that her restless disposition induced her excellent mother to say to her one day, “I hope my daughter, you will one day be satisfied with rambling.”

Like most other young persons, her inexperience, her love of company, and her ardent temper, some-



times led her into actions, which required the restraints of parental authority. Every parent has occasion, at times, to curb the natural disposition of children. Youth are apt to think their parents unnecessarily strict, in requiring conduct which appears to be irksome, and refusing indulgences, which seem to be innocent. But children ought to remember, that their parents are wiser than they, and love them too much to deprive them of any thing which would be really beneficial.

Mrs. Judson was grateful to her parents, in her more mature years, for their affectionate restraints; and every child will, if he shall live, see cause to thank his parents for their endeavours to preserve him from folly, and to guide him to virtue, and usefulness.

When Mrs. Judson was a child, there were no Sabbath schools in this country. She did not enjoy the privilege of receiving instruction in these schools, as children now do. There were then but few books, which young persons could read with pleasure and profit. The youth of the present day ought to feel gratitude to God, for the privileges which they enjoy.—Their parents and friends, who are advanced in life, had not these advantages; and they now wish, in vain, that there had been Sabbath schools and Bible classes when they were children.

Nor were there other schools so numerous and excellent, as those which are now to be found in all parts of the country.—Children ought to study with great industry, and endeavour to make a faithful use of their privileges; remembering that their responsibility to God and their parents is far greater than that of those who are deprived of these advantages in early life.

Mrs. Judson was very fond of learning. She was educated, principally, at the academy in Bradford, where Harriet Newell was at the same time a pupil, and where many others have received their education.—Mrs. Judson learned rapidly, and acquired a large amount of useful information. Her perceptions were rapid, her memory retentive, and her perseverance indefatigable. Here she laid the foundations of her knowledge, and here her intellect was stimulated, disciplined, and directed. Her preceptors and associates ever regarded her with respect and esteem; and considered her ardent temperament, her decision and perseverance, and her strength of mind, as ominous of some uncommon destiny.

But while she was thus obtaining knowledge, and enjoying worldly pleasures, she forgot her soul. She did not love God, but disobeyed his laws, and lived without any thought of eternity. Though young, she was a sinner.—Every young person, who

is capable of thinking and acting, is guilty of sin and needs to be born again, by the influences of the Holy Spirit, producing repentance for sin, and faith in the Lord Jesus Christ.—Let every reader of this book, however young, peruse with great attention the following account, written by Mrs. Judson, of her early life, and of the manner in which she became a believer in the Saviour. Let every reader then pray the Lord to bestow on him or her a new heart, that they also may believe and live.

“During the first sixteen years of my life, I very seldom felt any serious impressions, which I think were produced by the Holy Spirit. I was early taught by my mother (though she was then ignorant of the nature of true religion) the importance of abstaining from those vices to which children are liable—as telling falsehoods, disobeying my parents, taking what was not my own, &c. She also taught me, that if I were a good child, I should, at death, escape that dreadful hell, the thought of which sometimes filled me with alarm and terror. I, therefore, made it a matter of conscience to avoid the above-mentioned sins, to say my prayers night and morning; and to abstain from my usual play on the Sabbath, not doubting but that such a course of conduct would insure my salvation.

"At the age of twelve or thirteen, I attended the academy at Bradford, where I was exposed to many more temptations than before, and found it much more difficult to pursue my pharisaical method. I now began to attend balls, and parties of pleasure, and found my mind completely occupied with what I daily heard were "innocent amusements." My conscience reproved me, not for engaging in these amusements, but for neglecting to say my prayers, and read my Bible, on returning from them; but I finally put a stop to its remonstrances, by thinking, that, as I was old enough to attend balls, I was surely too old to say prayers. Thus were my fears quieted; and for two or three years, I scarcely felt an anxious thought relative to the salvation of my soul, though I was rapidly verging towards eternal ruin. My disposition was gay in the extreme; my situation was such as afforded me opportunities for indulging it to the utmost; I was surrounded with associates, wild and volatile like myself, and often thought myself one of the happiest creatures on earth.

"The first circumstance, which in any measure awakened me from this sleep of death, was the following. One Sabbath morning, having prepared myself to attend public worship, just as I was leaving my toilet, I accidentally took up Hannah More's *Strictures on Female Education*; and the first words

that caught my eye were, *She that liveth in pleasure is dead while she liveth*. They were written in italics, with marks of admiration; and they struck me to the heart. I stood for a few moments, amazed at the incident, and half inclined to think, that some invisible agency had directed my eye to those words. At first, I thought I would live a different life, and be more serious and sedate; but at last I thought, that the words were not so applicable to me, as I first imagined, and resolved to think no more of them.

“In the course of a few months (at the age of fifteen,) I met with Bunyan’s *Pilgrim’s Progress*. I read it as a Sabbath book, and was much interested in the story. I finished the book on a Sabbath, and it left this impression on my mind—that Christian, because he adhered to the narrow path, was carried safely through all his trials, and at last admitted into heaven. I resolved, from that moment, to begin a religious life; and in order to keep my resolutions, I went to my chamber and prayed for divine assistance. When I had done, I felt pleased with myself, and thought I was in a fair way for heaven. But I was perplexed to know what it was to live a religious life, and again had recourse to my system of works. The first step that appeared necessary for me to take, was to refrain from attending parties of pleasure, and to be reserved and so-

rious in the presence of the other scholars. Accordingly, on Monday morning, I went to school, with a determination to keep my resolution, and confident that I should. I had not been long in school, before one of the young ladies, an intimate friend of mine, came with a very animated countenance, and told me that Miss —— in a neighbouring town, was to have a splendid party on new-year's day, and that she and I were included in the party selected. I coolly replied, that I should not go, though I did receive an invitation. She seemed surprised, and asked me what was the matter. I replied, that I should never again attend such a party. I continued of the same opinion during the day, and felt much pleased with such a good opportunity of trying myself. Monday evening, the daughters of —— sent in to invite me and my sisters to spend the evening with them, and make a family visit. I hesitated a little, but considering that it was to be a family party merely, I thought I could go without breaking my resolutions. Accordingly I went, and found that two or three other families of young ladies had been invited. Dancing was soon introduced; I joined with the rest—was one of the gayest of the gay—and thought no more of the new life I had just begun. On my return home, I found an invitation from Miss —— in waiting, and accepted it at once. My conscience let me

pass quietly through the amusements of that evening also; but when I retired to my chamber, on my return, it accused me of breaking my most solemn resolutions. I thought I should never dare to make others, for I clearly saw, that I was unable to keep them.

“ From December, 1805, to April, 1806, I scarcely spent a rational hour. My studies were slightly attended to, and my time was mostly occupied in preparing my dress, and in contriving amusements for the evening, which portion of my time was wholly spent in vanity and trifling. I so far surpassed my friends in gaiety and mirth, that some of them were apprehensive that I had but a short time to continue in my career of folly, and should be suddenly cut off. Thus passed the last winter of my gay life.

“ In the spring of 1806, there appeared a little attention to religion in the upper parish of Bradford. Religious conferences had been appointed during the winter, and I now began to attend them regularly. I often used to weep, when hearing the minister, and others, press the importance of improving the present favorable season, to obtain an interest in Christ, lest we should have to say, *The harvest is past, the summer is ended, and we are not saved.* I thought I should be one of that number; for though I now deeply felt the importance of be-

ing strictly religious, it appeared to me impossible I could be so, while in the midst of my gay associates. I generally sought some retired corner of the room, in which the meetings were held, lest others should observe the emotions I could not restrain; but frequently after being much affected through the evening, I would return home, in company with some of my light companions, and assume an air of gaiety very foreign to my heart. The Spirit of God was now evidently operating on my mind; I lost all relish for amusements; felt melancholy and dejected: and the solemn truth, that I must obtain a new heart, or perish for ever, lay with weight on my mind. My preceptor was a pious man, and used frequently to make serious remarks in the family. One Sabbath evening, speaking of the operations of the Holy Spirit on the hearts of sinners, a subject with which I had been hitherto unacquainted, he observed, that when under these operations, Satan frequently tempted us to conceal our feelings from others, lest our conviction should increase. I could hear him say no more; but rose from my seat, and went into the garden, that I might weep in secret over my deplorable state. I felt, that I was led captive by Satan at his will, and that he had entire control over me. And notwithstanding I knew this to be my situation, I thought I would not have any of my acquaintance



know that I was under serious impressions, for the whole world. The ensuing week, I had engaged to be one of a party to visit a young lady in a neighbouring town, who had formerly attended the academy. The state of my mind was such that I earnestly longed to be free from this engagement, but knew not how to gain my end, without telling the real reason. This I could not persuade myself to do; but concluded on the morning of the appointed day, to absent myself from my father's home, and visit an aunt, who lived some distance, and who was, I had heard, under serious impressions. I went accordingly, and found my aunt engaged in reading a religious magazine. I was determined she should not know the state of my mind, though I secretly hoped, that she would tell me something of hers. I had not been with her long, before she asked me to read to her. I began, but could not govern my feelings, and burst into tears. She kindly begged to know what thus affected me. I then, for the first time in my life, communicated feelings which I had determined should be known to none but myself. She urged the importance of my cherishing those feelings, and of devoting myself entirely to seeking an interest in Christ, before it should be for ever too late. She told me, that if I trifled with impressions which were evidently made by the Holy Spirit, I should be left to

hardness of heart, and blindness of mind. Her words penetrated my heart, and I felt resolved to give up every thing, and seek to be reconciled to God. That fear, which I had ever felt, that others would know that I was serious, now vanished away, and I was willing that the whole universe should know, that I felt myself to be a lost and perishing sinner. I returned home, with a bursting heart, fearing that I should lose my impressions, when associated with the other scholars, and convinced that if I did, my soul was lost. As I entered my father's house, I perceived a large party of the scholars assembled to spend the evening. It will be the height of rudeness, thought I, to leave the company; but my second thought was, if I lose my soul, I lose my all. I spoke to one or two, passed through the room, and went to my chamber, where I spent the evening, full of anxiety and distress. I felt that if I died in that situation, I must perish; but how to extricate myself I knew not. I had been unaccustomed to discriminating preaching; I had not been in the habit of reading religious books; I could not understand the Bible; and felt myself as perfectly ignorant of the nature of true religion as the very heathen. In this extremity, the next morning, I ventured to ask the preceptor what I should do. He told me to pray for mercy, and submit myself to God. He also put into my hands

some religious magazines, in which I read the conviction and conversion of some, who, I perceived had once felt as I now felt. I shut myself up in my chamber, denied myself every innocent gratification; such as eating fruit and other things, not absolutely necessary to support life, and spent my days in reading and crying for mercy.

“ But I had seen, as yet, very little of the awful wickedness of my heart. I knew not yet the force of that passage, *The carnal mind is enmity against God*. I thought myself very penitent, and almost prepared, by voluntary abstinence, to receive the divine favour. After spending two or three weeks in this manner, without obtaining the least comfort, my heart began to rise in rebellion against God. I thought it unjust in him, not to notice my prayers and my repentance.—But my chief distress was occasioned by a view of his perfect purity and holiness. My heart was filled with aversion and hatred towards a *holy* God; and I felt, that if admitted into heaven, with the feelings I then had, I should be as miserable as I could be in hell. In this state, I longed for annihilation; and if I could have destroyed the existence of my soul, with as much ease as that of my body, I should quickly have done it. But that glorious Being, who is kinder to his creatures, than they are to themselves, did not leave me to remain long in this distressing state. I be-

gan to discover a beauty in the way of salvation by Christ. He appeared to be just such a Saviour as I needed. I saw how God could be just, in saving sinners through him. I committed my soul into his hands, and besought him to do with me what seemed good in his sight. When I was thus enabled to commit myself into the hands of Christ, my mind was relieved from that distressing weight which had borne it down for so long a time. I did not think that I had obtained the new heart, which I had been seeking, but felt happy in contemplating the character of Christ, and particularly that disposition, which led him to suffer so much, for the sake of doing the will and promoting the glory of his heavenly Father. A few days after this, as I was reading Bellamy's True Religion, I obtained a new view of the character of God. His justice, displayed in condemning the finally impenitent, which I had before viewed as cruel, now appeared to be an expression of hatred to sin, and regard to the good of beings in general. A view of his purity and holiness filled my soul with wonder and admiration. I felt a disposition to commit myself unreservedly into his hands, and leave it with him to save me or cast me off; for I felt I could not be unhappy, while allowed the privilege of contemplating and loving so glorious a Being.

“I now began to hope, that I had passed from

death unto life. When I examined myself, I was constrained to own, that I had feelings and dispositions, to which I was formerly an utter stranger. I had sweet communion with the blessed God, from day to day; my heart was drawn out in love to Christians of whatever denomination; the sacred Scriptures were sweet to my taste; and such was my thirst for religious knowledge, that I frequently spent a great part of the night in reading religious books. O how different were my views of myself and of God, from what they were when I first began to inquire what I should do to be saved. I felt myself to be a poor lost sinner, destitute of every thing to recommend myself to the divine favour: that I was, by nature, inclined to every evil way; and that it had been the mere sovereign, restraining mercy of God, not my own goodness, which had kept me from committing the most flagrant crimes. This view of myself humbled me in the dust, melted me into sorrow and contrition for my sins, induced me to lay my soul at the feet of Christ, and plead his merits alone, as the ground of my acceptance. I felt that if Christ had not died, to make an atonement for sin, I could not ask God to dishonor his holy government so far as to save so polluted a creature; and that should he even now condemn me to suffer eternal punishment, it would be so just that my mouth would be stopped, and all

holy beings in the universe would acquiesce in the sentence, and praise him as a just and righteous God. My chief happiness now consisted in contemplating the moral perfections of the glorious God. I longed to have all intelligent creatures love him; and felt, that even fallen spirits could never be released from their obligations to love a Being possessed of such glorious perfections. I felt happy in the consideration, that so benevolent a Being governed the world, and ordered every passing event. I lost all disposition to murmur at any providence, assured that such a Being could not err in any dispensation. Sin, in myself and others, appeared as that abominable thing, which a holy God hates—and I earnestly strove to avoid sinning, not merely because I was afraid of hell, but because I feared to displease God, and grieve his Holy Spirit. I attended my studies in school with far different feelings and different motives, from what I had ever done before. I felt my obligation to improve all I had to the glory of God; and since he in his providence had favoured me with advantages for improving my mind, I felt that I should be like the slothful servant, if I neglected them; I, therefore, diligently employed all my hours in school in acquiring useful knowledge, and spent my evenings, and part of the night, in spiritual enjoyments.

“ While thus recounting the mercies of God to

my soul, I am particularly affected by two considerations; the richness of that grace, which called and stopped me in my dangerous course, and the ungrateful returns I make for so distinguished a blessing. I am prone to forget the voice which called me out of darkness into light, and the hand which drew me from the horrible pit and miry clay. When I first discerned my Deliverer, my grateful heart offered him the services of a whole life, and resolved to acknowledge no other master. But such is the force of my native depravity, that I find myself prone to forsake him, grieve away his influence from my heart, and walk in the dark and dreary path of the backslider. I despair of making great attainments in the divine life, and look forward to death only, to free me from my sins and corruptions. Till that blessed period, that hour of my emancipation, I am resolved, through the grace and strength of my Redeemer, to maintain a constant warfare with my inbred sins, and endeavour to perform the duties incumbent on me, in whatever situation I may be placed.

'Safely guide my wandering feet,  
Travelling in this vale of tears;  
Dearest Saviour, to thy seat  
Lead, and dissipate my fears.'

## CHAPTER II.

### *From her Conversion, to her Marriage.*

THUS, at the early age of between sixteen and seventeen years, did Mrs. Judson become a decided Christian, and connect herself with the Congregational church, in Bradford. Youth is the most favourable season for seeking God. The heart is at this time, best prepared to be influenced by the motives which the Bible presents. God has spoken with peculiar tenderness and encouragement to the young. "My son, give me thine heart," is his reasonable and affectionate requirement of every child.—Let every reader of this book, think often of the solemn words in the twelfth chapter of Ecclesiastes, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Men in general, and young persons especially, are reluctant to think seriously of religion, from a fear, that it will deprive them of earthly happiness. But this is a totally false opinion.—Religion forbids none of the innocent enjoyments of life. It is the pleasures of sin, which are but for a season, that religion prohibits; while it gives a sweetness to the blessings of this life, which the irreligious



person never experiences. The soul which is unreconciled to God, cannot be really happy, whatever earthly blessings it may possess; and the heart, which is at peace with God, and which enjoys a good hope of another and a blissful life, cannot be unhappy, though health, and property, and friends, may be taken away.

Mrs. Judson, after her conversion, found great happiness in religion.—She possessed still her active disposition, and her love for her friends; but her activity was now directed to doing good, and to acquiring useful knowledge; and her love for her friends made her anxious for their temporal and eternal happiness.

“Redeeming love,” says an intimate friend, “was now her theme. One might spend days with her, without hearing any other subject reverted to. The throne of grace, too, was her early and late resort. I have known her to spend cold winter evenings in a chamber without fire, and return to the family with a solemnity spread over her countenance, which told of Him with whom she had been communing. Nor was her love of social pleasures diminished, although the complexion of them was completely changed. Even at this late period, I fancy I see her, with strong feelings depicted on her countenance, inclining over her Bible, rising to place it on the stand, retiring to her cham-

ber, and after a season of prayer, proceeding to visit this and that family, to speak of Him whom her soul loved. She thirsted for the knowledge of gospel truth, in all its relations and dependences. Besides the daily study of Scripture, with Guise, Orton, and Scott before her, she perused, with deep interest, the works of Edwards, Hopkins, Bellamy, Doddridge, &c. With Edwards on Redemption, she was instructed, quickened, strengthened. Well do I remember the elevated smile which beamed on her countenance, when she first spoke to me of its precious contents. She had transcribed, with her own hand, Edwards' leading and most striking remarks on this great subject. When reading Scripture, sermons, or other works, if she met with any sentiment or doctrine which seemed dark and intricate, she would mark it, and beg the first clergyman who called at her father's, to elucidate and explain it."

Mrs. Judson was not perfect, and therefore she was not wholly free from sorrow. The Christian's life is a state of warfare, because he is in a sinful world, where wicked men disturb him, and where Satan tempts him.—But every Christian is supported by the grace of God; and the Saviour who died to redeem him, will make him victorious over his enemies. He will, at last, release him from all sin and sorrow, and will admit him into his holy

and glorious kingdom, in Heaven.—Mrs. Judson made the following declaration, in her journal, a short time after her conversion:—

“*Aug. 5.* Were it left to my choice, whether to follow the vanities of the world, and go to heaven at last, or to live a religious life, have trials with sin and temptation, and sometimes enjoy the light of God’s reconciled countenance, I should not hesitate a moment in choosing the latter; for there is no real satisfaction in the enjoyments of time and sense. If the young, in the midst of their diversions, could picture to themselves the Saviour hanging on the cross, his hands and feet streaming with blood, his head pierced with thorns, his body torn with scourges, they would feel constrained to repent, and cry for mercy on their souls. O my God, let me never more join with the wicked world, or take enjoyment in any thing short of conformity to thy holy will. May I ever keep in mind the solemn day, when I shall appear before thee! May I ever flee to the bleeding Saviour, as my only refuge, and renouncing my own righteousness, may I rely entirely on the righteousness of thy dear Son!”

A few months after, she made the following resolutions, which young persons ought to imitate, so far as their circumstances will permit.

“O thou God of all grace, I humbly beseech thee to enable me to keep the following resolutions:—

When I first awake, solemnly devote myself to God for the day.

Read several passages of Scripture, and then spend as long time in prayer, as circumstances permit.

Read two chapters in the Old Testament, and one in the New, and meditate thereon.

Attend to the duties of my chamber.

If I have no needle-work to do, read in some religious book.

At school, diligently attend to the duties before me, and let not one moment pass unimproved.

At noon, read a portion of Scripture, pray for the blessing of God, and spend the remainder of the intermission, in reading some improving or religious book.

In all my studies be careful to maintain a humble dependance on divine assistance.

In the evening if I attend a religious meeting, or any other place for instruction, before going, read a portion of Scripture. If not, spend the evening in reading, and close the day as I began.

Resolve also to strive against the *first risings* of discontent, fretfulness, and anger; to be meek, and humble, and patient; constantly to bear in mind, that I am in the presence of God; habitually to look up to him for deliverance from temptations; and in all cases, to do to others, as I would have them to do to me."

On the day she was seventeen years old, she wrote thus in her journal:

“I do desire to live a life of strict religion, to enjoy the presence of God, and honor the cause to which I have professedly devoted myself. I do not desire my portion in this world. I find more real enjoyment in contrition for sin, excited by a view of the adorable moral perfections of God, than in all earthly joys. I find more solid happiness in one evening meeting, when divine truths are impressed on my heart by the powerful influences of the Holy Spirit, than I ever enjoyed in all the balls and assemblies I have attended during the seventeen years of my life. Thus when I compare my present views of divine things, with what they were at this time last year, I cannot but hope I am a new creature and have begun to live a new life.”

Thus our young readers may learn from the example of Mrs. Judson, that religion made her happy, and that she viewed all her former life, as having been spent in criminal folly. O that all the youth would love the Saviour, and walk with willing feet, in the paths of wisdom. They would find her “*ways pleasantness, and all her paths peace.*”

Mrs. Judson endeavoured to be useful to mankind, and though she was a young female, she found opportunities of usefulness. Every one who

has the disposition to do good, will be at no loss for occasions to benefit others. As we have already said, Sabbath schools were not generally established in this country, at that time. The first Sabbath school in the United States, was opened about the year 1791, but it was not till many years afterwards, that the schools were established extensively through the country. Mrs. Judson would have engaged, with eager zeal, in the duties of a Sabbath school teacher; but she had not this pleasure. She became, however, teacher of a common school, where she endeavoured to teach her pupils the fear of the Lord. She gives the following description of the commencement of her school:—

“Have taken charge of a few scholars. Ever since I have had a comfortable hope in Christ, I have desired to devote myself to him in such a way as to be useful to my fellow creatures. As Providence has placed me in a situation of life, where I have an opportunity of getting as good an education as I desire, I feel it would be highly criminal in me not to improve it. I feel, also, that it would be equally criminal to desire to be well educated and accomplished from selfish motives, with a view merely to gratify my taste and relish for improvement, or my pride in being qualified to shine. I therefore resolved last winter, to attend the academy, from no other motive, than to improve the tal-

ents bestowed by God, so as to be more extensively devoted to his glory, and the benefit of my fellow creatures. On being lately requested to take a small school, for a few months, I felt very unqualified to have the charge of little immortal souls; but the hope of doing them good by endeavouring to impress their young and tender minds with divine truth, and the obligation I feel *to try to be useful*, have induced me to comply. I was enabled to open the school with prayer. Though the cross was very great, I felt constrained, by a sense of duty, to take it up. The little creatures seemed astonished at such a beginning. Probably some of them had never heard a prayer before. O may I have grace to be faithful in instructing these little immortals, in such a way as shall be pleasing to my heavenly Father."

Thus was she happy and useful in her own country. But God had designed to send her to the heathen nations, to teach them the name of Jesus. She often felt much concern for their wretched condition, and prayed fervently for their conversion. But the Lord, in his Providence, opened the way for her to go, in person, to tell them of the love of the Saviour; to persuade them to forsake their idols, and serve the living God; to warn them of the wrath to come; and urge them to seek for glory, honour, and immortality in heaven.

Very little had been done, in America, for the conversion of the heathen nations, till 1810, when the American Board of Commissioners for Foreign Missions was formed. Adoniram Judson, Jr., Samuel Nott, Jr., Samuel Newell, Gordon Hall, and a few others, were, the next year, appointed missionaries to the East Indies, with a special view to Burmah.

After Mr. Judson had resolved to become a missionary, he formed an acquaintance with Miss Hasseltine. A mutual attachment took place, and he proposed to her to accompany him. This proposal occasioned much anxiety in her mind. So important a step could not be taken, without deliberate reflection, and earnest prayer.—She sought direction from God, and at length she became fully satisfied of her duty to go; and was married to Mr. Judson, February 5, 1812.

There was one circumstance which greatly increased the difficulty of a decision. No female had ever left America as a missionary to the heathen. The general opinion was decidedly opposed to the measure. It was deemed wild and romantic in the extreme, and altogether inconsistent with prudence and delicacy. Miss H. had no example to guide and allure her. She met with no encouragement from the greater part of those persons, to whom she applied for counsel. Some expressed strong disapprobation of the project. Others would



give no opinion. Two or three individuals, were steady, affectionate advisers, and encouraged her to go. With these exceptions, she was forced to decide from her own convictions of duty, and her own sense of fitness and expediency.

It was well for the cause of Missions, that God assigned to Miss Hasseltine the honourable, yet difficult office of leading the way in this great enterprise. Her adventurous spirit, and her decision of character, eminently fitted her to resolve, where others would hesitate, and to advance, where others might retreat. She did decide to go; and her determination, without doubt, has had some effect on the minds of other females, who have since followed her example.

To Mrs. Judson, undoubtedly, belongs the praise of being the first American female who resolved to leave her friends and country, to bear the Gospel to the heathen in foreign climes.

Her journal at this time shows that her mind was in a state of extreme anxiety, and that she resorted for direction and help to Him who gives wisdom to the ignorant, and who guides the meek in judgment.

“*Sept. 10, 1810.* For several weeks past, my mind has been greatly agitated. An opportunity has been presented to me, of spending my days among the heathen, in attempting to persuade them

to receive the Gospel. Were I convinced of its being a call from God, and that it would be more pleasing to him for me to spend my life in this way than in any other, I think I should be willing to relinquish every other object, and, in full view of dangers and hardships, give myself up to the great work.

“ O Jesus, direct me, and I am safe ; use me in thy service, and I ask no more. I would not choose my position of work, or place of labour ; only let me know thy will, and I will readily comply.

“ *Oct. 28.* My mind has still been agitated for two or three weeks past, in regard to the above-mentioned subject. But I have, at all times, felt a disposition to leave it with God, and trust in him to direct me. I have, at length, come to the conclusion, that if nothing in providence appears to prevent, I must spend my days in a heathen land. I am a creature of God, and he has an undoubted right to do with me, as seemeth good in his sight. I rejoice that I am in his hands—that he is every where present, and can protect me in one place as well as in another. He has my heart in his hands ; and when I am called to face danger, to pass through scenes of terror and distress, he can inspire me with fortitude, and enable me to trust in him. Jesus is faithful ; his promises are precious. Were it not for these considerations, I should, with

my present prospects, sink down in despair, especially as no female has, to my knowledge, ever left the shores of America, to spend her life among the heathen ; nor do I yet know that I shall have a single female companion. But God is my witness, that I have not dared to decline the offer that has been made me, though so many are ready to call it a 'wild, romantic undertaking.' If I have been deceived in thinking it my duty to go to the heathen, I humbly pray, that I may be undeceived, and prevented from going. But whether I spend my days in India or America, I desire to spend them in the service of God, and be prepared to spend an eternity in his presence. O Jesus, make me live to thee, and I desire no more.

“ Nov. 25. Sabbath. Have spent part of this holy day in fasting and prayer on account of the darkness of my mind, and the many internal trials of a spiritual nature that I have lately experienced. Though destitute of that engagedness I could desire, I had some freedom in pouring out my soul to God, and some confidence that he would grant my petitions. When I consider the great wickedness of my heart, I hardly venture to approach the throne of grace. But when I recollect, that God has promised to hear the cries of the poor and needy, and that he has even given his Son to die for those who are sunk deep in sin, I find some

encouragement to prostrate myself before the mercy seat, and plead the divine promises. Of late, I have had but little enjoyment, though my mind has been constantly exercised with divine truth. Yet I hope, that God will overrule these trials for my good. I have long since given myself to God; He has an undoubted right to dispose of me, and try me as he pleases. *Though he slay me, yet will I trust in him.*

“He who has styled himself a prayer hearing God, graciously manifested himself to my soul, and made it easy and pleasant to pray. Felt a longing desire for more grace, for more unreserved devotedness to God. When I get near to God, and discern the excellense of the character of the Lord Jesus, and especially his power and willingness to save, I feel desirous that the whole world should become acquainted with this Saviour. I am not only willing to spend my days among the heathen, in attempting to enlighten and save them, but I find much pleasure in the prospect. Yes, I am quite willing to give up temporal comforts, and live a life of hardship and trial, if it be the will of God.

‘I can be safe, and free from care,  
On any shore since God is there.’

“Oct. Sabbath—(probably 1811.) Another holy day calls me to the house of God. O that I may

enjoy his presence, and rest in him. This morning had some faint views of my unworthiness and nothingness before God. Felt ashamed, that I had ever indulged the least complacency in myself, when I am so exceedingly depraved. I can find no words to express my own vileness; and yet I sometimes exalt myself, and wonder the Supreme Being takes no more notice of my prayers, and gives me no more grace. This evening attended a female prayer meeting. Felt solemn and engaged in prayer. Longed for clearer views of God, and stronger confidence in him. Made a new dedication of myself to God. Felt perfectly willing to give up my friends and earthly comforts, provided I might, in exile, enjoy the presence of God. I never felt more engaged in prayer for special grace, to prepare me for my great undertaking, than this evening. I am confident God will support me in every trying hour. I have strong hope, that in giving me such an opportunity of labouring for him he will make me peculiarly useful. No matter where I am, if I do but serve the infinitely blessed God; and it is my comfort, that he can prepare me to serve him. Blessed Jesus, I am thine for ever. Do with me what thou wilt; lead me in the path in which thou wouldst have me go, and it is enough.

“*Nov.* 23. My heart has been quite revived this evening with spiritual things. Had some views

of the excellent nature of the kingdom of Christ. Longed, above all things, to have it advanced. Felt an ardent desire to be instrumental of spreading the knowledge of the Redeemer's name, in a heathen land. Felt it a great, an undeserved privilege, to have an opportunity of going. Yes, I think I would rather go to India, among the heathen, notwithstanding the almost insurmountable difficulties in the way, than to stay at home and enjoy the comforts and luxuries of life. Faith in Christ will enable me to bear trials, however severe. My hope in his powerful protection animates me to persevere in my purpose. O, if he will condescend to make me useful in promoting his kingdom, I care not where I perform his work, nor how hard it be. *Behold the handmaid of the Lord; be it unto me according to thy word.*"

The resolution of Mr. and Mrs. Judson, to devote themselves to the service of their Saviour as missionaries, was not formed in the ardour of youthful enthusiasm.—As a proof of this, an extract of a letter from Mr. Judson to Mr. Hasseltine, may here be quoted.

After mentioning to Mr. H. that he had offered marriage to his daughter, and that she had 'said something about consent of parents,' Mr. Judson proceeds thus :—

"I have now to ask, whether you can consent to

part with your daughter early next spring, to see her no more in this world; whether you can consent to her departure for a heathen land, and her subjection to the hardships and sufferings of a missionary life; whether you can consent to her exposure to the dangers of the ocean; to the fatal influence of the southern climate of India; to every kind of want and distress; to degradation, insult, persecution, and perhaps a violent death. Can you consent to all this, for the sake of Him who left his heavenly home, and died for her and for you; for the sake of perishing immortal souls; for the sake of Zion, and the glory of God? Can you consent to all this, in hope of soon meeting your daughter in the world of glory, with a crown of righteousness, brightened by the acclamations of praise which shall redound to her Saviour from heathens saved. through her means, from eternal wo and despair?"

### CHAPTER III.

*From her departure from America, till her arrival at Rangoon.*

ON the 6th of February, 1812, Mr. Judson, and Messrs. Samuel Newell, Samuel Nott, Jr., Gordon Hall, and Luther Rice, were ordained, as missionaries, in the Tabernacle church, in Salem.

On the 19th of February, Messrs. Judson and Newell, with their wives, sailed from Salem, in the brig Caravan, Captain Heard, for Calcutta. The Rev. Mr. Nott and lady, and Messrs. Hall, and Rice, sailed for the same port, on the 18th, from Philadelphia, in the ship Harmony; Captain Brown.

