



POLYNESIA.

to 41.

MISSIONARY RECORDS.

1847

TAHITI

AND

SOCIETY ISLANDS.

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MISSIONARY RECORDS.

TAHITI AND SOCIETY ISLANDS.

CHAPTER I.

Discovery of Tahiti by Captain Wallis.—First Intercourse with the Islanders.—Voyages of Captain Cook.—Effects of early Voyages to the South Sea Islands, in directing the Attention of Christians to the Moral State of their Inhabitants.—Geographical Situation, Extent, Climate, and Natural History of the Islands.—Notices of the Bread Fruit, Cocoa Nut, Plantain, &c.

THE annals of our country, during the last half century, are distinguished by the progress of religion at home, and efforts to spread it abroad; and the records of the progress of these benevolent exertions in the South Sea Islands, are peculiarly gratifying and instructive. The great moral processes they describe, may be justly classed with the most satisfactory modern evidences of the authenticity and the power of the gospel; while the important facts they embody furnish the happiest illustrations of the manner in which we may expect the fulfilment of inspired

predictions, which assure us that men shall be blessed in Jesus, and all nations shall call him blessed. They supply, also, a sacred and cheering evidence of the Divine faithfulness, grace, and omnipotence of the Redeemer, and the mighty transforming energy of the Holy Spirit, rendering, in answer to prayer, the incorruptible seed of the word of God, the means of spreading moral verdure in the most dreary spiritual wilderness, and yielding, finally, an abundant harvest, to the praise and glory of Him who shall carry forward the same glorious work until the number of the redeemed be accomplished, and He who bore the sins of many in his own body on the tree, shall see of the travail of his soul, and shall be satisfied.

The South Sea Islands, in which this astonishing manifestation of the Redeemer's power has been witnessed, were discovered not very long before the commencement of the period already referred to. As captain Wallis, the commander of his majesty's ship *Dolphin*, was pursuing his way across the comparatively untraversed waters of the Pacific, on the 19th of June, 1767, he discovered a lofty and fertile island, in a part of the ocean where no land was previously known to exist. He approached the south-eastern shore, sailed along the eastern coast, and, on the 23rd of the same month, anchored his ship in a bay, which the natives called *Matavai*. To this bay, which is situated on the north-west side of the island, captain Wallis, when, in the name of his sovereign, he hoisted his broad pennant on the shore, gave the name of *Port Royal*, calling the island of which it formed a part, and which the natives designated *Tahiti*, *King George the Third's Island*. The in-

habitants of the island beheld the approach of the stately vessel with mingled sensations of wonder and admiration, to which they soon added the feeling of terror, as their earliest interviews with the strangers taught them by experience the fatal effect of European fire-arms, and for a trifling theft life was destroyed among the islanders before a single foreigner had set his foot upon their shores. After this fearful intimidation, the natives refrained from the manifestation of hostility; traffic was commenced, and, with few interruptions, continued; the sick among the crew were conveyed to the shore for recovery, and refreshments, in abundance, of every kind which the country produced, were cheerfully supplied.

From the arrival until the departure of their discoverers, the natives manifested that universal and unconquerable propensity to theft, and to that debasing and shameful licentiousness, for which they have been disgracefully notorious in their intercourse with subsequent visitors. Having remained several weeks at the island, received great attentions from the queen, Oberea, recruited the health of his seamen, and obtained the necessary supplies, captain Wallis resumed his voyage, and ultimately reached his native land. The account of his discovery, and of the state in which he found a people, whose origin was unknown, whose arrival in the country they occupied was evidently remote, but involved in uncertainty; who had been hitherto secluded in the solitude of the unexplored expanse of the largest ocean in the world, and unknown to the rest of mankind, did not fail to excite considerable attention.

About this time a representation was made by

the Royal Society to George the Third, that important services would be rendered to the interests of science by the appointment of suitably qualified individuals to observe, at Tahiti, the transit of the planet Venus, and lieutenant, afterwards captain Cook, was selected to convey to that remote part of the world the astronomers and others appointed to this service. Captain Cook also visited the Pacific on two subsequent occasions: once in search of a favourite object of geographical speculation at that time, a southern continent; and afterwards in hopes of discovering a northern passage from the Pacific to the Atlantic. During these voyages, captain Cook visited and explored the eastern coast of New Holland, the islands of New Zealand and the Marquesas; and discovered the Society, Friendly, and Sandwich Islands: at the last he was killed, Feb. 14, 1779, in a quarrel with the natives.

Whatever hopes the pursuits of these and other daring and adventurous discoverers might excite in the mind of the philosopher, the patriot, or the merchant; whatever benefits may have resulted to science; whatever islands and countries may have been explored; and whatever fields may have been thus laid open to enterprise and commerce, to the christian they all appear connected with results of a higher order and a more important bearing. He views the advancement of science, the improvement in arts, the progress of discovery by sea and by land, as proceeding according to the arrangements of Him who is wonderful in counsel and excellent in working, the development of whose purposes in providence harmonize with the predictions of his word, and render all

subservient to the triumphs of his gospel, and the ultimate establishment of the spiritual dominion of his Son.

In few instances, especially in recent times, has the correctness of these views been more distinctly manifested than in the results of the discoveries made in the Pacific Ocean during the last century. The favourite and long-cherished theories of the philosopher have been relinquished; the golden dreams in which, under the influence of excited fancy, the avaricious and the sanguine were allured to the fond expectation of abundant wealth, have issued in disappointment or distress; and the tribes inhabiting the islands of the South Sea were about to be abandoned to oblivion, with no other recollection of their visitors than that they were their superiors in power to destroy, and their equals in vice, the destructive memorials of which would have embittered every remembrance of their visits. But the attention of a portion of the christian population of England had been attracted to their circumstances; their sympathies had been awakened on their behalf, and a generous effort was made to communicate to them a knowledge of the gospel, and, under the Divine blessing, a participation of its benefits. The motives in which these exertions originated, and the principles on which they were pursued, have secured a perseverance in labour, and a dependence on the favour of the Most High, that have been followed by results abundantly rewarding all past exertions. New encouragement has been given to the hopes of the church, in reference to the moral renovation of the remaining portion of the dark places of the earth, that are still filled with the habitations of cruelty.

Before proceeding to record the progress of the gospel in this remote part of the world, it will be requisite, in order to form a correct estimate of its influence and power, to contemplate the state in which the people in some of the principal groups of islands were found by their earliest visitors, and in which they continued when the first missionaries commenced their career of labour and peril. In doing this, it will not be necessary to detail the peculiarities of the inhabitants of the several clusters of islands in which missionary efforts have been pursued during the last thirty years; a notice of the distinguishing characteristics of the inhabitants of the principal islands will be sufficient. The general resemblance which prevails in the whole of eastern Polynesia, in the distinguishing features of the character, habits, and circumstances of its inhabitants, renders an account of any one of the principal groups applicable to the whole.

The islands of the Pacific in which missionary operations have been pursued, comprise the chief clusters of eastern Polynesia, and comprehend New Zealand, the Friendly, Fiji Hapai, the Navigators and Hervey Islands, Tahiti, or, as it was formerly written, Otaheite, the Society and Austral, or Southern Islands, the Paumotus, or almost innumerable clusters of low islands forming the labyrinth or dangerous Archipelago, the Marquesas, and the Sandwich Islands.* Of all

* The Sandwich Islands are situated a few degrees within the tropic of cancer, in the northern Pacific Ocean: the rest of the groups of islands are on the southern side of the equator.

these Hawaii, the chief of the Sandwich group, is probably the largest, being nearly three hundred miles in circumference, rising to an elevation equal to the highest land in Europe, and presenting a surface which has been computed to contain four thousand square miles.

The climate is remarkably pleasant, almost equally removed from the scorching and oppressive heat of the East and West Indies, and the severity of a northern or southern winter. The average range of the thermometer may be considered as between 70° and 90° ; while, in some of the principal islands, the medium temperature is reckoned at about 75° . The atmosphere, though frequently moist, is, from the insulated situation of the islands and their great elevation, so perpetually subject to the operation of the sea-breezes, and especially to the grateful influence of the regular trade winds, that it possesses an elasticity which renders it, though generally warmer than is altogether grateful to the feelings of a European, refreshing and salubrious.

The soil varies in different islands. In those which are volcanic, and of comparatively recent origin, as is the case with the northern clusters, large portions of the country are sterile wastes; other parts are singularly fertile: in the low lands generally, and the bottoms of the valleys, the soil is remarkably prolific; and the productive land, with the partial and imperfect tillage which the inhabitants bestow on those patches which they bring under cultivation, is capable of maintaining a population vastly greater than the present number.

The geological features of one cluster of islands

are, in many points, common to all. There are, however, varieties peculiar to each group or cluster, and the natural history of eastern Polynesia, notwithstanding its inferiority in some respects to that of other countries, in its general characteristics and phenomena, possess greater beauties and wonders than are perhaps to be found in any other equal portions of the globe. Without referring to its charming and diversified sea views, which everywhere increase the attractions of its shores, the luxuriance, verdure, rich and varied beauty of its lakes and highland scenery, the sublime elevation of many of the Polynesian mountains, its grottoes and caverns, equal almost to any with which we are yet acquainted, its precipices and cataracts, and the grand and appalling exhibitions of volcanic agency, are such as excite emotions of astonishment and awe.

The natural history of eastern Polynesia, though presenting less variety than is to be found in the continental portions of the globe, is interesting and valuable. The animals, originally few, comprise the swine, the dog, the cat, and rat, all of which were formerly, and in some places still are, used as articles of food, especially in the Hervey Islands. In one of the latter* islands, where the rats were exceedingly troublesome, the missionary directed the natives to destroy them, and they soon brought about thirty baskets full, each basket was supposed to hold between two and three hundred; but this produced no visible diminution of their numbers.

To the quadrupeds originally found in the

* Rarotonga.

islands, horses, asses, oxen, goats, and sheep, have been added, and, with the exception of the latter, appear to thrive remarkably well.

The fish that people the waters of the ocean surrounding their shores, and swarm in their extensive lakes and inland streams, are diversified, abundant, and many of them exceedingly valuable. Numbers of whales are taken in the vicinity of the islands, and yield a just and abundant reward for the toils and perils of the adventurous fishermen, whose success, it is hoped, will ultimately stimulate the natives to engage in the fishery. Turtle, of excellent quality, abounds among the low islands. *Bech le mer*, so highly prized by the epicures of China, pearls, and mother-of-pearl shells, especially the latter, are becoming, in an increasing degree, articles of advantageous commerce.

Among the limited variety which prevails in the feathered tribes originally found in the islands, there were several kinds of parroquets and pigeons, numerous aquatic birds, wild geese, wild ducks, and the common domestic fowl. To these, in some of the islands, the Muscovy duck and turkey have been added, and are now plentiful.

But it is in vegetable productions that the variety, beauty, and profusion of the Creator's bounty is the most conspicuous. These comprehend the stately and prolific bread-fruit tree, the graceful and perennial cocoa-nut, the rich and mellow plantain, the juicy and nutritious sugarcane, the farinacious *arum esculentum*, the agreeable and nutritious yam; to which have been added, the orange, the lemon, pine-apple, the grape, the melon, the custard-apple, and a number of the valuable roots and vegetables of the

more temperate climates. The large and excellent pine timber, and the valuable flax of New Zealand, the odoriferous sandal wood of the Fijis, Sandwich, and other islands, are among the natural productions most important to commerce that have been discovered in the Pacific. They are, however, to the inhabitants of these beautiful islands, greatly inferior in value to the bread-fruit, the cocoa-nut, and some other vegetables, of which a short account will be both interesting and instructive.

The tree is large and umbrageous; the bark is light-coloured and rough; the trunk is sometimes two or three feet in diameter, and rises from twelve to twenty feet without a branch. The outline of the tree is remarkably beautiful, the leaves are broad, and indented somewhat like those of the fig-tree, frequently twelve or eighteen inches long, and rather thick, of a dark green colour, with a surface glossy as that of the richest evergreen.

The fruit is generally circular or oval, and is, on an average, six inches in diameter; it is covered with a roughish rind, which is marked with small square or lozenge-shaped divisions, having each a small elevation in the centre, and is at first of a light pea-green colour; subsequently it changes to brown, and, when fully ripe, assumes a rich yellow tinge. It is attached to the small branches of the tree by a short thick stalk, and hangs either singly or in clusters of two or three together. The pulp is soft; in the centre there is a hard kind of core extending from the stalk to the crown, around which a few imperfect seeds are formed.

There is nothing very pleasing in the blossom ; but a stately tree, clothed with dark shining leaves, and loaded with many hundreds of large light green or yellowish coloured fruit, is one of the most splendid and beautiful objects to be met with among the rich and diversified scenery of a Tahitian landscape. Two or three of these trees are often seen growing around a rustic cottage, and embowering it with their interwoven and prolific branches. The tree is propagated by shoots from the root ; it bears in about five years, and will probably continue bearing fifty or sixty.

The bread-fruit is never eaten raw, except by pigs ; the natives have several different methods of dressing it. When travelling on a journey, they often roast it in the flame or embers of a wood-fire ; and, peeling off the rind, eat the fruit ; this mode of dressing is called "tunu pa," crust or shell roasting. Sometimes, when thus dressed, it is immersed in a stream of water, and, when completely saturated, forms a soft, sweet, spongy pulp, or sort of paste, of which the natives are exceedingly fond ; but the general way of dressing the bread-fruit is by baking it in an oven of heated stones. When the pieces of bread-fruit are taken out, the outsides are brown, and the inner part presents a white or yellowish, cellular, pulpy substance, in appearance slightly resembling the crumb of a wheaten loaf. Its colour, size, and structure are, however, the only resemblance it has to bread. It has but little taste, and that is frequently rather sweet ; it is somewhat farinaceous, but not so much so as several other vegetables, and probably less so than the English potatoe. As a vegetable it is good, but to

Europeans is a very indifferent substitute for English bread.

To the natives of the South Sea Islands it is the principal article of diet, and may indeed be called their staff of life. They are exceedingly fond of it, and it is evidently nutritive, as an improvement is often manifest in the appearance of many of the people a few weeks after the bread-fruit season has commenced. For the chiefs it is usually dressed two or three times a day; but for the peasantry, &c. seldom more than once during the same period.

The tree on which the bread-fruit grows, besides producing two, and often three crops in a year, yields a valuable gum, or resin, which exudes from the bark, when punctured, in a thick mucilaginous fluid; it is hardened by exposure to the sun, and is serviceable in rendering watertight the seams of their canoes. The bark of the young branches is used in making several varieties of native cloth. The trunk of the tree also furnishes one of the most valuable kinds of timber which the natives possess. It is of a rich yellow colour, and assumes, from the effects of the air, the appearance of mahogany; it is not tough, but durable, when not exposed to the weather.

It is probable, that, in no group of the Pacific Islands, is there a greater variety in the kinds of this valuable fruit than in the South Sea Islands. The several varieties ripen at different seasons, and the same kinds also come to perfection at an earlier period in one part of Tahiti than in another; so that there are but few months in the year in which ripe fruit is not to be found in the several parts of this island. The missionaries are

acquainted with nearly fifty varieties, for which the natives have distinct names; the principal are the *paea*, *artocarpus incisa*, and the *uru maohe*, *artocarpus integrifolia*.

