

intervals sluices are constructed which allow every tide to cover them. In times of much rain, the quantity of soil held in suspension is great, and when the water remains quiet a short time, it settles. In the river itself, where the current is slow, depositions soon appear above the surface, and many of the low islands have been formed in this way, and constant additions are making to all. On the hills, the soil is more nearly primitive, and consists mostly of the decomposed rock underneath.

Map of the Choo keang. This map is designed to illustrate parts of the two preceding papers concerning 'Chinese pirates' and 'the natural history of China.' It includes the numerous islands in the bay of the river, and the river itself up as far as the provincial city; comprising in length 75 geographical miles of latitude, and in breadth one degree of longitude. The Bogue, which the Chinese regard as the mouth of the river, is guarded by three forts, at one of which foreign ships must show their passports. The principal inside anchorage is called Whampoa Reach, extending two or three miles, between the islands of Honan on the west, Whampoa and Junk island on the north, and French and Dane's islands on the south. Lintin is the outside anchorage; but during the typhoon months, it is forsaken for the safer harbors on the east and west, Kapsuymoon (also written Capsingmoon,) and Kumsingmoon. The inner passage to Canton is used only by native craft, it being wholly prohibited to foreign boats. The map is constructed upon a scale of five miles to the inch. The latitude of the foreign factories at Canton is $23^{\circ} 7' 10''$ N.; the longitude, $113^{\circ} 14' 30''$ E. Lintin peak is in lat. $22^{\circ} 24' 30''$ N.; long. $113^{\circ} 43' 30''$ E. Macao is situated in lat. $22^{\circ} 10' 30''$ N., long. $113^{\circ} 32'$ E.

ART. V. *Burmah; sketch of the history of the protestant mission in that country; its present state; and notices of the Christian books written and published in the Burman language.* By BENEVOLENS. Oct. 1833. Continued from Vol. II, page 563.

The object of this paper is to give a very brief history of the efforts which have been made to spread Christianity in Burmah. The labors of the Romanists can hardly be entitled to any notice here, for though they have resided in the country for about a century, they have effected comparatively nothing. They have four or five congregations, which consist almost entirely of Portuguese and their descendants, many of whom wear the Burman dress, and conform to Burman customs in every respect, except that they eat pork and make their prostrations before the cross or the virgin, instead of the pagoda, and the image of Gaudama. The priests have moreover written a few tracts and had them published at Rome in the Burman character; and the present bishop, who arrived in 1831, brought as many as seventeen copies for the supply of his diocese!

Concerning the first attempts of protestants, I shall give but a very brief view, because the affairs of that trying and eventful period, if explained in detail would occupy too much space, and because they have been already presented to the public in the memoirs of Mrs. Judson;—a work which has established its character as a production of uncommon interest by having already passed through several editions.

both in England and America. To that I beg leave to refer those who wish for further information respecting the early history of the mission. Regarding more recent efforts I shall be more particular.

The first protestant labors were commenced at Rangoon in 1807 by Messrs. Chater and Mardon, who went thither from Serampore. Mr. Mardon soon left the country, and his place was supplied by Mr. Felix Carey. Not long after, Messrs. Pritchett and Brian, from the London Missionary Society reached the country. Mr. B. soon died, and Mr. P. removed to Vizagapatam: Mr. Chater, after four years residence, removed to Ceylon, but not till he had acquired the language and commenced the work of translation. Mr. Carey remained, and when Mr. and Mrs. Judson arrived in July, 1813, he had gone to Ava by order of the king. Before he left the mission, he prepared and published a grammar, revised and published Mr. Chater's translation of the gospel of Matthew, and made some translations himself; how much, is now unknown, as his manuscripts were lost. Mr. and Mrs. Judson at once commenced the study of the language. Having no dictionary and but an imperfect grammar, they found it difficult; yet in the course of two years, they were able to hold some discussions with the natives. In 1815, Mr. Judson commenced and prosecuted with great zeal the study of Pali. They were alone, however, till joined by Mr. Hough, an American printer and missionary in Oct. 1816. Two tracts had been prepared which were printed by Mr. Hough soon after his arrival.