Mrs. Judson wrote in her journal, the following reflections, on embarking for India :

“ Feb. 18. Took leave of my friends and native land, and embarked on board the brig Caravan, for India. Had so long anticipated the trying scene of parting, that I found it more tolerable than I had feared. Still my heart bleeds. O America, my native land, must I leave thee? Must I leave my parents, my sisters and brother, my friends beloved, and all the scenes of my early youth? Must I leave thee, Bradford, my dear native town, where I spent the pleasant years of childhood; where I learnt to lisp the name of my mother; where my infant mind



first began to expand ; where I entered the field of science ; where I learnt the endearments of friendship, and tasted of all the happiness this world can afford ; where I learnt also to value a Saviour's blood, and to count all things but loss, in comparison with the knowledge of him ? Yes, I must leave you all, for a heathen land, an uncongenial clime. Farewell, happy, happy scenes,—but never, no, never to be forgotten.”

She suffered, for a few days, from sea sickness ; but soon recovered.—The voyage was rapid, and pleasant. She and her companions employed their time principally in study and in devotion. On the Sabbath days, they held public worship in the cabin.—Mrs. Judson thus describes her voyage, in a letter to a friend.

“ The morning we sailed, I was taken with sea sickness. I had anticipated the most distressing sensations from this sickness, but was agreeably disappointed ; for I felt no worse through the whole, than if I had taken a gentle emetic. I kept my bed for the most of the time for four days. We had a strong, favourable wind the first week we sailed, which carried us into mild, comfortable weather. The change of the weather in so short a time was so great, together with sea-sickness and the want of exercise, that I soon lost all relish for my food. Every thing tasted differently from

what it does on land, and those things I was the most fond of at home, I loathed the most here. But I soon began to find the real cause of my ill health. It was want of exercise. For some time we could invent nothing which could give us exercise equal to what we had been accustomed to. Jumping the rope was finally invented, and this we found to be of great use. I began and jumped it several times in the day, and found my health gradually return, until I was perfectly well.

“We found it exceedingly hot the first time that we crossed the equator. When going round the Cape of Good Hope, we had rough, rainy weather for twenty days. I never knew till then “the dangers of the deep.” I never felt before, my entire dependence on God for preservation. Some nights I never slept, on account of the rocking of the vessel and the roaring of the winds. Yet God preserved us—enabled us to trust in him and feel safe. Surely we have every reason to confide in God, and leave it with him to dispose of us as he pleases. We have again crossed the equator, and are within a few days’ sail of Calcutta. My heart rejoices at the thought of once more seeing land. Yes, even the thought of seeing the land of strangers and heathenish darkness, produces sensations before unknown. We know not where we shall go, or in what part of the world we shall spend our

remaining days. But I feel willing to leave it all with our heavenly Father. I doubt not he will protect us, and place us in that station in which we shall be most useful. I have spent the most of my time, since on the water, in reading. I knew I needed a more intimate acquaintance with the sacred Scriptures; consequently, I have confined my attention almost exclusively to them. I have read the New Testament once through in course, two volumes of Scott's Commentary on the Old, Paley, Trumbull, and Dick, on the Inspiration of the Scriptures, together with Faber and Smith on the Prophecies. I have been much interested in reading these authors on inspiration, on account of my almost total ignorance of the evidences of the divinity of the Scriptures, and I gained fresh evidence of the reality of the Christian religion. O my dear friend, how much enjoyment Christians lose by neglecting to study the Bible. The more we are conversant with it, the more shall we partake of the spirit of its author, and the more we shall feel that this world is not our home, and that we are rapidly hastening to another."

About the middle of June, they arrived at the mouth of the Hoogly river, a branch of the Ganges, on which Calcutta is situated. They were in great danger of shipwreck, at the mouth of the river, but the Lord preserved them. Mrs. Judson, in an

account of their passage up the river written to her sister, says:

“ I have never, my dear sister, witnessed or read any thing so delightful as the present scene. On each side of the Hoogly, where we are now sailing, are Hindoo cottages, as thick together as the houses in our seaports. They are very small, and in the form of hay-stacks, without either chimneys or windows. They are situated in the midst of trees, which hang over them, and appear truly romantic. The grass and fields of rice are perfectly green, and herds of cattle are every where feeding on the banks of the river, and the natives are scattered about, differently employed. Some are fishing some driving the team, and many are sitting indolently on the banks of the river. The pagodas we have passed, are much handsomer and larger than the houses. Notwithstanding the scene is so pleasant, on account of the works of nature, yet it is truly melancholy when we reflect, that these creatures, so numerous, so harmless, have immortal souls, and like us are destined to the eternal world—and yet have none to tell them of Christ. I suppose the natives that live on these shores, for many miles, have never seen a missionary. I should be happy to come and live among them, in one of their little houses, if it was as large a field for use-

fulness as some others. There are many elegant English seats near the shore."

On the 18th of June, 1812, the missionaries landed at Calcutta, where they were met and welcomed to India, by the venerable Dr. Carey. He immediately invited them to Serampore, to reside in the mission family, until the other missionaries in the *Harmony*, should arrive.\*

They accordingly stayed one night in Calcutta, and the next morning they took a boat, and went up the river, fifteen miles, to Serampore. Here they were received with the utmost kindness by the mission family. Mrs. Judson speaks in warm terms, of the piety, industry, economy, and order, which distinguished the operations at that great missionary establishment. Messrs. Carey, Marshman, and Ward, then resided there with their families. Dr. Carey was employed in translating the Scriptures: Dr. Marshman, his wife, and son, taught a male and female school. Mr. Ward superintended the extensive printing establishment.

Mrs. Judson, in a letter to her sister, dated at Serampore, says:

"The third day after we came here, there was a celebration of the worship of Juggernaut. We went about ten in the morning. The immense

\* The *Harmony* arrived six weeks after the Caravan.

multitude of natives assembled on the occasion, and the noise they made, answered to the account Buchanan gave. The idol was set on the top of a stone building. He is only a lump of wood, his face painted with large black eyes, and a large red mouth. He was taken from his temple, and water poured on him to bathe him. This is introductory to a more solemn act of worship, which will be performed a fortnight hence. After these poor deluded creatures had bathed their god, they proceeded to bathe themselves. Poor, miserable, deluded beings, they know not what they do. O Mary! the inhabitants of America know nothing of poverty, slavery, and wretchedness, compared with the natives of India. So very numerous, they cannot get employment; and when they do, they are treated by Europeans like beasts more than like men. Many of them die for the want of nourishment. Add to all this, they are ignorant of the only way of salvation. Who would not pity the poor heathen, and rejoice to contribute their mite to relieve some of their distresses!"

After they had been here about ten days, Messrs. Judson, and Newell, were summoned to Calcutta, and an order of the Government was read to them, requiring them immediately to leave the country and return to America. The government of India at that time, were resolutely opposed to missions.

Their motives we need not now examine. The charter of the East India company, which was renewed in 1813, was so amended in its passage through Parliament, by the zealous exertions of Wilberforce, Smith, Thornton, Fuller, and other friends of Christ in Great Britain, as to secure toleration for missionary efforts. The British possessions in the East were constituted an Episcopal See, and placed under the superintendence of a Bishop, and three Archdeacons. The Rev. Dr. Middleton was the first Bishop, and was succeeded by Bishop Heber, who has since died. It is just to say, that a great change of feeling has taken place among the officers of government, and the European residents in India. Their fears concerning the effects of missionary operations have subsided, and they are disposed to favour and promote them.

This order was a very alarming and distressing one. The thought of returning, without accomplishing, in any degree, their object, was insupportable. The instructions of the Board of Commissioners, when they left America, directed them to fix the seat of their mission in the Burman empire, unless circumstances should render it inexpedient to attempt it. All the missionaries, however, thought it impracticable to establish a mission there. The despotic character of the government, and the failure of all previous attempts to introduce the

gospel into that empire, induced them to renounce the idea of a Burman mission. Mr. Nott, in a letter to a friend, said, "The Burman empire seems at present out of the question." Mrs. Newell, in her journal, July 16, 1812, says; "We cannot feel that we are called in providence to go to Burmah. Every account we have from that savage, barbarous nation, confirms us in our opinion, that the way is not prepared for the spread of the gospel there."—They therefore petitioned for leave to go to the Isle of France, which was granted; and Mr. and Mrs. Newell sailed about the first of August: as the vessel could accommodate but two passengers, Mr. and Mrs. Judson remained in Calcutta two months longer.

They were entertained with the most liberal hospitality, at the house of Mr. Rolt, an English gentleman; and the treatment which they received from other Christian friends, was kind and soothing to their feelings, amid their difficulties.

An event occurred, at this time, which it is necessary to mention. Mr. and Mrs. Judson, and Mr. Rice, whose minds were led, during the voyage from America, to a consideration of the subject of baptism, adopted Baptist principles, and were baptized in Calcutta. This change of opinion is interesting; for it resulted in the establishment of the Burman mission, and in the formation of the



Baptist General Convention in the United States. The great head of the church seems to have made this a leading event in that series of causes which aroused the Baptist churches in America, to the duty of engaging in foreign missions.

The difficulties of their situation were greatly increased by their change of sentiments. Their connection with the American Board of Commissioners, they considered as dissolved. They could expect no further support from that Board; and they could not be sure that their Baptist brethren would aid them. They could not stay in Hindostan, and yet they resolved to devote themselves to missionary labours, if any position could be found, where they might stay and toil. At one time, they thought it expedient to attempt a mission in South America; and Mr. Judson commenced the study of the Portuguese language. Japan, Persia, Madagascar, and other countries, were thought of, as fields for missionary efforts. Mr. Judson had long regarded Burmah as the most desirable station; but it seemed inexpedient, at that time, to attempt to establish a mission there.

The Bengal government were offended by the stay of the missionaries at Calcutta, supposing probably that they intended to remain in Bengal. They accordingly issued a peremptory order, that they should be sent immediately on board of a ves

sel bound to England. But, after much difficulty, and considerable danger, Mr. and Mrs. Judson, and Mr. Rice obtained a passage in a vessel bound to the Isle of France.\* After a long and rough passage they arrived there, January 17, 1813.—There they heard the melancholy news of the death of Mrs. Newell. We extract here from the journal of Mrs. Judson.

“*Jan. 17.* Have at last arrived in port; but O what news, what distressing news! Harriet is dead. Harriet, my dear friend, my earliest associate in the Mission, is no more. O Death! thou destroyer of domestic felicity, could not this wide world afford victims sufficient to satisfy thy cravings, without entering the family of a solitary few, whose comfort and happiness depended much on the society of each other? Could not this infant Mission be shielded from thy shafts? But thou hast only executed the commission of a higher power. Though thou hast come, clothed in thy usual garb, thou wast sent by a kind Father to release his child from toil and pain. Be still, then, my heart, and know that God has done it. Just and true are thy ways, O thou King of saints! Who would not fear thee? Who would not love thee?”

\* The Isle of France is situated in the Indian Ocean, in fifty-eight degrees twenty-seven minutes east longitude, and twenty degrees south latitude. It is about thirty-three miles long, and twenty-four broad from east to west. It was captured from the French by the English, who still retain possession of it.

“18. Brother Newell has just been on board. Poor, disconsolate, broken-hearted widower. He has borne his afflictions alone, without a single Christian friend to comfort his heart. His feelings allow him to give us a few broken hints only of Harriet's death.

“Soon after they left Calcutta, in consequence of contrary winds and storms, the vessel was found to be in a leaky, sinking condition, which obliged them to put into Choringa to repair. Before the vessel got in, Harriet was seized with a complaint, which was extremely distressing. She, however, was considerably recovered before they put to sea again, and was in hopes of soon getting to the Isle of France.—But they again had contrary winds, which made their passage much longer.—In a few days a storm came on; and as she and her infant were much exposed to the wet weather, they both took cold, which speedily terminated the life of the infant, and threw Harriet into a consumption, of which she died, on the 30th of November. She thought herself in a consumption from the first of her illness, and endeavoured to be prepared to meet the king of terrors. She had her reason perfectly to the last moment of her life. She felt no fear of death, but longed for its approach. The day before she died, her physician told her she would not continue another day. She lifted up

her hands, and exclaimed, 'O glorious intelligence.' She took a formal leave of Mr. Newell, and delivered to him messages to her friends with the greatest composure. She frequently mentioned in her sickness, that she had never repented leaving her native country, and that the consideration of having left it for the cause of Christ, now afforded her great consolation. She died in a happy, composed frame, without a struggle or a groan. Her body now lies, solitary and alone, in yonder heathy ground. No marble monument\* is erected to speak her worth, no common grave-stone to tell the passing stranger, 'Here lie the remains of *one*, who, for the love of Christ and immortal souls, left the bosom of her friends, and found an early grave in a land of strangers.' But angels will watch her dust, even in this benighted land; and at the resurrection of the just, it will be reunited to her immortal spirit, which, no doubt, is now in the full enjoyment of her God."

An enlarged memoir of this interesting woman, is now publishing by the American Sunday school Union, and will be found, we hope, in all the Sunday school libraries. We refer our young readers to that book for further particulars concerning her.

"Jan. 23. No prospect of remaining long on

\* A monument has since been erected over her grave, by the American Board of Commissioners for Foreign Missions.

this island. It seems as if there was no resting place for me on earth. O when will my wanderings terminate? When shall I find some little spot, that I can call my home, while in this world? Yet I rejoice in all thy dealings, O my heavenly Father; for thou dost support me under every trial, and enable me to lean on thee. Thou dost make me to feel the sweetness of deriving comfort from thee, when worldly comforts fail. Thou dost not suffer me to sink down in despondency, but enablest me to look forward with joy, to a state of heavenly rest and happiness. There I shall have to wander no more, suffer no more; the face of Jesus will be unveiled, and I shall rest in the arms of love, through all eternity."

Soon after their arrival, it was thought expedient, that Mr. Rice should return to America, for the purpose of exciting the attention of the Baptist churches in this country. He accordingly sailed for the United States, in March, 1813. He was welcomed on his arrival with great affection, and was successful, in a very short time, in awakening such a spirit of missionary exertion in the Baptist churches, that a large number of missionary societies were formed in various parts of the country; and in April, 1814, the Baptist General Convention was formed in Philadelphia. One of the first acts of the Convention was to appoint Mr. and Mrs. Judson

as their missionaries, leaving it to their discretion to select a field of labor. Mr. Rice, also, was appointed a missionary, but was requested to prosecute, for a while, his zealous and successful agency in forming auxiliary societies, and collecting funds.

During Mrs. Judson's residence at the Isle of France, the following affecting incident occurred. It will, we hope, make our young readers thankful to God that they do not live in a heathen land:—

“Last night I heard a considerable noise in the yard in which we live, connected with another family. We went to the door, and saw a female slave with her hands tied behind her, and her mistress beating her with a club, in a most dreadful manner. My blood ran cold within me, and I could quietly see it no longer. I went up to the mistress, and in broken French, asked her to stop, and what her servant had done. She immediately stopped, and told me that her servant was very bad, and had lately ran away. I talked with her, till her anger appeared to be abated, and she concluded her punishment with flinging the club she had in her hands at the poor creature's head, which made the blood run down on her garment. The slave continued with her hands tied behind her all night. They were untied this morning, and she spent the day in labour, which made me conclude she would be punished no more. But this evening I saw a large

chain brought into the yard, with a ring at one end, just large enough to go round her neck. On this ring were fixed two pieces of iron about an inch wide, and four inches long, which would come on each side of her face to prevent her eating. The chain was as large and heavy as an ox chain, and reached from her neck to the ground. The ring was fastened with a lock and key. The poor creature stood trembling while they were preparing to put the chain on her. The mistress' rage again kindled at seeing her, and she began beating her again, as the night before. I went to her again and begged she would stop. She did, but so full of anger that she could hardly speak. When she had become a little calm, I asked her if she could not forgive her servant. I told her that her servant was very bad, but that she would be very good to forgive her. She made me to understand that she would forgive her, because I had asked her; but she would not have her servant to think it was out of any favour to her. She told her slave that she forgave her because I requested it. The slave came, knelt and kissed my feet, and said, "Mercy, madam—mercy, madam," meaning, 'Thank you, madam. I could scarcely forbear weeping at her gratitude. The mistress promised me the chain should not be put on her, and ordered it carried away. I have felt very happy this evening, that

this poor slave can lie down and sleep, without that heavy chain. But O, my dear sisters, how much more wretched is the spiritual than the temporal state of these slaves. They have none to tell them of their danger, none to lead them to that Saviour, who is equally the friend of the slave and the master."

After long deliberation as to the course which they should pursue in their present embarrassing and unforeseen condition, Mr. and Mrs. Judson resolved to attempt a mission at Penang, or Prince of Wales's Island, situated on the coast of Malacca, and inhabited by Malays. As no passage to that Island could be obtained from the Isle of France, they resolved to visit Madras, with the hope of obtaining a passage thence to Penang. They accordingly sailed in May, 1813. They had a pleasant passage.

The missionaries arrived in Madras in June.\* They were kindly received and entertained by Mr. and Mrs. Loveless, English missionaries stationed there, and by other friends of Christ in that city. But here they were disappointed. No passage for

\* Madras is the seat of one of the Presidencies of Hindostan. It is situated on the coast of Coromandel, in eighty degrees twenty-five minutes east longitude, and thirteen degrees five minutes north latitude, and is about one thousand miles south-west from Calcutta. In 1794, the population of the city of Madras was 300,000.



Penang could be procured. Fearful that the English Government in Bengal would, on learning their arrival, send them to England, they resolved to take passage in a vessel bound to Rangoon. Accordingly, after a stay at Madras of a few days, they sailed for Rangoon. Thus, by a wonderful series of providential occurrences, they were impelled, contrary to their expectations and plans, to the Burman empire.

The passage to Rangoon was unpleasant and dangerous. The vessel was old, and was in imminent peril of shipwreck; but by the blessing of God, the missionaries, in July, 1813, arrived safely at Rangoon, the place where their Saviour had designed they should labour for him many years, and where they were to be the instruments of gathering a little church of redeemed Burmans. They were guided hither by the special providence of God. No one, who reviews the series of occurrences from the time of their arrival in Calcutta, can doubt that God was preparing the way for establishing the Burman mission.

The Baptist Board of Foreign Missions in the United States, were so fully convinced of their duty to sustain the mission, that in the close of the year 1815, they appointed Mr. George H. Hough, and his wife, as missionaries to assist Mr. Judson. Mr. Hough had acquired a knowledge of the print-

ing business, and it was hoped, that he would be able to benefit the Burmans, by the agency of the press, as well as by preaching the Gospel.—They sailed from Philadelphia, in December 1815, for Calcutta.

## CHAPTER IV.

### *Some account of Burmah—Establishment of the Mission at Rangoon.*

THE Burman empire is situated in that part of the continent of Asia, lying between Hindostan and China. Previously to the recent war between the British and the Burmans, the empire included the kingdom of Ava, and the conquered provinces of Cassay and Arracan, on the west; Lowashan and Yunshan, on the east; and Pegu, Martaban, Tanasserim, Mergui, Tavoy, and Junkseylon, on the south. It covered a space between the ninth and twenty-sixth degrees of north latitude, and between the ninety-second and one hundred and second of east longitude, being one thousand and fifty geographical miles in length, and six hundred in breadth. It probably contained one hundred and ninety-four thousand square miles. By the late treaty, the British retain the province of Arracan, on the west; and on the south, Yeh, Tavoy, and Mergui, and Tanasserim, with the islands and dependencies.

The population of Burmah, including the provinces ceded to the English, has been variously estimated, by various writers, some supposing it to amount to seventeen millions, and others fixing it at less than eight millions.

The climate is temperate and healthy. The seasons are regular. Extreme cold is unknown, and the intense heat which precedes the rainy season is of short duration.—The soil is fertile, and produces excellent rice, sugar-canes, tobacco, indigo, cotton, and the tropical fruits.

Tigers and elephants are found in some parts of the empire.

The inhabitants are represented as being indolent, inhospitable, deceitful, and crafty. But it is probable that their vices arise, in a great measure, from the nature of their religion and government.—If the Christian religion were introduced among them, it would elevate their character, and improve their condition. They possess acute minds, and lively imaginations.

They are not fierce nor revengeful.—There is no caste\* among them.—The females, as in all other heathen countries, are treated as an inferior race. Polygamy is prohibited in form, but it is practised in effect.—The Burmans kill no domestic animals, but make abundant use of game. The lower orders eat lizards and snakes.

\* In Hindostan, the natives are all divided into different classes or *castes*, and each remains in that in which he was born, unless he is degraded from it by some act of his own. This circumstance is at present a very great hinderance to the success of the missionaries in that country, as the converts "*lose their caste*," by becoming Christians, and this is accounted one of the greatest calamities.

The government is strictly monarchical. The Emperor is an absolute sovereign, and is regarded as the sole lord and proprietor of life and property in his dominions. His word is irresistible law. When any thing belonging to the emperor is mentioned, the epithet "golden" is attached to it. When he is said to have heard any thing, "it has reached the golden ears;" a person admitted to his presence "has been at the golden feet;" the perfume of roses is described as grateful to "the golden nose." The sovereign is sole proprietor of all the elephants in his dominions; and the privilege to keep or ride on one is only granted to men of the first rank. No honours are hereditary. All offices and dignities depend immediately on the crown. The *tsaloe*, or chain, is the badge of nobility, and superiority of rank is signified by the number of cords or of divisions.

A singularly absurd custom takes place in this country in certain forms of political homage shown to a white elephant, an animal kept for the purpose, superbly lodged near the royal palace, sumptuously dressed and fed, provided with functionaries like a second sovereign, held next in rank to the king, and superior to the queen, and made to receive presents and other tokens of respect from foreign ambassadors.

The Burmans are idolaters. They worship Boodh,



IMAGE OF GAUDAMI. p. 59.

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or Gaudama.—He is represented in many of their temples, as seated upon a throne placed on elephants, or encircled by a hydra, or in the habit of a king, accompanied by his attendants. In most of the modern images, however, he is represented as in the annexed picture, in a sitting posture, with his legs folded, his right hand resting upon his right thigh, and his left upon his lap: a yellow cloth is cast over his left shoulder, which envelopes his right arm. His hair is generally in a curling state, like that of an African; his ears are long, as though distended by heavy earrings. The image is generally placed in the centre of the temple, under a small arch prepared for the purpose, or under a small porch of wood, neatly gilded. Images of celestial attendants, male and female, are frequently placed in front of the image.

The Burmans do not consider Boodh as the Creator or the Governor of the world. They believe that matter is eternal; that every portion of animated existence has in itself its own rise, tendency, and destiny; that the condition of creatures on earth, is regulated by works of merit and demerit: that works of merit not only raise individuals to happiness, but, as they prevail, raise the world itself to prosperity; while on the other hand, when vice is predominant, the world degenerates, till the universe itself is dissolved. They suppose, however,

that there is always some superior deity, who has attained to this elevation by religious merit; but they do not regard him as the governor of the world. To the present grand period, comprehending all the time included in a kulpu,\* they assign five deities, four of whom have already appeared, including Gaudama or Boodh, whose exaltation continues five thousand years, two thousand three hundred and fifty-six of which had expired A. D. 1814. After the expiration of the five thousand years, another saint will obtain the ascendancy, and be deified. Six hundred millions of saints are said to be canonized with each deity; though it is admitted that Boodh took only twenty-four thousand devotees to heaven with him.

The lowest state of existence is in hell; the next is that in the form of brutes; both these are states of punishment. The next ascent is to that of man, which is probationary. The next includes many degrees of honour and happiness, up to demi-gods, &c. which are states of reward for works of merit. The ascent to superior deity is from the state of man.

\* To convey some idea of the extent of this period, the illiterate Cingalese use this comparison; if a man were to ascend a mountain nine miles high, and to renew these journeys once in every hundred years, till the mountain were worn down by his feet to an atom, the time required to do this, would be nothing to the fourth part of a kulpu.



The Boodhists are taught, that there are four superior heavens, which are not destroyed at the end of a kulpu; that below these there are twelve other heavens, followed by six inferior heavens; after which follows the earth, then the world of snakes, and then thirty-two chief hells; to which are to be added one hundred and twenty hells of milder torments.

The highest state of glory is absorption. The person who is unchangeable in his resolution, who has obtained a knowledge of things past, present, and to come, through one kulpu, who can make himself invisible, and go where he pleases, and who has attained to complete abstraction, will enjoy absorption.\*

Those who perform works of merit, are admitted to the heavens of the different gods, or are made kings, or great men on earth; and those who are wicked, are born in the forms of different animals, or sent to different hells. The happiness of these heavens is wholly sensual.

It appears evident from their writings, that the

\* The Hindoo idea of absorption is, that the soul is received into the divine essence; but as the Boodhists reject the doctrine of a separate Supreme Spirit, it is difficult to say what are their ideas of absorption. Dr. Buchanan says, (*A. Researches*, vol. vi. p. 180.) Nighan "implies (that is, among the Burmans) exemption from all the miseries incident to humanity, but by no means annihilation."

ancient religion of the Burmans consisted principally in religious austerities. When a person becomes initiated into the priesthood, he immediately gives up worldly business, lives on alms, and eats no food until after the sun has passed the meridian. The ancient writings of the Burmans mention an order of female priests; but it is likely that these were only female beggars.

Priests or Rhahans, as they are called, are forbidden to marry; they are to live by begging; are to possess only three garments; a begging dish, a girdle, a razor, a needle, and a cloth to strain the water which they drink, that they may not devour insects.

They go barefoot and have their heads closely shaven, like some of the Roman Catholic priests. Yellow is the only colour worn by them, and their only garment is a long loose cloak wrapped around their bodies. The annexed engraving will give a very correct idea of the appearance of one of these priests, as he is seen in the streets of Rangoon. At the dawn of the morning, they begin to walk through the town to collect supplies of food for the day; each convent sends forth a certain number of its members, who walk with a quick pace through the streets, holding with the left hand an umbrella, and on the right arm a blue lackered box, in which the food given them is put. This is ready cooked,



*A Rahan, or Priest, on his morning walk  
through the streets. p. 62.*

and usually consists of boiled rice, mixed with oil, dried fish, sweetmeats, fruit, &c. all mingled together. During their walk they never cast their eyes to the right, nor to the left, but keep them fixed on the ground. They do not stop to ask, and seldom ever look at those who give to them, who appear more anxious to bestow than the priests to receive. As a much larger quantity of provision is usually given than they are able to consume, the overplus is bestowed on the poor and needy, whether strangers or their own disciples.

There are five commands delivered to the common Boodhists; the first forbids the destruction of animal life; the second forbids theft; the third adultery; the fourth falsehood; the fifth the use of spirituous liquors. There are other commands for the superior classes, or devotees, which forbid dancing, songs, music, festivals, perfumes, elegant dresses, elevated seats, &c. Among works of the highest merit, one is the feeding of a hungry infirm tiger with a person's own flesh.

The Burman feasts are held at the full and change of the moon. At these times all public business is suspended; the people pay their homage to Gaudama, at the temples, presenting to the image, rice, fruits, flowers, candles, &c.

Such is the miserable system of religion which prevails in Burmah. It is little better than athe-

ism. It has no power to control the actions, nor to comfort the mind. O how ought every humane heart, and much more every Christian, to desire, that the pure and glorious Gospel may shed its light upon this gross darkness.

The Burman language which is used in conversation, and for other ordinary purposes, is a very difficult language. The characters in which it is written, resemble a series of circular marks; and it has been called, from this circumstance, the *Round O language*. It is written from left to right, like the English language. The common books are composed of the palmyra leaf, on which the letters are engraved with a piece of pointed iron. Most of the male natives can read and write, the boys being taught by the priests.

There is a language called the *Pali*, in which the sacred books are written, and which is understood by none but the priests and learned men.

Rangoon is the principal seaport of the Burman empire. It is situated thirty miles from the sea, on the Rangoon river, one of the outlets of the Irrawaddy. It lies in sixteen degrees forty-seven minutes north latitude, and ninety six degrees nine minutes east longitude, and is 670 miles south-east of Calcutta. The number of inhabitants, in 1813 was stated by Mr. Judson, to be 40,000. Some of the inhabitants were of Portuguese extraction, and

had two or three churches and priests. The Armenians also had one church.

Several attempts had been made, by English missionaries to establish a mission at Rangoon; but they had failed, and there was no missionary there, when Mr. and Mrs. Judson arrived, except Mrs. Carey, the wife of Mr. Felix Carey, who had gone to Ava, by order of the King. Mr. Charter, one of the missionaries, had built a mission house, where Mrs. Carey resided, and which Mr. and Mrs. Judson occupied, on their arrival.—It was in a pleasant rural spot, half a mile from the walls of the town. The house was built of teak wood, and was large and convenient for that climate, though the inside was unfinished, and the beams and joists were naked. Connected with it were gardens enclosed, containing about two acres of ground, and full of fruit trees of various kinds.

In this quiet spot Mr. and Mrs. Judson found a home, and felt that at last they had reached a place where they could labour for the Saviour. But their situation, even here, was not without trials. Mrs. Judson, in a letter to her parents, dated July 30, 1813, says:—

“We felt very gloomy and dejected the first night we arrived, in view of our prospects; but we were enabled to lean on God, and to feel that he was able to support us under the most discouraging

circumstances. The next morning after our arrival I prepared to go on shore, but hardly knew how I should get to Mr. Carey's house, as there was no method of conveyance, except a horse, while I was unable to ride. It was, however, concluded that I should be carried in an arm chair; consequently, when I landed, one was provided, through which were put two bamboos, and four of the natives took me on their shoulders. When they had carried me a little way into the town, they set me down under a shade, when great numbers of the natives gathered around, as they had seldom seen an English female. Being sick and weak, I held my head down, which induced many of the native females to come very near, and look under my bonnet. At this I looked up and smiled, at which they set up a loud laugh. They again took me up to carry, and the multitude of natives gave a shout, which much diverted us. They next carried me to a place they call the custom-house. It was a small open shed, in which were seated, on mats, several natives, who were the custom-house officers. After searching Mr. Judson very closely, they asked liberty for a native female to search me, to which I readily consented. I was then brought to the mission house, where I have entirely recovered my health."

Mrs. Judson felt very happy that she was, at last, in a situation, where she might do something for

the benefit of the heathen.—She remembered her friends, and her father's house, with strong feelings, but she did not wish to leave her duties and return.—She says, in her journal, about two months after her arrival in Rangoon:—

“*Sept.* 5. I do feel thankful that God has brought me to this heathen land, and placed me in a situation peculiarly calculated to make me feel my dependence on him, and my constant need of the influences of the Holy Spirit. I enjoy more in reading the Scriptures, and in secret prayer, than for years before; and the prosperity of this mission, and the conversion of this people, lies with weight on my mind, and draw forth my heart in constant intercession. And I do confidently believe, that God will visit this land with gospel light; that these idol temples will be demolished, and temples for the worship of the living God erected in their stead.”

“*Sept.* 25. I feel composed and tranquil this evening, and desire to be truly thankful that we have closed another week in circumstances so comfortable, and are brought once more to the confines of holy time. I desire also to be truly thankful for the sweetness I have enjoyed in divine things throughout the week. We have been reading at our daily worship, the several last chapters of John, and the beginning of Acts; and I think



we never enjoyed so much in reading the Scriptures together, and in conversing on the sufferings and death of Christ—his instructions to the disciples as he led them through those amazing scenes, and the first formation of the Christian church. I never entered so much into the feelings of the disciples, when receiving his last instructions; when deserting him through fear; when following him to the cross; when consigning him to the tomb. And I could almost participate in their joy, when they saw him risen from the dead; when he appeared in the midst of them, telling them he had all power in heaven and earth. The disciples had seen one of the darkest times the church ever realized. They were ready to give up all for lost. But light arose out of the darkness of the tomb. They *felt* that Jesus was indeed the Christ—the Son of God. And no longer afraid of the face of man, they announced themselves the followers of Jesus, and declared to the whole world the wonders of his dying love. How full of instruction and consolation is thy word, O blessed Jesus! How able to make the simple wise. Let the whole world hear the story of thy dying love. Let heathen nations know that thou didst dwell in flesh, and die for sinners, and art able and mighty to save.