Whether we regard the richness and beauty the bread-fruit tree imparts to the scenery in which it appears, the spontaneous luxuriance of its growth, the abundance of its fruit, the rapidity with which its crops succeed each other, or the suitable, pleasant, and nutritious food it supplies to the islander, it is scarcely possible for a christian to behold it without increasing convictions of the wisdom and benevolence of the Most High, and without fresh excitements to praise Him who "causeth the earth to bring forth and to bud, that it may give seed to the sower and bread to the eater; and who crowneth the year with his goodness."

Next to the bread-fruit tree the cocoa-nut is one of the most useful and ornamental in the islands, imparting to the landscape, in which, wherever it prevails, it is remarkably conspicuous, all the richness and peculiar characteristics of inter-tropical verdure.

The stem of the cocoa-nut tree is perfectly round, three or four feet in diameter at the roots, very gradually tapering to the top, where it is not more than four or six inches in thickness. From the root to the top it presents one single stem, formed of a vast number of hollow reeds, united by a resinous pith, and enclosed in a rugged, brittle, and exceedingly hard bark. The tree produces no branches, and the stem is leafless, excepting at the top, where a beautiful crown or tuft of long green leaves appears, like a gracefu

plume waving in the gale or quivering in the fitful breeze.

After the growth of five or six years, when the stem of a young cocoa-nut tree is seven or eight feet high, the first fruit appears, and the tree continues to bear fifty or sixty years. This tree, though so slender and elegant in its form, and delicious in its fruit, is one of the most hardy in the islands, and seems to grow equally well in the rich mellow bottoms of the valleys, on the brows of the low but comparatively sterile hills, and the barren sands on the sea-shore, where its roots, insinuating themselves among the fragments of coral rock, are washed by every rising tide.

The trunk of the tree is used for a variety of purposes; the best spears formerly used by the natives were made of the cocoa-nut stem: some of the most important parts of their large houses were of the same material. Their drum, in some islands, is made of its trunk, as also the implements for preparing the bread-fruit for the oven; the rollers for their boats or canoes, as well as their most durable fences, are of cocoa-nut wood, which, besides being a valuable article of fuel, makes the best substitute for coal in all their labours at the forge. The leaves are strong stalks, twelve or fifteen feet long, with a number of long narrow-pointed leaflets ranged alternately on opposite sides. The leaf, as cut from the tree, or manufactured into baskets, matting, &c. is applied to a number of valuable purposes, besides being the symbol of power, and carried by the king's messenger, when he delivers to the chiefs the orders of his sovereign. In several of their idolatrous ceremonies they were also used.

Through the cocoa-nut leaf which tied the offering or animal presented in sacrifice the god was supposed to enter, and cocoa-nut leaves, attached to those who were afflicted with diseases, formed the pathway by which evil spirits were supposed to leave those whom they had been tormenting. Bunches or strings of the cocoa-nut leaf were also, on certain occasions, suspended in the temples, answering the purpose of beads in the papal worship, namely, reminding the worshipper of the order of his prayers.

The long leaves of the cocoa-nut, frequently twelve feet in length, attached to the trunk of the tree, and exposed to the force of the wind at an elevation often of eighty or ninety feet, and thus far above the support or shelter of the ordinary trees of the island, are secured by a wonderful and curious provision of nature. A remarkably strong fibrous matting, attached to the bark below the insertion of the stalk of the leaf, extending half-way round the trunk, and reaching perhaps two or three feet up the leaf, like a bracing net-work on each side of the stalk, keeps it firmly attached to the trunk of the tree. While the leaf is young this substance is transparent, and resembles fine silver paper; but, as the growth of the leaf proceeds, it becomes yellow, coarse, and strong. There is a kind of seam along the centre, exactly under the stem of the leaf, from both sides of which long and tough fibres, about the size of a bristle, regularly diverge in an oblique direction. Sometimes there appear to be two layers of fibres, which cross each other, and the whole is cemented with a still finer fibrous and adhesive substance. The length and evenness of the threads or fibres,

the regular manner in which they cross each other at oblique angles, the extent of surface, and the thickness of the piece, corresponding with that of coarse cotton cloth, the singular manner in which the fibres are attached to each other, cause this curious substance, woven in the loom of nature, to present to the eye a remarkable resemblance to cloth spun and woven by human ingenuity. This singular fibrous matting is taken by the natives, in pieces two or three feet wide, and used as wrappings for their arrow-root, or made into bags. It is also occasionally employed in preparing articles of clothing.

Jackets, coats, and even shirts are made with the "aa," though the coarsest linen cloth would be much more soft and flexible. To these shirts the natives generally fix a cotton collar and wristbands, and seem to suffer but little irritation from its wiry texture. It is a favourite dress with the fishermen and others occupied on the sea. The fruit, however, is the most valuable part of this serviceable, hardy, and beautiful plant. The flowers are small and white, insignificant when compared with the size of the tree or the fruit. They are ranged along the sides of a tough, succulent, branching stalk, surrounded by a sheath, which the natives call "aroe," and are fixed to the trunk of the tree immediately above the bottom of the leaf. Fruit in every stage, from the first formation after the falling of the blossom, to the hard, dry, ripe, and full-grown nut, that has almost begun to germinate, may be seen at one time on the same tree; and frequently fruit, in several distinct stages on the same bunch, attached to the trunk of the

same stalk. The tree is slow in growth, and the fruit does not probably come to perfection in less than twelve months after the blossoms have fallen. A bunch will sometimes contain twenty or thirty nuts, and there are perhaps six or seven bunches on the tree at a time. Each nut is surrounded by a thick and fibrous husk, in some parts two inches thick; and when it has reached its full size, it contains, in a soft white shell, a pint or a pint and a half of the juice, usually called cocoa-nut milk. There is, at this time, no pulp whatever on the inside of the shell. In this stage of its growth the nut is called "oua," and the liquid is preferred to that found in the nut in any other state. It is perfectly clear, and in taste possesses a degree both of acidity and sweetness, which renders it equal to lemonade. No accurate idea of the consistence and taste of the juice of the cocoa-nut can be formed from that found in the nuts brought to England. These are old and dry, and the fluid comparatively rancid: in this state they are never used by the natives, except for the purpose of planting or extracting oil. The shell of the oua, or young cocoa-nut, is used medicinally. In a few weeks after the nut has reached its full size, a soft, white pulp, remarkably delicate and sweet, resembling in consistence and appearance the white of a slightly boiled egg, is formed around the inside of the shell. In this state it is called "niaa," and is eaten by the chiefs as an article of luxury, and is used in preparing many of what may be called the made-dishes of Tahitian banquets. After remaining a month or six weeks longer, the pulp on the inside becomes much firmer, and rather more than half an inch

in thickness. The juice assumes a whitish colour and a sharper taste. If it hang two or three months longer on the tree, the outside skin becomes yellow and brown, the shell hardens, the kernel increases to an inch, or an inch and a quarter in thickness, and the liquid is reduced to less than half a pint. It is now called "opad," and, after hanging some months on the tree, falls to the ground. The hard nut is sometimes broken in two and boiled, or eaten as taken from the tree; but it is generally used in making oil. If the cocoa-nut be kept long after it is fully ripe, a sweet, white, spongy substance is formed in the inside, originating at the inner end of the germ, which is enclosed in the kernel, immediately opposite one of the three apertures, or eyes, in the sharpest end of the shell, which is opposite to that where the stalk is united to the husk. This fibrous sponge ultimately absorbs the water and fills the concavity, dissolving the hard kernel, and combining it with its own substance, so that the shell, instead of containing a kernel and milk, encloses only a soft cellular substance. While this truly wonderful process is going on within the nut, a single bud or shoot, of a white colour but hard texture, forces its way through one of the holes in the shell, perforates the tough fibrous husk, and, after rising some inches, begins to unfold its pale green leaves to the light and the air. At this time, also, two thick white fibres, originating at the same point, push away the stoppers or coverings from the other two holes in the shell, pierce the husks in an opposite direction, and finally penetrate to the ground.

If allowed to remain, the shell, which no knife

would cut, and which a saw would scarcely penetrate, is burst by an expansive power generated within itself; the husk and shell gradually decay, and, forming a light manure, facilitate the growth of the young plant, which gradually strikes its roots deeper, elevates its stalk, and expands its leaves, till it becomes a lofty, fruitful, and elegant tree. The juice of the nuts growing on the seashore does not appear to partake, in any degree, of the saline property of the water that must constantly moisten the roots of the tree. The milk of the nuts from the sandy beach or rocky mountain, is often as sweet and as rich as that grown in the most fertile parts of the valley.

The cocoa-nut trees are remarkably high, sometimes sixty or seventy feet, with only a tuft of leaves, and a number of bunches of fruit, on the top; yet the natives gather the fruit with comparative ease. A little boy strips off a piece of bark from a purau, branch, and fastens it round his feet, leaving a space of four or five inches between them, and then, clasping the tree, he vaults up its trunk with greater agility and ease, than a European could a ladder to an equal elevation. When they gather a bunch at a time, they lower them down by a rope; but when they pluck the fruit singly, they cast them on the ground. In throwing down the nuts they give them a whirling motion, that they may fall on the point, and not on the side, whereby they would be likely to burst. Cocoa-nuts were formerly a considerable article of food among the common people, and were used with profusion on every feast of the chiefs; but for some years past they have been preserved, and allowed to ripen on the

tree, for the purpose of preparing oil, which has recently become an article of exportation, although the value is so small as to allow but little encouragement to its extended manufacture.

In addition to these advantages, the shells of the large old cocoa-nuts are used as water-bottles, the largest of which will hold a quart; they are of a black colour, often highly polished, and, with care, will last for many years. All the cups and drinking vessels of the natives are made with shells of the cocoa-nuts, usually of the omoto, which is of a yellowish colour. It is scraped very thin, and is often slightly transparent. Their ava cups were generally carved with a variety of devices, but the Tahitians did not excel in carving. The fibres of the husks are separated from the pulp by soaking them in water, and are used in making various kinds of cinet and cordage, especially a valuable coiar rope.

More rich and sweet to the taste, though far less serviceable as an article of food, is the maia, plantain, and banana, *musa paradisaica*, and *musa sapientum*. These are also indigenous, though generally cultivated in the native gardens. They are a rich nutritive fruit, common within the tropics, and so generally known as to need no particular description here. There are not, perhaps, fewer than thirty varieties cultivated by the natives, besides twenty kinds that are large and serviceable, growing wild on the mountains.

The orea, or maiden plantain, with the other varieties, comes to the highest perfection in the South Sea islands, and is a delicious fruit. The stalk or tree on which these fruits grow, is seldom above eight or twelve feet high; the leaves are fine

broad specimens of the luxuriance of tropical vegetation, being frequently twelve or sixteen feet long, eighteen inches or two feet wide, of a beautiful pea-green colour when fresh, and a rich bright yellow when dry. The fruit is about nine inches long, and in shape somewhat like a cucumber, excepting that the angles are frequently well defined, which gives to the fruit, when ripe, the appearance of a triangular or quadrangular prism, of a bright, yet delicate yellow colour. Sixty or seventy single fruit are occasionally attached to one stalk. Each plantain stem, or tree, produces only one bunch of fruit; and when the fruit is ripe it is cut down, and its place supplied by the sucker that rise around the root whence it originally sprung. If the suckers, or offsets, be four or five feet high when the parent stem is cut down, they will bear in about twelve months. The fruit is not often allowed to ripen on the trees, but it is generally cut down as soon as it has reached its full size, and while yet green; the bunch is then hung up in the native houses to ripen, and is eaten as the fruit turns yellow. When they wish to accelerate their ripeness for a public entertainment, they cut them down green, wrap them in leaves, and bury them thirty-six or forty-eight hours in the earth; and on taking them out they are quite soft, and apparently ripe, but much more insipid than those which have gradually ripened on the tree, or even in the house. The kind growing in the mountains are large, and though rich and agreeable when baked, are most unpalatable when raw; they have a red skin, and a bright yellow pulp. Their native name is *fei*; their mode of growth is

singular; for while the fruit of all the other varieties is pendant from the stem, this rises erect from a short thick stalk in the centre of the crown or tuft of leaves at the top. In several of these islands the fei is the principal support of the inhabitants. The plantain is a fruit that is always acceptable, and resembles in flavour a soft, sweet, but not juicy, pear.

CHAPTER II.

Peculiarities of the various Tribes inhabiting the Islands of the Pacific.—Physical, intellectual, and moral Character of the South Sea Islanders.—Feelings of Sympathy excited in their behalf.—Formation of the Missionary Society.—The broad, catholic Principles of its Founders.—Appointment and Departure of the Ship Duff, with the first Mission to the South Seas.—Sentiments and Feelings of the Missionaries.—Arrival at Tahiti.—Reception of the Missionaries by the King and Chiefs.—Temporary Accommodations provided.—Grant of Land for the permanent Support of the Mission.—Ordination of Missionaries for other Islands.—Establishment of the Monthly Missionary Prayer Meeting.—Probable Causes of the favourable Reception of the Mission.

THE South Sea islands are inhabited by tribes differing essentially from the aborigines of New Guinea, and the larger islands of the Asiatic

Archipelago. The inhabitants of the several clusters differ in many respects from each other, though they possess a striking physical resemblance, a similarity of language, religion and institutions, and usages, and are evidently derived from one common source.

Generally speaking, the South Sea islanders are above the middle stature, and in habits of body are rather corpulent than the contrary. The females in most of the islands are taller and stouter than those of Europe.

The New Zealander is the most gigantic in stature and muscular in frame, and may be justly regarded as the most robust and hardy of the oceanic race. Scarcely inferior in stature, the Sandwich islander approaches nearest to the New Zealander in vigour and strength. The Friendly islander is patient and laborious. The inhabitants of Rarotonga and the Hervey Islands are inferior in stature to most in the Pacific, but are industrious and persevering. The Tahitians nearly, if not altogether, equal in size to the more hardy inhabitants of the northern and southern boundaries of Polynesia, are greatly inferior to them in energy, labour, and perseverance. They are the most corpulent and indolent race in the South Seas, which may perhaps be the effect of the extreme salubrity of their climate, the fertility of their soil, and the abundant supply of provision it spontaneously yields, which has rendered them enervated, voluptuous, and naturally inactive. The inhabitants of the Paumotus, or dangerous archipelago, are taller than the Tahitians, less corpulent, equally indolent, but more robust and hardy.

The Marquesans are in every respect an

interesting, and in several respects a peculiar people. By some they have, from their volatile and sportive disposition, been characterized as the Frenchmen of the Pacific. They are with propriety ranked among the most handsome portions of the human family. It is not possible to imagine greater symmetry of form, and gracefulness, and beauty, and dignity of movement, and of figure, than many of them exhibit. The wide, extended diversity which exists in the human race, does not present more striking contrasts than are to be met with among them; for it is scarcely possible to behold more perfect models of personal loveliness and beauty, or practices more revoltingly cruel and barbarous, than those to which they are frequently addicted. To say nothing of their other enormities, cannibalism prevails among them to an affecting extent, and is practised under circumstances peculiarly degrading and savage.

In respect to the islanders generally, it may be observed, that their limbs are muscular and well formed, their gait and actions free, and often exceedingly graceful. Their countenances are open and prepossessing, exhibiting the peculiarities of each respective tribe, and their features having little in common with those of the African, but often bearing a strong resemblance to those of the European. Their complexions present every variety of shade, from a light brown or yellow, to a dark olive, and occasionally a black. Their teeth are good, their hair long, and frequently curling, presenting very rarely any approximation to the crisped or woolly hair of the natives of New Holland or New Guinea.