Notwithstanding all the efforts which had been made, it was not till March, 1817, that the first serious inquirer into the truth of Christianity applied to Mr. Judson. His appearance and conversation awakened joy and hope, but it was fallacious. In December, 1817, Mr. Judson, worn down by ill health, and desirous of procuring some assistance from a Christian settlement near Chittagong, where the Burman language was spoken, embarked for that place. But by adverse winds, he was driven to the western peninsula, and was detained at Madras till July 20th, 1818. During his absence, Mr. Hough was severely harassed by the government, summoned to the court, and told in the most unfeeling terms, that if he did not tell all the truth relative to his situation in the country, "they would write with his heart's blood." Further, as indicative of Burman feeling before the war, it should be mentioned, that at the court-house he was obliged to answer, through an interpreter, the most trivial questions, such as what were the names of his parents, how many suits of clothes he had, &c., which were all written down with great correctness. Sept. 19th, 1818, Messrs. Colman and Wheelock from Boston, joined the mission. In July of the succeeding year, Mr. and Mrs. Hough departed for Bengal. The same year, in April, Mr. J. commenced public preaching in a *zayat*, or open shed, erected near his house. Mrs. J. by a school and the religious instruction of females, did what she could to aid his design. In consequence of these efforts many serious inquiries were made. Mounng Nau the first convert, made his appearance in April 30th, 1819. After various instructions and important developments

of character, he was acknowledged as a disciple of Jesus Christ, by baptism June 27th, 1819; a day of unutterable joy to the missionaries, who had resided there about six years without seeing any apparent fruit of their labors.

Mr. Wheelock embarked for Bengal about a year after his arrival, in feeble health, and on his passage "in a fit of delirium plunged into the sea and was drowned." Nov. 7th, 1819, two more were baptized on a profession of their faith in the Savior of men. The persecutions which the investigators and recipients of Christianity were called to endure were so vexatious, that they were deterred even from examining its claims to be a divine communication, and it seemed the missionaries' indispensable duty that they should lay their case before the king, and solicit toleration. Accordingly Messrs. Judson and Colman immediately set out for Amara-pora, at that time the capital, where they arrived Jan. 25th, 1820. They were admitted to an audience, and presented their petition for toleration, but received from one of the king's officers an intimation of his views, thus: "In regard to your petition, his majesty gives no order." On their return to Rangoon, Mr. Colman left for Chittagong, and soon after settled at Cox Bazar. "Surrounded by poverty, ignorance and delusion, he fell a martyr to his zeal, July 4th, 1822." Another convert was baptized at Rangoon, April 20th, 1820, and between this and January 1822, several others, among whom were some persons of distinction. About this time, Mr. Price arrived in the double capacity of physician and missionary. Mr. Judson continued his labor of translation with unremitting vigor. Mrs. Judson was obliged by ill health to leave Rangoon in August, 1820, and proceed to America, via England; and on her return in 1823, was accompanied by Rev. J. Wade and Mrs. Wade. During her absence, Mr. Hough had returned to Rangoon, and the little church had increased to eighteen members. Dr. Price was summoned to Ava by the king, and Mr. J. deemed it expedient to accompany him, and again petition for religious toleration. They were so far successful that the king noticed them favorably, and ordered ground to be given them for a dwelling house. Mrs. Judson joined him in 1823-4. Soon after, the war with the English commenced, and severe trials awaited the missionaries. Those at Rangoon for three or four days suffered all that human malice could invent, but were soon rescued by English generosity. Mr. Judson and Dr. Price were seized and thrown into prison, where they remained about a year and a half, experiencing every imaginable hardship and indignity, sometimes with three and sometimes with five pairs of fetters. During this period, though Mrs. Judson had no common obstacles to surmount, she exerted herself with unrivaled Christian heroism, to alleviate their sufferings, and those of the other prisoners confined with them.

At the close of the war in 1826, they were released through the interference of the English. Dr. Price continued to reside at Ava, where he was high in favor with the king and his nobles, to whom he gave scientific lectures, instructed their children, and by his conversations and defence of Christianity doubtless did much to enlighten the Bur-

man court. He died at Ava, Feb. 14th, 1828, of a lingering pulmonary complaint. Messrs. Judson and Wade repaired to Amherst, and commenced a new station, where Mrs. Judson closed her eventful life, Oct. 24th, 1826. Mr. Boardman arrived in April, 1837, soon after which all the missionaries removed to Maulmein, which though a short time before a mere jungle, had already risen into a place of much greater consequence than Amherst. At Maulmein a very unusual seriousness was awakened among the people in the latter part of 1827, and the beginning of 1828, which resulted in the addition of about thirty members to the church. In April, 1828, Mr. Boardman removed to Tavoy, and vigorously prosecuted his labor till removed by death in February, 1831.

A missionary printer, Mr. Bennett, joined the mission in 1829, and since that time, though in the midst of difficulties, the operations of the press have been unusually efficient. In Nov. 1830, the mission was reinforced by Messrs. Kincaid and Mason. Mr. Jones followed in the ensuing February. In 1828, some soldiers of H. B. M.'s 45th regiment applied to Mr. Judson for religious instruction. A small church was soon collected which received the ministrations of Messrs. Judson, Wade, Boardman, Kincaid, and Jones successively. Mr. Kincaid's labors were continued longest, and when the regiment was removed to another station, in April, 1832, the number of the church members amounted to 75 or 80. These labors were continued by Mr. Jones after the arrival of the 41st regiment, and several from that also were hopefully brought to a saving knowledge of the truth.