“*Oct. 8.* To-day, I have been into the town, and I was surprised at the multitude of people with

which the streets and bazars are filled. Their countenances are intelligent; and they appear to be capable, under the influence of the Gospel, of becoming a valuable and respectable people. But at present their situation is truly deplorable, for they are given to every sin. Lying is so common and universal among them, that they say, 'We cannot live without telling lies.' They believe the most absurd notions imaginable. My teacher told me the other day, that when he died he would go to my country. I shook my head, and told him he would not; but he laughed, and said he would. I did not understand the language sufficiently to tell him where he would go, or how he could be saved.—O thou Light of the world, dissipate the thick darkness which covers Burmah, and let thy light arise and shine. O display thy grace and power among the Burmans—Subdue them to thyself, and make them thy chosen people."

## CHAPTER V.

*From her arrival at Rangoon, till Mr. Judson commenced preaching.*

BEFORE Mr. and Mrs. Judson could hold intercourse with the natives, they were of course obliged to learn the language.—They hired a teacher, an able and intelligent man. But as he did not understand English, their only method, at first, of acquiring information concerning the language, was to point to various objects, the names of which the teacher pronounced in Burman. Thus they gradually obtained some knowledge of its vocabulary and its structure; but without a grammar or a dictionary, and with so little aid from their teacher, their progress was slow and discouraging. But they prosecuted their studies cheerfully, animated by the prospect of being able, at no distant period, to communicate to these idolatrous Burmans, in their own language, the tidings of salvation through a crucified Redeemer.

Mrs. Judson describes thus her first visit to the wife of the Viceroy of Rangoon:—

“I was introduced to her by a French lady, who has frequently visited her. When we first arrived at the government house, she was not up, consequently we had to wait some time. But the infe-

rior wives of the Viceroy diverted us much by their curiosity, in minutely examining every thing we had on, and by trying on our gloves, bonnets, &c. At last her Highness made her appearance, dressed richly in the Burman fashion, with a long silver pipe in her mouth, smoking. At her appearance, all the other wives took their seats at a respectful distance, and sat in a crouching posture, without speaking. She received me very politely, took me by the hand, seated me upon a mat, and herself by me. She excused herself for not coming in sooner, saying she was unwell. One of the women brought her a bunch of flowers, of which she took several, and ornamented my cap. She was very inquisitive whether I had a husband and children, whether I was my husband's first wife—meaning by this, whether I was the highest among them, supposing that Mr. Judson, like the Burmans, had many wives; and whether I intended tarrying long in the country.

“When the Viceroy came in, I really trembled; for I never before beheld such a savage looking creature. His long robe, and enormous spear, not a little increased my dread. He spoke to me, however, very condescendingly, and asked if I would drink some rum or wine. When I arose to go, her Highness again took my hand, told me she was happy to see me, that I must come to see her every day. She led me to the door; I made my

*salam*, and departed. My object in visiting her was, that if we should get into any difficulty with the Burmans, I could have access to her, when perhaps it would not be possible for Mr. Judson to have an audience with the Viceroy."

They were soon convinced of the wretched and unsettled state of the country. Several robberies happened near them; and the governor of a neighbouring province was assassinated in open day. The assassin was put to death in a cruel manner, having most of his bones broken, and being left to languish in the prison five or six days, in this dreadful situation.

In August Mr. Carey, his wife and children, embarked in a brig for Ava, having his furniture, medicine, wearing apparel, &c. on board. The brig upset in the river, and Mrs. Carey, two children, all the women servants, and some of the men servants who could not swim, were drowned. Mr. Carey endeavoured to save his little boy, three years old, but finding himself sinking, he was obliged to abandon the child.

Mr. Judson and his wife were thus left without any Christian friends; but they proceeded diligently in their studies, enjoying the presence of God, and feeling an unceasing persuasion that they were in the path of duty. Mrs. Judson wrote thus to a friend:—

“As it respects ourselves, we are busily employed all day long. I can assure you that we find much pleasure in our employment. Could you look into a large open room, which we call a verandah, you would see Mr. Judson bent over his table, covered with Burman books, with his teacher at his side, a venerable-looking man in his sixtieth year, with a cloth wrapped round his middle, and a handkerchief round his head. They talk and chatter all day long, with hardly any cessation.

“My mornings are busily employed in giving directions to the servants—providing food for the family, &c. At ten my teacher comes, when, were you present, you might see me in an inner room, at one side of my study table, and my teacher the other, reading Burman, writing, talking, &c. I have many more interruptions than Mr. Judson, as I have the entire management of the family. This I took upon myself, for the sake of Mr. Judson’s attending more closely to the study of the language; yet I have found by a year’s experience, that it was the most direct way I could have taken to acquire the language; as I am frequently obliged to speak Burman all day. I can talk and understand others better than Mr. Judson, though he knows more about the nature and construction of the language.

“A new Viceroy has lately arrived, who is much beloved and respected by the people. He visited

us soon after his arrival, and told us that we must come to the government house very often. We have been once or twice since, and were treated with much more familiarity and respect than are natives of the country.

“We often converse with our teachers and servants on the subject of coming to this country, and tell them if they die in their present state they will surely be lost. But they say, ‘Our religion is good for us, yours for you.’ But we are far from being discouraged. We are sensible that the hearts of the heathen, as well as those of Christians, are in the hands of God, and in his own time he will turn them unto him.”

“We have no society, no dear Christian friends, and with the exception of two or three sea captains, who now and then call on us, we never see a European face. When we feel a disposition to sigh for the enjoyments of our native country, we turn our eyes on the miserable objects around. We behold some of them labouring hard for a scanty subsistence, oppressed by an avaricious government, which is ever ready to seize what industry has hardly earned. We behold others sick and diseased, daily begging their few grains of rice, which, when obtained, are scarcely sufficient to protract their wretched existence, and with no other habitation to cover them from the burning sun or chilly

rains, than that which a small piece of cloth raised on four bamboos, under the shade of a tree, can afford. While we behold these scenes, we feel that we have all the comforts, and, in comparison, even the luxuries of life. We feel that our temporal cup of blessings is full and runneth over. But is our temporal lot so much superior to theirs? O how infinitely superior are our spiritual blessings! While they vainly imagine to purchase promotion in another state of existence, by strictly worshipping their idols, and building pagodas, our hopes of future happiness are fixed on the Lamb of God, who taketh away the sin of the world. When we have a realizing sense of these things, we forget our native country and former enjoyments, feel contented and happy with our lot, with but one wish remaining—that of being instrumental of leading these Burmans to partake of the same source of happiness with ourselves.

“Our progress in the language is slow, as it is peculiarly hard of acquisition. We can, however, read, write, and converse with tolerable ease; and frequently spend whole evenings very pleasantly in conversing with our Burman friends. We have been very fortunate in procuring good instructors. Mr. Judson’s teacher is a very learned man, was formerly a priest, and resided at court. He has a thorough knowledge of the grammatical construction



of the language ; likewise of the Pali, the learned language of the Burmans."

After the first six months of their residence in Rangoon, Mrs. Judson's health had been on the decline, and as there was no medical aid in the country, she felt the necessity of going to some foreign port for its restoration. Such was the state of the mission, that she could not consent that Mr. Judson should accompany her. She therefore determined to embark alone for Madras.—Before she left, she went with her husband to the Viceroy, to obtain liberty to take a Burman woman with her, which is not often allowed, as it is against the law of Burmah for females to leave the country. They took a present with them agreeably to the custom when a favour is to be asked, which, when the Viceroy saw, he inquired if they had any business. Upon learning what they wanted, he gave the permission she asked at once, and refused to accept their present.

Mrs. Judson sailed in January, 1814, and returned to Rangoon the April following. Everywhere she met with kindness. The captain of the vessel in which she embarked, would not receive any pay for her passage, although he had provided every thing necessary for one in ill health. At Madras she resided at the house of Mr. Loveless, where every kind attention was paid her. When about leaving

there, she sent seventy rupees (\$35.) to the physician who had attended her; but this was immediately returned, with a message that he was happy if he had been serviceable to her, and a refusal to receive any compensation.

During her absence, Mr. Judson had no christian with whom he could converse, or unite in prayer. He however pursued his great object, the acquiring of the language; and, during this interval, was much encouraged by accounts from America, of the rapid increase of a missionary spirit.

He thus expresses his feelings on receiving a copy of the proceedings of the Baptist General Convention in the United States, and letters from the Secretary of their Board of Foreign Missions:—

“These accounts from my dear native land were so interesting as to banish from my mind all thoughts of study. This general movement among the Baptist churches in America is particularly encouraging, as it affords an additional indication of God’s merciful designs in favour of the poor heathen. It unites with all the Bible Societies in Europe and America, during the last twenty years, in furnishing abundant reason to hope, that the dreadful darkness which has so long enveloped the earth, is about to flee away before the rising sun. Do not the successes which have crowned some missionary exertions, seem like the dawn of morn-

ing on the east? O that this region of Egyptian darkness may ere long participate in the vivifying beams of light!"

On the 11th of September, 1815, Mrs. Judson became the mother of a boy, whom the parents named "Roger Williams," and who was, while he lived, a great comfort to them in their lonely situation. Their little son died at the age of about eight months. His mother gave the following account of him, and of his death, in a letter to her parents:—

"He was a remarkably pleasant child,—never cried except when in pain; and, what we often observed to each other was the most singular, he never, during his little existence, manifested the least anger or resentment at any thing. This was not owing to the want of intellect; for his tender feelings of sensibility were very conspicuous. Whenever I or his father passed his cradle without taking him, he would follow us with his eyes to the door, when they would fill with tears, his countenance so expressive of grief, though perfectly silent, that it would force us back to him, which would cause his little heart to be as joyful as it had been before sorrowful. He would lie hours on a mat by his papa's study-table, or by the side of his chair on the floor, if he could only see his face. When we had finished our study, or the

business of the day, it was our exercise and amusement to carry him round the house or garden; and though we were alone, we felt not our solitude when he was with us. For two months before he died, I observed, with much anxiety, that he had violent fits of perspiration every night, and a slight degree of fever. But as he appeared well through the day, and had a good appetite for his food, and continued to grow fleshy, I strongly hoped it would wear off, and terminate in the cutting of his teeth. But alas! all our hopes were blasted. Tuesday morning when I took him from his cradle, he appeared as well as usual; but not long after, he was taken with a violent coughing, which continued without cessation for half an hour. This brought on a fever, which continued strong through the day and night; but Wednesday morning it abated, and he slept quietly through the day, and took his food with as good an appetite as usual. Thursday, his cough returned, and with it the fever, which again much alarmed us, and we sent for a Portuguese priest, (the only person who knows any thing about medicine in the place,) who gave him a little rhubarb and gascoign powder. But nothing appeared to affect the distress in his throat, which was the cause of his coughing, and made him breathe so hard, that every breath could be heard some way. Friday night, I sat by

him till two o'clock, when, being much fatigued, I retired, and Mr. Judson took him. The little creature drank his milk with much eagerness, (he was weaned,) and Mr. Judson thought he was refreshed, and would go to sleep. He laid him in his cradle—he slept with ease for half an hour, when his breath stopped without a struggle, and he was gone! Thus died our little Roger.

‘Short pain, short grief, dear babe, was thine,—  
Now, joys eternal and divine!’

We buried him in the afternoon of the same day, in a little enclosure, the other side of the garden. Forty or fifty Burmans and Portuguese followed, with his afflicted parents, the last remains to the silent grave. All the Burmans who were acquainted with us, endeavoured to sympathize with us, and console us under our loss. Our little Roger was the only legitimate child of foreign parents in the place; consequently he was quite a curiosity to the Burmans. But what shall I say about the improvement we are to make of this heavy affliction? We do not feel a disposition to murmur, or to inquire of our Sovereign why he has done this. We wish rather, to sit down submissively under the rod and bear the smart, till the end for which the affliction was sent, shall be accomplished. Our hearts were bound up in this child; we felt he was our earthly all, our only source of innocent re-

creation in this heathen land. But God saw it was necessary to remind us of our error, and to strip us of our only little all. O may it not be in vain that he has done it. May we so improve it, that he will stay his hand, and say, 'It is enough.'

Some time after this, Mrs. Judson writes respecting the prospect of the mission as follows:—

"You doubtless are expecting to hear by this time of the Burmans inquiring what they must do to be saved, and rejoicing that we have come to tell them how they may escape eternal misery. Alas, you know not the difficulty of communicating the least truth to the dark mind of a heathen, particularly those heathen who have a conceited notion of their own wisdom and knowledge, and the superior excellence of their own religious system. Sometimes when I have been conversing with some of the women, they have replied, 'Your religion is good for you, ours for us. You will be rewarded for your good deeds in your way—we in our way.' At other times, when Mr. Judson had been telling them of the atonement of Christ, they would reply, that their minds were stiff, that they did not yet believe, &c. But these things do not discourage us. We confidently believe that God, in his own time, will make his truth effectual unto salvation. We are endeavouring to convince the Burmans by our conduct, that our religion is differ-

ent from theirs ; and I believe we have succeeded in gaining the confidence and respect of those with whom we have any concern, so that they tell others who know us not, that they need not be afraid to trust us, for we do not know how to tell falsehoods as the Burmans do. We are very particular to pay, at the appointed time, for whatever we purchase. The Burmans are surprised to see us always employed, particularly me, as the Burman women never think of doing any work, if they can get their rice without.

“Our present teacher is a learned man for a Burman; he was once a priest, and lived at the golden feet, as they call the city of Ava. He makes every exertion possible to please us, lest he, like his predecessors, should lose his place. He is the fourth we have had, and we give him only fifteen tickals a month, which is about seven dollars.”

“*Rangoon, Dec. 8, 1815.*”

“My dear Sisters,

“In regard to the language, which sister A. wishes ‘to hear how it sounds,’ we feel quite at home, and can converse with ease on common subjects. We find the subject of religion by far the most difficult, on account of the want of religious terms in their language. They have not the least idea of a God who is eternal—without beginning or end. All their deities have been through the se-

veral grades of creatures, from a fowl to a deity. When their deities "take heaven," as they express it, they cease to exist; which, according to their ideas, is the highest state of perfection. It is now two thousand years since Gaudama, their last deity, entered on his state of perfection; and though he now ceases to exist, they still worship a hair of his head, which is enshrined in an enormous pagoda, to which the Burmans go every eighth day. They know of no other atonement for sin, than offerings to their priests and their pagodas. You cannot imagine how very difficult it is to give them any idea of the true God, and the way of salvation by Christ, since their present ideas of deity are so very low.

"Mr. Judson has obtained a tolerable knowledge of the construction of the language, and only needs time and practice to make it perfectly familiar. I can read and write, but am far behind Mr. Judson in this part, though in conversation I am his equal. Doubtless you expect by this time, that some of the Burmans have embraced the Christian religion, or, at least, are seriously inquiring respecting it. Our hopes have frequently been raised by the serious and candid attention of some, but have as frequently sunk again by beholding their almost total indifference. At one time our hopes were quite raised by the serious attention



of the son of a Governor, who came to us about a year, to learn English. He at times appeared solemn and inquisitive; but about six months ago his father lost his office; he of course lost his sense of dignity, mixed with his servants, and lost, we fear, most of his seriousness. He came here his last Sabbath to bid us farewell, as his father was called up to Ava. I asked him if he had forgotten the instructions he had formerly received. He said he had not, and repeated to us what we had told him concerning the character of God and of Christ. We gave him a copy of Matthew's Gospel, which has been printed, and which he gladly received, saying, not a day should pass, without his reading it. Mr. Judson told him, every time he read, he must ask God to give him light, and enable him to understand it."

The missionaries continued to study the language. They were not yet able to preach to the natives, but they conversed with some of them, and endeavoured to teach them the christian religion. But they saw no immediate effects of their labours. Mr. Judson's health became impaired by his close application to study, and he was about to sail for Bengal; but the vessel was detained, and he continued in Rangoon. His health was improved by exercise. During the period of his illness, while incapable of reading, from the weakness of his

eyes, he employed himself in preparing a grammar of the language, for the benefit of future missionaries.

Mr. Hough and his wife arrived at Rangoon, in October, 1816, with a printing press, types, and other printing apparatus, a present from the missionaries at Serampore. Their arrival was a joyful event to Mr. and Mrs. Judson, who had been labouring, for three years, without the encouraging thought, that they were, the mean while, conferring any direct benefit on the natives. They were, however, preparing themselves for usefulness. They had so far become familiar with the language, that they could converse with considerable facility, and Mr. Judson had prepared two tracts, which were printed by Mr. Hough, soon after his arrival.

The prospects of the mission now became brighter. The language had been acquired by Mr. and Mrs. Judson, a grammar had been prepared, two tracts were printed; the one containing a view of the Christian religion, of which one thousand copies were printed; and the other a catechism, of which three thousand copies were printed. An edition of eight hundred copies of the Gospel by Matthew, translated by Mr. Judson, was commenced.

In March, 1817, they were visited by a man, who seemed to feel some desire to learn the reli-

gion of Christ.—This was the first individual on whom any impression seemed to have been made. He had read a copy of one of the printed tracts, and came to inquire for more knowledge. Mr. Judson gave him a part of the Gospel by Matthew, which had been printed.—In a letter dated March, 1817, he writes thus, respecting this person:—

“As I was sitting with my teacher, as usual, a Burman of respectable appearance, and followed by a servant, came up the steps, and sat down by me. I asked him the usual question, ‘where he came from?’ to which he gave me no explicit reply; and I began to suspect that he had come from the government house, to enforce a trifling request, which in the morning we had declined. He soon, however, undeceived and astonished me, by asking, ‘How long a time will it take me to learn the religion of Jesus?’

I replied, that such a question could not be answered. If God gave light and wisdom, the religion of Jesus was soon learnt; but without God, a man might study all his life long, and make no proficiency. But how, continued I, came you to know any thing of Jesus? Have you been here before?

‘No.’

Have you seen any writings concerning Jesus?

‘I have seen two little books.’

Who is Jesus?

‘He is the Son of God, who, pitying creatures, came into this world, and suffered death in their stead.’

Who is God?

‘He is a being without beginning or end, who is not subject to old age or death, but always is.’

“I cannot tell how I felt at this moment. This was the first acknowledgment of an eternal God, that I had ever heard from the lips of a Burman. I handed him a tract and catechism, both of which he instantly recognized, and read here and there, making occasional remarks to his follower, such as ‘This is the true God—this is the right way,’ &c. I now tried to tell him some things about God and Christ, and himself; but he did not listen with much attention, and seemed anxious only to get another book. I had already told him two or three times, that I had finished no other book; but, that in two or three months, I would give him a larger one which I was now daily employed in translating. ‘But,’ replied he, ‘have you not a little of that book done, which you will graciously give me now?’ And I, beginning to think that God’s time was better than man’s, folded and gave him the two first half sheets, which contain the first five chapters of Matthew; on which he instantly rose, as if his business was all done; and having received an invitation to come again, took

leave. Throughout his short stay, he appeared different from any Burman I have met with. He asked no questions about customs and manners, with which the Burmans tease us exceedingly. He had no curiosity, and no desire for any thing, but 'more of this sort of writing.' In fine, his conduct proved that he had something on his mind and I cannot but hope that I shall have to write about him again.

"*March 24.* We have not yet seen our inquirer but to-day we met with one of his acquaintances, who says that he reads our books all the day, and shows them to all who call upon him. We told him to ask his friend to come and see us again."

Mrs. Judson formed a society of native females, who met on the Sabbath, and with whom she prayed, and read the Scriptures. No immediate effects, however, were produced.

The following letter describes some of the offerings made by the Burmans at their festivals, and also contains a description of the celebrated pagoda at Rangoon:—

"This is the season for the great feast of Gaudama. It commenced yesterday, and it is to continue for three days. It is observed all over the country; but I presume the multitude collected in this place is much greater than at any other, excepting Ava. Priests and people come in boats

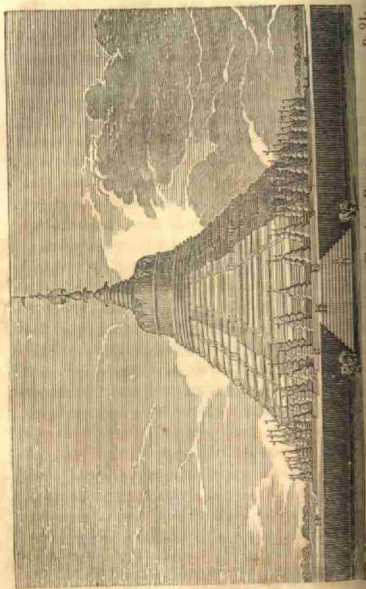
from a great distance, to worship at the pagoda in this place, which is supposed to contain a relic of Gaudama. The Viceroys, on these days, goes out in all the pomp and splendor possible, dressed and ornamented with all his insignia of office, attended by the members of government and the common people. After kneeling and worshipping at the pagoda, they generally spend the day in amusements, such as boxing, dancing, singing, theatrical exhibitions, and fire-works. Most of the older people spend the night at the pagoda, and listen to the instructions of the priests.

“Great and expensive offerings are made at this season. One, last year, presented by a member of government, cost three thousand tickals, or twelve hundred dollars. It was a kind of portable pagoda, made of bamboo and paper, richly ornamented with gold leaf and paintings. It was a hundred feet in height, and the circumference of its base about fifty. Half way up its height, was a man ludicrously dressed, with a mask on his face, white wings on his shoulders, and artificial finger nails, two inches in length, in the posture of dancing. This offering was carried by sixty men, preceded by a band of music, and followed by the officer who made it, and his suite. Other offerings presented at this festival, are various kinds of artificial trees, the branches and twigs of which are filled

with cups, bowls, handkerchiefs and garments of all descriptions; these are given to the slaves attached to the pagoda, who, the week following, have something like a fair, to dispose of their offerings.

“The pagoda to which such multitudes resort, is one of the largest and most splendid in the empire.\* After having ascended a flight of steps, a large gate opens, when a wild, fairy scene is abruptly presented to view. It resembles more the descriptions we sometimes have in novels, of enchanted castles, than any thing we ever meet in real life. The ground is completely covered with a variety of ludicrous objects, which meet the eye in every direction, interspersed with the banyan, cocoa-nut, and toddy trees. Here and there are large open buildings, containing huge images of Gaudama, some in a sitting, some in a sleeping position, surrounded by images of priests and attendants, in the act of worship, or listening to his instructions. Before the image of Gaudama, are erected small altars, on which offerings of fruit, flowers, &c. are laid. Large images of elephants, lions, angels, and demons, together with a number of indescribable objects, all assist in filling the picturesque scene.

\* In 1824, this pagoda was occupied by the English troops as a fortress, and was defended by a small force against the attacks of a large Burman army who made several assaults upon it, but who were at last obliged to retire, with the loss of great numbers of men.



SHOEMADDOO, the Great Temple at Pegu.



“The ground on which this pagoda is situated, commands a view of the surrounding country, which presents one of the most beautiful landscapes in nature. The polished spires of the pagodas, glistening among the trees at a distance, appear like the steeples of meeting-houses in our American sea-ports. The verdant appearance of the country, the hills and valleys, ponds and rivers, the banks of which are covered with cattle, and fields of rice; each, in their turn, attract the eye, and cause the beholder to exclaim, ‘Was this delightful country made to be the residence of idolaters? Are those glittering spires, which, in consequence of association of ideas, recall to mind so many animating sensations, but the monuments of idolaters?’ O my friend! scenes like these, productive of feelings so various and opposite, do, notwithstanding, fire the soul with an unconquerable desire to make an effort to rescue this people from destruction, and lead them to the Rock that is higher than they.”

Many of these *pagodas* or temples are exceedingly imposing in their appearance. A very exact drawing of one of them, said to have been built 600 years before Christ, Shoemado, the great temple of Pegu, about 60 miles from Rangoon, is here presented to our readers.

This edifice is 361 feet high; and near the top

of the spire are suspended several bells, which make a continual jingling, as they are moved by the wind. There are here a number of images representing good and evil spirits. On the north side of the temple are three large bells of good workmanship, hung near the ground between pillars: near them several deer-horns lie strewed on the ground, and those who come to pay their devotions first take up one of these horns and strike the bell three times. This is done to let the idol know that a worshipper has come.—There are several low benches near the foot of the temple, on which the person places his offering. When this is given, he does not care what becomes of it, nor does he take the trouble to drive away the crows and dogs who frequently eat it before him.

In November, 1817, Edward W. Wheelock, and James Colman, sailed from Boston, to join the mission. They were young men of talents, and of exemplary piety, who were constrained by the love of Christ to offer themselves as messengers of the Saviour, to bear his unsearchable riches to the heathen.

The following extracts from their letters to the Board, will show with what entire devotion these excellent men surrendered themselves to the cause of their Lord and Master in the work they had undertaken.

Mr. Colman says,—“ I pant to proclaim the Gospel to those who are ignorant of it : to present to their minds that firm foundation on which my own hopes of eternal happiness are built. I look to Burmah as my home, and as the field of my future toils. To the wretched inhabitants of that empire I long to present the Bible, the fountain of knowledge, and to direct their wandering steps to the great Shepherd and Bishop of souls. Nor can I refrain from cherishing the hope, that my feeble labors among them will be crowned with the blessing of Heaven. Some, I trust, will be induced to forsake the worship of idols, and to bow the knee to Him, on whose vesture and thigh is written, *King of kings, and Lord of lords*. Prompted, as I believe, by a deep sense of the worth of souls, and by the command of our blessed Saviour, who says, ‘ *Go ye into all the world, and preach the Gospel to every creature ;*’ and encouraged by his promise of constant assistance and direction to his servants, I voluntarily and joyfully offer myself to be your missionary to the Burman empire. May the Lord preside over your deliberations, and grant me, if it can be consistent with his holy will, the unspeakable happiness of proclaiming the love of Jesus to the miserable heathen.”

Mr. Wheelock closed his application to the Board with the following lines :—

“To you, honoured fathers, is my mind directed, as to those, who, under God, must decide my case. To you I offer, freely and joyfully offer myself, to become your missionary, to aid those already under your patronage, to turn the poor Burmans *from idols, to serve the living and true God.* And O! if it is consistent that one so unworthy, and so unqualified as myself, should engage in this glorious work, deny me not, I beseech you, the unspeakable privilege; deny me not the fondest, the most ardent desire of my soul, that can, in this world, be gratified. To deny me this, would be to deprive me of the greatest happiness which, in this world, I can possibly enjoy. I would rather be a missionary of the cross, than a King on a throne. Let the men of this world possess its glittering toys; let the miser grasp his cankered gold; let the voluptuary enjoy his sordid pleasures; let the ambitious ascend to the pinnacle of earthly honour; but let me enjoy the sweet satisfaction of directing the poor pagans to the ‘Lamb of God.’ I court no greater good; I desire no greater joy; I seek no greater honor. To Burmah would I go; in Burmah would I live; in Burmah would I toil; in Burmah would I die; and in Burmah would I be buried.”

In December, 1817, Mr. Judson left Rangoon on a visit to Chittagong, in Arracan, for the purpose

of benefiting his health, and of procuring one of the native Christians, residing there, who spoke the Burman language, to assist him in his first public attempts to preach the Gospel. He designed to be absent but three months: but the vessel was detained by contrary winds, and becoming unmanageable in the difficult navigation along the coast, her direction was changed for Madras, and Mr. Judson had the unspeakable anguish of being borne away from the scene of his missionary labours, to a distant part of India, which he had no wish to visit. The vessel was unable to reach Madras, and Mr. Judson was carried to a place three hundred miles from that city, to which he was obliged to travel by land. Here he endeavoured to obtain a passage to Rangoon, but was unsuccessful; and he was detained at Madras, till July 20th, 1818, when he sailed for Rangoon in an English ship.

About a month after Mr. Judson had left Rangoon, the Burman who has been mentioned as the first serious inquirer, called at the mission house. Nearly a year had elapsed since he had, with much apparent anxiety, asked, "how long a time it would take to learn the religion of Jesus." But little had been heard of him from that time, as he was appointed to an office at a considerable distance, and he had visited Rangoon but once, and was obliged, by order of the Viceroy, to return immediately. Mrs.

Judson asked him "if he had become a disciple of Christ?" He replied "he had not yet," but that he was thinking and reading in order to become one. He said "he could not destroy his old mind;" that when he saw a handsome article of dress he still wanted it,—“but tell the great teacher (Mr. J.) when he returns, that I wish to see him, although I am not a disciple of Christ.” Mrs. Judson gave him the rest of Matthew’s gospel, and a catechism and tracts prepared by her husband.

During his absence, very alarming incidents occurred at Rangoon, which threatened, for a while, to destroy the mission, an account of which Mrs. Judson gives as follows:—

“Mr. Hough received an order, couched in the most menacing language, to appear immediately at the court-house, to give an account of himself. This, so unlike any message we had ever before received from government, spread consternation and alarm among our teachers, domestics, and adherents; some of whom followed Mr. Hough at a distance, and heard the appalling words, from some of the petty officers, that a royal order had arrived for the banishment of all foreign teachers. As it was late when Mr. Hough arrived at the court-house, he was merely ordered to give security for his appearance at an early hour on the approaching day, when, to use their own unfeeling language,

‘If he did not tell all the truth relative to his situation in the country, they would write with his heart’s blood.’

“The following days, Friday and Saturday, Mr. Hough was detained at the court-house, and under the necessity of answering, through an interpreter, the most trivial questions; such as, what were the names of his parents, how many suits of clothes he had, &c. all which were written down in the most formal manner imaginable. The court would not allow his retiring for any refreshment; and this, together with several other petty grievances, convinced us that it was their object to harass and distress us as much as possible; feeling safe in the idea that circumstances were such that we could not appeal to the Viceroy.”

The object of the Burman officers was, to extort money from Mr. Hough. An order had been received from the King, that the Portuguese priests, three in number, should leave the country. To ascertain who they were, the Viceroy had issued an order that all the foreign priests should appear at the court-house, not intending that any but the Portuguese should be examined, further than to ascertain that they were not Portuguese. Mr. Hough, and Mrs. Judson, resolved to appeal to the Viceroy, and Mrs. Judson’s teacher drew up a petition, which she herself presented, with some of

the feelings and of the intrepidity of Esther. The Viceroy immediately commanded, that Mr. Hough should receive no further molestation.

About this time that dreadful disorder, the cholera morbus, began to rage among the natives. It was in the hottest season of the year, and Rangoon was soon filled with consternation. The natives attributed the disease to evil spirits, who were traversing the streets; and they endeavoured to expel them, by making a noise. Cannons were accordingly fired, and every one began beating his house with clubs and other instruments of uproar. But the disease continued to make frightful ravages. By the blessing of God, however, not a single individual, on the mission premises, died.

There was, at this time, too, a report of war between England and Burmah, and the English vessels were hastening to depart. Six months had now elapsed since Mr. Judson had been heard from. It was thought necessary, that the missionaries should leave the station. Mr. and Mrs. Hough and Mrs. Judson engaged a passage to Bengal, and had actually embarked. But the vessel being detained, Mrs. Judson resolved to return, and remain at Rangoon alone, and confront all the perils which might beset her; although it was entirely uncertain whether her husband was yet



alive. The event justified her courage, and rewarded her constancy.

In a few days, Mr. Judson returned to Rangoon, and the apprehensions of his wife were happily dispelled. The vessel in which Mr. and Mrs. Hough had taken passage, was detained several weeks; but they finally sailed for Bengal, carrying with them the press and other printing apparatus.