We have as yet no means of forming any thing approximating to a correct estimate of the total amount of population, but, according to the lowest computation, the inhabitants of the islands now under consideration must be considerably above a million.

The intellectual faculties of the islanders do not appear to be naturally inferior in any respect to those of the inhabitants of other parts of the world. Total strangers to all knowledge of letters, as they necessarily were, and consequently destitute of the means of mental culture, the copiousness, and, in many points, high degree of perfection in their language, their traditions and legends, their songs and mythology, their extensive and methodical use of numbers, together with the great natural shrewdness which they frequently exhibit in their intercourse with more intelligent foreigners, lead us to conclude that they are capable of high attainments, if favoured with the means of improvement.

Their dispositions are in some respects amiable, but generally the reverse; and though a description of one tribe would in general be applicable to all, yet some, in their dispositions, are much more agreeable than others. The New Zealanders are bold and daring, frequently open and candid, but treacherous, revengeful, proud, and cruel. The Friendly Islanders are said to be less adventurous than the New Zealanders, less daring and bold, but treacherous and unrelenting in their barbarities. The Tahitians, though courteous, bland, and engaging in their manners, are fickle, proud, indolent, deceitful, and deliberately barbarous.

The Marquesans are volatile, sportive, restless, turbulent, fierce, and savage. The Sandwich islanders are, probably, more sincere and upright; they are rugged in their manners, revengeful in malice, implacable, and resolute. All delight in war, in its most horrid and sanguinary forms; all were formerly addicted to theft, familiar with murder, and, in religion or war, brutally licentious. Most of them sought to propitiate their imaginary deities with human victims, while the New Zealanders, the Marquesans, and some others, were amongst the most savage and voracious cannibals in the world.

These, and other repulsive features of character, were but partially discerned by their discoverers and early visitors, while many of their most revolting and barbarous usages were entirely concealed from the necessarily superficial observation of those by whom they were first visited. The early voyagers, after the loneliness of their course across the vast extent of the Pacific, and the privations and exposure to the diseases incident to long voyages in the earlier periods of our maritime history, were charmed by the appearance of these blooming islands in the solitudes of the ocean. The bold and varied attractiveness of their scenery, the richness of their verdure, the salubrity of their atmosphere, the refreshing purity of their streams, the abundance of refreshments obtained, so grateful and congenial to men who had long been reduced to the crude provisions of their vessels, could not fail to make a favourable impression on their minds.

There was also, in regard to the inhabitants of several of the groups of islands, every thing that

could heighten the charms of novelty. This, together with their desire to gratify their friends by every means within their reach, their unrestrained licentiousness, which did not render them less commendable in the estimation of many by whom they were visited, combined to induce the latter to consider them as among the most favoured of mankind.

These impressions gave a tone and a colouring to their accounts, which were sought with avidity, and perused with an intensity of interest, that was adapted to perpetuate the impressions first received. The interest excited was almost as universal as it was powerful, and gave rise to a number of golden dreams and extensive speculations, which issued in disappointment, and, in many instances, in distress bordering upon ruin.

By degrees the excitement of novelty had subsided, the plans for promoting the interest of science had been accomplished, the schemes for lucrative commerce and the speedy accumulation of riches had produced only actual and extensive loss; the interest of the public was excited by other objects, its expectations derived from other sources, and the remote and insulated tribes inhabiting the islands of the Pacific were all but consigned to oblivious neglect. But, in common with those of others, the feelings of the religious portion of the inhabitants of Britain had been excited in their behalf, and the interest they felt suggested the inquiry, whether it would not be practicable to communicate to them the knowledge of the gospel. A plan for effecting this was shortly afterwards devised, by some zealous and devoted christians connected with the late countess of Huntingdon's connexion,

who prepared to send out missionaries with captain Bligh, who proceeded a second time, in the close of 1791, to Tahiti, in a ship called the Providence, for the purpose of conveying plants of the bread-fruit tree from Tahiti to the West India islands. But the defection of those appointed to the work frustrated the benevolent design of its projectors, and it was for a time abandoned. The bread-fruit tree was carried to the West Indies, but the seeds of the tree of life were withheld from the islands of the South.

The commencement of the Baptist mission, in 1792, had excited the minds of modern christians to the duty of proclaiming the unsearchable riches of Christ to the perishing heathen. In 1794 the attention of the religious portion of the community was again called to the subject by writers in the Evangelical Magazine, and the publication of letters on missions by the Rev. Melville Horne, which, by the Divine blessing, led to the formation of the Missionary Society, now designated, not from any modification of its original constitution or object, but to distinguish it from other and kindred associations, that have since been established, the London Missionary Society. This institution was commenced on the most liberal principles, and combined among its directors and supporters many pious and excellent clergymen, also ministers and laymen of various denominations, who associated for the simple but sublime purpose of sending the gospel to heathen and unenlightened nations. Speaking of the design of the institution, and the principles on which they proposed to carry forward their operations, its founders observe, it "proposes, as its first object, the Divine glory, and the salvation, temporal

and eternal, of those whom hitherto no man hath cared for. Names, sects, and parties, have no place among us, we mean nothing political, partial, or exclusive. One is our Master, even Christ; we desire to know and teach nothing but him crucified; to interfere in no contest, to disturb no government established, or introduce any peculiar modes of religious worship, but to leave every man to his books of truth for his guide, in the spirit of meekness; to unite in one centre Jesus Christ, the same yesterday, to-day, and for ever; and to love one another out of a pure heart fervently." At the first general public meeting of this society, which was held in September, 1795, it was determined that the first endeavour of the society should be to convey the knowledge of christianity to the inhabitants of the South Sea Islands, to whose circumstances a large measure of public attention had been for some time past directed; and whatever opinions might at the time be entertained in respect to this proceeding, subsequent events warrant the inference that it was according to the will of God.

At this time, an individual eminently qualified by knowledge, experience, piety, and devotedness to the cause of the Redeemer, was led to offer his services to the society to convey the missionaries to their distant field of labour, and, as far as practicable, carry the views of the society into effect. This was captain James Wilson, whose varied service, peculiar hardships, and perilous career in India, had rendered him remarkably fitted for the important and benevolent enterprize now contemplated. A ship, called the Duff, was purchased for £5,000. and the requisite preparations were

commenced. These being completed, and all the stores on board, a solemn designation of the missionaries to their office was made, and the evening preceding their embarkation the directors met the missionaries, and celebrated their last happy communion together in the fullest confidence of shortly meeting again in the presence of God and of the Lamb; and of enjoying eternal fellowship with Jesus the Mediator, and the spirits of all just men made perfect.

The missionaries, thirty in number, of whom six were married, and accompanied by their wives, embarked at London, early in the morning of the 10th of August, 1796. The morning was serene, the bustle of the day had scarcely commenced among the boats and vessels on the Thames, and the external tranquillity was favourable to the indulgence of the feelings which the whole scene excited. The missionary flag, which was of purple, with three silver doves, each bearing an olive-branch, was unfurled at the mizen top-gallant-mast head; and, as the vessel moved down the river, the hymn,

“Jesus, at thy command we launch into the deep,” &c.

sung by upwards of a hundred voices, produced a pleasing and solemn effect. The singing of this christian band roused those on board the ships on either side of their way, and, as they passed, the sailors in the ships listened with silent astonishment, while their friends, who lined the banks of the river, waved their hands, and bade them a long and last adieu.

Circumstances over which they had no control detained them a considerable time at Portsmouth, and during this period one of the missionaries,

partly on account of the illness of his wife, returned to the shore, but the rest, supported and encouraged by reliance on the Divine protection, guidance, and bounty, and greatly encouraged by the affection, sympathy, interest, and prayers of multitudes of the people of God whom they left behind, sailed from their native land on the 23d of September.

The comprehensive views of the society, as expressed in the resolution of their first general meeting, were, "That a mission be undertaken to Otaheite, the Friendly Islands, the Marquesas, the Sandwich, and the Pelew Islands, as far as may be practicable and expedient." The carrying of this into effect was confided, under God, to the pious and experienced commander to whom the directors wrote in their instructions, "It is indeed desirable to introduce the gospel into several islands; but it is necessary, if possible, to establish it in one; for if you concentrate your exertions, and gain a solid establishment in one place, it may become the germ of other missionary efforts, and be a sacred leaven which may gradually spread its beneficial influence through numerous and distant islands of the South Seas."

Harmony and affection prevailed among the missionaries on board during the period of the reluctant detention at Portsmouth, and they were greatly encouraged by the sympathy and kindness of the friends who visited them. Before their departure, they addressed the following letter to the directors:—

"Brethren,—We the missionaries, whom you, under the influence of our common Saviour, Lord and Master, Jesus Christ, the only-begotten Son

of the eternal Jehovah, have been instrumental in bringing together, uniting in one body, and every way furnishing with all temporal necessities for the arduous undertaking we have in hand, cannot bid adieu to our native country, and dear brethren in Christ, without laying before the directors of the society, (with the desire the same may be communicated to all whom it may concern), our views and feelings upon our present situation and future prospects.

“ Having, through grace, overcome the disagreeableness which we at first experienced on our embarkation, arising from our little acquaintance with each other, change in our habitation, and manner of living, we find our minds composed and resigned, and our hearts more closely united to each other in the bonds of love.

On looking forward to the length of our voyage, and deliberating on all the dangers and difficulties which those who traverse the bosom of the mighty deep are exposed to and frequently meet with, we are by no means discouraged, but can cheerfully give ourselves up unto Him who holdeth the winds in his fist, and the waters in the hollow of his hand.

“ When we extend our view across the great Atlantic Ocean, and contemplate the more southern sea; when, in our imagination, we conceive ourselves landed on our destined islands, surrounded by multitudes of the inhabitants, earnestly inquiring, From whence do you come? and what is your errand? we answer, From a distant shore; the friends of God and human kind, touched with compassion at your unhappy state, as represented by our countrymen who formerly have visited you,

moved by the Spirit of God, we have forsaken relatives and friends, braved storms and tempests, to teach you the knowledge of Jesus, whom to know is eternal life. Though Satan and all the host of hell should be stung with indignation and resentment at our boldness in the Lord, and fire the hearts of their deluded votaries with all the fury and madness which brutal ignorance and savage cruelty are capable of; though our God, in whose name we go, our Saviour, by whose rich grace we are redeemed, should deliver us up to their rage, and permit our bodies to be afflicted, yea, persecuted unto death, yet trusting in the faithfulness of the Most High, the goodness of our cause, the uprightness of our intentions, the fervency of our affection for Christ our Head, and the elect of God, our hearts remain undaunted; and, being by Divine grace enlisted under the banner of the great Captain of our salvation, we are desirous to be accounted worthy to suffer for his sake, and to endure hardship as becometh good soldiers of Christ.

“Such, honoured brethren and fathers in Christ, are our present feelings, which we hope, through your united prayers and the supply of the Spirit of Jesus Christ, our Lord and your Lord, our God and your God, we shall never, never lose.

“To you, and all who have contributed towards our going forth, we render unfeigned thanks; and our prayers are, that the most high God may grant you occasion to rejoice in Jesus Christ on our behalf, to whose grace we humbly and heartily commend you, most respectfully and affectionately bidding you—Farewell!

“By order of the missionaries,

“JOHN JEFFERSON, Secretary.”

Captain Wilson intended to pass by Cape Horn into the Pacific Ocean, but on approaching the southern extremity of the American continent, the long prevalence of contrary winds and tempestuous weather obliged him to relinquish his design, and direct his course across the Atlantic and the Indian Oceans to the South Sea, by way of the Cape of Good Hope and New Zealand. Though they were thus detained much longer at sea than was expected, their voyage was generally pleasant, and they safely reached the shores of Tahiti in less than six months after their departure from England.

During the voyage the missionaries had been diligently employed in preparing themselves, as far as practicable, for their important work, by increasing their acquaintance with the holy scriptures, studying the languages from such aids as they had been able to obtain before leaving England, and maturing their plans for commencing and pursuing their labours. It had been decided by the captain and missionaries, during the voyage, that they should attempt to secure a residence among three of the principal clusters of islands in the Southern Pacific, namely, Tahiti, the Friendly Islands in the west, and the Marquesas in the east. It was deemed advisable that the largest number should settle in Tahiti, as that had been the first object of the Society's attention, and might be expected to become the centre of their future proceedings.

As they approached the scenes of their future labours, the missionaries, after seeking the Divine direction, and freely deliberating, in the spirit of brotherly kindness and harmony, as to the stations which, so far as their information enabled them to

judge, they could respectively fill with the greatest prospects of accomplishing the ultimate object of their mission, it was arranged that, to the four ordained ministers and fourteen of the unmarried brethren, should be confided the establishment and prosecution of the mission in Tahiti; that ten should endeavour to effect a settlement at Tongatabu, in the Friendly Islands, and two should proceed to the Marquesas. According to this arrangement, the mission to Tahiti was composed of the Rev. Messrs. J. F. Cover, John Eyre, John Jefferson, and Thomas Lewis; Messrs. Henry Bicknell, Benjamin Broomhall, John Cock, Samuel Clode, John A. Gilham, (surgeon,) William Henry, Peter Hodges, Rowland Hassall, Edward Main, Henry Nott, Francis Oakes, James Puckey, William Puckey, William Smith. As it was intended that the first attempt to introduce the gospel to the heathen should be made at Tahiti, the brethren thus appointed made every possible preparation for entering upon their labours as soon as the vessel should reach her destination.

On the morning of the 4th of March they beheld the long desired island of Tahiti at a great distance, and late in the evening approached within a few miles of the reefs which guard its southwestern shores. Their feelings at this season may be more easily conceived than described. On the morning of the next day, which was the sabbath, as the ship pursued her way between Tahiti and Eimeo, multitudes of the natives thronged the vessel for the purpose of gratifying their curiosity, bartering their hogs and fruits, or for other purposes for which they had been accustomed to

crowd the vessels that visited their shores. They were made to understand, chiefly by signs, that it was a tabu day on board, a day of the Atua of their visitors, and all barter was refused; this, as might be expected, excited some surprise and disappointment, numbers went away, but about forty remained on board, and, excepting their eagerness to secure taios or friends among their visitors, occasioned the crew and missionaries but little inconvenience. In the forenoon all on board assembled for their accustomed worship, as the ship was steadily, though slowly, moving forward between the verdant and mountainous islands of Tahiti, and surrounded by scenes of natural beauty, scarcely, if ever, surpassed; and probably of moral deformity equal to any in the wide range of human weakness and misery, they met to worship Him by whose power a new moral creation shall arise in the most degraded and unpromising portions of the world. The service was commenced by singing,—

“ O'er those gloomy hills of darkness,
Look, my soul, be still and gaze;
All the promises do travail
With a glorious day of grace.
Blessed jubilee,
Let thy glorious morning dawn.”

We have already seen that the missionaries left their native land singing the praises of that Saviour, at whose command they launched forth upon their voyage to the distant heathen, and the promises of his word thus cheered and animated them in the prospect of that work, as they approached the land of moral and spiritual death in which they were to

labour. The subject of discourse, "God is love," was appropriate, and its effect appeared deep and salutary. The heathen spectators had often perhaps heard the holy name of God uttered amidst the imprecations of the profane and the jests of the vile, but they now in all probability heard it for the first time uttered with a sense of veneration, which must have appeared strange to them. They were silent and orderly during the reading and various devotional parts of the service, but the singing appeared to excite their astonishment and pleasure, the expression of which they could scarcely restrain.