A second printer, Mr. Cutter, arrived in May, 1832. In September following, Mr. Jones left Burmah to commence a mission in Siam. In January 1833, Rev. Mr. Simons and Mr. Hancock, a third printer, with Miss Cummings a teacher, joined the mission. Rev. Messrs. Brown and Webb with their wives; and two or three single ladies were expected to leave Boston in Oct. or Nov. 1832 as a reinforcement. Mr. and Mrs. Wade left for America, Dec. 1832. Mr. Kincaid was about to remove to Ava. Mr. Judson continues his labors as translator and preacher at Maulmein. Mr. Mason is stationed at Tavoy as successor to Mr. Boardman, who before his death had greatly interested himself in regard to the Karens, and by whose instrumentality many of them residing on the mountains south and east of Tavoy, were hopefully brought to the saving knowledge of a divine Redeemer. Messrs. Wade and Judson have made repeated visits to those north of Maulmein. Both Messrs. Wade and Mason have made great progress in acquiring and reducing to writing their language. Mr. Mason has spent many months in visiting and instructing them in their villages with most encouraging success.

I have not the means of stating precisely the number of church members at the various stations, but apprehend the following will not be far from the truth: viz, at Rangoon 20; Maulmein 50; Karens above Maulmein, 80; Tavoy, 150, principally Karens; English church at Maulmein 40; making a total of 340.

Various efforts have at different times been made for the establish-

ment of schools and with various success. The greatest prosperity has attended those established at Tavoy, where there has been a uniform sentiment in regard to their importance.

After what has been said, it is hardly necessary to notice a remark in the *Encyclopædia Americana*, Vol. II, p. 112. "The English missionaries are tolerated, and serve the E. I. company as the outposts of their diplomatic system." It will be seen that no English missionaries have been there, since 1814. It is true, that Messrs. Judson and Hough, particularly the former, rendered the company's agents much assistance after the war. What less could they do? They had been rescued by the English from miserable dungeons; and from their long residence in the country and study of the language, were the only persons who could be employed as adequate translators. When that immediate exigency had passed, they promptly and joyfully returned to their appropriate labors. I speak more particularly of Mr. Judson, because I have more information regarding his course.

In consequence of the removal of the printer and press to Bengal, but little printing was executed from 1824 to 1829: but various works were prepared for the press. On the arrival of Mr. Bennett with a new press, these works were published as fast as practicable. A second press arrived in 1832, and since that, two more. The difficulties resulting from the want of types have been overcome by the establishment of a foundery with the apparatus for stereotyping at Maulmein. It may not be uninteresting to other laborers in the great field of Christian enterprise to know what books are published, and what subjects are treated of in them. Where the pages of the books are spoken of they are all reckoned as of the octavo size.

1. A catechism of the Christian religion: pp. 4. This was probably written in 1818, as Mrs. Judson translated it into Siamese in 1819. With various revisions it has passed through several editions and contains in brief, yet perspicuous language, those grand outlines of our holy religion which are essential to salvation, without any direct allusion to Buddhism. The Siamese version was published at Calcutta about 1820.

2. A view of Christianity: pp. 12. This was written about the same time as the other. It is divided into four parts; historical, doctrinal, preceptive, and devotional; with a design to give as complete an outline as possible of Christianity in a small compass. The last part contains two prayers, one adapted to the state of an inquirer after the way of life, and the other to that of one who is supposed to have entered that way. Five or six large editions of it have been published.

3. Golden Balance: pp. 12. This is a comparative view of the Christian and Budhistic systems, in respect to their Gods, commands, benefits conferred, religion in general, scriptures, priesthood, &c. It is a masterly parallel or rather contrast, and has doubtless produced much effect, though the adage is still true, that

"A man convinced against his will,
Is of the same opinion still."

It is in great demand among the laity, but the priests have a strong aversion to it.

4. *A Liturgy*: pp. 12. This, as its title intimates, contains a formula and directions for Christian worship and institutions.

5. *Baptismal service*: pp. 4. This consists merely of Scripture extracts concerning this ordinance.

6. *Marriage service*: pp. 6. To extracts from Scripture on this subject, are added a brief formula and a prayer adapted to the occasion.

7. *Funeral service*: pp. 8. Extracts from Scripture and a prayer.

8. *Teacher's Guide*: pp. 8. This contains those Scriptures which are particularly calculated for the instruction of native assistants in missionary labors.

9. *Family prayers*: pp. 16. There has been only one edition of this tract printed, and it has been out of print more than two years.