In April, 1818, Messrs. Colman and Wheelock, with their wives, arrived at Calcutta, from Boston, after a pleasant voyage, during which their prayers and zealous instructions were made instrumental, by the Holy Spirit, in the conversion of several of the seamen. They sailed from Calcutta, August 19, for Rangoon, where they arrived September 19, a few weeks after the return of Mr. Judson. Thus did the clouds which had recently hung over the mission, disperse; and the missionaries felt the truth and beauty of the sentiment:—

“The Lord can clear the darkest skies,  
Can give us day for night;  
Make drops of sacred sorrow rise  
To rivers of delight.”

## CHAPTER VI.

*Mr. Judson commences Preaching.—Mrs. Judson sails for England and America.*

THE mission had now been established several years, and something had been done, by private conversation, and through the press, to convey the knowledge of salvation to the natives. But it was thought that the time had arrived for more public and enlarged efforts. Mr. Judson was sufficiently master of the language to preach publicly. Tracts and portions of the Scriptures were ready to be placed in the hands of inquirers. It was, therefore, resolved to erect a small building, (called a *zayat*,) adjoining the mission premises, near a great road, leading to one of the principal pagodas, and consequently much thronged. Here it was designed to preach the Gospel, and to converse with any person who might choose to visit it. This was a hazardous attempt. The missionaries had remained unmolested, because they lived retired, and had been able to obtain the favour of the Viceroy. But a public attempt to preach the Gospel, and to convert the natives to Christianity, was likely to attract the attention and displeasure of the government. It was well known, that a renunciation of the established religion would be punished with death

But the missionaries resolved to make the attempt, and trust in the Lord for protection.

Messrs. Colman and Wheelock immediately commenced the study of the language; but their health was so impaired, particularly that of Mr. Wheelock, that their progress was slow and limited.

In April, 1819, the zayat was opened, and a new era in the mission commenced.—Here Mr. Judson preached on the Sabbath, and on other days conversed with such of the natives as were disposed to attend. A school was kept in part of the building. Mrs. Judson thus describes the zayat, and the method of conducting the school.

“The zayat is situated thirty or forty rods from the mission-house, and in dimensions is twenty-seven by eighteen feet. It is raised four feet from the ground, and is divided into three parts. The first division is laid entirely open to the road, without doors, windows, or a partition in the front side, and takes up a third part of the whole building. It is made of bamboo and thatch, and is the place where Mr. Judson sits all the day long, and says to the passers by, ‘Ho! every one that thirsteth,’ &c. The next, and middle division, is a large airy room, with four doors and four windows, opening in opposite directions; made entirely of boards, and is whitewashed, to distinguish it from the other zayats around us.

“In this room we have public worship, in Burman, on the Sabbath; and in the middle of which I am now situated at my writing table, while six of the male scholars are at one end, each with his torch and black board, over which he is industriously bending, and emitting the curious sounds of the language. The third and last division, is only an entry way, which opens into the garden, leading to the mission-house.

“In this apartment all the women are seated, with their lights and black boards, much in the same position and employment as the men. The black board, on which all the Burmans learn to read and write, answers the same purpose as our slates. They are about a yard in length, made black with charcoal and the juice of a leaf; and letters are clearly imprinted with a species of white stone, a little similar to our slate pencils. A lesson is written out on this board by an instructor; and when the scholar is perfect master of it, it is erased, and a new one written.”

Mrs. Judson studied the Siamese language, and with the assistance of a teacher translated the Burman catechism, tract, and the Gospel of Matthew into that language. Several thousands of Siamese lived in Rangoon. Under date of April 29, 1819, she writes—“Relative to the mission, it is gaining ground slowly, but I hope surely. We have a place

erected for public worship, where Mr. Judson and myself spend the day in conversing with all who call; he with the men, and I with the women. On the Sabbath we have regular public worship in the Burman language. The building is situated on one of the public roads; which, on account of its being lined on both sides with pagodas, is called Pagoda road.

“This last week has been a very interesting one to us, on account of having had several very hopeful inquirers, who really appeared to be a prepared people for the Lord. I have a meeting every Wednesday evening with the females, many of whom appear attentive and inquisitive.”

The 30th of April, 1819, is a memorable day in the history of this mission. On that day, Mounng Nau,\* the first convert, made his first visit to the zayat. He was then silent and reserved, and excited little attention or hope. But the next day, and on several succeeding days, he repeated his visit.— He soon gave conclusive evidence, that God had indeed changed his heart, and made him a believer in Christ. Mr. Judson thus notices some of the events in his journal.

\* The Burmans use a number of titles, like our Mr. Miss and Mrs. to designate individuals, with reference to their age: *Moung*, denotes a young man; *Oo*, an old man; *Mee*, a girl; *Mah*, a young woman; *May*, an old woman.

" *May 6.* Moug Nau was again with me a great part of the day. He appears to be slowly growing in religious knowledge, and manifests a teachable, humble spirit, ready to believe all that Christ has said, and obey all that he has commanded.

" He is thirty-five years old, no family, middling abilities, quite poor, obliged to work for his living, and therefore his coming day after day to hear the truth, affords stronger evidence that it has taken hold of his mind. May the Lord graciously lead his dark mind into all the truth, and cause him to cleave inviolably to the blessed Saviour.

" *8.* Burman day of worship. Thronged with visitors through the day. Had more or less company, without intermission, for about eight hours. Several heard much of the Gospel, and engaged to come again. Moug Nau was with me a great part of the day, and assisted me much in explaining things to new comers. Towards night, a man came in, by name of Moug Shwa Oo, whom I think it time to mention particularly, as he has visited me several times, and though, like Moug Nau, apparently backward at first, he appears to be really thoughtful. He is a young man of twenty-seven, of very pleasant exterior, and evidently in good circumstances.

" *May 9. Lord's day.* Moug Shwa Oo came in the morning, and staid through the whole day.

Only two or three of all I conversed with yesterday came again—Had, however, an assembly of thirty—After worship, some warm disputation. I began to feel that the Burmans cannot stand before the truth. In the course of conversation, Moug Nau declared himself a disciple of Christ, in presence of a considerable number; and even Moug Shwa Oo appeared to incline the same way.

“11. Had more or less company from morning till night. Among the rest, Moug Shwa Oo, and two or three others, who appear to be pretty well satisfied that the Boodhist religion has no foundation. Conversation was very animated, and somewhat encouraging; but I wanted to see more seriousness, and more anxiety to be saved from sin.

“Heard much to-day of the danger of introducing a new religion. All agreed in opinion, that the King would cut off those who embraced it, being a King who could not bear that his subjects should differ in sentiment from himself, and who has for a long time persecuted the priests of the established religion of the empire, because they would not sanction all his innovations. Those who seemed most favourably disposed, whispered me, that I had better not stay in Rangoon and talk to common people, but go directly to the *‘lord\* of life and*

\* The King is called the “lord of life and death,” “owner of the sword,” &c. and has many similar names expressive of his despotic power.

*death.* If he approved of the religion, it would spread rapidly ; but, in the present state of things, nobody would dare to prosecute their inquiries with the fear of the King before their eyes. I tried to set them right in some points, and encouraged them to trust in the care of an Almighty Saviour ; but they speak low, and look around fearfully, when they mention the name of the '*owner of the sword.*' "

Many visiters attended at the zayat, and a number of individuals appeared to be affected by the truths of the Gospel.

The hearts of the missionaries were filled with gratitude and joy at this manifestation of the grace of God, towards the Burmans.

" *June 6. Lord's day.* After partaking of the Lord's supper in the evening, we read and considered the following letter of Moug Nau, which he wrote of his own accord.

*" Letter of Moug Nau to the Missionaries.*

" I, Moug Nau, the constant recipient of your excellent favour, approach your feet. Whereas my Lord's three have come to the country of Burmah, not for the purpose of trade, but to preach the religion of Jesus Christ, the Son of the eternal God, I, having heard and understood, am with a joyful mind filled with love.



"I believe that the Divine Son, Jesus Christ, suffered death in the place of men, to atone for their sins. Like a heavy laden man, I feel my sins are very many. The punishment of my sins I deserve to suffer. Since it is so, do you, sirs, consider that I, taking refuge in the merits of the Lord Jesus Christ, and receiving baptism, in order to become his disciple, shall dwell one with yourselves, a band of brothers, in the happiness of heaven, and therefore grant me the ordinance of baptism. It is through the grace of Jesus Christ, that you, sirs, have come by ship from one country and continent to another, and that we have met together, I pray my Lord's three, that a suitable day may be appointed, and that I may receive the ordinance of baptism.

"Moreover, as it is only since I have met with you, sirs, that I have known about the eternal God, I venture to pray that you will still unfold to me the religion of God, that my old disposition may be destroyed, and my new disposition improved."

"We have all, for some time, been satisfied concerning the reality of his religion, and therefore voted to receive him into church fellowship, on his being baptized, and proposed next Sunday for administering the ordinance."

On the 27th of June, 1819, Moung Nau was

baptized, the first baptism which ever occurred in the Burman empire. It was a day of unutterable joy to the missionaries, who had so long been "going forth weeping, bearing precious seed."

"*June 27. Lord's day.* There were several strangers present at worship. After the usual course, I called Moug Nau before me, read and commented on an appropriate portion of Scripture, asked him several questions concerning his *faith, hope, and love*, and made the baptismal prayer; having concluded to have all the preparatory exercises done in the *zayat*. We then proceeded to a large pond in the vicinity, the bank of which is *graced* with an enormous image of Gaudama, and there administered baptism to the first Burman convert. O may it prove the beginning of a series of Baptisms in the Burman empire, which shall continue in uninterrupted succession to the end of time!"

On the succeeding Sabbath Mr. Judson says: "We have had the pleasure of sitting down, for the first time, at the Lord's table, with a converted Burman; and it was my privilege, a privilege to which I have been looking forward with desire for many years,—to administer the Lord's supper in two languages."

The power and grace of God thus displayed in the conversion of one Burman, the first who ever ventured publicly to profess the religion of Christ,

afforded evidence of his approbation of the mission; and gave the most cheering encouragement to the missionaries. The new convert became a valuable assistant to Mr. Judson, and showed a strong desire to communicate to others the knowledge of that Saviour, who had become precious to his own heart. Mrs. Judson gives a most interesting account of him in a letter dated the third of June.

“‘In our religion,’ said he, ‘there is no way to escape the punishment due to sin; but according to the religion of Christ, he himself has died in order to deliver his disciples. I wish all the Burmans would become his disciples; then we should meet together as you do in your country; then we should all be happy together in heaven. How great are my thanks to Jesus Christ for sending teachers to this country! and how great are my thanks to the teachers for coming! Had they never come and built that zayat, I should never have heard of Christ and the true God. I mourn that so much of my life passed away before I heard of this religion. How much I have lost!’—It is peculiarly interesting to see with what eagerness he drinks in the truths from the Scriptures. A few days ago, I was reading with him Christ’s sermon on the mount. He was deeply impressed, and unusually solemn. ‘These words,’ said he, ‘take hold on my very

heart; they make me tremble. Here God commands us to do every thing that is good in secret, not to be seen of men. How unlike our religion is this! When Burmans make offerings to the pagodas, they make a great noise with drums and musical instruments, that others may see how good they are. But this religion makes the mind fear God; it makes it of its own accord fear sin.'—When I read this passage, *Lay not up for yourselves treasures, &c.* he said, 'What words are these! It does not mean that we shall take the silver and gold from this world and carry them to heaven; but that by becoming the disciples of Jesus, we shall live in such a manner as to enjoy heaven when we die.'—We have taken him into our employ for the present as a copyist, though our primary object was to have him near us, that we might have a better opportunity to know more of him before he received baptism, and of imparting to him more instruction than occasional visits could afford. Mornings and evenings he spends in reading the Scriptures; and when we all meet in the hall for family worship, he comes and sits with us; though he cannot understand, he says he can think of God in his heart."

The operations of the mission proceeded, with many encouraging indications of divine favour, and of the effect of truth on the minds of several of

the Burmans. Moung Thah-lah, Moung E, Mah Baik and others, appeared to be seriously intent on the salvation of their souls.

In July, Mr. Judson enlarged and revised the tract for a new edition, and added to it several prayers. Its title was, "A View of the Christian Religion, in four parts, Historical, Practical, Preceptive, and Devotional." It was sent to Serampore to Mr. Hough, and an edition of five thousand copies was printed.

On the 7th of August, Mr. Wheelock embarked for Bengal, in so low a state of health that no hopes were entertained of his return. A few days after he sailed, a violent fever deprived him of his reason, and in a paroxysm of delirium, he plunged into the sea, and was drowned, the vessel sailing with such velocity that no effort could be made to save him. Thus early did his Master call him away from the earth.

Among other visitors at the zayat, was a learned Burman, named Moug Shwa-gnong: he was a man of talents, and disputed with Mr. Judson, with great skill and earnestness. The grace of God changed his heart, and he at length became a firm believer, but his progress was slow; and several others became trophies of the power of the Gospel, before he was made willing to submit to its power.

Another Burman, Moug Ing, became a sincere convert to the religion of Jesus. When Mr. Judson

stated to him the danger which would attend a profession of his belief in Christ, and asked him whether he loved the Saviour better than his own life, he replied deliberately and solemnly; "*when I meditate on this religion, I know not what it is to love my own life.*"

On the 7th of November, MOUNG THAH-LAH and MOUNG BYAU, who had furnished ample testimony of their true conversion, were baptized, and united to the little church.

In the mean time, MOUNG SHWA-GNONG had been accused to the government of a design to renounce the Burman religion. The Viceroy did not then molest him, but an alarm was produced, and the zayat was deserted. The natives did not dare to visit it.

It became evident, that the approbation of the Emperor must be obtained, or little hope could be entertained of any considerable success in preaching the Gospel.—Mr. Judson and Mr. Colmar accordingly resolved to visit the Emperor at the seat of government. They embarked in a boat, on the 22d of December, 1819, and ascended the river Irrawaddy, taking with them as a present to the Emperor, a bible, in six volumes, covered with gold leaf, in the Burman style, and each volume enclosed in a rich wrapper.

On the 25th of January, 1820, they arrived safely

at Amarapura, at that time the capital of the empire, about 350 miles from Rangoon. It has since been forsaken, and the capital established at Ava, four miles below.

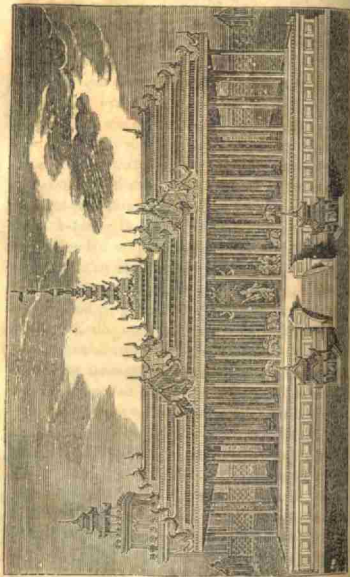
The missionaries visited several of the chief officers of government, and endeavoured, by presents, to secure their favour. They prepared a petition to the Emperor, and at length they were brought into the presence. The following extract is made from their account of this interview :

“*Jan. 27.* We left the boat, and put ourselves under the conduct of Moug Yo. He carried us first to Mya-daymen, as a matter of form ; and there we learnt, that the Emperor had been privately apprised of our arrival, and said, ‘ Let them be introduced.’ We therefore proceeded to the palace. At the outer gate we were detained 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, Moug 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, looking 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 Mounng Yo, and 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

\* One of the titles of the King.





*View of the Imperial Palace at Umanoporo, and the Introduction of the Missionaries. p. 115.*

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 farther avenue of the hall; but the end where we sat opened into the parade, which the Emperor was about to inspect.

“ 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 towards 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 your teachers of religion ? ’ ‘ Are you like the Portuguese priests ? ’ ‘ 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, the chief officer of the King, now read the petition, in which the missionaries had respectfully asked liberty to teach their religion without any hindrance from the government.

“The Emperor heard it and stretched out his hand. Moungh Zah crawled forward and presented it. His Majesty began at the top, and deliberately read it through. In the mean time, I gave Moungh 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! Moungh Zah stooped forward, picked it up, and handed it to us. Moungh 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, Mounz 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 presents, 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 speedily 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."

Thus were the expectations of the missionaries disappointed. They returned to Rangoon, and formed the project of abandoning it, and establishing a mission in Arracan. But the native converts earnestly besought them not to abandon Rangoon, assuring them that there were several of their countrymen, who were thinking and inquiring concerning the Christian religion, and that some would embrace it in defiance of danger.—One of the converts said that he would "follow them to any part of the world."—Another, that he would "go where preaching was to be had."—"Another, who thought it his duty not to leave his wife, expressed his determination, if left alone, still to perform the duties of Jesus Christ's religion. "No other," said he, "will I think of."—

Moung Byaa came to them, with his brother-in-law, Meung Myat-yah:

“‘Teacher,’ said he, ‘my mind is distressed; I can neither eat nor sleep, since I find you are going away. I have been round 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 petitions. (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?’ Mounge 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 awhile. 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 any other place, and would therefore, reconsider the matter.”

Thus, at the moment when ruin seemed to threaten the mission, the Lord was strengthening the

hearts of the converts, and encouraging the missionaries to remain at their posts, and proceed in the work of teaching the religion of the Gospel, trusting in his power for protection. It was finally resolved, that Mr. and Mrs. Judson should remain at Rangoon, and that Mr. and Mrs. Colman should proceed to Chittagong, and form a station there, at which the other missionaries, and the converts, might find a refuge, should it be found impossible to remain at Rangoon, and where the Gospel might be spread among a population as idolatrous and wretched as that of Burmah itself. Accordingly, in March, 1820, Mr. and Mrs. Colman embarked for Bengal, whence they proceeded to Chittagong, where they arrived in June.

They erected a house in the midst of the native population, and made rapid progress in the acquisition of the language, which was commenced while in Rangoon. Mr. Colman had begun to communicate the truths of the Gospel publicly, and had witnessed their effect on the mind of his teacher, when these animating prospects were blasted by the sudden and lamented death of this missionary.

In Chittagong, he might have lived comfortably in civilized Christian society, under the protection of the English government, and been usefully employed in missionary avocations. But, in imitation of the Redeemer, and prompted by feelings of com-

passion for immortal souls, he chose his residence in a native village, Cox's Bazar, where he was surrounded by poverty, ignorance and delusion, and where, too, he fell a martyr to his zeal, July 4, 1822.

Mr. and Mrs. Judson were thus again left alone at Rangoon, though their solitude was cheered by the affectionate attachment of the converted Burmans, and by the appearances of sincere inquiry in the minds of several others. The teacher, Moug Shwa-gnong, became gradually settled and firm in his faith, though he still hesitated to be baptized.

On the 20th of April, 1820, Moug Shwa-ba, another Burman convert, was baptized at Rangoon. He was afterwards taken into the service of the mission, and became a very useful assistant to Mr. Judson.

Mr. Judson about this time finished the translation of the Epistle to the Ephesians.

On the 4th of June two other converts, Moug Myat-yah, and Moug Thah-yah, were baptized.

Mrs. Judson had for some time been afflicted with the liver complaint. She went through two courses of salivation, without effect, and it became necessary to visit Bengal, to obtain medical assistance.—Preparations were accordingly made for sailing; but several individuals who had renounced the religion of Gaudama, and embraced Christianity, were desirous to be baptized, before the missiona-



ries sailed.—Three men, Moug Myo-dwa, Moug Gway, Moug Shwa-gnong, together with Mah Men-la, the tenth convert, and the first female, were baptized.—“Now,” said Mah Men-la, “I have taken the oath of allegiance to Jesus Christ, and I have nothing to do but to commit myself, soul and body, into the hands of my Lord.”

On the 19th of July, Mr. and Mrs. Judson sailed for Calcutta, where they arrived on the 8th of August. Mrs. Judson's health seemed to have derived no essential benefit from the voyage. For the advantage of a more healthful climate, she was removed to Serampore. The state of her health continued such, that it was, for awhile, thought necessary that she should remain several months in Bengal; but more favourable symptoms soon appeared, and she resolved to return with her husband to the scene of their labours. On the 5th of January, 1821, they arrived in Rangoon. As they drew near the town they found their friends on the wharf. The first they recognized was the teacher, Moug Shwa-gnong, with his hands raised to his head, as he discerned them on the deck; and, on landing, they met successively with Mah Men-la, and Moug Thah-lah, and several others, men, women, and children, who, after the usual examination at the custom-office, accompanied them to the mission-house. Soon after, Moug Nau, and others,

came in, who had not, at first, heard of their arrival. In the evening, Mr. Judson took his usual seat among the disciples; and, as he expresses it, "when we bowed down in prayer, the hearts of us all flowed forth in gratitude and praise."

"*January 6, 1821.* In the morning Mrs. Judson went to the government-house, where the lady of the Viceroy received her with the familiarity of a friend. She sat sometime conversing with her. While she was sitting with her, the Viceroy just made his appearance, stalking along, as usual, with his great spear. He looked down upon Mrs. Judson a moment, saying, 'Ah! you are come;' and then passed on."

They found the converts in good health, and steadfast in faith. Though they had been separated from their teachers for six months, and had been harassed and dispersed by the fear of oppression and heavy taxes from the government, not one of them had dishonoured his profession.

The occurrences during several succeeding months were similar to those which have been stated. The zayat was visited by many individuals, some of whom came to scoff, others to dispute, and a few to inquire the way to Zion. The little church dwelt amidst its enemies unharmed; owing its safety, however, in part, to the great caution with which the concerns of the mission

were conducted. It was not generally known at Rangoon, that any person had renounced the religion of Boodh, and embraced that of Christ.

On the 4th of March, Moug Ing, who was the second convert, but whose absence from Rangoon had prevented his joining the church, was baptized. During his absence, however, he had endeavoured to spread the knowledge of the Saviour, by conversation with his friends.

On the 20th of May, 1821, the Rev. Jonathan D. Price was set apart as a missionary to Burmah, in the Sanson-street meeting house, Philadelphia. He had received a medical education, and was to act in the joint character of a missionary and physician. A few days after, he, with his wife and child, sailed from Salem, for Calcutta, where he arrived on the 27th of November.

Mr. Judson now employed Moug Shwa-gnong to assist him in a thorough revision of those parts of the New Testament which had been translated, but not yet printed, viz: the Epistle to the Ephesians, and the first part of Acts. These were sent to Serampore to be printed.

On the 15th of June, Mah Myat-lah was baptized and added to the little band of believers.

Mr. Judson proceeded to translate the Gospel and Epistles of John, and the latter part of Acts. In this work he derived great assistance from Moug

Shwa-ba. But he was seized with a fever, which attacked Mrs. Judson also, and for several days they were unable to help each other. Mr. Judson was restored to health, but Mrs. Judson suffered severely under the liver complaint; and it became evident that she must repair to some more propitious climate, to regain her health. It was, at last, resolved, that she should visit America; and, on the 21st of August she embarked for Bengal. The feelings with which she parted from her husband, and from the little church, may be better conceived than described. Her own words are—

“Rangoon, from having been the theatre in which so much of the faithfulness, power and mercy of God had been exhibited—from having been considered, for ten years past, as my home for life—and from a thousand interesting associations of ideas, had become the dearest spot on earth. Hence you will readily imagine that no ordinary consideration could have induced my departure.”

## CHAPTER VII.

*From her Embarkation for America, till her return.*

SHE arrived in Calcutta on the 22d of September. Her disorder increased, and she endeavoured to obtain a passage for America. But no vessel could be found in which she could be accommodated on reasonable terms. By the goodness of God, she obtained a passage in a vessel bound to England, and commanded by a pious Captain. She took charge of three children, who were passengers in the vessel, the father of whom paid the whole expense of Mrs. Judson's passage.—Previous to her sailing she thus wrote to a friend:

“If the pain in my side is entirely removed, while on my passage to Europe, I shall return to India in the same ship, and proceed immediately to Rangoon. But if not, I shall go over to America, and spend one winter in my dear native country. As ardently as I long to see my beloved friends in America, I cannot prevail on myself to be any longer from Rangoon than is absolutely necessary for the preservation of my life. I have had a severe struggle relative to my *immediate* return to Rangoon, instead of going to England. But I did not venture to go contrary to the convictions

of reason, to the opinion of an eminent and skilful physician, and the repeated injunctions of Mr. Judson."

On the voyage, she had a severe attack of her complaint, which confined her to her cabin for several days. During her confinement, two young ladies of rank and influence frequently inquired concerning her health. She occasionally desired them to read to her such selections as she thought might have a salutary effect upon their minds. To these exercises, she added much serious converse, and soon had the happiness of seeing their minds solemnly impressed. Their seriousness continued during the rest of the voyage; but what has been the issue we have had no means of ascertaining.

Having arrived in England, with health somewhat improved, she was introduced to the excellent Mr. Joseph Butterworth, of the Methodist connection, and a member of Parliament. He politely urged her to make his house her home; which invitation she accepted with the liveliest emotions. While in his family she was favoured with an introduction to many persons distinguished for literature and piety.

It was thought expedient that Mrs. Judson should visit Cheltenham, for the benefit of its mineral waters. She was recommended by Mr. Butter

worth to an eminent physician of that place, and there spent several weeks.

About the same time, she received a pressing invitation from friends in Scotland, to visit them, with a kind offer to defray her expenses. Acceding to this proposal, she spent several weeks in that land of Christian hospitality. Here she received a request from the American Baptist Board, to return in the New-York packet. She proceeded to Liverpool for embarkation; but was persuaded to take passage in a much more commodious vessel, by a number of Liverpool ladies, who generously defrayed the expense of her passage.

In August, 1822, she took final leave of her British friends, who had become inexpressibly endeared to her by many valuable presents and innumerable acts of kindness. "Often has she mentioned," says a friend, "with the brightest glow of affection, the high-toned piety of English and Scottish Christians, and the prelibations of heaven which she enjoyed in their society."

Mrs. Judson arrived in New York on the 25th of September, 1822. On account of the prevalence of yellow-fever in that city, she took the steam boat for Philadelphia. During her stay in that city she resided in the family of Dr. Staughton, where she was visited by numerous individuals of piety

and worth, who listened with deep interest to her animated recitals of the events and progress of the Burman mission.

But perhaps the most gratifying incident of her visit in Philadelphia, was her meeting there some friends of her early life, to whom she was warmly attached, and in whose society she could unbosom herself without reserve, assured of their sympathy in every source of sorrow, or of joy. In these hours of delightful intercourse, she appeared to enjoy unalloyed pleasure; and while the various incidents of her missionary career were reviewed, there was felt, and expressed, the most grateful remembrance of that Being who had protected her through every exposure, and in all her wanderings, since she left her father's house.

While in Philadelphia she attended a concert of prayer, for the success of missions, held at the house in Sansom street. There were probably few present who did not feel, that the interest inseparable from the occasion was greatly heightened by the presence of one who had so nobly proved her devotion to the cause, for the success of which they were assembled to pray.

After a few days she hastened to meet her parents and friends in Bradford. Here, in the bosom of her native home, she had hoped so far to regain her health, as to be enabled to embark



again for Burmah, early in the ensuing spring. But the excitement of feeling produced by this visit to the scenes and friends of her childhood, and the exhaustion of strength, resulting from the necessity of meeting and conversing with numerous visitors, added to the effect of the cold climate of New-England on a constitution so long accustomed to the tropical heat of Burmah, obliged her to leave Bradford, after a stay of six weeks, and spend the winter in Baltimore.

The following extracts from her letters, will disclose the state of her feelings on visiting her native land, and the effects on her health:—

“*Baltimore, Dec. 19, 1822.*”

“I had never *fully* counted the cost of a visit to my dear native country and beloved relatives. I did not expect that a scene which I had anticipated as *so joyous*, was destined to give my health and constitution a shock which would require months to repair. During my passage from England, my health was most perfect—not the least symptom of my original disorder remained. But from the day of my arrival, the idea that I was once more on American ground banished all peace and quiet from my mind; and for the first four days and nights I never closed my eyes to sleep! This circumstance, together with dwelling on my anticipated meeting

with my friends, occasioned the most alarming apprehensions. Still, however, I flattered myself, that after my first meeting with my friends was over, I should gradually recover my composure, and hastened my departure for the eastward. I reached my father's in about a fortnight after my arrival in this country—and had not been able to procure a single night's sleep. The scene which ensued brought my feelings to a crisis; nature was quite exhausted, and I began to fear would sink. To be concise, my health began to decline in a most alarming manner, and the pain in my side and cough returned. I was kept in a state of constant excitement, by daily meeting with my old friends and acquaintances; and during the whole six weeks of my residence at my father's, I had *not one* quiet night's rest. I felt the cold most severely, and found, as that increased, my cough increased.

“ You may not perhaps be aware of the circumstance, that Mr. Judson's only brother is a physician of some considerable skill, under government, and located for the winter in this city. During my stay at Bradford, his letters were most frequent and urgent, relative to my removal to the south, for the purpose of salivating, as the most dangerous consequences would ensue, should I, with my Indian constitution, salivate at the north. I saw that my disorder was rapidly gaining ground—my

nervous system had become so much affected, that the very sight of an old dear friend was quite distressing, and I really desired to get away from the sight of every human being, as it had become very painful to talk. Thus situated, there was no hope of my recovery, as my father's house was thronged with visitors from day to day. Painful as it was to think of leaving my beloved family, I felt convinced, since it was my only object in visiting this country, duty required that every thing should yield to endeavours to regain my health. I knew that retirement, and freedom from company and excitement, were as necessary as a milder climate, neither of which could be obtained in Bradford. My sister had made arrangements to accompany me; but meeting in Boston with a pious man going on to Washington, and knowing I should receive the kindest attention when once with my brother, I desired her to return to Bradford to comfort my parents.

“ I have been in this city about a fortnight, and am very comfortably situated with my brother at a boarding-house, where I refuse to see company of every description, till my health is re-established. I find the climate mild and delightful—have the best medical attendance in the city, through the influence of my brother—have commenced a course of mercury, which, I trust, through the blessing of

God, will perfectly restore my health—and find my nervous system so far restored to its usual state, that I am able to study four and five hours every day. This, to me, is an unspeakable comfort, as I hope my time will not be entirely lost in my endeavours to regain my health. While in England, my friends repeatedly urged my writing an account of the Burman mission, as so little information had hitherto been communicated. On my passage I made a beginning, in a “Series of Letters, addressed to Mr. Butterworth,” in whose house I resided during my stay in England. While at Bradford, I was unable to proceed in this work; but since my arrival here, my freedom from interruption has enabled me to go on—and I find much pleasure in the consideration, that I shall be able to give to my friends, not only in England, but America, that information relative to the Burman Empire,—which my state of health forbids my verbally communicating. My object is, to give an account of the American Baptist Mission to Burmah—its origin, progress, and success; consisting principally in a compilation of those letters and documents transmitted to friends in America, interspersed with accounts of the population, manners, and customs of the Burmans.”

“ Thus, my dear Mrs. Chaplin, I have been particular, and I fear tiresome, in my account of myself. But your kindness, your affectionate concern

for my welfare, is all the excuse I have to offer. Your kind hint, relative to my being injured by the lavish attention of our dear friends in this country, has much endeared you to my heart. I am well aware that human applause has a tendency to elate the soul, and render it less anxious about spiritual enjoyments, particularly if the individual is conscious of deserving them. But I must say, that since my return to this country, I have often been affected to tears, in hearing the undeserved praises of my friends, feeling that I was far, very far from being what they imagined; and that there are thousands of poor, obscure Christians, whose excellences will never be known in this world, who are a thousand times more deserving of the tender regard of their fellow Christians, than I am. Yet I trust I am grateful to my heavenly Father for inclining the hearts of his children to look on me with a friendly eye. The retired life I now lead, is much more congenial to my feelings, and much more favourable to religious enjoyment, than when in England and America, where I was kept in a continual bustle of company. Yes, it is in retirement that our languishing graces are revived, our affections raised to God, and our souls refreshed and quickened by the influences of the Holy Spirit. If we would live near the threshold of heaven, and daily take a glance of our promised inheritance

we must avoid not only worldly, but religious dissipation. Strange as it may seem, I do believe there is something like religious dissipation in a Christian's being so entirely engrossed in religious company, as to prevent his spiritual enjoyments."