During the day the missionaries were visited by two Europeans, natives of Sweden; one had left the *Dædalus*, and the other had been about five years before wrecked in the *Matilda*, on one of the low islands in the neighbourhood. As these individuals spoke the English tolerably well, they derived much information from them, as to the changes that had taken place among the inhabitants of the islands since the departure of Cook, Bligh, and other visitors, and their present circumstances. Their acquaintance with the language of the islanders enabled them to make their intentions and wishes more fully known to the king and chiefs than they would otherwise have done, and greatly facilitated the establishment of the mission. These men were illiterate and profligate, and afterwards proved very dangerous enemies to the brethren, one of them at least having, as the missionaries were informed by the king, frequently counselled him to have them assassinated; and having pointed out the season as they knelt in family devotion, as the most favourable for

accomplishing the diabolical object. But God, in dependence on whose guardianship and care the work had been begun, preserved the missionaries, and allowed them to derive, in the period of their greatest necessity, namely, on their first arrival, considerable assistance in negotiating with the chiefs and commencing their mission.

About noon on the following day, the 6th of March, they reached their destined port, and anchored safely in Matavai Bay, at a distance of about three-quarters of a mile from the shore. In the afternoon, the captain and a member of the mission landed, and were met on the beach by Paitia, the aged chief of the district, who welcomed them to the country, and informed them that a large house which had been erected for the accommodation of captain Bligh, whose return they expected, should be cleared for their accommodation on the following day. He then showed them the picture of captain Cook, upon the back of which were written the names of his Britanic majesty's ships and their commanders who had visited Matavai since the time of captain Cook.

On landing on the following day they were met and welcomed by the young king, then called Otoo, and his queen, to whom the captain, by means of one of the Swedes as his interpreter, communicated the design of his voyage, the purpose for which the missionaries had been sent, and solicited his promise of protection in the free pursuit of their object, and so much land as would be sufficient for their dwellings and a garden. To this the king consented, informing them that the large house was theirs, and they might take as much land as they required. The young king, in whose name

the government was conducted by his father, as regent, was about seventeen years of age, stout and well made. He surveyed them with much attention, but did not greatly prepossess captain Wilson and his companions in his favour. His queen, who appeared about the same age, was finely proportioned and handsome. According to the custom of the country, both appeared on men's shoulders, in which manner they were borne wherever they went, as their persons were considered so sacred, that it would have been a degradation for them to have trodden the ground over which the common people walked.

On the next day the missionaries left the ship and took possession of the large English house. They marked out the several apartments requisite for sleeping rooms, &c. which they separated by partitions of bamboo canes covered with cocoa-nut leaves, woven in the form of mats, or with cloth manufactured in the country. To find a house so suitable in every respect for their abode on first going on shore, when they would stand most in need of the accommodation it afforded, could not fail to impress their minds with gratitude for the providential mercy thus vouchsafed. The house was oval in shape, and upwards of one hundred feet long. The natives thronged around them in crowds, but neither robbed nor otherwise annoyed them; they brought them provisions, and appeared pleased with the idea of strangers coming to reside among them.

Anxious to contribute to the gratification of the strangers, the natives formed a ring, and commenced wrestling and boxing, and this with some sports or other, was kept up through the

greater part of the day, though it is probable they perceived that the exhibition was not very congenial with the taste of their new friends.

Assisted by the natives, the missionaries were employed in preparing the house for the reception of their families, and at the close of the day, when silence was secured, a hymn of praise to the true God was sung, an evening prayer was offered, and the natives were requested to retire. They did, in the most peaceable manner, leaving the missionaries in the undisturbed occupancy of their new and comparatively unsheltered dwelling, to review the novel and impressive scenes they had witnessed, to render their devout and grateful acknowledgements to the Most High for the encouraging circumstances under which they had entered the field of their future labour, and the favour he had given them in the eyes of the people. The events of the day appear to have made a suitable impression on the minds of the brethren, and they close their account of it with the acknowledgement, "Lord, thou hast been better to us than all our fears; grant us firmer faith in thy care, that we may be able to trust thee more in a future day."

On the 10th the captain landed for the purpose of presenting some showy dresses to the young king and his wife. They met him at the beach as usual. Peter informed him of what was intended, and showing him a box which contained the treasure, desired Otoo to walk towards his house, a temporary shed they had erected for the purpose of being near our people. This was complied with, and when they came near, the captain, stopping under a tree, ordered them to form a ring, and placing the box in the midst, Otoo was

requested to alight, that the brethren might dress him; he replied, By and by, and gazed sullenly for a considerable time, till the patience of the captain was pretty well exhausted; repeating the request, and receiving no answer, they opened the box, and on taking out the dress for the queen, she instantly alighted from her bearer's shoulders, and Otoo followed her example. The fancy cap fitted her exceedingly well, and she seemed very proud of it; but it was only by unripping that the other articles could be put upon her or Otoo. The captain told him that the ariis of Pretane thought he was not yet so stout a man. Dressed complete in this gaudy attire, the surrounding crowd gazed upon them with admiration. She, true to the foibles of her sex, appeared delighted; but Otoo thought little of them, saying, an axe, a musket, a knife, or a pair of scissars, was more valuable; which was saying more than was expected, from one who appeared to have but little sense.

On the 11th of March the wives and children of the missionaries removed from the ship to the house provided for their accommodation. The natives had never seen European females or children before, and their curiosity was highly excited, and the expressions of admiration loud and general; but not the least rudeness was manifested towards them by any one; though afterwards, during that and subsequent days, as the report of their landing spread through the island, fresh parties arriving in the district came before the house, and requested the wives and children of the missionaries to come out, that they might see the likeness of the women of Britain.

At the close of this day, before the natives

retired from the dwelling of the missionaries, which had been thronged every day since their landing, the natives were told that the next day was a tabu day, sacred to their Atua, and devoted to his worship, that no work would be done, and no presents received if brought.

In the afternoon of the succeeding day, the brethren, by means of the Swede as their interpreter, addressed the people on the great subject of their mission, and endeavoured to present before their minds, in as plain a way as possible, the first principles of the gospel. Though the people probably understood but little of what was said to them, they appeared attentive, and asked if the message was to the inferior classes of society as well as to the king and chiefs. The king Otoo was present; but the brethren remark that, "according to human judgment, his stubborn and unteachable nature seems to be the last that any impression can be made upon." This shows that it is unwise to prejudge any individual, for Otoo, afterwards Pomare, proved their earliest convert, and for many years their steadiest friend.

We cannot commend too highly the conduct of the missionaries on their first arrival among the people, in regularly holding, at the accustomed season, family worship, morning and evening, and suspending during the sabbath their ordinary intercourse with the people. It was of vast importance, as it conveyed to the natives a lesson, which they could understand much better than any thing the missionaries could say, at that time, as to the obligation which they felt to regard the requirements of the religion they professed, under every diversity of circumstance.

This early practice also gave in after years the sanction of consistent example to their instructions on this subject, which was as salutary as it was powerful. There is nothing that the heathen detect and adduce as a reason for their own conduct, sooner than the least discrepancy between the precepts of the missionary and his own practice at any time. They will rarely make sufficient allowance for the difference in circumstances, which to his own mind fully justify the deviation at one time from the course which at another period he may have pursued. And there can be but little doubt that the very general observance of family devotion, and the almost universal regard to the sabbath, which distinguished the conduct of the South Sea islanders for some years after the general profession of christianity was as much the effect of the consistent example of the missionaries, as of the injunctions in the holy scriptures on the subject. If a new mission is begun well, under God, its success is half secured.

Pomare, the actual sovereign of the island, though nominally only the regent for his son, subsequently, in company with Idia his wife, visited captain Wilson, who made him acquainted with the designs of the missionaries, and inquired whether it was agreeable to him that they should remain on the island. The king replied that it was, and that the whole district of Matavai should be appropriated to their use. A day was afterwards appointed, in which a formal cession of the district was made to captain Wilson, by the king, in the presence of a vast concourse of the people, when the land was given over for the occupancy

of the missionaries, and such natives as they might allow to reside upon it. This cession of the district was a mere act of courtesy or respect to the visitors, and the right and proprietorship it conferred was more nominal than real; the original occupiers still considered themselves the owners of the land, and continued to derive the greatest benefit from its produce, though they allowed the missionaries the use of so much as they might require for their dwellings or chose to enclose for their gardens. Presents of this kind were customary among the people, as a mark of regard for a chief or other distinguished person by whom they might be visited.

As no one of the ordained ministers were to accompany the missionaries going to the Friendly Islands, the latter chose from their own number Mr. Seth Kelso to be their pastor, and the propriety of ordaining him and John Harris, previous to their departure, having been considered. Sunday, the 19th of March, was appointed for that purpose, on which occasion they observe, "it having been known that we intended to address the natives this morning, numbers of them assembled around our dwelling. Among them was Pomare and his sister; he had been inquiring a day or two before concerning our speaking to them, and said, he had been dreaming about the book which should be sent "him from the Eatood." At ten o'clock we called the natives together under the cover of some shady trees near our house, and a long form being placed, Pomare was requested to seat himself on it with the brethren, the rest of the natives standing or sitting in a circle around us. Mr. Cover then addressed them from the words of St. John, "God

so loved the world, that he gave his only-begotten Son, that they who believe on him should not perish, but have everlasting life;" the Swede interpreting sentence by sentence as he spoke. The Otaheiteans were silent and attentive. After service, Pomare took brother Cover by the hand and pronounced the word of approbation, "Myty, myty." Being asked if he had understood what was said, he replied, "There were no such things before in Otaheite; and they were not to be learned at once, but that he would wait the coming of the (Eatooa) God." Desiring to know if he might be permitted to attend again, he was told, Yes. Being conducted into his house, he and his wife dined with us and departed. About three o'clock the ordination solemnity of the brethren Kelso and Harris took place; they were set apart for their work by prayer and the imposition of hand of our ordained brethren. Brother Cover preached the ordination sermon, and delivered the charge, brother Jefferson having made the usual inquiry of the candidates, and brothers Lewis and Eyre prayed at the commencement and end of the service. The communion closed the solemnity, which was to us all a most refreshing and cheering ordinance; and, for the first time, the bread-fruit of Otaheite was used as the symbol of the broken body of our Lord, and received in commemoration of his dying love.

On the 21st of March captain Wilson sailed from Matavai with the missionaries for Tongataboo and the Marquesas. During his absence those who remained had many opportunities of becoming more fully acquainted with some of the difficulties to be encountered in the work. One of the first objects

of their deep lamentation was the frequent and unfeeling perpetration of infant murder; and to the prevention or diminution of this revolting crime their earliest and most assiduous efforts were directed. Within a few weeks after the departure of the Duff for the Friendly Islands, two of the execrable society of areois came to take leave of them before going to a place where they intended to destroy an infant, of which it was expected the female would soon become the mother. The missionaries remonstrated against the horrid custom; the female felt tenderly, and appeared willing to spare the infant, but the brutal chief was obstinately bent on the deed, which he acknowledged was a bloody act. The missionaries offered to build a house and take every child whom they would devote to death under their own immediate care. The guilty couple afterwards made a promise to spare the infant, which they never fulfilled. A few days afterwards they were conversing with a number of areois on this subject, when Idia, the wife of Pomare entered; as they were given to understand that she expected shortly to become a mother and to destroy her infant, the missionaries endeavoured to convince her of the dreadfulness of murder, especially in a mother. They promised that they would receive the infant from its birth, and prevent its being any trouble to her; but she was sullen and made no reply. They entreated Pomare to use his endeavours to stop this and the practice of offering human sacrifices; he promised, but never kept his word. They subsequently renewed their attempts with Idia, invited her to remain near them, and to allow their wives to take care of the infant; urged the bene-

ficial effects her example would produce; offered her a number of European articles, and proposed to report her conduct to the queen of England and the females of Britain, who would hold her in high estimation for breaking through so revolting a practice. Their efforts were unavailing, and she left them. Three days afterwards, when she appeared in public, they learned that during the interval she had become a mother, and had effected her cruel purpose. When she afterwards was acquainted with their displeasure, she said she had a right to do as she pleased with her own children, and should observe the customs of the country without regarding them.

They were also early taught the general prevalence of theft, which was practised with equal avidity by the king and the lowest menial. On one occasion, while Mr. W. Wilson was sitting in conversation with a chief, a boy picked his pocket. At another time Otoo, the king, sent a message, desiring them to discharge certain persons from their house, whom he described as great thieves; at the same time he nominated others, whom he recommended as servants. These they knew to be part of his followers, and saw that he wanted to introduce them only to be able to rob them with greater facility: his recommendations were of course declined. From these and other occurrences they became acquainted gradually with the character of the people, and the nature of some of their difficulties. Other circumstances encouraged them to persevere; they were led to hope that the people were inquisitive, docile, and attentive, though more deeply impressed with the conviction that nothing less than the power

of God could effect any decisive moral change. This led to a more regular and earnest attendance on the means of seeking the Divine blessing.

On the 4th of April, 1797, they met in the morning of Tuesday, between eight and nine o'clock, to hold a monthly missionary prayer meeting, which they have continued ever since. This time was selected, as being the same as the hour on Monday evening on which christians in Britain were assembled. In references to the service, they observe, "We were revived with the consideration of the thousands of God's people who were remembering us, and at the same throne praying for our success among the heathen."

Captain Wilson having settled the missionaries who were to labour in the Friendly Islands, then visited the Marquesas, where he left Mr. Crook, returned to Tahiti on the 6th of July, and remained till the 4th of August, when he finally sailed on his way to Canton.

The missionaries had now been five months on the island, and had been during the most of the time deprived of the presence of the ship and the influence of the captain for their protection; but the natives had treated them with uniform kindness and respect, had supplied them abundantly with whatever means of subsistence the country afforded, manifested no opposition to their endeavours, through the medium of such interpreters as they found, to instruct the natives as to the sin and folly of their idolatry, and to dissuade them from the continuance of the vices and cruelties to which they were addicted. The missionaries appear to have received from the people all

they could desire in the commencement of their mission—a secure and quiet dwelling place, the means of temporal support, and free access to the people. But it must not be supposed that the kindness of the people, their avowed pleasure at seeing the foreigners settle among them, and professed willingness to receive instruction, arose from any sense of the evil of their own idolatries, abominations, and cruelties, any willingness to renounce them, or the least regard to the great object for which the mission had been established. Of these it is probable they had, until the missionaries had been a much longer period among them, no correct idea. They might suppose their teachers were influenced by an ardent zeal to inculcate the peculiarities of their creed, and introduce the worship of their God, but then it was probably to be placed on a level with their own; or, if the strangers claimed superiority for their God, it was not to the extent of abolishing all others. They might suppose the missionaries would endeavour to dissuade them from some of the more repulsive features of their own superstitions, such as the offering of human sacrifices, the practice of infanticide, and nameless abominations to which they were addicted; but there was at the time no disposition to comply with their instruction, even in these respects; and the prominence which instruction occupied in the proceedings of the missionary, appears to have excited disappointment rather than satisfaction, as the high priest, who was also a great political leader, observed, they gave the people plenty of *parau*, talk and prayer, but very few knives, axes, scissors, or cloth. The favourable regard at first shown towards the

missionaries must therefore be ascribed to other causes. The mutineers of the *Bounty* had resided for some time among the people, their influence had been found of the utmost importance in the wars which had long distracted and desolated the island; and in these wars, whichever party the mutineers joined, they had, by the aid of their fire-arms, rendered victorious. The missionaries gave the king no encouragement to expect aid from them in his wars; yet he hoped to obtain some benefit from them.