10. *The Investigator*: pp. 13. This is in the catechetical form, and designed to embrace all those questions which the natives usually propose in regard to the new religion, with adequate answers, interspersed with appropriate reasonings and exhortations, closed by a prayer. Two editions have been printed.

11. *Abstract of the Old Testament*: pp. 56. This contains an account of the creation, fall of man, flood, call of Abraham, Egyptian bondage, giving of the law, settlement in Canaan, and the principal Messianic prophecies, generally in Scriptural language. It embraces nearly all the prophecy of Daniel, and several of the Psalms, and is followed by three or four pages containing extracts from Jewish and Greek history, so far as they serve to throw light on the sacred oracles.

12. *Extracts from the New Testament*: pp. 72. This selection comprises the advent, principal miracles, several parables, most important instructions, death and resurrection of our Savior, the epistle of Jude and one of John's, with various other instructive portions of revealed truth.

13. *The Awakener*: pp. 14. As its title indicates, this is an earnest, rousing appeal to the natives, proceeding on the supposition that they have already obtained considerable knowledge of our religion. It is spirited, pointed, and tinctured with much severity.

14. *Ship of Grace*, a parable: pp. 8. The Burmans are very fond of parables. This is so constructed that a reader who was unacquainted with its origin, would not apprehend its drift, until he had read two or three pages, but by the interest of the parable would be led through, and thus have his mind excited to receive the exposition which follows with much ingenuity and point. It is well liked by intelligent natives.

15. *Catechism of Astronomy*: pp. 4. Something on this subject seemed indispensable when the crude views the natives entertain, as developed in a former communication, are considered. The most important facts of the science are here concisely presented, with such brief explanations as could be inserted in so small a work.

16. *Catechetical Geography*: pp. 10. The outlines of physical and

statistical geography are here given. The Burmans apprehend that their country, India, Siam, and China, are the principal portions of the known world. It became necessary to correct their views on this point. Something of this kind was also demanded for the schools.

17. *An Abstract of chronological history*: pp. 36.

18. *Maps*. To illustrate the three preceding works, some part of the tracts, and especially the New Testament, maps of the world, of Palestine and of St. Paul's travels, have been lithographed.

19. *New Testament*. Various detached portions, as single gospels, have been repeatedly published. The first complete edition was issued at the close of 1832. It was commenced fifteen years ago and has undergone numerous and labored revisions, and though it does not claim perfection, may safely be regarded as one of the most accurate and elaborate versions ever made.

The greater part of the Old Testament is translated; and the Psalms, prophecies of Isaiah and Daniel, are ready for the press. It is hoped that the Psalms will be published this year. Two or three other works have been written, which with revision may hereafter be printed. No. 1 of the preceding list was written by Mrs. Judson; Nos. 10 and 13, by Mr. Wade; No. 14, by Mr. Boardman; No. 12 was selected by him. The rest were written by Mr. Judson. The Peguans and the Karens have strong claims on future efforts. I cannot close this communication without earnestly recommending the operations of this mission to the incessant prayers of those who love our Lord Jesus and his cause. "May Zion arise and shine, her light being come, and the glory of the Lord being risen upon her."

ART. VI. *Journal of Occurrences: acquittal of a murderer; festival of the dragon boats; Chinese fast; inundation; Peking.*

June 2d. Acquittal of a murderer. In a village belonging to Nanhæ, not far from this city, there lived a notorious villain, Kwau Chaoupang. There was no wicked deed which he would not do; and the injuries which he inflicted on those around him were very numerous. He insulted every one, and was completely regardless of all law. On the 28th ult., having some business to transact with a kinsman, he began in his usual manner to insult him; when a young man, a son of the person insulted, seized a knife and killed Chaoupang, "much to the joy of all in the village." The next day, the young man came to Canton and surrendered himself into the hands of the chief magistrate of the district of Nantæ, who went immediately to examine and report the circumstances of the murder. To-day the rumor is, that the young man has not only been acquitted, but has actually received a reward for killing Kwau Chaoupang!

Wednesday, 11th. Festival of the dragon boats. Religious festivals, the celebration of the anniversaries of the birthdays of gods and goddesses, heroes and sages, together with numerous other holidays, exert a powerful influence on the character of the Chinese. The interest felt and manifested on some of these occasions is almost incredible. Come what may, the rites and ceremonies of the festival must not be neglected. It is often seen as on the present occasion, that business of every description may be omitted, and the sick and the poor be left to famish and die, but the dragon boats must not be slighted. Only let them be befitting the nature of man, and we object not to recreations; much less do we reprobate an occasional cessation from labor: the Framer of our bodies has made provision-suited every way to their necessities; and it is not less our duty to cease