"Brother E. is absent, engaged in his official duties, nearly all day, so that I have the disposal of my time entirely. I spend about five hours in the day in arranging letters relative to the Burman mission; and feel very happy in the consideration, that in my endeavours to regain my health, my time is not all lost—for, in this publication, Christians will have a more correct view of the little church in Rangoon, when they see from what materials it has been raised, than I could give them by conversing months. I have been here three weeks, but have not been out of the house, and scarcely out of my chamber, since my arrival. I have the best and most experienced medical attendance in the city. The physicians here say I should not have lived through the winter in New-England. They have thought it best to salivate me; and I am now under a course of mercury, and feel my mouth considerably affected. My cough has been very severe, until within two days past; and I trust, in consequence of the mercury, it is beginning to subside. The physicians say there is no doubt but I shall recover by spring; but I desire to leave it

with Him, who seeth the end from the beginning, and who doeth all things well. Why am I spared? O may it be to promote the cause of Christ in Burmah, and to be successful in winning souls. May we make it our great business to grow in grace, and to enjoy closet religion. Here is the place for us to prepare for usefulness. I have received several good spiritual letters since I have been here—one from Scotland.”

*To her Sister.*

“Jan. 5, 1823.—I have been spending part of this forenoon in prayer for myself, Mr. Judson, the Burman mission, parents and sisters, &c. and have now concluded to pass the remainder in writing to you.

“I am very comfortably situated, the weather mild, and I think my health improving. Soon after my arrival in this city, brother called a consultation of physicians, when it was decided that my cough, which had much increased, was in consequence of my liver being affected; and that in order to have it removed, I must be salivated. It is nearly three weeks, since I commenced my old employment of taking mercury. I am now in a state of salivation, my cough is almost entirely removed, the pain in my side has subsided, and I begin to think my recovery is nearly completed. I continue

however, to take mercury, and shall probably be kept in this state for three weeks to come. I have not been out of the house since I arrived, and hardly out of my chamber.

*To Rev. Dr. Wayland.*

"Jan. 22, 1823.—I want the Baptists throughout the United States to feel, that Burmah *must be converted* through their instrumentality. They must do more than they have ever yet done. They must *pray* more, they must *give* more, and make greater efforts to prevent the missionary flame from becoming extinct. Every Christian in the United States should feel as deeply impressed with the importance of making continual efforts for the salvation of the heathen, as though their conversion depended solely on himself.

*To a Lady.—Feb. 17, 1823.*

"I am now much better, and once more enjoy the prospect of gaining that degree of health, which will allow my return to Burmah, there to pass my remaining days, few or many, in endeavouring to guide immortal souls to that dear Redeemer, whose presence can make joyful a sick chamber, a dying bed. For the last month, I have been *very ill*. The disease seemed to be removed from the liver to the lungs. I have raised blood twice, which the



physicians thought proceeded from the lungs, though I am inclined to think to the contrary, and believe it came only from the mouth of some vessel in the throat. I was, however, bled so frequently, and so largely, that my strength was quite reduced. At present, I am free from every unfavourable symptom, but am still weak.

*To a Sister.—Baltimore, Feb. 25th.*

“Let us, my dear sister, so live, that our union to Christ, the vine, may not only be satisfactory to ourselves, but to all around us. On *earth* we *serve* God; in *heaven*, enjoy him—is a motto I have long wished to adopt. When in heaven we can do nothing towards saving immortal souls.

“Dr. Staughton sent me yesterday Mr. Judson’s journal, lately received. God is doing wonders in Rangoon, and building up his little church there. Five more have been baptized, making eighteen in all, and several others seriously inquiring. Three females have lately been baptized, who formerly attended my Wednesday meeting. They have set up of their own accord, a *female prayer meeting*. Is not this encouraging? Dr. Price had received an order from the emperor to go to Ava, on account of his medical skill; and Mr. Judson was about to accompany him, in order to make another effort for toleration. You will readily imagine *my anxiety*

to get back to Rangoon. I yet hope that my health will enable me to return this spring. O that God would incline the heart of the Emperor to favour the introduction of the Christian religion, and protect the little church formed there.

“ I hope to get to Bradford by the last of March. Brother E. will probably travel with me. But I must give up all idea of visiting and talking, on account of the weakness of my lungs. I have received a great many letters this winter, which have been a great consolation in my retired situation.

*To Dr. Wayland.—Washington, March 16, 1823.*

“ I long to be in Rangoon, and am anxiously hoping to get away this spring. Do make inquiries relative to the sailing of ships from Boston and Salem. I must not miss one good opportunity.

“ It often appears to me, that I have done very little for the cause of Christ, and *therefore* has my health been removed. But if again I am permitted the privilege of living on heathen ground—if ever again I find myself in a situation to impart instruction to those who have never before heard of Christ, I think now I shall make a greater effort to serve God more faithfully than ever before.

*To her Sister.—Washington, March 27th.*

“ I was much gratified in receiving a visit from David Brown, the converted Indian. What can-

not religion effect? To see this savage transformed into an interesting and enlightened Christian, teaches us what can be done by the efforts of Christians. O how frequently I think, should I be permitted to return to Burmah again, that in communicating religious truth, I shall depend more on the influences of the Holy Spirit than ever before. Here, I believe, is the grand mistake of the missionaries, and the principal reason why they have no more success. They depend on their own exertions, not on the power of God. I think I do sometimes have a little sense of divine things, and at such times long more than ever to return to Rangoon. My only consolation, in view of my long, tedious voyage, is, that God is my confidence; and I have his promise to direct my steps, if I commit my ways to him."

*To Dr. Wayland.—Washington, April 1, 1823.*

"I have time to write a few lines only, requesting you to forward the enclosed by the ship Bengal, which I understand is to sail for India on the 15th of this month. You will, I trust, write to Mr. Judson, and give him all the information in your possession. I do hope, however, that these letters will not arrive many days before myself, for I have now nearly determined to sail in the George or Danube, if I can get a passage. I do most anx-

iously desire to arrive *at home*, for I find this unsettled kind of life, and constant exposure to company, very unfavourable to religious enjoyment and progress in the divine life; without which, our existence is of little worth.

“My health is much, very much improved. I have no cough, no pain in the side, and generally sleep well. What cause for gratitude! My only fear now is, that the same cause which occasioned a relapse on my first arrival in this country, will again operate on my return to New England. I hope to be in Boston by the first of May; and should the *George* or *Danube* sail earlier than the last of May, I shall make arrangements to be there in April.”

In the month of March, as appears from the date of the foregoing letters, Mrs. Judson visited Washington city, where she remained several weeks. While there, the Baptist General Convention held a session in that city. A committee was appointed to confer with her respecting the Burman mission; and at her suggestion several important measures were adopted.

About this time, her “History of the Burman Mission” was published, the copy-right of which she presented to the Convention. This book has been very useful in this country, and in England,

where an edition was published. It was, indeed, a compilation of facts, which had, for the most part, been published before; but it presented them in a brief and well digested narrative.

Mrs. Judson returned to Massachusetts early in the spring of 1823. Her health was but partially restored; and urgent solicitations were employed by her friends, to induce her to remain in this country another year. But her desire to return to Burmah was so strong, that she resisted every persuasion, and prepared to take a second, and, as she was convinced, a final farewell of her friends and her country. There was, at times, an almost prophetic foreboding in her mind, as if "coming events cast their shadows before." But she resolved to return, whatever might be the will of God respecting the mission or herself.

It was a happy circumstance that she was not to go alone. The Board of Missions had appointed Rev. Jonathan Wade, of Edinburgh, (N. Y.) and Mrs. Deborah Wade, as missionaries to Burmah; and it was resolved that they should accompany Mrs. Judson.

On Lord's day, June 21st, at Boston, they went on board the ship *Edward Newton*, Captain Bertody. They were accompanied by a large concourse of Christian friends to the wharf, where fervent prayer, by Rev. Dr. Baldwin, was offered to Him who

“rules the boisterous deep.” The parting scene was peculiarly tender and affecting to many. As the boat moved from the shore towards the ship, the company united in singing the favourite hymn,

‘From whence doth this union arise?’ &c.

The missionary friends manifested much composure, as they receded from the land of their nativity, probably never more to return.

After a prosperous voyage, they arrived in Calcutta, Oct. 19, and sailed in a few weeks for Rangoon. On the passage from Boston to Calcutta, after having recovered from sea sickness, Mr. Wade applied himself to the study of the Burman language, under the instructions of Mrs. Judson. The Captain allowed them to have worship on deck every Sabbath, and expressed not only a willingness, but some anxiety, that Mr. Wade should take frequent opportunities to converse with the sailors on the important concerns of their souls.

During Mrs. Judson’s absence, Dr. and Mrs. Price, accompanied by Mr. and Mrs. Hough, had arrived at Rangoon. Mr. Judson had been principally occupied in translating the New Testament, interrupted however, by repeated attacks of sickness.—A number more were baptized, making *eighteen* Burmans, who had become disciples of Jesus.—The exercises of their minds, which the limits of this work do not allow us to state in detail,

prove that the Spirit of God operates in the same manner on the minds of all who are brought to the knowledge of the truth as it is in Jesus, producing penitence for sin, conviction of the utter ruin of the soul, reliance on the righteousness of the Son of God for justification; a peaceful hope, and a desire to obey his commandments, and to enjoy his favour. They prove also that the Gospel is every where the power of God unto salvation; and that wherever it is preached, with fidelity and prayerfulness, God honours it as the instrument of converting men from darkness to light, and from the power of Satan unto God.

Soon after the arrival of Dr. Price, information concerning his medical character was conveyed to the Emperor, who immediately ordered that he should visit the capital. Obedience was indispensable, and Mr. Judson resolved to accompany him, with the hope of making some favourable impressions on the mind of the monarch. On the 28th of August, 1823, they embarked in a boat for Ava, where they arrived September 27th.

The Emperor received Dr. Price with much favour, and made particular inquiries of Mr. Judson respecting the converts of Rangoon. He did not seem to be displeased when he learned that several Burmans had embraced the Christian religion. Mr. Judson conversed with several distinguished indi-

viduals, on the subject of religion.—The following extract from his journal will be read with great interest:—

“ 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 inquiries, 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 inquiries about my religion, and then put the alarming question, whether any had embraced it.’

‘ Not here.’—He persisted—

‘ Are there any in Rangoon?’

‘ There are a few.’

‘ Are they foreigners?’

“ I trembled for the consequence 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 showed 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.

" *Oct. 3.*—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 the people without, or from the rain above. It is situated near the present palace, and joins the enclosure 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. 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 priests 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. 22.*—Brother Price went to Amarapura, to meet a gentleman just arrived from Rangoon, who we hope may have letters for us. At night, brother Price returned, with a large parcel of letters and magazines and newspapers from our beloved, far-distant, native land—and what was still

more interesting to me, eight sheets from Mrs. Judson, on her passage towards England, the first direct intelligence I have received from her since she left Madras.

" Oct. 23.—Had some pleasant conversation with Mounz Z. 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 authorized me to invite American ships to his dominions, assuring them of protection, and offering every facility for the purpose of trade.

" Oct. 28.—Spent the forenoon with Prince M. He obtained, for the first time, (though I have explained it to him many times,) some view of the nature of the atonement, and cried out, 'Good, good.'

" Oct. 30.—Gave his wife 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.)

" 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.—[We annex an engraving of a Woongyee and his wife, in their robes, copied from a drawing by a native Burman.]

“After giving the Prince a succinct account of my religious experience, I ventured to warn him of his danger, and urged 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.”

Mr. Judson found great difficulty in obtaining a piece of ground, on which to build a house. The



*A W'angee, or Member of the Chief Council, and his Wife, in their court dress of ceremony. p. 148.*

King gave him a lot, but the grant was soon revoked. Mr. Judson says:—

“In prosecuting this business, 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 towards us; but his conversation was directed chiefly to me. He again inquired 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 stopped.

‘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

\* An Atwenwoon is next in rank to a Woongyee.

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 Moug K. N. an Atwenwoon who had not hitherto appeared very friendly to me. And he proceeded to relate the substance of a long communication, which I had 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, so that I had scarcely a single correction to make in his statement. Moug 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 arose and retired.”

The Emperor directed, that Dr. Price should remain at the capital, and Mr. Judson resolved to fix his residence there, as soon as Mrs. Judson should return.

*Jan. 7, 1823.*—Before his departure Mr. Judson took leave of Prince M. He desired him to return soon, and bring with him all the Christian Scriptures, and translate them into Burman ; ‘for,’ said he, ‘I wish to read them all.’

“*Jan. 24.*—Went to take leave of the King, in company with Mr. L. collector of the port of Ran-

goon, who arrived last evening. We sat a few moments conversing together.—‘What are you talking about?’ said his Majesty. ‘He is speaking of his return to Rangoon,’ replied Mr. L. ‘What does he return for? Let them not return. Let them both, (that is, brother Price and myself,) stay together. If one goes away, the other must remain alone, and will be unhappy.’ ‘He wishes to go for a short time only,’ replied Mr. L. ‘to bring his wife, the female teacher, and his goods, not having brought any thing with him this time; and he will return soon.’ His Majesty looked at me, ‘Will you then come again?’ I replied in the affirmative.

When you come again, is it your intention to remain permanently, or will you go back and forth, as foreigners commonly do?’ ‘When I come again, it is my intention to remain permanently.’ ‘Very well,’ said his Majesty, and withdrew into his inner apartment.”

The Emperor gave him a piece of land, on which to erect a house, and he returned to Rangoon, in February, 1823.

Several of the disciples soon came over from Dahlah, on the opposite side of the river, whither they and some others of the disciples and inquirers had taken refuge, to escape the heavy taxations and the illegal treatment of every kind allowed under the new Viceroy of Rangoon. Others of

the disciples had fled elsewhere, so that there was not a single one remaining in Rangoon, except three or four with Mr. Judson. The house of some of the disciples had been demolished, and their place taken by government at the instigation of their neighbours, who hated them on account of religion. Mah Myat-la died before the removal. Her sister gave Mr. Judson the particulars of her death. Some of her last expressions were—'I put my trust in Jesus Christ—I love to pray to him—am not afraid of death—shall soon be with Christ in heaven.'

In the course of this year, Mr. Judson completed the translation of the New Testament, and prepared, by way of introduction, an epitome of the Old Testament, in twelve sections, consisting of a summary of Scripture History, from the creation to the coming of Christ, and an abstract of the most important prophecies of the Messiah and his kingdom, from the Psalms, Isaiah, and other prophets.

On the 5th of December, 1823, Mrs. Judson, with Mr. and Mrs. Wade, arrived at Rangoon. They were informed at Calcutta that there was a great prospect of war between the English and Burmans. On this account they were urgently advised by all the friends in Serampore, and Calcutta, not to venture themselves in Rangoon. This advice was enforced by an account of the real state



of things, kindly afforded for the purpose, by the chief secretary of the government of Bengal. Notwithstanding this, they felt it their duty, if an opportunity offered, to venture, trusting in the great Arbiter of life and death for protection.

## CHAPTER VIII.

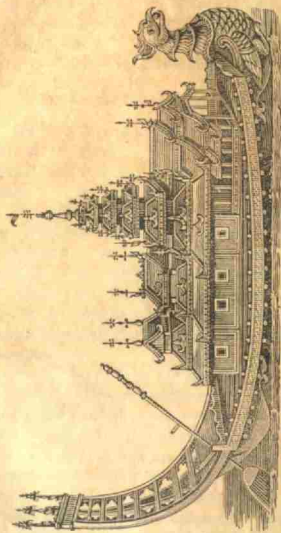
*From her return to the close of the War.*

Mr. and Mrs. Judson, immediately after her arrival, left Rangoon for Ava, leaving Mr. and Mrs. Wade, with Mr. Hough and family, at Rangoon.

The following letter of Mrs. Judson to her parents, contains a brief account of the passage, and of the state of things at Ava. It is the last letter that she wrote, before the occurrence of those dreadful events, which, for nearly two years, subjected the missionaries to sufferings and dangers, which have had few parallels in the history of missions.

*"Ava, Feb. 10, 1824.*

*"My dear Parents and Sisters,—*After two years and a half wandering, you will be pleased to hear that I have at last arrived at home, so far as this life is concerned, and am once more quietly and happily settled with Mr. Judson. When I retrace the scenes through which I have passed, the immense space I have traversed, and the various dangers, seen and unseen, from which I have been preserved, my heart is filled with gratitude and



*GOLD BOAT.*

praise to that Being, who has at all times been my protector, and marked out all the way before me. Surely no one was ever more highly favoured, no being was ever under greater obligations to make sacrifices for the promotion of God's glory, than I am at this moment. And I think I feel, more than ever, the importance of being spiritual and humble, and so to cherish the influences of the Holy Spirit, that in the communication of divine truth, powerful impressions may be made, and that I may no more wander from Him, who is deserving of all my services and affections.

"The A-rah-wah-tee (Irrawaddy) is a noble river;\* its banks every where covered with immortal beings, destined to the same eternity as ourselves. We often walked through the villages; and though we never received the least insult, always attracted universal attention. A foreign female was a sight never before beheld, and all were anxious that their friends and relatives should have a view. Crowds followed us through the villages, and some who

\* The appearance of the river is sometimes exceedingly grand from the multitudes of splendid boats and barges with which it is covered. Some of these are made to resemble fish in their forms, and are gilded so as to form an imposing spectacle in the sun. The engraving on the opposite page, gives an accurate representation of one of the "*Gold Boats*," as they are called, belonging to the Emperor. It is entirely covered with gold, not excepting the oars, and is rowed by forty men.—(Symmes Embassy. Crawford.)

were less civilized than others, would run some way before us, in order to have a *long* look as we approached them. In one instance, the boat being some time in doubling a point we had walked over, we seated ourselves down, when the villagers as usual assembled, and Mr. Judson introduced the subject of religion. Several old men who were present entered into conversation, while the multitude was all attention. The apparent schoolmaster of the village coming up, Mr. Judson handed him a tract, and requested him to read. After proceeding some way, he remarked to the assembly, that such a writing was worthy of being copied, and asked Mr. Judson to remain while he copied it. Mr. Judson informed him he might keep the tract on condition he read it to all his neighbours. We could not but hope the Spirit of God would bless those few simple truths to the salvation of some of their souls.

“ On our arrival at Ava, we had more difficulties to encounter, and such as we had never before experienced. We had no home, no house to shelter us from the burning sun by day, and the cold dews at night. We had but one alternative, to remain in the boat till we could build a small house on the spot of ground which the King gave Mr. Judson last year. And you will hardly believe it possible, for I almost doubt my senses, that in just a

fortnight from our arrival, we moved into a house built in that time, and which is sufficiently large to make us comfortable. It is in a most delightful situation, out of the dust of the town, and on the bank of the river. The spot of ground given by his Majesty is small, being only 120 feet long, and 75 feet wide; but it is our own, and is the most healthy situation I have seen. Our house is raised four feet from the ground, and consists of three small rooms and a verandah.

“I hardly know how we shall bear the hot season, which is just commencing, as our house is built of boards, and before night is heated like an oven. Nothing but brick is a shelter from the heat of Ava, where the thermometer, even in the shade, frequently rises to a hundred and eight degrees. We have worship every evening in Burman, when a number of the natives assemble; and every Sabbath Mr. Judson preaches the other side of the river, in Dr. Price's house. We feel it an inestimable privilege, that amid all our discouragements we have the language, and are able constantly to communicate truths which can save the soul.”

Rumours of approaching war with the Bengal Government had, for some time, disturbed the public mind. It had been well ascertained, that the Burman Emperor cherished the ambitious design of invading Bengal. He had collected in Arracan, an

army of 30,000 men, under the command of his most successful general, Maha Bandoola. It is said, that the army was furnished with a pair of golden fetters, destined to the honourable service of being worn by the Governor General of India, when he should be led as a captive to the *golden feet* at Ava.

The Bengal government, however, resolved to anticipate the blow, by a sudden irruption into the Burman empire. The encroachments of the Burmese Government on the Company's possessions had been long a subject of complaint; and all attempts to obtain redress had been met by neglect, and at last, by preparations for invasion on the part of the Burmese.

In May, 1824, an army of about six thousand English and native troops, under the command of Sir Archibald Campbell, arrived at Rangoon. So entirely unexpected was this attack, that no resistance was made, except a few shots from the fortifications along the river.

The missionaries at Rangoon were, for a while, in imminent danger.—Mr. Hough and Mr. Wade were seized, chained, and put in close confinement, as soon as intelligence arrived of the approach of the English troops. But Mr. Wade's letter best describes their extreme peril.

*“Rangoon, May 15, 1824.*

“We did not apprehend, until last Monday, that war was declared against the Burmans. The most credible information which we could obtain, assured us, that all grievances were amicably settled. But on Monday last, information came, that a number of ships were at the mouth of the river. Government immediately ordered every person in Rangoon who wears a hat, to be taken prisoner, which was accordingly done. In the course of the succeeding night, Mr. Hough and myself were chained, and put into close confinement, under armed keepers. In the morning the fleet was in sight of the town, and our keepers were ordered to massacre us the moment the first shot was fired upon the town. But when the firing commenced, our murderers were so effectually panic struck, that they all slunk away into one corner of the prison, speechless, and almost breathless. The next shot made our prison tremble and shake, as if it would be immediately down upon our heads. Our keepers now made for the prison door: we used every exertion to persuade them to remain, but all to no purpose; they broke open the door and fled. In a few moments after, the firing ceased; about fifty Burmans rushed into the prison, drew us out, stripped us of every thing but pantaloons;



our naked arms were drawn behind us, and corded as tight as the strength of one man would permit; and we were almost literally carried through the streets upon the points of their spears, to the seat of judgment, and were made to sit upon our knees, with our bodies bending forward, for the convenience of the executioner, who was ordered that moment to behead us. Mr. Hough requested the executioner to desist a moment, and petitioned the Yawoon to send him on board the frigate, and promised to use his influence to prevent any further firing upon the town. The linguists seconded the proposal, and pleaded that we might be reprieved for a few moments.

“The Yawoon answered, ‘If the English fire again, there shall be no reprieve.’ At this moment, several shots were sent very near us: the government people fled from the seat of judgment, and took refuge under the banks of a neighbouring tank. All the others fled from the town, but kept us before them: we were obliged to make our way as fast as possible, for the madness and terror of our attendants allowed us no compliments. We were soon overtaken by the government people fleeing upon horseback.

“About a mile and a half from the town they halted, and we were again placed before them. Mr. Hough and the linguists renewed their petition.

After a few moments' conversation, his irons were taken off, and he was sent on board the frigate, with the most awful threatenings to himself and us, if he did not succeed.

"The remainder of us were obliged again to resume our march. Finally, a part of us were confined in a strong building, at the foot of the golden pagoda. I, with two others, was taken into the pagoda, and confined in a strong building, and left under the care of a door-keeper. After dark this fellow, by the promise of a present, was induced to remove us into a kind of vault, which had but a small aperture, and was without windows: it afforded only sufficient air for the purpose of respiration. The fellow himself, I believe, ran away. We were several times alarmed during the night.

"The next morning early, we were searched for by our blood-thirsty enemies, who, upon finding we were not in the room where they left us, concluded that we had escaped and fled. We expected every moment we should be discovered, when, to our great relief, we heard them cry out, 'The English are coming!' and they fled. We waited, however, in vain, to hear some sound which would assure us that it would be safe to cry out for assistance; for we soon found we were again surrounded with Burmans.

"About noon, the English troops came up, and

to our inexpressible joy, relieved us from our unpleasant situation. As soon as I could be disengaged from my galling chains, I hastened to the mission-house, to learn the fate of Mrs. Wade and Hough. I found them safe and well; but though not imprisoned, they had experienced great sufferings, and escaped great dangers. Mr. Hough I also found safe at the mission-house. When we met and heard the relation of each other's dangers and escapes, we felt constrained to join in the most hearty acknowledgments of gratitude to God, by whose divine interposition our lives had been preserved.

“I have too little room to think of entering upon our feelings when we viewed ourselves as in one moment more to launch into eternity. Suffice it to say, I felt an assurance in the grace of God, which disarmed death of its terror. The hope of the Gospel seemed to me a treasure, whose value was beyond all computation. Finally, I trust the dangers and sufferings of the past week have yielded me a rich spiritual harvest.

“All who had been taken prisoners, and ordered to be executed by the Burmans, were on Wednesday regained, and set at liberty by the English troops. All the Burmans have fled to the jungles, and have built several stockades in different direc-

tions from the town, some of which have already been taken and burned by the English troops."

Messrs. Hough and Wade, with their wives, soon after returned to Bengal, their stay in Rangoon being attended with danger, while they had no opportunity of effecting any thing for the mission. Mr. and Mrs. Wade here continued the study of the language; and Mr. Wade employed himself in publishing the Burman Dictionary, which had been compiled by Mr. Judson—a work of great value to future missionaries.

The situation of the missionaries at Ava now became a subject of intense anxiety to all the friends of the mission. There was too much reason to fear that they had fallen victims to the hasty resentment of a vindictive and haughty government.

The war was prosecuted with more than its usual horrors, in consequence of the cruelty towards the prisoners, exercised by both parties. By the Burmans no mercy was shown to the wounded; and although the British soldiers were inclined to pass a fallen or vanquished foe, they soon found it was not safe, as they were exposed to a shot the instant their backs were turned.

No sooner was the arrival of the English expected at a town, than the governors assembled the inhabitants, and caused them to be driven off by the officers and slaves of government, in masses,

into the inmost recesses of the woods. The men were then separated and formed into companies, and the unfortunate women and children, strictly guarded as pledges for the good conduct of their friends, whose misconduct was punished by the barbarous sacrifice of their nearest female relatives. Disease, and famine, and cruelty, destroyed thousands of these poor victims of savage despotism. The inhabitants of Rangoon were thus forced from their abodes. Every Burman Christian fled, excepting Moug Shwa-ba, who continued at the Mission House throughout the whole war, and held fast to his Christian faith.

When the news of the arrival of the British at Rangoon was first communicated to the Emperor, it caused great indignation. Such an event was entirely unexpected, and he had boasted that "he would take such means to prevent it, that the Burmese women should not be disturbed, even in cooking their rice." Orders were now given to "drive the strangers into the ocean," and "lest one of the wild foreigners should escape from being destroyed and slain, the earth was to be covered with an innumerable host, to seize, crush, and kill them,"—"not one was to be spared from being annihilated."<sup>\*</sup>

<sup>\*</sup> Crawford's Embassy to Ava. Snodgrass's Narrative of the Burmese War, &c.

In pursuance of these orders, a numerous army of Burmese was assembled near Rangoon, composed of the best troops in the nation. These were accompanied by a band of men, who were called *Invulnerables*, from its being supposed they could not be hurt by the bullets or swords of an enemy. Their appearance was very singular, having their faces and other parts of their bodies marked with figures of tigers, elephants, and a great variety of ferocious animals. They also had pieces of gold, silver, and sometimes precious stones in their arms, which were put under the skin, while children. These poor creatures exposed themselves at first very foolishly, probably under the influence of opium; but they soon became convinced that they had no charm to protect them against the weapons of their foes.

Great expectations, however, were entertained from their valour, and from the fact that the *astrologers* who accompanied them, after long delays, had discovered that the period of the moon which would occur on the 30th of August, 1824, would be very *lucky* for an attack upon the English. Accordingly, at midnight of that day they made an assault upon the great pagoda, described by Mrs. Judson, in a former part of this volume. Their approach was made known by the noise and clamour of the threats they uttered against the

strangers, if they did not immediately leave the sacred temple. On the part of the British all was silence, until the "Invulnerables" were crowded together in a narrow pathway leading to one of the gates; when, in the midst of their tumult and curses, showers of grape-shot and bullets, fell with dreadful havoc among the thick ranks of these deceived enthusiasts, who found their only safety was in flight; and to this the survivors soon resorted.

The British were equally successful in the other engagements, which preceded and followed the attack upon the pagoda, until at length the Burmese troops were so impressed with terror of their arms, that they abandoned, at the first onset, the strongest forts, and fled to the nearest woods, their leaders setting the first example. In this dilemma the Emperor recalled his celebrated general Maha Bandoola, from a distant expedition against the English territories, and sent him with a fresh, and as it was styled "invincible army"\* of 60,000 men to Rangoon. By such a force, under this experienced

\* The most extravagant appellations are given to every thing connected with the Emperor, and some of his common titles are in the highest degree blasphemous. He is publicly addressed, not only as "most excellent and glorious sovereign of land and sea," but as "Controller of the present state of existence."—"Great King of righteousness,"—"Object of worship," &c.

*Crawford's Embassy.—Coze's Burman Empire.*

warrior, it was hoped "the presumptuous rebels" would be destroyed.

Bandoola commenced his operations with great vigour, by land and water, and with the utmost confidence in his sagacity and strength. After approaching within a short distance of the British lines, his men threw aside their arms and dug holes in the ground, capable of holding two persons each, and in these the whole army disappeared, as if by magic. They were thus entirely sheltered from the weather, and the fire of the enemy, and had supplies of rice and water in each hole, for its inmates. During the night, they made nearer advances, the soldiers in the rear occupying the place left by their comrades in the front. But their contrivances were all defeated by the bravery and discipline of the English, who finally drove the Burmese, with great slaughter, from the neighbourhood of Rangoon, and compelled them to ascend the river towards Ava.

In February, 1825, after nine months residence at Rangoon, the English force moved up the river in pursuit of Bandoola. He was found at Donoobew, a strongly fortified post on the Irrawaddy, but which was soon captured. The Burman leader was killed by a bomb, as he was reclining on a couch. He was noted for his barbarous cruelty, even to his own troops; and a short time before his death, had



punished an officer of high rank, for some act of neglect or disobedience, by causing him to be *sawed asunder*, the body of the sufferer having been for that purpose, placed between two planks. After the death of Bandoola, the command was offered to his brother, who declined it, and fled to Ava, where he was executed by order of the Emperor within a half hour after his arrival, for this refusal.

Donoobew having fallen, the British proceeded on their march towards the capital; the defeated Burmans retiring before them, burning villages in their way, and forcing the wretched inhabitants from their homes, into the thick forests. An universal panic overspread the nation, and neither officers nor soldiers could be induced to contend with an enemy always victorious. In addition to the causes of dread, from the bravery and resolute conduct of the Europeans, their fear had invested them with unnatural powers and qualities. It was said not only, that the progress of the "Balus," as they called the white people, was not stopped by wounds, and that when one was killed in an assault, another immediately stepped into his place, but that they continued to press on, after their hands were chopped off, in scrambling over the stockades, and that the arms and legs of the wounded, were carefully picked up by the surgeons, who replaced

them upon their proper owners.\* These accounts were probably invented by the runaways in excuse of their cowardice.

As the rainy season now approached, when it was almost impossible for the troops to act, the town of Prome, a considerable place on the river, was chosen by the English, as their quarters; and here they remained, entirely undisturbed, for several months. A large proportion of the inhabitants, who had been as usual forced away, soon returned and occupied their former homes, where they were uniformly treated with great kindness by the British; but it does not appear that any attempt was made to enlighten the benighted minds of these poor heathen, with heavenly knowledge. There is indeed too much reason to fear that the example of their conquerors, belonging to a nation professedly Christian, was not, in some respects, of a character calculated to exhibit the purity, and holiness, which the missionaries had enjoined as the proper fruits of belief in Christ.