Many of the missionaries were acquainted with the most useful mechanic arts; they were well supplied with tools of different kinds; they understood working in wood, and especially in iron, with the use of which the natives were already so well acquainted, that it was considered the most precious article which Europe could furnish. Their skill in those arts the natives regarded with admiration and astonishment, and the advantages they expected to derive therefrom, and from the liberal supplies of articles of European manufacture which they brought with them, in the appropriation of which the natives expected a considerable share, rendered them willing to make any sacrifices to detain and accommodate them.

We cannot be surprised at the force with which these motives operated on the minds of the Tahitians; and, though altogether selfish in themselves, the facilities and encouragement which, under their influence, were afforded to the missionaries, were of the highest importance. They gave them confidence, enabled them deliberately to survey the field, and to pursue, under the most favourable circumstances, the first great labour of the mission, the

acquisition of the language, by which they became independent of the worthless and treacherous men, whom they had at first been obliged to employ as interpreters, and whose machinations their ignorance of the language for a time prevented them from discovering. While the missionaries enjoyed the friendly regard of the natives, they had many opportunities of discovering the peculiar disposition of the people, their deep-rooted prejudices, and reckless propensities to all iniquity, a knowledge of which was of the greatest service to them, when actual perils afterwards came upon them; while the estimation in which the natives held their skill, and the advantages they anticipated therefrom, and from their influence in bringing ships to their shores, operated frequently to alleviate the pressures of those troubles to which they were afterwards exposed, and always secured them the favour and protection of Pomare and many of the chiefs.

CHAPTER III.

Circumstances under which the Mission was commenced.—Notice of an earlier Attempt by Spanish Roman Catholics.—General View of the State of the Inhabitants at the time.—Nature and Tendency of their Superstitions.—Number and Character of their Idols, Birds, Beasts, Fishes, and other objects of religious Veneration.—Deified Men.—Influence of their Superstition.—Temples, different kinds, their Extent, Structure, Uses.—Account of the great Temple of Oberea in Papara.—Sacred Trees within the precincts of the Temples.—The Foundations laid on the Bodies of human Victims offered in sacrifice.—Pagan Worship.—Priests. Prayers.—Offerings.—Victims.—Human sacrifices.—Recollections of their Cruelty still retained by the People.—Manner of disposing of the Bodies of the human Victims.—Heathen Festivals.—Depraved Morals of the People.—Prevalence of Dishonesty.—Intemperance.—Habits of the South Sea Islanders.—Degradation of the Female Sex.—Operation of the Tabu System.

CONSIDERING the circumstances under which the mission in Tahiti was commenced, it must be acknowledged that the willingness with which the king and chiefs received the men who told them, so far as they could make them understand, that they came to bear witness against the vices and

idolatries to which they were addicted, and to require their homage of the true God, and obedience to his will, was justly regarded as propitious. The accommodation they found on shore, the security they enjoyed, the ample supply that was furnished for every want, far exceeded the highest expectations that the most sanguine friends of the mission could have indulged.

In connexion with the establishment of the protestant mission in Tahiti, it ought to be stated that this was not the first effort that had been made by persons professing the christian faith. In 1772, two Spanish ships, sent to survey some of the islands of the Pacific, visited Tahiti, and on their return conveyed two natives of the island to Peru, where they were baptized according to the form of the Roman catholic church. In 1774 they were taken back to Tahiti, and two Roman catholic missionaries sent with them, for whom a house was erected in Taiarabu, the smaller peninsula near Vaitapeha Bay. Though the chiefs of that part of the island appear to have guaranteed their protection, the missionaries do not seem to have made many efforts to instruct the people or to persuade them to be baptized. After they had been about ten months on the island, the ships in which they had arrived returned to Tahiti, and they re-embarked for Lima. The house erected for their accommodation was standing in 1777, when Taiarabu was visited by captain Cook. A wooden cross stood in front of the house, and near it the grave of the commander of one of the ships, who died while the vessel remained there in 1774. The Spaniards left goats and dogs on the shore; and to them the people are indebted for the superior kind of hogs,

which have proved so serviceable to the natives and their visitors.

Before proceeding to narrate the progress of the mission in the island of Tahiti, it will be proper to give some account of the state of the people at the time when the brethren from England arrived among them. This appears necessary, in order to a just view of the difficulties which usually attend the commencement of a mission among idolatrous and uncivilized nations, and a correct estimate of the important change which has, under God, since taken place; at least it seems requisite to notice their superstitions, their morals, their social state, and their practice of war.

The Tahitians as a nation were entirely ignorant of letters, and consequently not an intellectual people, in the ordinary acceptation of the term as descriptive of persons of cultivated minds. They had been for ages excluded from intercourse with nations more enlightened and civilized than themselves, and they were remarkably superstitious; and the influence of their faith, erroneous and irrational as it was, pervaded every period of their existence. Their regard to their superstitions in almost every transaction of life, offers a lesson to those favoured with a more reasonable creed and a purer faith, which may be attended to with manifold advantages. Their mythology was crude and absurd in the extreme, and supplies an affecting proof of the derangement and impotency of the human mind in its present state, when unassisted by Divine revelation. It was, however, in many respects, as reasonable as some of the systems which have obtained among communities in which the

human mind has attained its greatest elevation, and wrought some of its noblest achievements. In some respects it presents the most striking analogies to the systems which have prevailed among the most celebrated nations of the earth.

Like some of the nations of antiquity, the Tahitians ascribed to chaos, or a state in which darkness prevailed, the origin of the universe, and the production of their gods, the chief of which were described as born of night. All knowledge of one supreme God, of moral perfection, creating, upholding, governing all things, seems to have been entirely obliterated among them. They had lords many, and gods many, but they were either the workmanship of their own hands, men like themselves, or some of the inferior orders of creation. They had thus changed the glory of God into an image made like unto corruptible man, or four-footed beasts, or creeping things.

The chief objects of superstitious homage and fear were men, of a period in their history so remote as to admit of as much of the fabulous as it was thought desirable to blend with the adventures of the individuals, whom they deified; as Ru, who had raised the heavens, Maui, who prolonged the day. Some few were men renowned for deeds ascribed to them, by which they had been raised to the distinction of public benefactors; others were celebrated warriors, as Oro, &c.; but the greater part were notorious chiefly for their monstrous abominations and cruelties. The name of their principal god was Taaroa, who seems to be the chief imagined deity of a large proportion of the inhabitants of the various groups of islands in the Pacific Ocean. Oro, the national idol of Tahiti,

is said to have been the son of Taaroa. Little that is valuable could be learned from extending the catalogue of their names. Besides these and other imaginary deities, they regarded with religious veneration certain animals, birds, insects, and fish, not as themselves gods, but as bodies into which the gods at times entered, and through whom they often communicated their will, or accomplished their purposes. On this account they worshipped the shark, several kinds of heron, and a venomous reptile, the centipede.

In the supposed character of their gods there was a remarkable uniformity, notwithstanding their number, and, in this latter respect, the Tahitians equalled the ancient Egyptians, among whom it was at one time said it was easier to find a god than a man. Besides the national gods and the household divinities, the gods of the husbandman, the fisherman, the various handicraftsmen that were known among them, and of the healing art, there were gods of the sea and of the land, gods of the wind and the rain, the tempest and the calm, the meteors and clouds, the hills and the valleys, the rocky defile and the plain, the trees and the flowers. Their luxuriant imaginations had peopled every scene with active and powerful, though invisible beings, for whom every part of creation formed an abode, and to whose agency every phenomenon of nature was ascribed.

Next to the gods, the *oromatuas* or spirits of the departed, were objects of superstitious veneration and fear. The chief *oromatuas* were the spirits of warriors, who had, during life, been distinguished by their fury, cruelty, and murder, and

were imagined to be equally irritable and powerful. The people regarded them with the greatest terror, rendered them the most servile homage, and spared no efforts to avoid displeasing them. Within the sacred enclosures houses were sometimes erected on high wooden posts, wherein the skulls of departed warriors or chiefs, to which the spirits were supposed to be attached were deposited. The reason assigned for building their dormitory in this unusual manner, was to keep them out of the way of the people; but here persons were appointed to be constantly with them, in order to keep them pacified; and notwithstanding all their attention, the unhappy keepers, in the event of disturbing, or in any way annoying them, were supposed to be subject to death.

Their idols were many of them of wood, some few were of stone, but the greatest number were made with the finely braided cinet of the fibre of the cocoa-nut husk. The upper part of the images were, if of wood, rudely carved in imitation of the human face, or if of the platted cinet, projections were formed to represent the chief features of the countenance. The idols were generally kept in some secret place in the temple, and only occasionally exhibited to the people. The images of wood were frequently hollow, and were filled with red feathers, human bones, or other precious relics. The images made of the braided cocoa-nut husk were most of them profusely ornamented with the red feathers of a species of parroquet, found in some of the islands. The influence and power of the god was supposed to be in a peculiar manner communicated to, and retained by, the red feathers, which, after having been by the

prescribed ceremonies rendered sacred emblems of the gods themselves, in the absence of the image received the homage supposed to be required by the god himself.

The priest pretended that the image was only a representation of the god, through which they offered their homage to the real god, who was invisible, and through which the god manifested himself unto them; but the mass of the common people regarded the image, however rugged and misshapen it might be, as the god, and the object of their perpetual terror. Hence, also, the voracious shark committed his ravages on the defenceless victim that fell within his power without molestation, and the poisonous reptile was regarded with sacred veneration. The character of the gods of the Tahitians was generally cruel or odious in the extreme; though so many of them had been once numbered with their own ancestors on earth, they never ascribed to them any disposition that was amiable or commendable, any principles that were upright or virtuous, or any regard for their votaries that could be contemplated by the latter with satisfaction or with pleasure. It never entered into the mind of the most zealous votary of any of Tahiti's gods, that the object of his homage and obedience regarded him with affection or goodwill, and he was himself, amidst all his zeal and devotedness, a stranger to any feeling approaching to complacency or love. Fear was the secret cause of all the power of the gods, and fear the chief, and often the only motive, that influenced the most active and persevering of their votaries. If another feeling was at times associated with fear, it was that of selfishness. The exercise

of compassion and the pleasure of doing good, were alike unknown to the people; and as they thought the gods were influenced by motives corresponding with those of which they themselves were conscious, they regarded them only with those feelings which the dispositions ordinarily cherished in their own bosoms were adapted to excite. This slavish fear the priests and rulers of the people rather cherished than removed, as it increased the power of the gods over the minds of the people, and thus placed in their hands one of the most effectual means of consolidating and extending their own. Their superstitious worship partook largely of the character which their ideas of their gods could not fail to produce. Nothing was spontaneously and cheerfully offered, all was obedience to a demand which could not be disregarded without imminent peril, and in many cases certain death. The presents they carried were the exactions of despotism, rather than the free-will offerings of the people, and the ends proposed by them were generally of a negative character, not to secure the bestowment of a favour, (with few exceptions,) but, if possible, to avert the infliction of a calamity, otherwise inevitable. It exhibited no redeeming feature, all was repulsiveness and deformity in vice, recklessness in oppression, or diabolical in wanton and diversified cruelties. Benevolence, forbearance, and forgiveness, were never associated in their minds with their ideas of their gods, whom they regarded as invested with power against which it was in vain to contend; but that power was exercised only to wreak vengeance on the hapless objects of a wrath which was often as implacable

as it was destructive. To inspire terror, and rule by fear, were the principles on which those whom birth or circumstances had raised to a station of influence in society, sought to keep in subjection those who were beneath them; and they naturally imagined that every god was altogether such an one as themselves, excepting that, in some respects, a portion of their deities had been greater monsters, in murder and abomination, than would have been tolerated among themselves. How striking the contrast here presented with every idea and feeling which is derived from the contemplation of the living and true God, as made known to us in the Bible. How suited is every view we take of superstition and idolatry, to awaken our liveliest sympathies towards those who are withering and dying under its influence, and to stimulate to every effort we can possibly make, at any sacrifice of our own convenience or even temporal enjoyments, for the amelioration of their wretchedness. How adapted to excite a feeling of gratitude, so seldom cherished towards Him to whose unmerited mercy alone we are indebted for all that distinguishes us from the most profligate and miserable heathen communities, and who has indeed caused the lines to fall unto us in pleasant places, and given us a goodly heritage.

The temples in which their gods were worshipped presented but little variety in their form and structure, though they differed greatly in their dimensions. The national temples, in which the principal deities were worshipped, and all the great national ceremonies performed, consisted of one high and solid stone building, comprising a centre, and wings, and enclosing a number of distinct

shrines, altars, and houses for the idols ; sometimes having a secret place, or inner court, in which the idols were kept. What might be regarded as the front of the temple was generally open ; the sides were stone, and the back was a solid pile, in the form of an oblong pyramid, raised with great skill, and carefully finished. Immediately in front of this solid pile, in the centre, the idols were fixed, before which the altars were reared. Those temples were frequently large : speaking of the one at Papara, which he visited in 1797, Mr. Wilson observes,—“ The great morai of Oherea stands on a point a little to the eastward ; thither I went to have a view of so great a curiosity. Otoo has one of his representative houses here, and in passing it, some of his servants, judging where I was going, followed me, and were very assiduous in explaining every thing to me. This morai is an enormous pile of stonework, in form of a pyramid, on a parallelogram area ; it has a flight of ten steps quite round it, the first of which, from the ground, is six feet high, the rest about five ; it is in length, at the base, two hundred and seventy feet, and the width ninety-four feet ; at the top it is one hundred and eighty feet long, and about six wide ; the steps are composed partly of regular rows of square coral stones, about eighteen inches high, and partly with bluish coloured pebble stones, nearly quite round, of a hard texture ; all about six inches in diameter, and in their natural unhewn state : this is the outside. The inside, that is to say, what composes the solid mass, (for it has no hollow space,) is composed of stones of various kinds and shapes. It is a wonderful structure, and it must have cost

them immense time and pains to bring such a quantity of stones together, and particularly to square the coral of the steps with the tools they had when it was raised, for it was before iron came among them; and as they were ignorant of mortar or cement, it required all the care they have taken to fit the stones regularly to each other that it might stand.

When sir Joseph Banks saw this place, there was, on the centre of its summit, a representation of a bird carved in wood, and close by it the figure of a fish carved in stone; but both are now gone, and the stones of the upper steps are in many places fallen; the walls of the court have also gone much to ruin, and the flat pavement is only in some places discernible. The above-named gentleman, speaking of this court, says,—“The pyramid constitutes one side of a court, or square, the sides of which are nearly equal, and the whole was walled in and paved with flat stones; notwithstanding which pavement, several plantains and trees, which the natives called etoa, grew within the enclosure. At present there is within this square a house, called the house of the Eatooa, in which a man constantly resides.” The aito or casuarina, the miro, the tamanu, and other umbrageous and stately trees, regarded as sacred by the people, were frequently planted around, and within the precincts of their temples, and being suffered to grow uninterruptedly for a long series of years, their wide spreading and evergreen branches, interwoven with each other, formed a perennial covering for their places of worship and sacrifice, while the howling of the tempest and the sighing of the breeze through the leafy roof

increased the effect, which the gloom of their impervious shade, their lonely solitude, and the piles of the skulls of victims which had been offered in sacrifice appearing in different parts, were peculiarly calculated to excite.

Besides the national temples, there were others belonging to the respective districts, or other political divisions established in the islands; these resembled the larger temples, in their form and the materials of which they were constructed, but were of smaller dimensions. And besides these may also be noticed the rude and smaller piles erected for the worship of domestic idols of the chief families of the people. The temples were usually ornamented with a number of pieces of wood, curiously carved and fixed in the ground, in the same manner as grave-stones are placed in the church-yards of England.

The sanguinary character of Tahitian worship may be inferred from the manner in which their temples were generally erected. Human victims were slain when the building was commenced, and during its progress, as well as when it was finished and the gods were brought within it; and the foundations of their sacred buildings were sometimes literally laid in human blood, or the pillars of some of the houses were planted on the body of a man who had been slain as a sacrifice to the god who was to be deposited or worshipped here: this was done it was said to impart great sacredness to the building, and render the god better pleased than he otherwise would have been. Probably the chief object was to perpetuate a feeling of dread in the minds of the people.

Their worship was stated and occasional, no

kind of instruction to the people was ever connected with their religious services, which consisted in offering prayers, gifts, and sacrifices. The priest or worshipper, when addressing the god, knelt on one knee, and assuming a crouching position, with his back against a stone, fixed in front of the altar for that purpose, addressed the god in a shrill and unpleasant tone of voice, occasionally blending with his petitions reproach for neglect, and threatening to transfer his homage to some other god if his requests were not granted. Among the stated seasons of worship may be reckoned the daily morning prayers, called the awakening of the gods, when they are addressed by name, directed to the birds and to the parents of clouds, and are informed that the accustomed offerings are brought. Much of their worship is exceedingly indecent. The altars were occasionally of stone, but more frequently of wood, and were supported by a number of wooden pillars, often carved with considerable labour and ingenuity: the top of the altar was covered with leaves of the plantain-tree, which also formed a graceful fringe around its border.

The offerings deposited on the altar consisted of animals, fish, birds, fruits, and the choicest products of their industry and skill. In killing the hogs when offered, great care was taken to avoid disfiguring the carcase or breaking any of the bones; on this account the attendants of the priest frequently held the hog by the feet while it was strangled, by having a strong bar placed on its neck and another under its throat, both of which were pressed together, until the animal was dead. When the hog was killed by bleeding, it was, in

order to render it acceptable to the god, smeared all over with its own blood and then placed in a reclining position on the altar. When the offerings were dressed, a part only was presented to the idols, the rest was eaten within the precincts of the temple by the priests and other privileged persons. All that was placed on the altar was either eaten by the birds or allowed to remain till decomposed, which often rendered the atmosphere in the neighbourhood of the temples exceedingly offensive.

But the most horrible and revolting part of their worship was the presenting of human sacrifices, which were offered in appalling numbers, and with revolting barbarity. The unhappy men were frequently captives taken in war, the defenceless occupants of some unprotected district, a passing traveller, who might be among them at the time a victim was required, or ill-fated individuals against whom the chiefs or priests had imbibed a feeling of prejudice, which nothing but their destruction could remove. The manner in which a human sacrifice was sought was as follows:—The king sent either by one of his servants, or by a priest of the district, a little black stone, on which was inscribed his request to the chief. “The cruelty of the practice extended not only to individuals, but to families and districts. When an individual had been taken as a sacrifice, the family to which he belonged was regarded as tabu, or devoted, and when another was required it was more frequently taken from that family than any other; and a district from which sacrifices had been taken was in the same way considered as devoted; and hence, when it was known that any ceremonies were near, on which occasion human

sacrifices were generally offered, the members of tabu families, or others who had reason to fear they were selected, fled to the mountains and hid themselves in the caverns till the ceremony was over.

“ At a public meeting in Raiatea, Paumoana, a native chieftain, alluded to this practice in terms resembling these :—‘ How great our dread of our former gods ! Are there not some here who have fled from their houses to avoid being taken for sacrifices ? Yes ! I know the cave in which they were concealed.’ ”

In general the victim was unconscious of his doom, until suddenly stunned by a blow from a club or a stone, sometimes from the hands of the very chief on whom he was depending as a guest for the rights of hospitality. He was usually murdered on the spot, his body placed in a long basket of cocoa-nut leaves, and carried to the temple. Here it was offered, not by consuming it with fire, but by placing it before the idol. The priest, in dedicating it, took out one of the eyes, placed it on a plantain leaf, and handed it to the king, who raised it to his mouth, as if desirous to eat it, but passed it to one of the priests, or attendants stationed near him, for the purpose of receiving it. At intervals, during the prayers, some of the hair was plucked off and placed before the god, and, when the ceremony was over, the body was wrapped in the basket of cocoa-nut leaves, and frequently deposited on the branches of an adjacent tree. After remaining a considerable time it was taken down, and the bones buried beneath the rude pavement of the marae. These horrid rites were not unfrequent, and the number

offered at some of their festivals was truly appalling. The people, in general, had a greater horror of being offered in sacrifice than of meeting death in the field of battle, or in a more ordinary way, from the apprehension which they were taught to cherish, that after the slaughtered bodies were offered, the spirits of the victims were eaten by the gods. Hence one of their imprecations was,—“May you become food for the gods;” that is, May you be offered in sacrifice. Their superstition, which reduced woman to the greatest degradation, and rendered ceremonially defiled whatever she might touch, was sometimes the cause of a melancholy satisfaction to the family and surviving friends of the unhappy man who might have been selected as a victim. After the man had been seized and stunned by the blow of a club or stone, or even killed, if his wife or sister, or any female could but touch any part of the body, or even look steadfastly upon it, it was considered as polluted, and could not be offered to the god. This was one reason for the great caution and secrecy which was observed till the body was secured and tied up in the long basket of cocoa-nut leaves, and the haste with which, after being seized, it was carried to the temple. On these occasions, the strength of natural affection has been manifested in a way that is peculiarly distressing. After the body had been seized, and before it was offered, a wife or a sister has been known to rush to the spot, apparently frantic with grief, and force her way to the body, and either gaze upon it, touch it, or in order effectually to prevent its being offered, fix her teeth in some part of the body, and bite out a piece of the flesh,

though exposed, perhaps, to instant death, from the infuriated wretches who would thus be deprived of their prey, and must seek another victim.

Human sacrifices were generally offered at all the great national ceremonies, those which were annual or fixed, as well as those which were only occasional. At the birth and inauguration of the king, during his illness or that of any of the chiefs, at the building of a temple, before going to war, during its progress, and at its close, as well as on all occasions when the sanction or aid of the gods was required for the accomplishment of any object of importance.

One of the most singular, and certainly the least criminal of their stated festivals, was that held in some of the islands in commemoration of the completion of the year. The greatest peculiarity was, that females were allowed to attend it, though the men only might enter the sacred enclosure. The time of observing this annual festival was regulated by the blossoming of reeds, when, as usual in most of their religious ceremonies, a profuse supply of provision was brought for general feasting. When the worship had been offered at the temple, and the banquet was ended, a usage prevailed much resembling the popish masses for the souls in purgatory. Every person went to his own marae to make special supplication for the spirits of departed relatives, that they might be released from the state of darkness in which it was supposed they were kept, and ascend to what they imagined was a region of enjoyment.

In the ordinary ceremonies, &c. connected with the household, the father, after the patriarchal manner, was the priest of the family; but for all

special purposes the regular priest was engaged; the priests of the national temples were a distinct class of men, and the office, like most offices among them, was hereditary.

It is not to be expected that, in morals, any people should surpass their gods, but though this was the case among them, and the Tahitians were less depraved than those objects of religious homage had been, yet, under the influence of a superstition so brutalizing and destructive of all correct moral feeling, as that was which we have now noticed, the South Sea islanders were scarcely elevated above those lowest in the scale of moral deterioration among mankind. Temperance and chastity, honesty and truth, equity and justice, were virtues held in no estimation, and some of them were almost unknown, except in name; while every vice that deforms and debases human beings, luxuriated amongst them with a vigour and fruitfulness equal to that of the most poisonous weed in a genial and prolific soil. The injurious operation of vice was felt throughout every period of life, by every grade in society, and shed its blasting influence over what might otherwise have presented much that was suited to afford instruction and pleasure. Before their intercourse with foreigners, they used the juice of a highly narcotic plant, the *ava*, for intoxication, and when made acquainted with the process of distillation, carried their intemperance to a frightful extent. No member of any christian or civilized community would ever imagine the extent to which their licentiousness prevailed. To steal, especially from foreigners, was considered a virtue. Every voyager, from their discoverer downwards, has noticed

and testified to their universal, and, excepting where the principles of the gospel have prevailed, their invariable propensity to theft. Falsehood, oppression, and injustice, were general. It was their propensity to theft that occasioned the loss of life, by the destructive fire from the ship of their discoverers, almost before he had anchored; this also occasioned the disasters that occurred during Cook's visit, and was the cause, among another tribe of the same race, of the melancholy death of that great navigator. A voyager who was wrecked in the neighbourhood, and proceeded in a boat to Tahiti, where he remained some time among the people, in speaking of the prevalence of this vice, observes,—“ I do not hesitate to say, the whole island is but a receptacle of thieves. European property they will possess, by some means or other; and theft they consider as cheaper coin than they can give by any method of purchase. One method of theft is as palatable to them as another. Pomare himself is as dexterous a thief as any amongst them.—The Otahitians are thieves in every sense of the word; their impudence of theft exceeds all belief.—Otoo himself is a monster of debauchery. Their pollution in this respect beggared all description; my mind averts from dwelling upon an object which recalls so many images of disgust and horror.”

The same writer adds, as to their intemperance, “ I could not but observe their immoderate use of *ava*. No sooner had they procured any fresh supply from *Eimeo*, or the more distant parts of their own island (*Tahiti*), than they gave themselves up to intoxication, and remained stupid for days together. I was again confirmed in my opinion,

(adds this writer), that the introduction of (ardent) spirits would be attended with the general destruction of the population."

"The effects of their inebriation were really horrible; Otoo, the young king, was so furious in his fits of inebriety, that I am persuaded he would make no scruple of killing his subjects out of mere ferocity."

The habits of the South Sea islanders were in many respects interesting and commendable; yet, in these, as in morals, they often presented the most strange contradictions. In their passion for public amusements, which so generally prevailed, they appear a social people, yet their domestic habits were unsocial and cheerless. This is probably to be attributed in a great degree, if not altogether, to the invidious distinction, established by their superstition and enforced by tabu, between the sexes. The father and the mother, with their children, never as one social happy band surround the domestic hearth, or partook together, as a family, of the bounties of Providence. The nameless but delightful emotions experienced on such occasions were unknown to them, as well as all the endearments of domestic happiness. The institutes of Oro and Tane inexorably required not only that the wife should not eat those kinds of food of which the husband partook, but that she should not eat in the same place, or prepare her food at the same fire. This restriction applied not only to the wife, but to all individuals of the female sex, from their birth to their death. In sickness or pain, or whatever other circumstances, the mother, the wife, the sister, or the daughter might be brought into, it was never relaxed.

The men, especially those who had occasionally attended on the services of idol worship in the temple, were considered sacred, while the female sex were considered common; the men were allowed to eat the flesh of the animals, fowls, and a variety of fish, cocoa-nuts, and plantains, and whatever was presented as an offering to the gods; these the females were forbidden to touch on pain of death, as it was supposed they would pollute them. The fires at which the men's food was cooked were also sacred, and were forbidden to be used by the females. The baskets in which their provision was kept, and the houses in which the men ate, were also sacred, and prohibited to the females under the same cruel penalty. Hence the inferior food, both for wives, daughters, &c. was cooked at separate fires, deposited in distinct baskets, and eaten in lonely solitude by the females, in mean huts, resembling dog-kennels, when compared with the habitations of the men. The tabu, one of the most powerful and extraordinary institutions in the South Sea islands, operated with peculiar force upon the females, who were the most frequent objects of its prohibitory injunctions, and the slightest refraction of its humiliating and despotic regulations, was followed by the most sanguinary punishment. It was the charter by which, under the sanction of his imaginary gods, the male part of the population were exempted from a large part of the drudgery requisite to provide for their necessities, and were absolved from all obligation to cherish affection, or manifest kindness towards the female sex, while it was the inviolable law by which the latter were deprived of whatever, in their rude state of society, was regarded

as a privilege, and doomed to neglect, insult, oppression, and cruelty. Its operation commenced with her birth, continued through every period, circumstance, and relation of life, and terminated only with her earthly existence. It was this more than anything else that made and kept woman a slave; and wherever this has been the case, man has ever been a savage.

CHAPTER IV.

Practice of Infant Murder among the South Sea Islanders.—Numbers Destroyed.—Means by which this cruel deed was accomplished.—Motives by which they were influenced in its Perpetration.—Female Infants most frequently Destroyed.—Disproportion between the Sexes.—War, its frequency.—Human Sacrifices offered during the Preparation for War.—Modes of Warfare.—Attack and Defence.—Weapons, Dress, and Ornaments of the Warriors.—Treatment of the Vanquished.—Destruction of their Villages, of the aged Relatives and Infants of the defeated Party.—Insult of the Bodies of the Slain.—Customs in relation to the Dead.—Self-torture and Weeping.—Practice of embalming.—Curious preparatory Ceremonies.—Houses erected for the Dead.—Means employed to pacify the spirits of the departed.—Probable Population of the Island at the time the Mission was established.

ONE of the most heart-rending evidences of the barbarism of the 'Tahitians is furnished in the

extent of their infanticide ; the most revolting and unnatural crime that prevails, even amongst the habitations of cruelty which fill the dark places of the earth. Though this affecting species of murder has prevailed in different parts of the world, in ancient and modern times, until the introduction of christianity, it was probably practised to a greater extent, and with more heartless barbarity, by the South Sea islanders, than by any other people.

Although the date of its introduction to Tahiti and the adjacent isles has not been ascertained, the traditions of the people warrant the inference that it is of no very recent origin ; though probably it was practised less extensively in former times than during the fifty years immediately preceding the subversion of idolatry.

It is not known to what extent this crime prevailed when captain Wallis discovered Tahiti, or the subsequent visits the islands received from Cook, but its frequency and avowed perpetration was such as to attract the attention of the latter. Captain Cook's general conduct among the natives was humane ; he took every opportunity of remonstrating with the king and chiefs against a usage so merciless and savage. In point of number, the disproportion between the infants spared and those destroyed was truly distressing. It has been supposed that not less than two-thirds of the children were murdered by their own parents. The affecting details many of the people have given since their reception of christianity, authorise the adoption of the opinion as correct. The first three infants, they observed, were frequently killed, and in the event of twins being

born, both were rarely permitted to live. In the largest families, more than two or three children were seldom spared, while the numbers that were killed were incredible. There have been many parents, who, according to their own confessions, or the united testimony of their friends and neighbours, had inhumanly consigned to an untimely grave four or six, or eight or ten children, and sometimes even a greater number.

The painful and humiliating conviction, which we are reluctant to admit, is thus forced upon us from the testimony of the natives themselves, that during the generations immediately preceding the subversion of paganism, not less than two-thirds of the children were massacred! A female, who was accustomed to wash the linen of one of the mission families had thus cruelly destroyed five or six. Another, who resided very near them, had been the mother of eight, of which only one was spared.