Notwithstanding the British had been victorious in nearly every engagement, and were encamped in the very heart of the empire, with as much safety as if in a friendly country, no disposition had been manifested by the Emperor to put an end to the

\* Mr. Judson's deposition at Rangoon, before the British Resident, May, 1826.

war. To the offers of peace, which Sir Archibald Campbell was sending by every opportunity, he had deigned no reply. Towards the end of the present winter, however, he authorized his generals to listen to any proposals of peace which might be made; in consequence of which, commissioners were appointed by both parties, to discuss the points of dispute. No good effects resulted from the meeting, and the truce was concluded with an insulting message, from the Burman dignitaries. It was evident that no reliance whatever, was to be placed upon their professions, or assertions. Truth was disregarded as a quality of no worth, nor was shame evinced upon detection of having uttered the most gross and palpable falsehoods. One of these commissioners, the Kee Wongee, an officer of high rank in the army, having been afterwards reproved for the breach of faith, of which he and his companions had been guilty, defended himself by saying, that although there "was great beauty, as he called it, in truth, yet some latitude should be allowed among friends." Mr. Judson declared upon another occasion, respecting the officers of government, that they were "utterly faithless, and had no idea of the excellence of good faith; and that they considered it a folly to keep a treaty, if they could gain any thing by breaking it." The form of the Burman oath, furnishes evi-



*The KEE WONGEE, one of the Burman Generals  
and Commissioners. p. 170.*

dence, if further evidence was wanted, of the general disposition to prevaricate, as its imprecations\* are most particular, and evidently framed for the use of those who regard not "truth in their hearts."

Two circumstances contributed greatly to excite the hopes of the Emperor, for a favourable issue to the next campaign, for which he was now preparing, with all energy. His astrologers had observed the stars, and prophesied, that the events of the war would henceforth be fortunate. In addition to this, he had been able to collect new troops, from the frontiers of China, who knew nothing of the English, but through the deceitful accounts of the Burman officers, and were induced to despise them, as contemptible adversaries. The new levies were accompanied by three young and handsome women, of high rank, who were believed

\* "If I speak not the truth, may tigers, elephants, buffalos, poisonous serpents, scorpions, &c. seize, crush, and bite me and my relations. May we be subject to all the calamities that are within the body, and without the body; and may we be seized with madness, dumbness, blindness, deafness, leprosy, and hydrophobia. May I be struck with thunderbolts, and lightning, by day and by night, and come to sudden death. In the midst of not speaking truth, may I be taken with vomiting clotted black blood. When I am going by water, may the genii who guard the water, assault me, the boat be upset, and the property be lost; and may alligators, porpoises, sharks, and all other sea monsters, seize and crush me to death. And when I change worlds, may I suffer unmixed regret, in the utmost wretchedness, in four states of punishment."

by their superstitious countrymen, to be endowed not only with the gift of prophecy, and foreknowledge, but to possess the miraculous power of turning aside the balls of the English from their friends, and rendering them wholly innocent and harmless. These females, dressed in warlike costume, rode constantly among the troops, inspiring them with the most ardent courage.\*

In November, an immense force gathered round Prome, with the hope of destroying, at one blow, the whole English force. Strong fortresses were constructed in advantageous positions, and the soldiers were encouraged to expect large rewards from the Emperor, "if they would fight face to face, and conquer." The royal army was again ordered to "seize, kill, and crush the rebel strangers," who, it was said, could not "raise their hands." But the same results took place, as in the previous battles. The English troops marched with cool determination against the entrenchments, which they forced at the point of the bayonet, and gained an easy conquest over the terrified Burmese, who forgot their boasts in the hour of danger, and thought only of flight. Dreadful scenes of slaughter occurred, where they could not easily escape from the entrenchments. We shall omit the melancholy details of these murderous engage-

\* Snodgrass's Narrative.

ments, with the exception of those which relate to the defeat of the "Shans," the troops mentioned as newly enlisted from a distant part of the empire, and who had not as yet tried their arms with the strangers. To copy the narrative of a British officer, who accompanied the expedition—

"The Brigadier-general, (Cotton,) having quickly made his dispositions, the troops moved forward with their usual intrepidity: the Shans, encouraged by the presence of their veteran commander, Maha Nemiow, who, unable to walk, was carried from point to point, in a handsomely gilded litter; and cheered by the example, and earnest exhortations to fight bravely, of the fearless Amazons,\* offered a brave resistance to the assailants; but no sooner was a lodgment made in the interior of their crowded works, than confusion ensued, and they were unable longer to contend with, or check the progress of the rapidly increasing line which formed upon their ramparts, and from whose destructive volleys there was no escaping: the strongly-built inclosures, of their own construction, every where preventing flight, dead and dying blocked up the few and narrow outlets from the work. Horses and men ran in wild confusion from side to side, trying to avoid the fatal fire; groups were employed in breaking down, and trying to force a passage

\* The young females referred to, page 171.

through the defences, while the brave, who disdained to fly, still offered a feeble and ineffectual opposition to the advancing troops. The grey-headed Chobwas\* of the Shans, in particular, showed a noble example to their men, sword in hand, singly maintaining the unequal contest; nor could signs or gestures of good treatment induce them to forbearance—attacking all who offered to approach them with humané or friendly feelings, they only sought the death which too many of them found. Maha Nemiow himself fell while bravely urging his men to stand their ground; and his faithful attendants being likewise killed by the promiscuous fire while in the act of carrying him off, his body, with his sword, Wonghee's chain, and other insignia of office, was found among the dead. One of the fair Amazons also received a fatal bullet in the breast; but the moment she was seen, and her sex was recognized, the soldiers bore her from the scene of death to a cottage in the rear, where she soon expired.

“While this was passing in the interior of the stockades, Sir Archibald Campbell's column, pushing rapidly forward to their rear, met the defeated and panic-struck fugitives in the act of emerging from the jungle, and crossing the Nawine river: the horse-artillery opened a heavy fire upon the

\* Princes.



crowded ford. Another of the Shan ladies was here observed flying on horseback with the defeated remnant of her people; but before she could gain the opposite bank of the river, where a friendly forest promised safety and protection, a shrapnel exploded above her head, and she fell from her horse into the water; but whether killed, or only frightened, could not be ascertained, as she was immediately borne off by her attendants.

“Few of the Shans were found again in arms: but obliged, in order to escape their Burmese pursuers, to follow a route through insalubrious forests, and unpeopled deserts, numbers whom the sword had spared, perished from famine and disease in the journey to their distant country.”

The road being now open for an advance to Ava, still 300 miles distant, the invading army left Prome, on the 8th of December, and pursued their course up the river; their little fleet of gun boats, and the *Diana* steam vessel, being in company. Upon their arrival at Meaday, the place of the Burman encampment, and which had just been evacuated, a scene of horror met the view of the British troops, which could not fail to affect the hardest heart. It is thus described by an eyewitness.\*

“*Dec. 19th, 1825.*—Marched to Meaday, where a scene of misery and death awaited us. Within

\* Major Snodgrass.

and around the stockades, the ground was strewed with dead and dying, lying promiscuously together, the victims of wounds, disease, and want. Here and there a small white pagoda marked where a man of rank lay buried; while numerous new-made graves plainly denoted that what we saw was merely the small remnant of mortality which the hurried departure of the enemy had prevented them from burying. The beach and neighbouring jungles were filled with dogs and vultures, whose growling and screaming, added to the pestilential smell of the place, rendered our situation far from pleasant. Here and there a faithful dog might be seen stretched out and moaning over a new-made grave, or watching by the side of his still breathing master; but by far the greater number, deprived of the hand that fed them, went prowling with the vultures among the dead, or lay upon the sand glutted with their foul repast."

As if this scene of death had not sufficed, fresh horrors were added to it by the cruel leaders of these unhappy men. Several gibbets were found erected about the stockades, each bearing the mouldering remains of three or four crucified victims, thus cruelly put to death—for perhaps no greater crime than that of wandering from their post in search of food, or, at the very worst, for

having followed the example of their chiefs in flying from the enemy.

*“ Dec. 20th.—*Marched two miles in advance of Meaday, in the vain hope of getting away from the field of death : for *fifty miles up the river*, and all along the road by which the enemy retired, similar horrors presented themselves ; *and on some of our grounds of encampment, it was difficult to find room for pitching the tents without previously removing some dead bodies from the spot.*

*“ Dec. 21st.—*We moved towards Melloone, upon which place the Burmese army was now ordered to concentrate. The country through which we passed was wholly depopulated, and the villages either burned or laid in ruins ; not a living thing, except the sick and dying stragglers from the Burmese army, was met with in the march. We appeared to traverse a vast wilderness from which mankind had fled ; and our little camp of two thousand men seemed but a speck in the desolate and dreary waste that surrounded it—calling forth, at times, an irksome feeling which could be with difficulty repressed, at the situation of a handful of men in the heart of an extensive empire, pushing boldly forward to the capital, still three hundred miles distant, in defiance of an enemy whose force still outnumbered ours in a tenfold ratio ; and

without a hope of further reinforcement from our distant ships and depots. An occasional shot from the flotilla, which had got considerably higher up the river, from time to time broke the silence of the desert, and reminded us that we had still much work before us, and were fast approaching to Melloone, where every effort of art and labour had been exhausted to arrest our progress on the imperial city."

On the 29th of December, the English encamped on the river bank, opposite Melloone, where the remaining Burman forces were collected. A treaty of peace was made between the commissioners, duly authorized, but rejected by the Emperor, and the consequence was the immediate capture of Melloone, attended with fresh slaughter of human beings; after which the victorious army continued its march towards the capital. Another, and the last conflict took place at Pagahn-mew, in which the Burmans were entirely routed, with great loss. The haughty monarch was now glad to listen to the offers of Sir A. Campbell, and peace was concluded at Yandaboo, about forty miles from Ava, the English receiving about five millions of dollars in money, and the surrender of large and important territories.\*

\* These ceded territories comprising the four divisions of Arracan, the provinces of Yah, Tavoy, Mergui, and Tenasserim are called *British Pegu*, and contain about 100,000 inhabitants.

But it is time to return to the missionaries at Ava, over whose fate a cloud, dark and portentous, had hung for nearly two years. That suspense which is often as dreadful as the most awful certainty, agitated the minds of their relatives, and of all the friends of missions, with alternate hopes and fears. Those who cherished the belief that the missionaries were alive, relied only on the power of that God who had so signally protected this mission, and who, by an interposition almost as visibly miraculous as that which rescued Peter from his enemies, had preserved the missionaries at Rangoon, from instant and apparently inevitable death. It was, moreover, nearly certain, that if the missionaries were living, they were subjected to imprisonment, and to dreadful sufferings, both corporeal and mental.

These considerations produced anxiety in the minds of the friends of the missionaries, which has seldom been witnessed, and which, it is believed, drew from many hearts continual and importunate prayer to God, that he would hear the sigh of the prisoners, and protect his servants from the rage of the heathen, and from the perils of war.

At length this painful suspense was terminated by the joyful news, that the missionaries were alive, and were safe in the English camp. The Emperor was, by the treaty, to liberate all the En-

glish and American prisoners, and Mr. and Mrs. Judson, and Dr. Price were thus rescued from the grasp of their oppressors; and on the 24th of February, 1826, they were received, with the kindest hospitality, at the British post. Mrs. Judson wrote thus to her sister, after so long a silence, from the British Camp at Yandaboo, forty miles from Ava.

“Feb. 25, 1826.

“*My dear Sister A.*—Happy indeed am I to be in a situation once more to write to you, and to find myself under the protection of a Christian government. To have my mind once more relieved from those agonizing expectations and fearful apprehensions to which it has so long been subject, almost incapacitates me for writing, from excess of joy, and, I trust, sincere gratitude to Him who has afflicted and delivered us from our afflictions. I have only time to write a line or two, just to inform you of our emancipation and comfortable circumstances.

“Four or five days ago, my hopes of being released from the Burman yoke were faint indeed; but through the kindness of Sir Archibald Campbell, who demanded us of the Burman government, we obtained our liberty, and are now under his protection, and receive from him every possible attention. He has provided us with a tent near

his own, during our stay on the banks of the Irrawaddy, and one of the largest gun boats to convey us to Rangoon. Peace was ratified yesterday, and in a few days we shall proceed down the river.

“ We have a little daughter, born seven months after the imprisonment of her father ; she is a lovely child, and now more than a year old. We call her, Maria Eliza Butterworth. Maria’s nurse, together with two little Burman girls, Mary and Abby, I have brought with me, and shall now have it my power to take them with me wherever I go. My health is now good, having just recovered from a dreadful fever, during the height of which I was delirious for several days, and, in the absence of Mr. Judson, without any person to look after me, excepting servants. Perhaps no person was ever brought so low, and recovered. It appeared a miracle to every one, and I could only say, It is the Lord who has done it. So entirely exhausted was my strength, that I could not move a limb for some time, or stand on my feet for six weeks after ; and even now, three months since my fever left me, I have hardly strength to walk alone, though I am perfectly well in other respects.

“ We shall probably continue in the Burman empire, but in some part under British protection. God has been with us through all sufferings, and intermingled mercies all the way. Bless his holy

name, for he is a prayer hearing God, and will not forsake his people in their distress. Remember us in your prayers.

“P. S. This is the first letter I have written for nearly two years.”



## CHAPTER IX.

### *Some account of the Sufferings of the Prisoners during the War.*

THE sufferings of the Missionaries, during this long and disastrous period, surpassed all that the most alarmed and fertile imaginations had conceived. Of the dreadful scenes at Ava, a minute account was written by Mrs. Judson, to Dr. Elnathan Judson.

*“Rangoon, May 26, 1826.*

*“My beloved Brother.—*The first certain intelligence we received of the declaration of war by the Burmese, was on our arrival at Tsen-pyoo-kywon, about a hundred miles this side of Ava, where part of the troops, under the command of the celebrated Bandoola, had encamped. As we proceeded on our journey, we met Bandoola himself, with the remainder of his troops, gaily equipped, seated on his golden barge, and surrounded by a fleet of gold war boats, one of which was instantly despatched to the other side of the river to hail us, and make all necessary inquiries. We were allowed to proceed quietly on, when we had informed the messenger that we were Americans, *not English*, and were

going to Ava in obedience to the command of his Majesty.

“On our arrival at the capital, we found that Dr. Price was out of favour at court, and that suspicion rested on most of the foreigners then at Ava. Your brother visited at the palace two or three times, but found the King's manner towards him very different from what it formerly had been; and the Queen, who had hitherto expressed wishes for my speedy arrival, now made no inquiries after me, nor intimated a wish to see me. Consequently, I made no effort to visit at the palace, though almost daily invited to visit some of the branches of the royal family, who were living in their own houses, out of the palace enclosure. Under these circumstances, we thought our most prudent course lay in prosecuting our original intention of building a house, and commencing missionary operations as occasions offered; thus endeavouring to convince the government that we had really nothing to do with the present war.

“For several weeks, nothing took place to alarm us, and we went on with our school. Mr. Judson preached every Sabbath; all the materials for building a brick house were procured, and the masons had made considerable progress in raising the building.

“On the 23d of May, 1824, just as we had con-

cluded worship at the Doctor's house, the other side of the river, a messenger came to inform us that Rangoon was taken by the English. The intelligence produced a shock, in which was a mixture of fear and joy.

“The government were now all in motion. An army of ten or twelve thousand men, under the command of the Kyee-woon-gyee, were sent off in three or four days, and were to be joined by the Saker-woon-gyee, who had previously been appointed Viceroy of Rangoon, and who was on his way thither, when the news of its attack reached him. No doubt was entertained of the defeat of the English; the only fear of the King was, that the foreigners, hearing of the advance of the Burmese troops, would be so alarmed, as to flee on board their ships and depart, before there would be time to secure them as slaves. ‘Bring for me,’ said a wild young buck of the palace, ‘six kala pyoo, (white strangers,) to row my boat; and ‘to me,’ said the lady of a Woon-gyee, ‘send four white strangers to manage the affairs of my house, as I understand they are trusty servants.’ The war boats, in high glee, passed our house, the soldiers singing and dancing, and exhibiting gestures of the most joyous kind. Poor fellows! said we, you will probably never dance again. And it so proved; for few if any ever saw again their native home.

“As soon as the army were despatched, the government began to inquire the cause of the arrival of the strangers at Rangoon. There must be spies in the country, suggested some, who have invited them over. And who so likely to be spies, as the Englishmen residing at Ava? A report was in circulation, that Captain Laird, lately arrived, had brought Bengal papers which contained the intention of the English to take Rangoon, and it was kept a secret from his Majesty. An inquiry was instituted. The three Englishmen, Gouger, Laird, and Rogers, were called and examined. It was found they had seen the papers, and were put in confinement, though not in prison. We now began to tremble for ourselves, and were in daily expectation of some dreadful event.

“At length Mr. Judson and Dr. Price were summoned to a court of examination, where strict inquiry was made relative to all they knew. The great point seemed to be whether they had been in the habit of making communications to foreigners of the state of the country, &c. They answered, they had always written to their friends in America, but had no correspondence with English officers, or the Bengal government. After their examination, they were not put in confinement as the Englishmen had been, but were allowed to return to their houses. In examining the accounts of Mr.

Gouger it was found that Mr. Judson and Dr. Price had taken money of him to a considerable amount. Ignorant as were the Burmese of our mode of receiving money by orders on Bengal, this circumstance, to their suspicious minds, was a sufficient evidence that the missionaries were in the pay of the English, and very probably spies. It was thus represented to the King, who, in an angry tone, ordered the immediate arrest of the 'two teachers.'

"On the 8th of June, just as we were preparing for dinner, in rushed an officer, holding a black book, with a dozen Burmans, accompanied by one, whom, from his spotted face, we knew to be an executioner, and a 'son of the prison.' 'Where is the teacher?' was the first inquiry. Mr. Judson presented himself. 'You are called by the King,' said the officer; a form of speech always used when about to arrest a criminal. The spotted man instantly seized Mr. Judson, threw him on the floor, and produced the small cord, the instrument of torture. I caught hold of his arm; 'Stay, (said I,) I will give you money.' 'Take her too,' said the officer; 'she also is a foreigner.' Mr. Judson, with an imploring look, begged they would let me remain till further orders. The scene was now shocking beyond description. The whole neighbourhood had collected—the masons at work on the brick house threw down their tools, and ran—

the little Burman children were screaming and crying—and the hardened executioner, with a kind of hellish joy, drew tight the cords, bound Mr. Judson fast, and dragged him off I knew not whither. In vain I begged and entreated the spotted face to take the silver, and loosen the ropes, but he spurned my offers, and immediately departed. I gave the money, however, to Moug Ing to follow after, to make some further attempt to mitigate the torture of Mr. Judson; but instead of succeeding, when a few rods from the house, the unfeeling wretches again threw their prisoner on the ground, and drew the cords still tighter, so as almost to prevent respiration.

“The officer and his gang proceeded on to the court-house, where the governor of the city and officers were collected, one of whom read the orders of the king, to commit Mr. Judson to the death prison, into which he was soon hurled, the door closed—and Moug Ing saw no more. What a night was now before me! I retired into my room, and endeavoured to obtain consolation from committing my case to God, and imploring fortitude and strength to suffer whatever awaited me. But the consolation of retirement was not long allowed me, for the magistrate of the place had come into the verandah, and continually called me to come out, and to submit to his examination. But

previously to going out, I destroyed all my letters, journals and writings of every kind, lest they should disclose the fact, that we had correspondents in England, and had minuted down every occurrence since our arrival in the country. When this work of destruction was finished, I went out and submitted to the examination of the magistrate, who inquired very minutely of every thing I knew; then ordered the gates of the compound to be shut, no person to be allowed to go in or out, placed a guard of ten ruffians, to whom he gave a strict charge to keep me safe, and departed.

“It was now dark. I retired to an inner room with my four little Burman girls, and barred the doors. My unprotected, desolate state, my entire uncertainty of the fate of Mr. Judson, and the dreadful carousings and almost diabolical language of the guard, all conspired to make it by far the most distressing night I had ever passed.

“The next morning, I sent Moug Ing to ascertain the situation of your brother, and give him food, if still living. He soon returned, with the intelligence, that Mr. Judson and all the white foreigners, were confined in the *death prison*, with three pairs of iron fetters each, and fastened to a long pole, to prevent their moving! The point of my anguish now was, that I was a prisoner myself, and could make no efforts for the release of

the missionaries. I begged and entreated the magistrate to allow me to go to some member of government to state my case; but he said he did not dare to consent, for fear I should make my escape. I next wrote a note to one of the King's sisters, with whom I had been intimate, requesting her to use her influence for the release of the teachers. The note was returned with this message—She 'did not understand it,'—which was a polite refusal to interfere; though I afterwards ascertained, that she had an anxious desire to assist us, but dared not on account of the Queen.

“On the third day, I sent a message to the Governor of the city, who has the entire direction of prison affairs, to allow me to visit him with a present. This had the desired effect; and he immediately sent orders to the guards, to permit my going into town. The Governor received me pleasantly, and asked me what I wanted. I stated to him the situation of the foreigners, and particularly that of the teachers, who were Americans, and had nothing to do with the war.

“I procured an order for my admittance into prison; but the sensations produced by meeting your brother in that *wretched, horrid* situation, and the affecting scene which ensued, I will not attempt to describe. Mr. Judson crawled to the door of the prison—for I was never allowed to en-



ter—gave me some directions relative to his release ; but before we could make any arrangement, I was ordered to depart by those iron-hearted jailers, who could not endure to see us enjoy the poor consolation of meeting in that miserable place. In vain I pleaded the order from the Governor for my admittance ; they again harshly repeated, ‘Depart, or we will pull you out.’ The same evening, the missionaries, together with the other foreigners, who paid an equal sum, were taken out of the common prison, and confined in an open shed in the prison enclosure. Here I was allowed to send them food, and mats to sleep on ; but was not permitted to enter again for several days.

“ My next object was to get a petition presented to the Queen ; but no person being admitted into the palace, who was in disgrace with his Majesty, I sought to present it through the medium of her brother’s wife. I had visited her in better days, and received particular marks of her favour. But low times were altered. Mr. Judson was in prison, and I in distress, which was a sufficient reason for giving me a cold reception. I took a present of considerable value. She was lolling on her carpet as I entered, with her attendants around her. I waited not for the usual question to a suppliant, ‘What do you want?’ but in a bold, earnest, yet respectful manner, stated our distresses and our

wrongs, and begged her assistance. She partly raised her head, opened the present I had brought, and coolly replied, 'Your case is not singular; all the foreigners are treated alike.' 'But it is singular,' said I; 'the teachers are Americans; they are ministers of religion, have nothing to do with war or politics, and came to Ava in obedience to the King's command. They have never done any thing to deserve such treatment; and is it right they should be treated thus?' 'The King does as he pleases,' said she; 'I am not the King, what can I do?' 'You can state their case to the Queen, and obtain their release,' replied I. 'Place yourself in my situation,—were you in America, your husband, innocent of crime, thrown into prison, in irons, and you a solitary, unprotected female—what would you do?' With a slight degree of feeling, she said, 'I will present your petition,—come again to-morrow.' I returned to the house, with considerable hope, that the speedy release of the missionaries was at hand. But the next day Mr. Gouger's property, to the amount of fifty thousand dollars, was taken and carried to the palace. The officers, on their return, politely informed me, they should *visit our house* on the morrow. I felt obliged for this information, and accordingly made preparations to receive them, by secreting as many little articles as possible; together with considerable silver, as I

knew, if the war should be protracted, we should be in a state of starvation without it. But my mind was in a dreadful state of agitation, lest it should be discovered, and cause my being thrown into prison.

“ The following morning, the royal treasurer, Prince Tharyawadees, chief Woon, and Koung-tone, Myoo-tsa, who was in future our steady friend, attended by forty or fifty followers, came to take possession of all we had. I treated them civilly, gave them chairs to sit on, tea and sweetmeats for their refreshment; and justice obliges me to say, that they conducted the business of confiscation with more regard to my feelings than I should have thought it possible for Burmese officers to exhibit. The three officers, with one of the royal secretaries, alone entered the house; their attendants were ordered to remain outside. They saw I was deeply affected, and apologized for what they were about to do, by saying, that it was painful for them to take possession of property not their own; but they were compelled thus to do by order of the King. ‘Where is your silver, gold, and jewels?’ said the royal treasurer. ‘I have no gold or jewels; but here is the key of a trunk which contains the silver—do with it as you please.’ The trunk was produced and the silver weighed. ‘This money,’ said I, ‘was collected in America, by the disciples of Christ, and sent here for the

purpose of building a kyoung, (the name of a priest's dwelling,) and for our support, while teaching the religion of Christ. Is it suitable that you should take it?—The Burmans are averse to taking what is offered in a religious point of view, which was the cause of my making the inquiry.—‘We will state the circumstance to the King,’ said one of them, ‘and perhaps he will restore it. But is this all the silver you have?’ I could not tell a falsehood:—‘The house is in your possession,’ I replied; ‘search for yourselves.’ ‘Have you not deposited silver with some person of your acquaintances?’ ‘My acquaintances are all in prison, with whom should I deposit silver?’ They next ordered my trunk and drawers to be examined. The secretary only was allowed to accompany me in this search. Every thing nice or curious, which met his view, was presented to the officers, for their decision, whether it should be taken or retained. I begged they would not take our wearing apparel, as it would be disgraceful to take clothes partly worn, into the possession of his Majesty; and to us they were of unspeakable value. They assented, and took a list only, and did the same with the books, medicines, &c. My little work table and rocking chair, presents from my beloved brother, I rescued from their grasp. They left also many arti-

cles, which were of inestimable value during our long imprisonment.

“As soon as they had finished their search and departed, I hastened to the Queen’s brother, to hear what had been the fate of my petition; when alas, all my hopes were dashed, by his wife’s coolly saying, ‘I stated your case to the Queen, but her Majesty replied, *The teachers will not die; let them remain as they are.*’ My expectations had been so much excited, that this sentence was like a thunderclap to my feelings. For the truth at one glance assured me, that if the Queen refused assistance, who would dare to intercede for me? With a heavy heart I departed, and on my way home, attempted to enter the prison gate, to communicate the sad tidings to your brother, but was harshly refused admittance: and for the ten days following, notwithstanding my daily efforts, I was not allowed to enter. We attempted to communicate by writing, and after being successful for a few days, it was discovered; the poor fellow who carried the communications was beaten and put in the stocks; and the circumstance cost me about ten dollars, besides two or three days of agony, for fear of the consequences.

“About this period, I was one day summoned to the Flowtdau, in an official way. What new

evil was before, I knew not, but was obliged to go. When arrived, I was allowed to *stand* at the bottom of the stairs, as no female is permitted to ascend the steps, or even to stand, but sit on the ground. Hundreds were collected around. The officer who presided, in an authoritative voice, began; 'Speak the truth, in answer to the questions I shall ask. If you speak true, no evil will follow; but if not, your life will not be spared. It is reported that you have committed to the care of a Burmese officer, a string of pearls, a pair of diamond ear-rings, and a silver tea-pot. Is it true?' 'It is not,' I replied; 'and if you or any other person can produce these articles, I refuse not to die.' The officer again urged the necessity of 'speaking true.' I told him I had nothing more to say on this subject, but begged he would use his influence to obtain the release of Mr. Judson from prison.

"I returned to the house, with a heart much lighter than I went, though conscious of my perpetual exposure to such harassments. Notwithstanding the repulse I had met in my application to the Queen I could not remain without making continual effort for your brother's release, while there was the least probability of success. Time after time my visits to the Queen's sister-in-law were repeated, till she refused to answer a question, and told me by her looks, I had better keep out of her presence. For

the seven following months, hardly a day passed, that I did not visit some one of the members of government, or branches of the royal family, in order to gain their influence in our behalf; but the only benefit resulting was, their encouraging promises preserved us from despair, and induced a hope of the speedy termination of our difficulties, which enabled us to bear our distress better than we otherwise should have done. I ought however, to mention, that by my repeated visits to the different members of Government, I gained several friends, who were ready to assist me with articles of food, though in a private manner, and who used their influence in the palace to destroy the impression of our being in any way engaged in the present war. But no one dared to speak a word to the King or Queen in favour of a foreigner, while there were such continual reports of the success of the English arms.

“ During these seven months, the continual extortions and oppressions to which your brother, and the other white prisoners were subject, are indescribable. Sometimes sums of money were demanded, sometimes pieces of cloth, and handkerchiefs; at other times, an order would be issued, that the white foreigners should not speak to each other, or have any communication with their friends without. Then, again, the servants were forbid-

den to carry in their food, without an extra fee. Sometimes, for days and days together, I could not go into prison till after dark, when I had two miles to walk, in returning to the house. O how many, many times, have I returned from that dreary prison at nine o'clock at night, solitary and worn out with fatigue and anxiety, and thrown myself down in that same rocking chair which you and Deacon L. provided for me in Boston, and endeavoured to invent some new scheme for the release of the prisoners. Sometimes, for a moment or two, my thoughts would glance toward America, and my beloved friends there—but for nearly a year and a half, so entirely engrossed was every thought with present scenes and sufferings, that I seldom reflected on a single occurrence of my former life, or recollected that I had a friend in existence out of Ava.

“ You, my dear brother, who know my strong attachment to my friends, and how much pleasure I have hitherto experienced from retrospect, can judge from the above circumstances, how intense were my sufferings. But the point, the acme of my distress, consisted in the awful uncertainty of our final fate. My prevailing opinion was, that my husband would suffer violent death; and that I should, of course, become a slave, and languish out a miserable though short existence, in the tyrannic hands of some unfeeling monster. But the con-



solutions of religion, in these trying circumstances, were neither 'few nor small.' It taught me to look beyond this world, to that rest, that peaceful happy rest, where Jesus reigns, and oppression never enters. But how have I digressed from my relation. I will again return.

"The war was now prosecuted with all the energy the Burmese government possessed. New troops were continually raised and sent down the river, and as frequent reports returned of their being all cut off. But that part of the Burmese army stationed in Arracan, under the command of Bandoola, had been more successful. Three hundred prisoners, at one time, were sent to the capital, as an evidence of the victory that had been gained. The King began to think that none but Bandoola understood the art of fighting with foreigners; consequently his Majesty recalled him with the design of his taking command of the army that had been sent to Rangoon. On his arrival at Ava, he was received at court in the most flattering manner, and was the recipient of every favour in the power of the King and Queen to bestow. He was, in fact, while at Ava, the acting King. I was resolved to apply to him for the release of the missionaries, though some members of government advised me not, lest he, being reminded of their existence, should issue an immediate order for their execu-

tion. But it was my last hope, and, as it proved, my last application.

“Your brother wrote a petition privately, stating every circumstance that would have a tendency to interest him in our behalf. With fear and trembling I approached him, while surrounded by a crowd of flatterers; and one of his secretaries took the petition, and read it aloud. After hearing it, he spake to me in an obliging manner—asked several questions relative to the teachers—said he would think of the subject—and bade me come again. I ran to the prison to communicate the favourable reception to Mr. Judson; and we both had sanguine hopes that his release was at hand. But the Governor of the city expressed his amazement at my temerity, and said he doubted not it would be the means of destroying all the prisoners. In a day or two, however, I went again, and took a present of considerable value. Bandoola was not at home, but his *lady*, after ordering the present to be taken into another room, modestly informed me that she was ordered by her husband to make the following communication—that he was now very busily employed in making preparations for Rangoon; but that when he had retaken that place and expelled the English, he would return and release all the prisoners.

“Thus again were all our hopes dashed; and

we felt that we could do nothing more, but sit down and submit to our lot.

“Some months after your brother’s imprisonment, I was permitted to make a little bamboo room in the prison enclosures, where he could be much by himself, and where I was sometimes allowed to spend two or three hours. It so happened that the two months he occupied this place, was the coldest part of the year, when he would have suffered much in the open shed he had previously occupied. After the birth of your little niece, I was unable to visit the prison and the Governor as before, and found I had lost considerable influence, previously gained; for he was not so forward to hear my petitions when any difficulty occurred, as he formerly had been. When Maria was nearly two months old, her father one morning sent me word that he and all the white prisoners were put into the inner prison, in five pairs of fetters each, that his little room had been torn down, and his mat, pillow, &c. been taken by the jailers. This was to me a dreadful shock, as I thought at once it was only a prelude to greater evils.—The English army had left Rangoon, and were advancing towards Prome, when these severe measures were taken with the prisoners.

“I went immediately to the Governor’s house. He was not at home, but had ordered his wife to

tell me, when I came, not to ask to have the additional fetters taken off, or the prisoners released, for *it could not be done*. I went to the prison-gate, but was forbid to enter. All was still as death—not a white face to be seen, or a vestige of Mr. Judson's little room remaining. I was determined to see the Governor, and know the cause of this additional oppression; and for this purpose returned into town the same evening, at an hour I knew he would be at home. He was in his audience room, and, as I entered, looked up without speaking, but exhibited a mixture of shame and affected anger in his countenance. I began by saying, Your Lordship has hitherto treated us with the kindness of a father. Our obligations to you are very great. We have looked to you for protection from oppression and cruelty. You have in many instances mitigated the sufferings of those unfortunate, though innocent beings, committed to your charge. You have promised me particularly, that you would stand by me to the last, and though you should receive an order from the King, you would not put Mr. Judson to death. What crime has he committed to deserve such additional punishment? The old man's hard heart was melted, for he wept like a child. 'I pity you, Tsa-yar-ga-dau, (a name by which he always called me,) I knew you would make me feel; I therefore forbade your application.

But you must believe me when I say, I do not wish to increase the sufferings of the prisoners. When I am ordered to execute them, the least that I can do is, to put them out of sight. I will now tell you, (continued he) what I have never told you before, that three times I have received intimations from the Queen's brother, to assassinate all the white prisoners privately; but I would not do it. And I now repeat it, though I execute all the others, I will never execute your husband. But I cannot release him from his present confinement, and you must not ask it.' I had never seen him manifest so much feeling, or so resolute in denying me a favour, which circumstance was an additional reason for thinking dreadful scenes were before us.

"The situation of the prisoners was now distressing beyond description. It was at the commencement of the hot season. There were above a hundred prisoners shut up in the room, without a breath of air from the cracks in the boards. I sometimes obtained permission to go to the door for five minutes, when my heart sickened at the wretchedness exhibited. The white prisoners, from incessant perspiration and loss of appetite, looked more like the dead than the living. I made daily applications to the Governor, offering him money, which he refused; but all that I gained, was per-

mission for the foreigners to eat their food outside and this continued but a short time.

“It was at this period, that the death of Bandoola was announced in the palace. The King heard it with silent amazement, and the Queen, in eastern style, smote upon her breast, and cried, *ama! ama!* (alas, alas.) Who could be found to fill his place? who would venture since the invincible Bandoola had been cut off?—At length the Pakan Woon, who a few months before had been so far disgraced by the King as to be thrown into prison and irons, now offered himself to head a new army that should be raised on a different plan from those which had hitherto been raised; and assured the King, in the most confident manner, that he would conquer the English, and restore those places that had been taken, in a very short time.—His offers were accepted by the King and government, and all power immediately committed to him.—The whole town was in alarm, lest they should feel the effects of his power; and it was owing to the malignant representation of this man, that the white prisoners suffered such a change in their circumstances, as I shall soon relate.

“After continuing in the inner prison for more than a month, your brother was taken with a fever. I felt assured he would not live long, unless re-

moved from that noisome place. To effect this, and in order to be near the prison, I removed from our house, and put up a small bamboo room in the governor's enclosure, which was nearly opposite the prison gate. Here I incessantly begged the Governor to give me an order to take Mr. Judson out of the large prison, and place him in a more comfortable situation; and the old man, being worn out with my entreaties, at length gave me the order in an official form; and also gave orders to the head jailer, to allow me to go in and out, all times of the day, to administer medicines, &c. I now felt happy indeed, and had Mr. Judson instantly removed into a little bamboo hovel, so low that neither of us could stand upright—but a palace in comparison with the place he left."

## S

## CHAPTER X.

### *Narrative Continued.*

“NOTWITHSTANDING the order the Governor had given for my admittance into prison, it was with the greatest difficulty that I could persuade the under jailer to open the gate. I used to carry Mr. Judson's food myself, for the sake of getting in, and would then remain an hour or two, unless driven out. We had been in this comfortable situation but two or three days, when one morning, having carried in Mr. Judson's breakfast, which in consequence of fever he was unable to take, I remained longer than usual, when the Governor in great haste sent for me. I promised him to return as soon as I had ascertained the Governor's will, he being much alarmed at this unusual message. I was very agreeably disappointed, when the Governor informed me, that he only wished to consult with me about his watch, and seemed unusually pleasant and conversable. I found afterwards, that his only object was, to detain me until the dreadful scene, about to take place in prison, was over. For when I left him to go to my room, one of the servants came running, and, with a ghastly countenance, in-



formed me, that all the white prisoners were carried away. I would not believe the report, and instantly went back to the Governor, who said he had just heard of it, but did not wish to tell me. I hastily ran into the street, hoping to get a glimpse of them before they were out of sight; but in this was disappointed. I ran first into one street, then another, inquiring of all I met; but no one would answer me. At length an old woman told me the white prisoners had gone towards the little river; for they were to be carried to Amara-pora. I then ran to the banks of the little river, about half a mile, but saw them not, and concluded the old woman had deceived me. Some of the friends of the foreigners went to the place of execution, but found them not. I then returned to the Governor, to try to discover the cause of their removal, and the probability of their future fate. The old man assured me that he was ignorant of the intention of government to remove the foreigners till that morning. That since I went out, he had learned that the prisoners were to be sent to Amara-pora; but for what purpose he knew not. 'I will send off a man immediately,' said he, 'to see what is to be done with them. You can do nothing more for your husband,' continued he; '*take care of yourself.*' With a heavy heart I went to my room, and having no hope to excite me to exertion,

I sunk down almost in despair. For several days previous, I had been actively engaged in building my own little room, and making our hovel comfortable. My thoughts had been almost entirely occupied in contriving means to get into prison. But now I looked towards the gate with a kind of melancholy feeling, but no wish to enter. All was the stillness of death, no preparation of your brother's food; no expectation of meeting him at the usual dinner hour; all my employment, all my occupations seemed to have ceased, and I had nothing left but the dreadful recollection that Mr. Judson was carried off, I knew not whither. It was one of the most insupportable days I ever passed. Towards night, however, I came to the determination to set off the next morning for Amara-pora; and for this purpose was obliged to go to our house out of town.

"Never before had I suffered so much from fear in traversing the streets of Ava. The last words of the Governor, 'Take care of yourself,' made me suspect there was some design with which I was unacquainted. I saw, also, he was afraid to have me go into the streets, and advised me to wait till dark, when he would send me in a cart, and a man to open the gates. I took two or three trunks of the most valuable articles, together with the medicine chest, to deposit in the house of the Governor;

and after committing the house and premises to our faithful Moug Ing and a Bengalee servant, who continued with us, (though we were unable to pay his wages,) I took leave, as I then thought probable, of our house in Ava for ever.

“The next morning I obtained a pass from government, and with my little Maria, who was then only three months old, Mary and Abby Hasseltine, (two of the Burman children,) and our Bengalee cook, who was the only one of the party that could afford me any assistance, I set off for Amarapura. The day was dreadfully hot; but we obtained a covered boat, in which we were tolerably comfortable, till within two miles of the government house. I then procured a cart; but the violent motion, together, with the dreadful heat and dust, made me almost distracted. But what was my disappointment on my arriving at the court house, to find that the prisoners had been sent on two hours before, and that I must go in that uncomfortable mode four miles further with little Maria in my arms, whom I held all the way from Ava. The cartman refused to go any further; and after waiting an hour in the burning sun, I procured another, and set off for that never to be forgotten place, Oungpen-la. I obtained a guide from the Governor, and was conducted directly to the prison yard. But what a scene of wretchedness was presented

to my view! The prison was an old shattered building, without a roof; the fence was entirely destroyed; eight or ten Burmese were on the top of the building, trying to make something like a shelter with leaves; while under a little low projection, outside of the prison, sat the foreigners, chained together two and two, almost dead with suffering and fatigue. The first words of your brother were, 'Why have you come? I hoped you would not follow, for you cannot live here.' It was now dark. I had no refreshment for the suffering prisoners, or for myself, as I had expected to procure all that was necessary at the market of Amarapura, and I had no shelter for the night. I asked one of the jailers if I might put up a little bamboo house near the prison; he said no, it was not customary. I then begged he would procure me a shelter for the night, when on the morrow, I could find some place to live in. He took me to his house, in which there were only two small rooms—one in which he and his family lived—the other, which was then half full of grain, he offered to me; and in that little filthy place, I spent the next six months of wretchedness. I procured some half boiled water, instead of my tea, and, worn out with fatigue, laid myself down on a mat spread over the paddy, and endeavoured to obtain a little refreshment from sleep. The next morning your brother gave me the following account of

the brutal treatment he had received on being taken out of prison.

"As soon as I had gone out at the call of the Governor, one of the jailers rushed into Mr. Judson's little room—roughly seized him by the arm—pulled him out—stripped him of all his clothes, excepting shirt and pantaloons—took his shoes, hat, and all his bedding—tore off his chains—tied a rope round his waist, and dragged him to the court house, where the other prisoners had previously been taken. They were then tied two and two, and delivered into the hands of the Lamine Woon, who went on before them on horseback, while his slaves drove the prisoners, one of the slaves holding the rope which connected two of them together. It was in May, one of the hottest months in the year, and eleven o'clock in the day, so that the sun was intolerable indeed. They had proceeded only half a mile, when your brother's feet became blistered; and so great was his agony, even at this early period, that as they were crossing the little river, he ardently longed to throw himself into the water to be free from misery. But the sin attached to such an act, alone prevented. They had then eight miles to walk. The sand and gravel were like burning coals to the feet of the prisoners, which soon became perfectly destitute of skin; and in this wretched state, they were goaded on by their

unfeeling drivers. Mr. Judson's debilitated state, in consequence of fever, and having taken no food that morning, rendered him less capable of bearing such hardships than the other prisoners. When about half way on their journey, as they stopped for water, your brother begged the Lamine Woon to allow him to ride his horse a mile or two, as he could proceed no farther in that dreadful state. But a scornful, malignant look, was all the reply that was made. He then requested Captain Laird, who was tied with him, and who was a strong, healthy man, to allow him to take hold of his shoulder, as he was fast sinking. This the kind-hearted man granted for a mile or two, but then found the additional burden insupportable. Just at that period, Mr. Gouger's Bengalee servant came up to them, and seeing the distresses of your brother, took off his head dress, which was made of cloth, tore it in two, gave half to his master, and half to Mr. Judson, which he instantly wrapt round his wounded feet, as they were not allowed to rest even for a moment. The servant then offered his shoulder to Mr. Judson, and was almost carried by him the remainder of the way. Had it not been for the support and assistance of this man, your brother thinks he should have shared the fate of the poor Greek, who was one of their number, and when taken out of prison that morning was in per

fect health. But he was a corpulent man, and the sun affected him so much that he fell down on the way. His inhuman drivers beat and dragged him until they themselves were wearied, when they procured a cart, in which he was carried the remaining two miles. But the poor creature expired in an hour or two after their arrival at the court house. The Lamine Woon seeing the distressing state of the prisoners, and that one of their number was dead, concluded they should go no further that night, otherwise they would have been driven on until they reached Oung-pen-la the same day. An old shed was appointed for their abode during the night, but without even a mat, or pillow, or any thing to cover them. The curiosity of the Lamine Woon's wife, induced her to make a visit to the prisoners, whose wretchedness considerably excited her compassion, and she ordered some fruit, sugar, and tamarinds, for their refreshment; and the next morning rice was prepared for them, and as poor as it was, it was refreshing to the prisoners, who had been almost destitute of food the day before. Carts were also provided for their conveyance, as none of them were able to walk. All this time the foreigners were entirely ignorant of what was to become of them; and when they arrived at Oung-pen-la, and saw the dilapidated state of the prison, they immediately all as one, concluded that

they were there to be burnt, agreeably to the report which had previously been in circulation at Ava. They all endeavoured to prepare themselves for the awful scene anticipated; and it was not until they saw preparations making for repairing the prison, that they had the least doubt that a cruel lingering death awaited them.

“At this place my personal bodily sufferings commenced. While your brother was confined in the city prison, I had been allowed to remain in our house, in which I had many conveniences left, and my health had continued good beyond all expectations. But now I had not a single article of convenience—not even a chair or seat of any kind, excepting a bamboo floor. The very morning after my arrival, Mary Hasseltine was taken with the small pox, the natural way. She, though very young, was the only assistant I had in taking care of little Maria. But she now required all the time I could spare from Mr. Judson, whose fever still continued in prison, and whose feet were so dreadfully mangled, that for several days he was unable to move. I knew not what to do, for I could procure no assistance from the neighbourhood, or medicine for the sufferers, but was all day long going backwards and forwards from the house to the prison with little Maria in my arms. Sometimes I was greatly relieved by leaving her, for an hour, when asleep, by



the side of her father, while I returned to the house to look after Mary, whose fever ran so high as to produce delirium. She was so completely covered with the small pox, that there was no distinction in the pustules. As she was in the same little room with myself, I knew Maria would take it; I therefore inoculated her from another child, before Mary's had arrived at such a state as to be infectious. At the same time, I inoculated Abby, and the jailer's children, who all had it so lightly as hardly to interrupt their play. But the inoculation in the arm of my poor little Maria did not take—she caught it of Mary, and had it the natural way. She was then only three months and a half old, and had been a most healthy child; but it was above three months before she perfectly recovered from the effects of this dreadful disorder.

“The jailer's children having had the small pox so lightly, in consequence of inoculation, my fame was spread all over the village, and every child, young and old, who had not previously had it, was brought for inoculation. And although I knew nothing about the disorder, or the mode of treating it, I inoculated them all with a needle, and told them to take care of their diet—all the instruction I could give them. Mr. Judson's health was gradually restored, and he found himself much more comfortably situated, than when in the city prison.

“The prisoners were at first chained two and two; but as soon as the jailers could obtain chains sufficient, they were separated, and each prisoner had but one pair. The prison was repaired, a new fence made, and a large airy shed erected in front of the prison, where the prisoners were allowed to remain during the day, though locked up in the little close prison at night. All the children recovered from the small pox; but my watchings and fatigue, together with my miserable food, and more miserable lodgings, brought on one of the diseases of the country, which is almost always fatal to foreigners. My constitution seemed destroyed, and in a few days I became so weak as to be hardly able to walk to Mr. Judson’s prison. In this debilitated state, I set off in a cart for Ava, to procure medicines, and some suitable food. I reached the house in safety, and for two or three days the disorder seemed at a stand; after which it attacked me so violently, that I had no hopes of recovery left—and my only anxiety now was, to return to Oung-pen-la to die near the prison. It was with the greatest difficulty that I obtained the medicine chest from the Governor, and then had no one to administer medicine. I however got at the laudanum, and by taking two drops at a time for several hours, it so far checked the disorder, as to enable me to get on board a boat, though so weak that I could not stand,



*Burman mode of riding in a cart.*

and again set off for Oung-pen-la. The last four miles was in that painful conveyance, the cart, and in the midst of the rainy season, when the mud almost buries the oxen. You may form some idea of a Burmese cart, when I tell you their wheels are not constructed like ours, but are simply round thick planks, with a hole in the middle, through which a pole that supports the body is thrust.

"I just reached Oung-pen-la when my strength seemed entirely exhausted. The good native cook came out to help me into the house; but so altered and emaciated was my appearance, that the poor fellow burst into tears at the first sight. I crawled on to the mat in the little room, to which I was confined for more than two months, and never perfectly recovered until I came to the English camp. At this period, when I was unable to take care of myself, or to look after Mr. Judson, we must both have died, had it not been for the faithful and affectionate care of our Bengalee cook.

"Our dear little Maria was the greatest sufferer at this time, my illness depriving her of her usual nourishment, and neither a nurse nor a drop of milk could be procured in the village. By making presents to the jailers, I obtained leave for Mr. Judson to come out of prison, and take the emaciated creature around the village, to beg a little nourishment from those mothers who had young

children. Her cries in the night were heart-rending, when it was impossible to supply her wants.

“It was some time after our arrival at Oung-pen-la, that we heard of the execution of the Pakan Woon, in consequence of which our lives were still preserved. For we afterwards ascertained, that the white foreigners had been sent to Oung-pen-la, *for the express purpose of sacrificing them*; and that he himself intended witnessing the horrid scene. We had frequently heard of his intended arrival at Oung-pen-la; but we had no idea of his diabolical purposes. He had raised an army of fifty thousand men, (a tenth part of whose advanced pay was found in his house,) and expected to march against the English army in a short time, when he was suspected of high treason, and instantly executed without the least examination. Perhaps no death in Ava ever produced such universal rejoicings, as that of the Pakan Woon. We never, to this day, hear his name mentioned, but with an epithet of reproach or hatred.”

The time at length arrived for their release from this detested prison. Mr. Judson's services were required by the Burmese army at Melloone, as translator, whither he was sent upon a few hours notice, leaving Mrs. Judson at the house, in Ava. About a fortnight after his departure, she was seized

with the spotted fever, the progress of which she thus describes:—

“ I knew the nature of the fever from its commencement; and from the shattered state of my constitution, together with the want of medical attendants, I concluded it must be fatal. The day I was taken with the fever, a Burmese nurse came and offered her services for Maria. This circumstance filled me with gratitude and confidence in God; for though I had so long and so constantly made efforts to obtain a person of this description, I had never been able; when at the very time I most needed one, and without any exertion, a voluntary offer was made. My fever raged violently and without any intermission. I began to think of settling my worldly affairs, and of committing my dear little Maria to the care of a Portuguese woman, when I lost my reason, and was insensible to all around. At this dreadful period Dr. Price was released from prison; and hearing of my illness, obtained permission to come and see me. He has since told me that my situation was the most distressing he had ever witnessed, and that he did not then think I should survive many hours. My hair was shaved, my head and feet covered with blisters, and Dr. Price ordered the Bengalee servant who took care of me, to endeavour to persuade me to take a little nourishment, which I had obstinately

refused for several days. One of the first things I recollect was, seeing this faithful servant standing by me, trying to induce me to take a little wine and water. I was in fact so far gone, that the Burmese neighbours who had come in to see me expire, said, 'She is dead; and if the King of angels should come in, he could not recover her.'

"The fever, I afterwards understood, had run seventeen days when the blisters were applied. I now began to recover slowly; but it was more than a month after this before I had strength to stand. While in this weak, debilitated state, the servant who had followed your brother to the Burmese camp, came in, and informed me that his master had arrived, and was conducted to the courthouse in town. I sent off a Burman to watch the movements of government, and to ascertain, if possible, in what way Mr. Judson was to be disposed of. He soon returned with the sad intelligence, that he saw Mr. Judson go out of the palace yard accompanied by two or three Burmans, who conducted him to one of the prisons; and that it was reported in town, that he was to be sent back to the Oung-pen-la prison.

"If I ever felt the value and efficacy of prayer I did at this time. I could not rise from my couch, I could make no efforts to secure my husband; I could only plead with that great and powerful

Being who has said, "Call upon me in the day of trouble, and *I will hear*, and thou shalt glorify me;" and who made me at this time feel so powerfully this promise, that I became quite composed, feeling assured that my prayers would be answered.

"In the meantime the Governor of the north gate presented a petition to the high court of the Empire, offered himself as Mr. Judson's security, obtained his release, and took him to his house, where he treated him with every possible kindness, and to which I was removed as soon as returning health would allow.

"The rapid strides of the English army towards the capital at this time threw the whole town into the greatest state of alarm, and convinced the government that some speedy measures must be taken to save the golden city. They had hitherto rejected all the overtures of Sir Archibald Campbell, imagining, until this late period, that they could in some way or other drive the English from the country. Mr. Judson and Dr. Price were daily called to the court-house and consulted; in fact, nothing was done without their approbation. It was finally concluded that Mr. Judson and a British officer who was a prisoner, should be sent immediately to the English camp, in order to negotiate. The danger attached to a situation so responsible, under a government so fickle as the



Burmese, induced your brother to use every means possible to prevent his being sent. Dr. Price was not only willing, but desirous of going; this circumstance Mr. Judson represented to the members of government, and begged he might not be compelled to go, as Dr. Price could transact the business equally as well as himself. After some hesitation and deliberation, Dr. Price was appointed to accompany Dr. Sanford, one of the English officers, on condition that Mr. Judson would stand security for his return; while the other English officer then in irons, should be security for Dr. Sanford.

“At length the boat in which the ambassadors had been sent was seen approaching a day earlier than was expected. As it advanced towards the city, the banks were lined by thousands, anxiously inquiring their success. But no answer was given—the government must first hear the news. The palace gates were crowded, when Dr. Price made the following communication: ‘The General and commissioners will make no alteration in their terms, except the hundred lacks (a lack is a hundred thousand) of rupees, may be paid at four different times. The first twenty-five lacks to be paid within twelve days, or the army will continue their march.’ In addition to this, the prisoners were to be given up immediately. The General

had commissioned Dr. Price to demand Mr. Judson and myself and little Maria. This was communicated to the King, who replied, 'They are not English, they are my people, and shall not go.'

"In this interval, the fears of the government were considerably allayed, by the offers of a General, by name Laya-thoo-yah, who desired to make one more attempt to conquer the English, and disperse them. He assured the King and government, that he could so fortify the ancient city of Pagan, as to make it impregnable; and that he would there defeat and destroy the English. His offers were heard, he marched to Pagan with a very considerable force, and made strong the fortifications. But the English took the city with perfect ease, and dispersed the Burmese army; while the General fled to Ava, and had the presumption to appear in the presence of the King, and demand new troops. The King being enraged that he had ever listened to him for a moment, in consequence of which the negotiation had been delayed, the English General provoked, and the troops daily advancing, ordered the General to be immediately executed! The poor fellow was soon hurled from the palace, and beat all the way to the court-house—when he was stripped of his rich apparel, bound with cords, and made to kneel and bow towards the palace. He was then

delivered into the hands of the executioners, who, by their cruel treatment, put an end to his existence, before they reached the place of execution.

“The King caused it to be reported, that this General was executed, in consequence of disobeying his commands, ‘*not to fight the English.*’”

“Dr. Price was sent off the same night, with part of the prisoners, and with instructions to persuade the General to take six lacks instead of twenty-five. He returned in two or three days with the appalling intelligence, that the English General was very angry, refused to have any communication with him, and was now within a few days’ march of the capital. The Queen was greatly alarmed, and said the money should be raised immediately, if the English would only stop their march. The whole palace was in motion, gold and silver vessels were melted up, the King and Queen superintended the weighing of a part of it, and were determined, if possible, to save their city. The silver was ready in the boats by the next evening; but they had so little confidence in the English, that after all their alarm, they concluded to send down six lacks only, with the assurance that if the English would stop where they then were, the remainder should be forth coming immediately.

“The government now did not even ask Mr

\* See Appendix.

Judson the question whether he would go or not ; but some of the officers took him by the arm, as he was walking in the street, and told him he must go immediately on board the boat, to accompany two Burmese officers, who were going down to make peace. The General and commissioners would not receive the six lacks, neither would they stop their march ; but promised, if the sum complete reached them before they should arrive at Ava, they would make peace. The General also commissioned Mr. Judson to collect the remaining foreigners, of whatever country, and ask the question before the Burmese government, whether they wished to go or stay. Those who expressed a wish to go should be delivered up immediately, or peace would not be made.

“ Mr. Judson reached Ava at midnight, and had all the foreigners called the next morning. The remainder of the money was soon collected ; the prisoners at Oung-pen-la were all released, and either sent to their houses, or down the river to the English ; and in two days from the time of Mr. Judson's return, we took an affectionate leave of the good natured officer who had so long entertained us at his house, and who now accompanied us to the water side, and we then left for ever the banks of Ava.

“ It was on a cool, moonlight evening, in the

month of March, that with hearts filled with gratitude to God, and overflowing with joy at our prospects, we passed down the Irrawaddy, surrounded by six or eight golden boats, and accompanied by all we had on earth.

“ We now, for the first time, for more than a year and a half, felt that we were free, and no longer subject to the oppressive yoke of the Burmese. And with what sensations of delight, on the next morning, did I behold the masts of the steam-boat, the sure presage of being within the bounds of civilized life. As soon as our boat reached the shore, Brigadier A. and another officer came on board, congratulated us on our arrival, and invited us on board the steam-boat, where I passed the remainder of the day ; while your brother went on to meet the General, who, with the detachment of the army, had encamped at Yandaboo, a few miles further down the river. Mr. Judson returned in the evening, with an invitation from Sir Archibald, to come immediately to his quarters, where I was the next morning introduced, and received with the greatest kindness by the General, who had a tent pitched for us near his own—took us to his own table, and treated us with the kindness of a father, rather than as strangers of another country.

“ We feel that our obligations to General Campbell can never be cancelled. Our final release

from Ava, and our recovering all the property that had there been taken, was owing entirely to his efforts. The subsequent hospitality, and kind attention to the accommodations for our passage to Rangoon, have left an indelible impression on our minds. We daily received the congratulation of the British officers, whose conduct towards us formed a striking contrast to that of the Burmese. I presume to say, that no persons on earth were ever happier than we were during the fortnight we passed at the English camp. For several days, this single idea wholly occupied my mind, that we were out of the power of the Burmese government, and once more under the protection of the English. Our feelings continually dictated expressions like these: *What shall we render to the Lord for all his benefits towards us.*

“The treaty of peace was soon concluded, signed by both parties, and a termination of hostilities publicly declared. We left Yandaboo, after a fortnight's residence, and safely reached the mission house in Rangoon, after an absence of two years and three months.

“We now consider our future missionary prospects as bright indeed; and our only anxiety is, to be once more in that situation where our time will be exclusively devoted to the instruction of the heathen.”

At the close of this affecting narrative, we may appropriately introduce the following tribute to the benevolence and talents of Mrs. Judson, written by one of the English prisoners, who were confined at Ava with Mr. Judson. It was published in a Calcutta paper, after the conclusion of the war.

“Mrs. Judson was the author of those eloquent and forcible appeals to the government, which prepared them by degrees for submission to terms of peace, never expected by any, who knew the hauteur and inflexible pride of the Burman court.

“And while on this subject, the overflowings of grateful feelings, on behalf of myself and fellow prisoners, compel me to add a tribute of public thanks to that amiable and humane female, who, though living at a distance of two miles from our prison, without any means of conveyance, and very feeble in health, forgot her own comfort and infirmity, and almost every day visited us, sought out and administered to our wants, and contributed in every way to alleviate our misery.

“While we were all left by the government destitute of food, she, with unwearied perseverance, by some means or other, obtained for us a constant supply.

“When the tattered state of our clothes evinced

the extremity of our distress, she was ever ready to replenish our scanty wardrobe.

“When the unfeeling avarice of our keepers confined us inside, or made our feet fast in the stocks, she, like a ministering angel, never ceased her applications to the government, until she was authorized to communicate to us the grateful news of our enlargement, or of respite from our galling oppressions.

“Besides all this, it was unquestionably owing, in a chief degree, to the repeated eloquence, and forcible appeals of Mrs. Judson, that the untutored Burman was finally made willing to secure the welfare and happiness of his country, by a sincere peace.”

Upon the release of the missionaries, they found the Burmese converts, and inquirers, had been dispersed in all directions, by the events of the war. Several were dead; several were found by Mr. and Mrs. Judson on their passage down the river; and some were in Rangoon, waiting for their determination where to settle. Mounng Shwa-gnong died of the cholera, on his way from Ava, after the peace. Mah Men-la, the first female convert, was found with her sister, at Prome, living in boats; and they both resolved to accompany the Christian teachers to Rangoon.



## CHAPTER XI.

### *From their Return to Rangoon, to the Death of Mrs. Judson.*

MRS. JUDSON now thought that her trials were past, and that she might anticipate a long and uninterrupted course of toil for the conversion of the heathen. The severe sufferings and appalling dangers which she had experienced, did not abate her love for the souls of the Burmans, nor diminish her desire to go onward with the mission. She had devoted her life to this service; and she was ready to die whenever the sacrifice should be needful for the welfare of the heathen.

Alas! her fond anticipations were soon disappointed. The mission is indeed, we trust, to go on, until Burmah shall be converted to God. But she who had assisted in its establishment, who had largely shared in its trials and joys; and to whose firmness, intrepidity, ready presence of mind, and devoted affection, her husband and Dr. Price were indebted, under God, for the preservation of their lives, during their imprisonment at Ava, was soon to be summoned away from her toils and sufferings on earth, to the presence of her Saviour.

On the first of April, Mr. Judson left Rangoon, in company with Mr. Crawford, the Commissioner of the governor general of India, on an exploring expedition, to a part of the territories, ceded by the Burmese to the British. They proceeded to the mouth of the Salwan, or Martaban river, about 60 miles east of Rangoon, where they fixed on the site of a town, on the eastern bank, which they called Amherst, in honour of the British governor general. On this occasion, the 60th chapter of Isaiah was read by Mr. Judson, and a prayer offered. The British flag was hoisted, and other ceremonies signalized the occupation of this spot, as the seat of the English government in the newly ceded territories.

On the 9th of April, Mr. Judson returned to Rangoon, and made immediate preparations to proceed to Amherst, whither the native converts were also removing.—He conveyed Mrs. Judson and family thither, and then accompanied Mr. Crawford, the English commissioner, to Ava, with the hope of being able to procure an article in the new treaty about to be formed, by which toleration might be secured to missionary operations in the Burman empire. This attempt, however, proved to be entirely unavailing.

It was during the absence of Mr. Judson, that Mrs. Judson was seized with the fatal disorder,

which terminated her life, on the 24th of October 1826. The shocks which her constitution had received from previous attacks of disease, and during the scenes at Ava, rendered her incapable of withstanding the violence of this last attack. She died—died in a strange place—and surrounded by strangers. Such was God's will. It would be consoling to know more of the state of her mind, during her sickness, and of her feelings in prospect of death. But she is gone. Her life was a series of proofs that she loved the Saviour; and we may believe, with entire confidence, that she has entered into the joy of her Lord.

The following extracts of letters from her husband, contain a statement of all the particulars which could be obtained concerning her last sickness and death. His feelings we will not attempt to describe.

*To Mrs. Hasseltine, of Bradford, (Mass.) dated  
Ava, Dec. 7, 1827.*

“*Dear Mother,*—This letter, though intended for the whole family, I address particularly to you; for it is a mother's heart that will be most deeply interested in its melancholy details. I propose to give you, at different times, some account of my great, irreparable loss, of which you will have heard before receiving this letter.

“I left your daughter, my beloved wife, at Amherst, the 5th of July last, in good health, comfortably situated, happy in being out of the reach of our savage oppressors, and animated in prospect of a field of missionary labour opening under the auspices of British protection.

“We had been preserved through so many trials and vicissitudes, that a separation of three or four months, attended with no hazards to either party, seemed a light thing. We parted therefore, with cheerful hearts, confident of a speedy reunion, and indulging fond anticipations of future years of domestic happiness. After my return to Rangoon, and subsequent arrival at Ava, I received several letters from her, written in her usual style, and exhibiting no subject of regret or apprehension, except the declining health of our little daughter Maria. Her last was dated the 14th of September. She says, ‘I have this day moved into the new house, and, for the first time since we were broken up at Ava, feel myself at home. The house is large and convenient, and if you were here I should feel quite happy. The native population is increasing very fast, and things wear rather a favourable aspect. Moun-Ing’s school has commenced with ten scholars, and more are expected. Poor little Maria is still feeble. I sometimes hope she is getting better; then again she declines to her

former weakness. When I ask her where papa is, she always starts up and points towards the sea. The servants behave very well, and I have no trouble about any thing excepting you and Maria. Pray take care of yourself, particularly as it regards the intermittent fever at Ava. May God preserve and bless you, and restore you in safety to your new and old home, is the prayer of your affectionate Ann.'