The consideration of these painful facts, cannot fail to awaken, in the christian mind, lively gratitude to the Father of mercies, strong convictions of the miseries inseparable from idolatry, tender commiseration for the heathen, and vigorous efforts for the amelioration of their wretchedness.

The universality of the crime was no less painful and astonishing than its repeated perpetration by the same individuals. It does not appear to have been confined to any rank or class in the community; and though it was one of the indispensable regulations in the areoi society, enforced on the authority of those gods whom they were accustomed to consider as the founders of their order, it was not peculiar to them. It was,

perhaps, less practised by the farmers than any other class, yet they were not innocent.

Startling and affecting as the inference is, it is, perhaps, not too much to suppose that few, if any, became mothers, in those later periods of the existence of idolatry, who did not also commit infanticide. Recent facts confirm this melancholy supposition.

During the year 1829, Mr. Williams was conversing with some friends in his own house, in the island of Raiatea, on this subject. Three native females were sitting in the room at the time, the oldest not more than forty years of age. In the course of conversation, he observed—"Perhaps some of these females have been guilty of the crime." The question was proposed, and it was found that not one was guiltless; while the astonishment of the parties was increased, when it was reluctantly confessed, that these three females had destroyed not fewer than one-and-twenty infants. One had destroyed nine, one seven, and another five. These individuals were not questioned as having been more addicted to the practice of this crime than others, but simply because they happened to be present when the conversation took place. Without reference to other deeds of barbarism, they were, in this respect, a nation of murderers; and, in connection with the areoi institution, murder was sanctioned by their laws. The methods by which infanticide was affected were various and cruel. It does not appear that they ever buried the children alive, as the Sandwich islanders were accustomed to do, by digging a hole sometimes in the floor of the dwelling, laying a piece of native cloth upon the infant's

mouth, and treading down the earth upon the helpless child. Neither were the children as liable to be destroyed after having been suffered to live for any time. The horrid deed was always perpetrated before the victim had seen the light, or in a hurried manner, and immediately after birth. The infants thus disposed of were called *tamarii*, *huilia*, *uumihea*, or *tahihaia*—children stabbed or pierced with a sharp pointed strip of bamboo cane; strangled by placing the thumbs on the throat; or *tahilia*, trodden or stamped upon. These were the mildest methods; others sometimes employed are too barbarous to be mentioned. The parents themselves, or nearest relatives, who often attended on the occasion for the express purpose, were the executioners. Often, almost before the new-born babe could breathe the vital air, gaze upon the light of heaven, or experience the sensations of its new existence, that existence has been extinguished by its cruel mother's hands; and the "felon sire," instead of welcoming with all a father's joy a daughter or a son, has dug its grave upon the spot, or among the thick-grown bushes a few yards distant. On receiving the warm palpitating body from its mother's hand, he has, with fiendish unconcern, deposited the precious charge, not in a father's arms, but in its early sepulchre; and, instead of gazing with all that thrilling rapture which a father only knows, upon the tender babe, has concealed it from his view, by covering its mangled form with earth; and to obliterate all traces of the deed, has trodden down the soil, and strewed it over with green boughs, or covered it with turf.

This is not an exaggerated description, but the

narrative of actual fact. Other details, more touching and acute, have been repeatedly given to the missionaries in the islands, by individuals who had been themselves employed in these unnatural deeds.

The reasons assigned for this practice were shameful and criminal. The first was, the regulation of the areoi institution; in order to be a member of which, it was necessary, in obedience to the express injunction of the tutelar gods of the order, that no child should be permitted to live. Another cause was, the weakness and transient duration of the conjugal bond, whereby, although the marriage contract was formed by individuals in the higher ranks of society with persons of corresponding rank, fidelity was seldom maintained. The marriage tie was virtually dissolved whenever either of the parties desired it, although, amongst their principal chiefs it was allowed nominally to remain. When the rank of the parents was unequal, the children were almost invariably destroyed; if not by the parents themselves, by the relations of those superior in rank, lest the dignity of the family, or their standing in society, should be injured by being blended with those of an inferior class. More infant murders have probably been committed under these circumstances from barbarous notions of family pride, than from any other cause. The raatiras, or secondary class of chiefs, and others by whom it was practised, appear to have been influenced by the example of their superiors, or the shameless love of idleness. The spontaneous productions of the soil were so abundant, that little care or labour was necessary to provide the means of subsistence; the climate

was so warm, that the clothing required, as well as the food, could be procured with the greatest facility; yet they considered the little trouble required as an irksome task. A man with three or four children, and this was a rare occurrence, was said to be a man with a cumbrous burden; and there is reason to believe, that, simply to avoid the trifling care and effort necessary to provide for their offspring during the helpless period of infancy and childhood, multitudes were consigned to an untimely grave. The natives have been heard to say, that if all the children born were allowed to live, there would not be food enough in the island to support them. This, however, has only been resorted to when other methods of defending the practice have failed.

During the whole of their lives, the females were subject to the most abasing degradation. Their sex was often at their birth the cause of their destruction; if the purpose of the unnatural parents had not been fully matured before, the circumstance of its being a female child was sufficient to fix their determination on its death. When asked what could induce them to make a distinction so invidious, they have answered—that the fisheries, the service of the temple, and especially war, were the only purposes for which they thought it desirable to rear children; that, in these pursuits, women were comparatively useless, and therefore female children were rarely suffered to live. Facts fully confirm these statements. In the adult population of the islands, at the time of the arrival of the missionaries, the disproportion between the sexes was very great; there were probably four or five men to one woman. In all the

schools established on the first reception of christianity, the same disproportion prevailed.

In addition to this cruel practice, others, equally unnatural, prevailed, for which the people had not only the sanction of their priests, but the direct example of their respective deities.

War, among uncivilized nations, is often an object of the highest ambition, and a source of most ardent delight. It was so among the South Sea islanders. They appear to have been greatly addicted to it from the earliest periods of their history. It occurred very frequently prior to the introduction of christianity. During the fifteen years Mr. Nott spent in the islands, while the people were pagans, the island of Tahiti was involved in actual war ten different times. The missionaries were painfully familiar with it; it surrounded their dwellings, and the wounded in battle have often, with their wounds fresh and bleeding, sought their houses for relief. When war was in agitation, a human sacrifice was offered to their great war god, named Oro; the ceremony connected with it was called fetching the god to preside over the army. The image of the god was brought out; when the victim was offered, a red feather was taken from his person and given to the party, who bore it to their companions, and considered it as the symbol of Oro's presence and sanction, during their subsequent preparations.

Tamai or taua, is the general term for war, in all its diversified forms: the same word is also used to denote quarrelling. Aro is the term for battle. The modes of attack and defence were various, and regulated by circumstances. The forces

were marshalled for the fight by the principal leader, who was said to shape or form the battle; when this was accomplished, the signal was given, and uniting in the song of battle to the god of war, or in deafening shouts and imprecations, they rushed with bold impetuosity to join in combat. Sometimes their attacks were made by night, but then they generally bore a torch. To ambuscades they seldom had recourse, though they sometimes adopted what was called the attack by stealth; surprising their enemies by an unexpected onset. The flags of the gods, or the emblems of the idols, were carried to the battle, to inspire the combatants with confidence, and the martial banners they employed were formerly hoisted on board the different fleets, but more recently carried by the bravest of their warriors in the centre of their armies. Their flags were red, white, or black: rude and harsh kinds of music animated the warriors in their fleets, and the combatants marched to the battle inspired by the sound of the trumpet. When their modes of attack were deliberate, the celebrated warriors of each army occasionally marched forward beyond the first line of the body to which they belonged, and on approaching the ranks of the enemy, sat down on the sand or the grass. Two or three from one of these parties would then rise, and, advancing a few yards towards their opponents, boastfully challenge them to the combat. When the challenge was accepted, which frequently was with the utmost promptitude, the combatants advanced with intimidating menaces. They often addressed each other by recounting their names, the names and deeds of their ancestors, their own achievements

in combat, the prowess of their arms, and the augmented fame they should acquire by the addition of their present foes to the number of those they had already slain; in conclusion, inviting them to advance, that they might be devoted to their god, who was hovering by to receive their sacrifice. With taunting scorn the antagonist would reply much in the same strain, sometimes mingling affected pity with his denunciations. When they had finished their harangue, the club of insult, or insulting spear was raised, and the onset commenced. Sometimes it was a single combat, fought in the space between the two armies, and in sight of both. At other times several men engaged on both sides, when those not engaged, though fully armed and equipped, kept their seat on the ground. If a single combat, when one was disabled or slain, the victor would challenge another, and seldom thought of retreating so long as one remained. When a number were engaged and one fell, a warrior from his own party arose and maintained the struggle: when either party retreated, the ranks of the army to which it belonged rushed forward to sustain it; this brought the opposing army on, and from a single combat or skirmish it became a general engagement.

The conflict was carried on with the most savage fury, such as might be expected in barbarous warriors, who imagined the gods on whom their destinies depended, had actually entered into their weapons, giving precision and force to their blows, direction to their missiles, and imparting to the whole a supernatural fatality. The combatants did not use much science in the action, nor scarcely aimed to parry their enemy's weapons: they used

neither shield nor target, and believing that the gods sped their weapons with more than human force upon their assailants, they depended on strength more than art for success. Their clubs were invariably aimed at the head, and often with the lozenge-shaped weapons they would cleave the skulls of their opponents. Their spears they directed against the body, and often a deadly thrust would pierce through the heart.

The dress and ornaments of the warriors of Tahiti and the adjacent islands were singular, and unlike those of most savage nations, being often remarkably cumbersome. Their helmets, though less elegant and imposing than the fine Grecian-formed helmet of the Hawaiians, were adapted to produce considerable effect. Some of the Tahitians wore only a fillet or bandage round the temples, but many had a quantity of cloth bound round, in the form of a high turban, which not only tended to increase their apparent stature, but broke the force of a blow from a club, or a thrust from a spear. The most elegant head-dresses, however, were those worn by the inhabitants of the Austral Islands, Tubuai, Rurutu, &c. Their helmets were considerably diversified in form, some resembling a tight round cap, fitted closely to the head, with a light plume waving on the summit. Those used by the natives of Tubuai and High Island, resembled an officer's cocked hat, worn with the ends projecting over each shoulder; the front beautifully ornamented with the green and red wing and tail feathers of a species of paroquet. The Rurutuan helmet is graceful in appearance, and useful in the protection it affords to the head of the wearer. It was a cap fitted

close to the head, and reaching to the ears, made with thick stuff or native cloth, on a cane of framework. The lower part of the front is ornamented with bunches of beautiful red and green feathers, tastefully arranged; and above these a line of the long slender tail feathers of the tropic or man-of-war bird, is fixed on a wicker frame: the hinder part of the cap is covered with long flowing human hair, of a light-brown or tawny colour, said to be the human beard; this is fastened to a slight network, attached to the crown of the helmet, and being detached from any other part, often floats wildly in the wind, and increases the agitated appearance of the wearer. On each side, immediately above the ears, numerous pieces of mother-of-pearl and other shells are fastened, not as plates or scales, but as dependent in a bunch, and attached to the helmet by a small strong cord, similar to those passing under the chin, by which the helmet is fastened to the head. These shells, &c. when shaken by the movements of the wearer's head, produce a rattling noise, which heightens the din of savage warfare. The Rurutu helmet, though more complete and useful, was far less imposing than that worn by the Georgian and Society islanders: this was also a cap, fitted closely to the head, surrounded by a cylindrical structure of cane-work, ornamented with the dark glossy feathers of aquatic birds; the hollow crown frequently towering two or three feet above the head, and being curved at the top, appeared to nod or bend with every movement of the wearer. The slingers, and the most light and swift among the fighting men, wore in battle only a loose mantle.

Some of the fighting men wore a kind of armour

of net-work, formed by small cords, wound round the body and limbs so tight as merely to allow of the exercise of the arms and legs, and not to impede the circulation of the blood, and a kind of wooden armour for the breast, back, and sides, covered with successive folds of thick cloth, bound on with ropes. Over this a costly cloth was spread; the head was guarded with a corresponding quantity of cloth; the warrior, secure against either club or spear, was generally stationed with the main body of the army, though so encumbered as to render retreat impracticable, and, in the event of the defeat of his companions, was invariably captured or slain. In general the dress of the Tahitian warrior must have been exceedingly troublesome: to make an imposing appearance, and to defend their person, seem to have been the only end at which they aimed. They went to battle in their best clothes, sometimes perfumed with fragrant oil and adorned with flowers, and their clothes bound round the waist with a finely braided sash or girdle. On the breast they wore a handsome ornament, ingeniously wrought with mother-of-pearl shells, white and coloured feathers, and dog's hair.

When the murder and destruction of actual conflict terminated, and the vanquished sought security in flight, or in the natural strong holds of the mountains, some of the conquerors pursued them to their hiding places, while others repaired to the villages and destroyed the wives, children, infirm and afflicted relatives of those who had fled before them in the field. These defenceless wretches seldom made much resistance to the lawless and merciless barbarians, whose conduct

betrayed a cowardly delight in torturing their helpless victims. Plunder and revenge were the principal objects in these expeditions. Every thing valuable they destroyed or carried away, while the miserable objects of their vengeance were deliberately murdered. No age or sex was spared: the infant that unconsciously smiled in its mother's arms, and the venerable grey-haired father or mother, experienced unbridled and horrid barbarity. The bodies of the slain were treated in the most savage manner, they were pierced with their spears, and at times the conduct of the victors towards their lifeless remains was inconceivably barbarous.

Among the native customs connected with the death of relations or friends, none was perhaps more singular than the *otohaa*, which, though not confined to instances of death, was then most violent. It consisted of the most frantic expressions of grief, under which individuals acted as if bereft of reason. This wailing, which commenced when the person appeared to be dying, was at that time most distressing; but, no sooner had the spirit departed, than the individuals became ungovernable. Their grief was not only expressed in the loudest and most affecting tone, but was accompanied with actions and self-inflictions, indicative of a state of insanity: such as tearing their hair, rending their garments, and cutting themselves with sharks' teeth or knives, in a most appalling manner. The instrument usually employed was a small cane, about four inches long, with five or six sharks' teeth fixed in, on opposite sides. With one of these instruments every female provided herself after marriage, and on occa-

sions of death it was unsparingly used. In addition to this, another instrument was frequently appropriated to the same cruel purpose; this resembled a plumber's mallet, about six inches long, rounded at one end for a handle, and armed with two or three rows of sharks' teeth, fixed in the wood at the other. With this, on the death of a relative or friend, they cut themselves unmercifully, striking the head, temples, cheek and breast, till the blood flowed profusely from the wounds. At the same time they uttered the most deafening and agonizing cries; and the distortion of their countenances, torn and dishevelled hair, and wild gestures, gave them a frightful and almost inhuman appearance. The otohāa commenced with the nearest relations of the deceased, but was not confined to them, for no sooner had the tidings spread, and the sound of lamentations been heard through the neighbourhood, than the friends and relatives repaired to the spot, and joined in the tragic performance. It does not appear that these enormities were practised to the same extent here as in the Sandwich Islands at these times; but, on the death of a king or principal chief, the scenes exhibited in and around the house were, in appearance. The relatives and members of the household began, the other chiefs of the island and their relatives came to sympathise with the survivors, and on reaching the place joined in the infuriated conduct of the bereaved. The tenantry of the chiefs also came, and, giving themselves up to all the savage infatuation which the conduct of their associates or the influence of their superstitions inspired, they not only tore their hair and lacerated their bodies till they were covered with

blood, but often fought with clubs and stones till murder followed.