"On the 18th October, Captain F. writes, 'I can hardly think it right to tell you, that Mrs. Judson has had an attack of fever, as before this reaches you, she will, I sincerely trust, be quite well, as it has not been so severe as to reduce her.'—My next communication was a letter with a black seal, handed me by a person, saying he was sorry to inform me of the death of the child. I know not whether this was a mistake on his part, or kindly intended to prepare my mind for the real intelligence. I went into my room, and opened the letter with feelings of gratitude and joy, that at any rate the mother was spared. It was from Mr. B—, Assistant Superintendant of Amherst, dated the 26th of October, and began thus:—

"My dear Sir, to one who has suffered so much and with such exemplary fortitude, there needs but little preface to tell a tale of distress. It were cruel indeed to torture you with doubt and suspense

To sum up the unhappy tidings in a few words—  
*Mrs. Judson is no more.*'

"At intervals, I got through with the dreadful letter, and proceed to give you the substance as indelibly engraven on my heart.

"Early in the month she was attacked with a most violent fever. From the first she felt a strong presentiment that she should not recover; and on the 24th, about eight in the evening, she expired. Dr. R—— was quite assiduous in his attentions, both as friend and physician. Capt. F—— procured her the services of a European woman from the 45th regiment; and be assured all was done that could be done, to comfort her in her sufferings, and to smooth the passage to the grave. We all feel deeply the loss of this excellent lady, whose shortness of residence among us was yet sufficiently long to impress us with a deep sense of her worth and virtues. It was not until about the 20th that Dr. R. began seriously to expect danger. Before that period, the fever had abated at intervals, but its last approach baffled all medical skill. On the morning of the 23d, Mrs. Judson spoke for the last time. The disease had then completed its conquest, and from that time, up to the moment of dissolution, she lay nearly motionless, and apparently quite insensible. Yesterday morning, I assisted in the last melancholy office of putting her

mortal remains in the coffin; and in the evening her funeral was attended by all the European officers now resident here. We have buried her near the spot where she first landed; and I have put up a small rude fence around the grave, to protect it from incautious intrusion.'

"You perceive, that I have no account whatever of the state of her mind, in view of death and eternity, or of her wishes concerning her darling babe, whom she loved most intensely. I hope to glean some information on these points from the physician who attended her, and the native converts who must have been occasionally present.

"I will not trouble you, my dear mother, with an account of my own private feelings—the bitter heart-rending anguish, which for some days would not admit of mitigation, and the comfort which the Gospel subsequently afforded, the Gospel of Jesus Christ, which brings life and immortality to light. Blessed assurance—and let us apply it afresh to our hearts—that while I am writing and you perusing these lines, her spirit is resting and rejoicing in the heavenly paradise,

'Where glories shine, and pleasures roll,  
That charm, delight, transport the soul;  
And every panting wish shall be  
Possessed of boundless bliss in thee.'

And there, my dear mother, we also soon shall be,

uniting and participating in the felicities of heaven with her, for whom we now mourn. 'Amen—even so, come, Lord Jesus.' ”

*To the same.*

*“ Amherst, Feb. 4, 1827.*

“ Amid the desolation that death has made, I take up my pen once more to address the mother of my beloved Ann. I am sitting in the house she built—in the room where she breathed her last—and at a window from which I see the tree that stands at the head of her grave, and the top of the ‘small rude fence,’ which they have put up ‘to protect it from incautious intrusion.’

“ Mr. and Mrs. Wade are living in the house, having arrived here about a month after Ann’s death; and Mrs. Wade has taken charge of my poor motherless Maria. I was unable to get any accounts of the child at Rangoon; and it was only on my arriving here, the 24th ult. that I learned she was still alive. Mr. Wade met me at the landing place; and as I passed on to the house, one and another of the native Christians came out, and when they saw me, they began to weep. At length we reached the house; and I almost expected to see my Love coming out to meet me, as usual: but no, I saw only in the arms of Mrs. Wade, a poor little puny child, who could not recognize her weeping



father, and from whose infant mind had long been erased all recollections of the mother who loved her so much.

“She turned away from me in alarm, and I, obliged to seek comfort elsewhere, found my way to the grave; but who ever obtained comfort there! Thence I went to the house, in which I left her, and looked at the spot where we last knelt in prayer, and where we exchanged the parting kiss.

“The doctor who attended her has removed to another station, and the only information I can obtain, is such as the native Christians are able to communicate.

“It seems that her head was much affected during her last days, and she said but little. She sometimes complained thus—‘The teacher is long in coming, and the new missionaries are long in coming: I must die alone, and leave my little one; but as it is the will of God, I acquiesce in his will. I am not afraid of death, but I am afraid I shall not be able to bear these pains. Tell the teacher that the disease was most violent, and I could not write; tell him how I suffered and died; tell him all that you see; and take care of the house and things until he returns.’ When she was unable to notice any thing else, she would still call the child to her, and charge the nurse to be kind to it, and indulge it in every thing, until its father should return. The last

day or two, she lay almost senseless and motionless, on one side—her head reclining on her arm—her eyes closed—and at eight in the evening, with one exclamation of distress in the Burman language, she ceased to breathe.

“*Feb. 7.* I have been on a visit to the physician who attended her in her illness. He has the character of a kind, attentive and skilful practitioner; and his communications to me have been rather consoling. I am now convinced that every thing possible was done; and that had I been present myself, I could not have essentially contributed to avert the fatal termination of the disease. The doctor was with her twice a day, and frequently spent the greater part of the night by her side. He says, that from the first attack of the fever, she was persuaded she would not recover; but that her mind was uniformly tranquil and happy in the prospect of death. She only expressed occasional regret at leaving her child, the native Christians, and the schools, before her husband or another missionary family could arrive. The last two days she was free from pain. On her attention being roused by reiterated questions, she replied, ‘I feel quite well, only very weak.’ These were her last words.”

But there was yet in reserve another trial, to add bitterness to the cup of his sorrow. The poor

motherless child survived but a few months. Her father thus announced her death.

*To Mrs. Judson's Mother.*

*"Amherst, April 26, 1827.*

*"Dear Mother Hasseltine,—*My sweet little Maria lies by the side of her fond mother. The complaint, to which she was subject several months, (an affection of the bowels,) proved incurable. She had the best medical advice; and the kind care of Mrs. Wade could not have been, in any respect, exceeded by that of her own mother. But all our efforts, and prayers, and tears, could not propitiate the cruel disease.—She ceased to breathe, on the 24th inst. at three o'clock, P. M. aged two years and three months, and we folded her little hands—the exact pattern of her mother's, on her cold breast. The next morning we made her last bed, in the small enclosure which surrounds her mother's lonely grave. Together they rest in hope, under the hope tree, (Hopia) which stands at the head of the graves; and together, I trust, their spirits are rejoicing, after a short separation of precisely six months.

*"Thus I am left alone in the wide world. My father's family, and all my relatives, have been, for many years, separated from me by seas that I shall never repossess. They are the same to me as if*

buried. My own dear family I have actually buried: one in Rangoon, and two in Amherst. What remains for me, but to hold myself in readiness to follow the dear departed, to that blessed world—

Where my best friends, my kindred dwell,  
Where God, my Saviour, reigns!

“How happy should I be to find myself once more in the bosom of the family in Bradford, and tell you ten thousand things that I cannot put on paper. But this will never be. Nor is it of much consequence. A few more rolling suns, and you will hear of my death, or I of yours. Till then, believe me your most affectionate brother. And when we meet in heaven—when all have arrived, and we find all safe, for ever safe, and our Saviour ever safe and glorious, and in him all his beloved—oh, shall we not be happy, and ever praise Him who has endured the cross to wear and confer such a crown!”

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Those who have followed, thus far, this eventful narrative, do not need any comment to assist them to form an estimate of Mrs. Judson. We cannot, however, refrain from taking notice of two or three prominent points of her character.

Her *habitual piety* is the most lovely and important trait. It was not an official devotion, assumed

on particular occasions. It was not a flame which blazed up brightly at rare and uncertain intervals. She was every where, and at all times, the Christian and the Missionary. She walked with God. Her secret journals in which she recorded her thoughts, with no witness but the Searcher of Hearts; her most private letters, in which she poured out her feelings without reserve, are marked by even more of fervent and humble piety, than her public writings. Religion was the chosen theme of her conversation; and it is known that she spent much time in secret devotion. The hopes of religion supported her in her appalling sufferings; and the love of Christ constrained her to persevere unto death, in her efforts to lead the poor wanderers of Burmah, to the shepherd and bishop of their souls.

Her *unceasing perseverance* is another characteristic. We have seen her, amid perplexities, disease, and danger, pressing steadily onward towards the great object to which her life was devoted. The state of her health repeatedly forced her away from the scenes of her labours; but she returned as soon as her recruited strength would permit.

Of her *intellectual powers*, it is needless to say any thing. Her actions, and her writings, furnish ample evidence of superior talents.

It would be proper to say something in this place,

of her person, her manners, and her private character. On these points, however, we can say little from personal knowledge, as the author had but once the pleasure of an interview with her. In her manners, there was much unaffected dignity; but she was affable; and there was an attractive grace in her conversation, resulting from the union of mental strength, with feminine affections. Her dispositions were kind, and her benevolence warm, active and unwearied. We appeal with confidence to the course of her life, to her journals, and letters, and to those persons of kindred minds, and feelings, who have conversed with her, for ample testimony to the warmth of her affections, to her affability, modesty, and meekness, as well as to the strength of her intellect, and the activity of her zeal for the welfare of mankind. Envy, with its acute vision, and calumny, with its open ear and ready tongue, although they have assailed her, have never insinuated a doubt of the purity of her life. She was a mark for malice, aimed not at her alone, but at the cause of her Saviour. The reproaches which were meant for him, fell on her; but she was content to suffer for his sake. She felt, too, that she was imperfect. Her journals and letters exhibit numerous proofs of her acquaintance with her own heart, and of her deep grief for the deficiency of her holiness. But she is perfect now; and doubt-

less she looks back upon her life on earth, with adoring wonder, and with gratitude for the grace of her Saviour, who pardoned her sins, and made her useful in his service, and conducted her, at last, by many a rough path, and through deep waters, to the rest which remaineth for the people of God.

She had not lived in vain. Five converted Burmans had gone before her to heaven. Her name will be remembered in the churches of Burmah, in future times, when the pagodas of Gaudama shall have fallen; when the spires of Christian temples shall gleam along the waters of the Irrawaddy, and the Salwen; and when the "golden city" shall have lifted up her gates, to let the King of glory in. Let us hope, meanwhile, that her bright example will inspire others with the generous resolution to toil and to die, like her, for the salvation of the heathen.

Two marble stones with the following inscription, were sent from Boston, in July, 1830, by the Baptist Board, to be placed over Mrs. Judson's grave at Amherst. These were procured at the expense of some female friends.

Erected to the memory  
of  
Ann H. Judson,  
wife of Adoniram Judson,  
Missionary  
of the  
Baptist General Convention in the United States,  
to the  
Burman Empire.

She was born at Bradford,  
In the state of Massachusetts, North America,  
Dec. 22, 1789.

She arrived with her husband at Rangoon,  
in July, 1813:

And there commenced those  
Missionary Toils,  
which she sustained with such  
Christian Fortitude, Decision and Perseverance,  
Amid scenes of  
Civil Commotion, and Personal Affliction,  
As won for her  
Universal Respect and Affection.

She died at  
Amherst, Oct. 24, 1826.



## CHAPTER XII.

### *History of the Mission, after the Death of Mrs Judson, with concluding Remarks.*

THOUGH we have traced the life of Mrs. Judson to its close, the readers of this book will, it is presumed, be pleased to learn some particulars respecting the subsequent progress of the mission, for which she lived and died. Her husband and his associates, though they felt deeply the loss which they and the mission had sustained, were not disheartened. Their faith did not fail, and they resolved to proceed in their endeavours to save the souls of the heathen.

Mr. Judson, and Mr. and Mrs. Wade continued awhile at Amherst. Here Mr. Judson commenced preaching, and worship was again held in Burmese, after an interval of two years and a half. A school of twenty girls was formed, under the charge of Mrs. Wade, from whose letters we extract the following interesting particulars.

*“ Amherst, May 1, 1827.*

“ Our first scholar, Mee Loke, was brought by Moungh Shwa-ba, January 18th, about seven weeks

after our arrival at this place; she is a fine promising girl, twelve years old. About the same time, in one of my evening walks, I met a little girl about five years of age, of a more than usually interesting appearance. I asked her name, and where she lived; to which she readily answered—and then ran before to point out her grandmother's house, a little low dirty hut in the midst of the market. I found the grandmother to be rather a sensible Burman woman, and learned that the little girl was an orphan, both her parents having died during the late war. After making some inquiries what she would be able to learn in such a place, &c. I informed her that I intended to educate a number of girls at the mission house in our own family. This idea seemed to strike her very favourably; she proposed to give me the little girl, to educate as my own child, and accordingly brought her to us the next day. This is our *Sarah Wayland*. With these two girls I commenced this female boarding-school.

“*May 6.*—Six girls, who had been waiting some time for admission into the school, have been received to-day. Their parents and friends fully understand that our great object is to teach them the Christian religion.

“*May 16.*—Mah Quay, the mother of Mee Poo, one of the scholars, who often visits me, this morning expressed herself highly pleased with the school.

She assured me, that both herself and husband wished us to take their child as our own. I then suggested, that it was not the welfare of these girls in this world only, that induced us to do so much for them—informed her how much pains was taken every day to teach them the Christian religion—and added, ‘Perhaps your daughter will become a disciple of Christ; how would you like that?’ ‘Let her become a disciple,’ she answered, without the least hesitation. ‘Her father and myself have not worshipped the pagodas\* for some time, and have many doubts upon the subject. We are perfectly willing that our daughter should change her religion. Let her become a good Christian.’

“24. A fine, intelligent little girl, who has often been here with Mah Men-la, wishes very much to be admitted into the school; but her father says, that here she would never learn any thing of the religion of Gaudama, but would surely become a disciple of Christ, and he will not therefore give her to us. To-day, when I asked her if she still wished to come and live with me, a tear immediately brightened her fine black eye, while she answered, ‘I *very much* wish to come and live with you, mamma, but my father will not allow it.

\* The pagodas, it will be remembered, are themselves objects of worship among the Burmans, although nothing but solid piles of brick and mortar.

“25. Mah Niyht, a woman who has placed her three daughters in the school, of course often visits me, but has hitherto been quite indifferent to the subject of religion. To-day however, she seemed to get considerably interested in a conversation, and acknowledged, with much apparent feeling, that the Burman system of religion was destitute of any support or comfort for a death-bed. ‘To us,’ she said, while a tear started in her eye, ‘all beyond the grave is covered with gloomy uncertainty and darkness.’ Oh that this might prove a moment of conviction from the Holy Spirit.

“26. As I went into the school this morning, I observed a small quantity of boiled rice, rolled up very neatly, and laid in a safe place, just in the way the Burmans make what they consider meritorious offerings to the Nats.\* I inquired who put the rice in that place and for what purpose. The girls, with their accustomed frankness, immediately answered that Mee Noboo had placed it there as an offering to one of the Nats. When she was asked if she thought the Nat would come to receive it, she hung her head and made no reply; but a little girl, still younger, said, ‘Yes, Mamma, the Nat will come.’ ‘Well, watch for him, I replied; and if he does not come before dark, I will give you a

\* Inferior demons, which the Burmans fear, and strive to please by offerings.

lamp, to watch in the night; for I very much wish to see a Nat.' All the larger girls now began to laugh, and told Mee Noboo that she might watch many days and nights, but would not see a Nat, for no person in the world had ever seen a Nat come to take an offering. After a little pleasantry upon the subject, I told them Mee Noboo's mind was very dark to believe in Nats—endeavoured to show them the absurdity of making such offerings, and spent some time in trying to give them some idea of the angels of heaven, fallen angels, and of the eternal God, to which they listened with much apparent interest.

“Aug. 5.—Have just been informed by one of the Christians, that Mee Poo, who has been in the school about six months, when last at home on a visit, heard something said about going to worship a pagoda, when she immediately exclaimed, with much earnestness, ‘O my father, and my mother, do not worship those images and pagodas. Gaudama, where is he? Can he see or hear us?’ And these heaps of bricks, and figures of stone, what can they do for us? Is it not better to worship the God who made the heavens and the earth, and who is *now alive*, and will live for ever?”

“7. The grandmother of Mee Men, a little girl about five years old, made me a visit to-day. After inquiring about her health, I observed, You are

growing old, and cannot expect to live long. 'It is true,' she replied, 'and I have been thinking much on the subject lately.' I then inquired, 'Into what state do you expect to enter after death?' 'Oh, I do not know,' she replied; 'I have been trying *all my life* to perform enough meritorious deeds to ensure me happiness in another state; but little Mee Men tells me that every body will go down to hell, if they do not worship the great God who made heaven and all this world too. So I try to worship him, but my mind is extremely dark.' How do you worship him? she was asked. 'I first pray to my dead relations to speak to God for me, and then I try to pray to Jesus Christ; but did not know what to say to him, until Mee Men began to teach me the prayer which she learned here.'"

The following extract from a letter dated Dec. 7, 1827, exhibits the dreadful condition of many poor children in Burmah. Truly the *dark places of the earth are full of the habitations of cruelty*. How desirable it is, that the children should be thus rescued from their barbarous masters, and from parents who seem, indeed, to be *without natural affection*. Will not the females of our land combine their prayers, and their efforts, to support and multiply these schools?

"Little Mee Shway-ee is about seven years old, and was by her parents made a slave to her brother,

one of the magistrate's interpreters, who from the situation which he fills, keeps the Burmans in great fear of him, so that we never heard of this poor child until it was almost too late. The case was then represented to us with the greatest precaution, through fear of suffering the vengeance of the wicked interpreter. Mr. Judson immediately called the man, told him that he knew all about the poor child, and that if he would bring her to us without the least delay, he would not inform the magistrate against him; but if not, he would do it immediately. The child was then brought to us,—but my blood chills at even this distant recollection of what an object was presented. Her little body was wasted to a skeleton, and covered from head to foot with the marks of a large rattan, and blows from some sharp edged thing which left a deep scar. Her forehead, one of her ears, and a finger, were still suffering from his blows, and did not heal for some time. Her master in a rage one day caught her by the arm, and gave it such a twist as to break the bone, from which her sufferings were dreadful. Besides, she had a large and dreadful burn upon her body, recently inflicted. Whether the wretch intended to put an end to her life this time, is uncertain; but he no doubt concluded that the event would prove fatal; for he shut her up in a close hot room, where no one was allowed to see her, and told his neighbours

that she was very ill in a fever. She had been tortured so long, that her naturally smiling countenance was the very picture of grief and despair.

“Almost the first words which this poor little sufferer said to me was, ‘Please to give your slave a little rice, for I am very hungry.’ She was asked if she had not her breakfast: to which she replied, ‘Yes, but I get very little, so that I am hungry all day long.’ I was happy to find that she had no fever. But notwithstanding all that could be done, she cried almost incessantly for forty-eight hours, and had at times symptoms of convulsions. The inflammation then began to subside; and after nursing her with unremitted care by night and by day myself, for two weeks, I had the inexpressible satisfaction of seeing her begin to play with the little girls. Although we did not inform against the Moorman interpreter, the Burmans ventured to do so, and the result was, a pair of chains and imprisonment.\*”

This poor child afterwards died; and in her last hours she gave evidence that the instructions which she had received had, by the blessing of God, made her wise unto salvation.—‘I am dying,’ said she, ‘but I am *not afraid to die*, for Christ will call me up to heaven. He has taken away all my

\* This wretched man, after a short confinement, committed suicide by taking poison.



sins, and I wish to die now, that I may go and see him. I love Jesus Christ more than every body else.' But it is only those who heard her, from day to day, lisp her little prayers and praises to God, who caught, with a joy unfelt before, the first dawn of light which beamed upon her dark mind, who watched, with hearts raised to God, its gentle progress, that can realize what a precious and heavenly scene, the death-bed of little Mee Shway-ee presented.

In April, 1827, the mission was strengthened by the arrival of the Rev. George D. Boardman, and wife, at Amherst, from which place they soon removed to Maulmein, and entered upon their labours. A few months after Mr. Judson and Mr. and Mrs. Wade, followed them to the same place, as the native population was fast deserting Amherst. The little band of missionaries, now concentrated at Maulmein, devoted themselves to their work with great zeal, and it pleased God to encourage their hearts, by the most marked tokens of his favour. Thirty converts, several of whom were from the female school, were baptized during the first year, and these were united in one church, with the native Christians, who had removed from Rangoon.

Mah Men-ladied at Amherst, before Mrs. Wade left that place. The following extracts from two letters to Mr. Judson, giving an account of her ill-

ness, and death, will close our history of this interesting convert.

“ When her case became dangerous, she was removed to the mission house.—She is not inclined to converse much ; but how delighted you would be to hear her now and then talk of entering heaven, and of *meeting Mrs. Judson*, and other pious friends. The other day, after having dwelt for some time on the delightful subject, and mentioned the names of all the friends she should rejoice to meet, not omitting *dear little Maria*, she stopped short, and exclaimed, ‘ But first of all, I shall hasten to where my Saviour sits, and fall down and worship and adore him, for his great love, in sending the teachers to show me the way to heaven.’—Another letter says, ‘ I feel it a pleasure to do any thing for her, she is so grateful and affectionate.’—A letter received this morning, adds, ‘ While the funeral procession is moving towards the house appointed for all living, I sit down to inform you, that last evening, about nine o’clock, Mah Men-la’s happy spirit took its flight to her native skies. Her departure was quiet and serene ; without a groan, or sigh, or even a gasp, to distort her smiling countenance. She had often said, that to her death had no terrors ; and though insensible at last, she seemed to bid him welcome.’ ”

It is delightful to know from Mr. Judson's testimony, that the Rangoon converts who had been scattered by the war, had not disgraced their holy profession. They had made it their daily prayer, that the disciples and teachers might meet again.—“God, they said, had answered their prayers, therefore, their hearts were glad.”

After the termination of the war, Dr. Price returned to Ava. His medical skill procured for him the favour of the Emperor, and of the nobility; and he had frequent opportunities to converse with them on the subject of religion. He took under his tuition a number of boys, the sons of some of the highest officers of government, to whom he communicated the truths of the Gospel, as well as the principles of science. He was fully persuaded, that his situation would enable him to serve the cause of the Redeemer, with great success. His journals narrate several interesting conversations with the Emperor, and other individuals, in which he was allowed to state the doctrines of the Gospel, and to assail directly the principles of Boodhism. He was, too, encouraged to believe, that the instructions which he imparted by public lectures, and private conversations, on astronomy, geography, natural philosophy, and other branches of science, would indirectly tend to shake the popular system of faith, which in Burmah, as in all other heathen

countries, is closely connected with erroneous and absurd notions of science.

But while advancing in this course of usefulness, cheered by some tokens of good, and allured forward by hopes of success, his health failed. A pulmonary consumption fixed itself upon his system, and after a lingering disease, this zealous and highly valued missionary died, near Ava, on the 14th of February, 1828.

We shall now close this sketch, by a brief review of the situation and prospects of the missionaries, according to the latest dates, from the several stations.

*Tavoy.*—After about a year's residence at Maulmein, Mr. and Mrs. Boardman removed to Tavoy, about 150 miles to the south-east. It is 35 miles from the sea, and contains 9000 inhabitants; and, as is supposed by Mr. Boardman, nearly 1000 pagodas, of different sizes. Here they immediately commenced preaching, and instructing the children in schools, and several of the heathen soon embraced the religion of Jesus, some of whom belonged to an interesting race of people, who inhabit the forests and mountains, called Karens, and who appear favourably disposed to the Gospel. One of their head men, Ko-thah-byoo, is travelling among his countrymen, preaching to them the religion he has professed. Mr. Boardman is also assisted by another native convert, called Moungh-Shway-Bwen.

*Maulmein.*—Mr. Judson was at this place, at the last date, March 15, 1830, engaged principally in the work of translation. Mr. Cephas Bennett, a printer, who sailed, with his wife and child, from Philadelphia in May, 1829, arrived at Maulmein, January 15, 1830, with a press, and Burman types, and immediately commenced the operations of the printing office.—Mr. and Mrs. Wade had gone to Rangoon.—Five native converts were employed as assistants, as exhorters, school teachers, readers of the Scriptures, &c.—The Lord poured out his Spirit on the station. The female school as was mentioned before, had been particularly blest, and a number of the scholars had been baptized. The first convert was *Mary Hasseltine*, one of the little girls who were with Mrs. Judson at Ava.—The whole number baptized, from January, 1828, to March 15, 1830, was *sixty-two!* Ten of these persons were English soldiers, belonging to the 42d regiment, who have been formed into a separate Church.—The New Testament had been thoroughly revised for the press, and several important tracts had been prepared in the Burman, Taling, and Siamese languages.—Mr. Judson had commenced the translation of the Old Testament. There was a school for female children, under the charge of *Mary Hasseltine*, and another school, for boys, had been commenced.

Soon after the close of the war, Mr. Judson paid into the Treasury of the Board, above four thousand dollars, which he had received chiefly from the British government, as a compensation for his services, as interpreter. In addition to this, he has paid into the Treasury about 6000 dollars, being the whole of his private property.

*Rangoon.*—A native convert, Moug Thah-a, commenced preaching at Rangoon, after the war, and several persons were converted.—He visited the missionaries at Maulmein, to ask counsel and aid. They were so entirely satisfied with his character and qualifications, that they ordained him, in January, 1829, as pastor of the church at Rangoon. He returned thither, and continued his labours with zeal and success. The church there consists of more than twenty members, all but three or four of whom have been baptized by Moug Thah-a. The others are the remnants of the former church, gathered by Mr. and Mrs. Judson.—Moug Ing, who was with Mr. Judson at Ava, has been ordained, and is now labouring at Rangoon; and Mr. and Mrs. Wade arrived there from Maulmein on the first of March, 1830.—They were highly gratified with the appearance of the native converts. The success of Moug Thah-a is a gratifying omen, that God designs to make use of native preachers, to convert their countrymen to the knowledge of the Saviour.

*Reinforcement.*—We have mentioned the arrival of the printer, Mr. Bennett, with his family.—On the 23d of May, 1830, the Rev. Eugenio Kincaid, and the Rev. Francis Mason, were set apart as missionaries in the Baptist meeting-house, in Baldwin Place, Boston; and on the 24th they sailed, with their wives, in the ship Martha, Captain Lovett, for Calcutta.—Mr. and Mrs. Kincaid are to be stationed at Maulmein, and Mr. and Mrs. Mason at Tavoy.—On the 28th of July, the Rev. John Taylor Jones was ordained, in the Federal street Baptist meeting-house, Boston, and set apart as a missionary to Burmah. On the 2d of August, Mr. Jones and his wife sailed in the ship Corvo, Captain Spalding, for Calcutta. The services on these occasions were solemn and highly interesting. Many prayers have been offered to the God of missions for His blessing on these His servants. May He carry them in safety to Burmah, and make them instruments of extensive and permanent benefit to the heathen.

The facts which have been stated show, that much success has attended the mission, notwithstanding it has been impeded by intolerance, interrupted by sickness and by war, and weakened by the death of five missionaries.—If we take the number of converts only, as the measure of its success we may safely affirm, that few missions in

modern times have accomplished more in the same period, and with the same means.

But in the establishment of a mission, there is much to be done in laying the foundations. The language is to be acquired; the habits and feelings of the natives, are to be learned; the Scriptures are to be translated; tracts are to be written and printed; and the other weapons of the Christian warfare are to be collected and prepared, before a missionary can make a successful onset upon the strong holds of Satan, in a heathen land. The first missionaries, therefore, must necessarily be pioneers, to remove the obstructions, and make straight in the desert, a highway for their successors.

Mr. Judson has performed this service for the Burman mission. He has acquired the language, and has prepared a Grammar and Dictionary, by the aid of which future missionaries will be enabled in a brief period to qualify themselves to preach the Gospel. The New Testament is translated, and portions of it have been printed and circulated. The Old Testament is now in the hands of Mr. Judson. Thousands of tracts have been distributed. The experiment has been tried, and it has been proved, that the truths of the Gospel can triumph over the errors, and subtleties of Burman minds, and the levity, deceitfulness, and sensuality of their hearts. We may be assured, then, that if the Gos-



pel be preached in Burmah, with the usual blessing of the Holy Spirit, it will become the power of God to the salvation of the natives.

There is, then, ample encouragement to preach the Gospel in Burmah; and those who have traced the history of the mission, must have seen many wonderful tokens of the divine will, that the American Baptist churches should be principally instrumental in converting the Burman empire, to the Christian faith. The voice of Providence, on this point, cannot be mistaken. These churches are responsible to God, for the support, enlargement, and vigorous prosecution of this mission. They are responsible to the Christian world.

But Burmah is a small part only of the field which is spread out white to the harvest, and inviting the labours of the reaper. According to the lowest computation of the numbers of the human family, upwards of four hundred millions of our fellow men are Idolaters, or Mahometans. The largest and fairest regions of the earth, are yet under the dominion of superstition and its manifold miseries. By whom is the Gospel to be preached to these millions of human beings; and these dark places of the earth, to be recovered to the dominion of the King of Zion? Plainly, it must be done by the Christian church. Let every Christian, then, do his duty. Let young, and old, do something for

the conversion of the heathen. Let Sabbath school teachers inform the children concerning the miseries, and superstitions of the heathen, and enlist their sensibilities in the cause of missions, while they impress on their tender minds, the duty of Christians to preach the Gospel to every creature.

Churches of Christ, remember that you are not your own. He who purchased you with his blood, calls on you to engage in this glorious enterprise, with the full measure of your ability; and to advance, with united hearts, and concentrated energies, like an army with banners, to fight the battles of the Lord, until the kingdoms of this world shall become the kingdom of Immanuel.—

Salvation! O Salvation!

The joyful sound proclaim,

Till earth's remotest nation

Shall learn Messiah's name.

## APPENDIX.

So many facts have already been related in this book, showing the utter disregard of truth among the Burmese in general, and particularly among the government officers, that it may seem unnecessary to add more proofs of their depravity: but we are induced to do it, that in the day when "Burmah is converted to God," an appeal may be made to these records, to show the wondrous power of the Gospel, in redeeming the heathen from such utter vileness, and thus, God shall be glorified by his people.

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A Merchant now residing in Philadelphia, visited Rangoon about thirty years since, on commercial business. It happened that about the time of his arrival, an English agent applied to the Burman government, to obtain some privileges for his countrymen; when in order to avoid a compliance with his desires, without giving offence, the Burman officers seized upon the American merchant, and insisted that he was an Ambassador from France, who had come for obtaining like favours with the British envoy. He was treated with all pomp and

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parade, as if he had been a real Ambassador; and when the British agent solicited any favour, he was told that the French Ambassador had asked the same, and if the "privilege was granted to one, it must be granted to both;" and by this artifice, his objects were defeated. The merchant was detained a prisoner, for this deceitful purpose, for six months, and thereby suffered great loss of property, which the Burmese government would not repay.

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Mr. Judson relates, that when confined in prison, he overheard two Burman chiefs, who were placed there for some small offence, discoursing together on moral subjects. The elder of the two asked the other if he knew the proper meaning of an *honest upright man*? To which the younger replied that he did not. "Then I will tell you; an upright man is exactly the same thing as an *idiot*, or a *simpleton*."

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Our readers have seen with what obstinacy the Burmese monarch resisted the British troops; and that it was only after numerous defeats, that he consented to make peace. The following account of this war, is extracted from the Burman records at Ava.

"In the year 1186, and 1187, the Kula-pyu, or white strangers of the west, fastened a quarrel upon the Lord of the Golden Palace. They landed at

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Rangoon, took that place, and Prome, and were permitted to advance so far as Yandaboo. The King from motives of piety, and regard to life, made no effort whatever, to oppose them. The strangers had spent vast sums of money, and by the time they reached Yandaboo, their resources were exhausted, and they were in great distress. They petitioned the King, who, in his clemency and generosity, sent them large sums of money, to pay their expenses back, and ordered them out of the country."

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THE END.