It is somewhat remarkable that the practice of preserving the bodies of the dead by the process of embalming, which has been thought to indicate a high degree of civilization, and which was carried to such perfection by one of the most celebrated nations of antiquity, some thousand years ago, should be found to prevail among this people. It is also practised by other distant nations of the Pacific, and on some of the coasts washed by its waters. In commencing the process of embalming and placing the body on the bier, another priest was employed, who was called the *tahua bure tiapapau*, literally, "corpse-praying priest." His office was singular: when the house for the dead had been erected, and the corpse placed upon the platform or bier, the priest ordered a hole to be dug in the earth or floor, near the foot of the platform. Over this he prayed to the god, by whom it was supposed the spirit of the deceased had been required. The purport of his prayer was, that all the dead man's sins, and especially that for which his soul had been called to the night, might be deposited there; that they might not attach in any degree to the survivors, and that the anger of the god might be appeased. The priest next addressed the corpse, usually saying, *Ei ia oi na te hara e vai ai*. "With you let the guilt now remain." The pillar, or post of the corpse, as it was called, was then planted in the hole, perhaps designed as a personification of the deceased, to exist after his body should have decayed: the earth was thrown over, as they supposed, the guilt of the departed, and the hole filled

up. At the conclusion of this part of the curious rite, the priest proceeded to the side of the corpse, and taking a number of small slips of the *fa maia* plantain leaf-stalk, fixed two or three pieces under each arm, placed a few on the breast, and then, addressing the dead body, said, There are your family, there is your child, there is your wife, there is your father, and there is your mother. Be satisfied yonder, (that is, in the world of spirits,) look not towards those who are left in this world. The concluding parts of the ceremony were designed to impart contentment to the departed, and to prevent the spirit from repairing to the places of his former resort, and so distressing the survivors. This was considered a most important ceremony, being a kind of mass for the dead, and necessary for the peace of the living, as well as the quiet of the deceased. It was seldom omitted by any who could procure the accustomed fees for the priest, which for this service were generally furnished in pigs and cloth, in proportion to the rank or possessions of the family. All who were employed in embalming, which they called *miri*, were, during the process, carefully avoided by every person, as the guilt of the crime for which the deceased had died, was supposed in some degree to attach to the persons who touched the body. They did not feed themselves, lest food defiled by the touch of their own polluted hands should cause their own death; but were fed by others. As soon as the ceremony for depositing the sins in the hole was over, all who had touched the body or garments of the deceased, which were buried or destroyed, fled precipitately into the sea, to cleanse themselves from the

pollution called mahuruhuru, which they imagined to have contracted by touching the corpse; casting also into the sea the clothes they had worn while employed in the work. Having finished their ablutions, they gathered a few pieces of coral from the bottom of the sea, and returning with them to the house, addressed the dead body by saying, "With you may the mahuruhuru, or pollution be," and threw down the pieces of coral on the top of the hole, that had been dug for the purpose of receiving every thing contaminating connected with the deceased. The ceremonies were generally finished at this time; but if the property of the family was abundant, their attachment to the deceased great, and they wished his spirit to be conveyed to Rohutu noanoa, the Tahitian paradise, a fifth priest was employed. Costly offerings were presented and valuable articles given to the priest of Romatane, the keeper of this happy place. Uruteatea was the guide of such as went thither, and the duty of the priest now employed was to engage him to conduct the spirit of the departed to this fancied region of enjoyment.

The Tahitians divide their history into two eras; the first they call the hau, hupe-hupe, the rude or unpolished age: during this period, the bodies were allowed to remain in the houses in which they had lived, and which was still occupied by the survivors, a kind of stage or altar was erected in the house on which the body was laid. But when the people became wiser and society improved, the hau, unu, neat or polished age commenced, which continued till the arrival of foreigners. It was in the commencement of this age that sepa-

rate houses were built for the dead. The houses erected as depositories for the dead were small and temporary buildings, though often remarkably neat. The pillars supporting the roof were planted in the ground, and were seldom more than six feet high. The bier, or platform, on which the body was laid, was about three feet from the ground, and moveable, for the purpose of being drawn out, and of exposing the body to the rays of the sun. The corpse was usually clothed, except when visited by the relatives or friends of the deceased; it was, however, carefully rubbed with aromatic oils once a day. A light kind of altar was erected near it, on which articles of food, fruits, and garlands of flowers were daily deposited; and if the deceased were a chief of rank or fame, a priest or other person was appointed to attend the corpse and present food to its mouth at different periods during the day. The marae or temple being sacred, and the bodies being under the guardianship of the gods, they were in general considered secure when deposited there. This was not, however, always the case, and in times of war the victors sometimes not only despoiled the temples of the vanquished, and bore away their idol, but robbed the sacred enclosure of the bones of celebrated individuals. These spoils were appropriated to what the natives considered the lowest degradation, by being converted into chisels, or borers, for the builders of canoes and houses. In order to avoid this, they carried the bones of their chiefs and even the recently deceased corpse, and deposited them in the caverns of some of the most inaccessible rocks

in the lofty and fearful precipices of the mountainous defiles.

In this brief outline of the state of the people when the mission was commenced among them, it seems requisite to give some account of the number of the inhabitants in Tahiti at this period of their history.

Early writers estimated the population at an amount far beyond that which the missionaries found when they reached the islands. The elder Forster gives the following estimation of the number of inhabitants on the island of Tahiti, namely, as consisting of 121,500. This computation was made from exceedingly uncertain data, namely, the number of fighting men present with the fleet of canoes collected at Pare in 1774. He was informed they all came from two districts, and he multiplied what he supposed to be the average number of men by the total number of districts, which made 2,700. Each man he supposed to be married, and to have one child; thus he made 81,000 connected with the fleets, besides old persons, and those who were not warriors, or employed in navigation. He supposed the number of inhabitants to be at least double the above number. But without alluding to the deceptive sources whence he drew his inferences, Forster is wrong in the very outset. Supposing one hundred and fifty-nine war canoes to have come from Atehuru, which is doubtful, as the fleet probably included those of the allies; while Atehuru is the name of a district, it is also the designation of one of the five great political divisions; and calculating from the men in the fleet, he should have multi-

plied by five, or at most by six, instead of twenty-four or forty-three. This estimate of Forster's, which was probably incorrect, on account of the fallacy of his premises, as was also that of Cook, who estimated the inhabitants by the number he saw at one place, multiplied by the geographical extent of the island, shows how unsafe it is to hazard definite statements on partial and imperfect information.

Whatever the population might have been in 1774, in 1797, or any earlier period, when the first missionaries arrived, it did not amount to 17,000. Mr. Wilson, the chief officer of the *Duff*, travelled round the island for the special purpose of ascertaining the number of inhabitants; and after visiting each district, and conversing with most of the chiefs, gives the following tabular view of the result:—

Total of men, women, and children in			
Tahiti	-	-	12,042
Ditto in Taiarabu, or smaller peninsula			4,008
			<hr/>
Total on the whole island	-	-	16,050
			<hr/>

This estimate was probably greater than the actual amount of population at the time; but, supposing it to be correct, it shows an amazing difference between the actual and supposed number of inhabitants, as stated by more superficial observers.

Having given some account of the circumstances of the people at the time when the first missionaries arrived among them, the narrative of their proceedings will now be resumed.

CHAPTER V.

Effects produced on the Minds of the Natives by the different Occupations of the Missionaries; at Saw-pit; the Forge, &c.—Study of the Language.—Visit to the Chiefs.—Insecure State of Native Society.—Account of the Murder of a Native.—Efforts to prevent the offering of Human Sacrifices, and the Murder of Infants.—Arrival of a Ship in Distress.—Desertion of part of the Crew.—Kindness of the Missionaries to the Captain.—Their Endeavours to secure the return of the Deserters.—Four of the Missionaries assaulted and plundered by the Natives.—Cause of this Barbarity.—Its disastrous Effects upon the Mission.—Departure of Eleven of the Missionaries from Tahiti.—Sentiments and Feelings of those who remained.—Their Decision on the Subject of War.

IT was not till after the departure of the Duff that the missionaries from England were enabled to apply themselves in earnest to their important work. But as captain Wilson had now taken his final leave of them, and they felt that they were left to pursue, in dependance on Divine guidance and aid, their adventurous career, they began to arrange their plans for regular and persevering labour. In this they were encouraged by the continued friendship of Pomare and his queen, the high priest Hamanemane, who had been cap-

tain Wilson's friend, and other chiefs, who treated them with kindness, and supplied them generously with whatever the island produced. The daily occupations of the missionaries, especially those who followed some handicraft, kept the curiosity of the natives in a state of high excitement, while they afforded them much gratification. The erection of a saw-pit, and the cutting of a tree into a number of boards, the saw, as they expressed it, biting the boards asunder, filled them with astonishment and delight: they had before never thought it possible to make more than two planks out of a single tree, however large it might be, which they did by splitting it down the middle. But when the forge was erected, and the anvil first employed on their shore, their wonder and joy exceeded all bounds. They were previously acquainted with the superiority of iron tools over the stone hatchets and chisels of bone, which they had been accustomed to use. The whole process of working iron, the flying of the sparks when it was beaten on the anvil, its hissing when plunged into the water, equally astonished them; but the facility with which a bar of iron was wrought into adzes, hatchets, fish-spears, or fish-hooks, filled them with delight.

Pomare came into the shop one day while the smith was at work, and after gazing with extacy for some time, was so overcome, that he caught up the smith in his arms, and disregarding the dirt and perspiration produced by his occupation, most cordially embraced him, and saluted him according to the fashion of the country, by touching noses. Implements of iron were there justly reckoned among the most valuable articles which

their intercourse with foreigners enabled them to obtain ; and the prospect of a perpetual supply of them from the establishment of the forge among them, was regarded by them as the greatest benefit they could possibly receive.

While the labours of the sawyer, the carpenter, and the smith were thus raising the mission in the estimation of the people, the missionaries generally were pursuing the acquisition of the language with diligence and perseverance. It is an uncouth language, and the difficulty of acquiring an acquaintance with it, and of reducing it to a written form, are greater than are generally imagined. The pronunciation of the natives was their only guide to the selection of the letters to be employed in representing the words they expressed. And when they had succeeded in fixing in a manner comparatively satisfactory the spelling of the words which they heard, the ascertaining of the precise meaning of these words was a work of great perplexity and labour. At stated times they met together for the purpose of blending the knowledge they had been able to gather from the people, and assisting each other in the work. Occasionally one or two of them went to reside with some of the chiefs for a season, and thus laid a necessity upon themselves to use the native language, if they held any communication with the people, and to render themselves more familiar with the native modes of thought and expression. The magnitude and importance of their object encouraged them to persevere, and the difficulties became less formidable as they advanced, though for many years they were such as to require the most patient and laborious application. One of

them, still living, and well versed in the language, has repeatedly been heard to say, that he was ten years on the island before he understood the precise meaning of one of their words of very frequent occurrence.

Their progress in the language, and more general and familiar intercourse with the people, greatly enlarged their acquaintance with their true character, and with the formidable difficulties which they had to overcome; while the progress of events among the natives themselves, increased their embarrassment. The political state of the island was far from being tranquil; the missionaries had more than once been requested to assist some of the chiefs in their quarrels, but had firmly declined; and as it was likely they would be increasingly exposed to the consequences of actual war, they unitedly deliberated on the course which, in the event of its occurrence, it would be proper for them to pursue. The result of their deliberation was a public declaration, that they could take no part in any of the wars in which even their friends might be engaged; and that the fire-arms which they had brought on shore, for the purpose of intimidating any who might be disposed to attack them, should be used only in the event of their being attacked in their dwelling; and then not until every other means of self-preservation had been used.

The restraint which the natives had for some time after the landing of the missionaries imposed on their strong disposition to steal, began to decline, and rendered a nightly watch around their dwelling for some time necessary; and, notwithstanding this precaution, one of the natives, with

that dexterity for which they have ever been distinguished, one night burrowed in the ground under the fence which formed the outside of the blacksmith's shop, and rising on the inside, took a number of valuable articles, and escaped with them unperceived, by the same way as he had entered. By the exertions of the friendly chief of the district the property was recovered; but within a week's time another attempt was made to plunder them. On this occasion they remark: "The natives that surround us are as void of gratitude as of principle, and seem, in general, to be watching opportunities to impose upon us. We endeavour to defend ourselves from depredations without doing any injury to the depredators, when we have it in our power, thereby manifesting, that we desire to do them good. But our lenity has been construed into cowardice by some, and they take encouragement, therefore, to animate each other in their evil practices."

When the Duff had first approached the shores of Tahiti, an individual of some importance came on board, made the captain his friend, and took a conspicuous part in all the transactions relating to the settlement of the mission. This was Hamanemane, the high priest of the island; he had formerly been chief of one of the western islands, and was a shrewd, active, ambitious politician, as well as a bigotted idolater. He, however, treated the missionaries with uniform kindness, and rendered them important services, though his demands upon them were at times greater than they could meet.

Seven days after the final departure of the Duff, Pomare, who was then in the district of Pajara,

on the south-west part of the island, sent for this individual to go and offer a human sacrifice at a great convocation of the chiefs, called Taurua. The wily priest pretended to be disinclined to the task, but said he feared the anger of Pomare if he refused, and requested that some of the missionaries might accompany him, suggesting that the chief would not require it in the presence of those to whom he had promised that he would abolish the custom. Perceiving how criminal the missionaries considered this practice, the priest had, from the early part of his acquaintance with them, expressed his willingness to abolish it, and on one occasion, before going on shore, had requested an extra quantity of wine, stating that he was going to sacrifice a man, and required it to sustain him in the performance of the bloody rite.

As it was considered a favourable opportunity for bearing their testimony in the name of the true God, against the frequent murders which were thus perpetrated under the sanction of religion, two of the missionaries accompanied the high priest. On their journey they spent a sabbath in the district of Atehuru, where one of the missionaries read an address in their language, which, he observes, they appeared to understand, but did not show any desire to be instructed in the things of God. The missionary states, in reference to his observations among the people at this place, "The more I see of the temper, customs, and conduct of this people, the more I am confirmed in the opinion I have some time formed, that our success will not be speedy. The Lord, however, can remove all obstacles; but we are not to expect it out of the ordinary way."

On the following day they reached the district in which the chiefs were assembled. One of them presented, on his return, the following account to the body of missionaries, which shows the state of unsettleness and insecurity of native society at the time.

After breakfast, on the 15th of August, 1797, we paid a visit to Otoo, who has a residence in this district. On seeing us approach his house, he came out to meet us; he appeared to have been drinking ava, as all the symptoms of it were evident. After some trifling conversation, he accompanied us part of the way towards the habitation of Pomare; we were met by one of Pomare's sons, chief of Tiaraboo, the lesser peninsula. When we arrived at the habitation of Pomare, we found him busily employed in superintending his servants in dying cloth, it being customary for him to make large presents to the chiefs and areois at the annual feast, which is near at hand, for which he has been making provisions for some time past. At this feast it is also customary to offer human sacrifices, and distribute the limbs of the victim to the populace, in the same manner as they do the cloth; the heads being deposited on the marai, and the eyes presented to the young king.

After receiving some refreshment, we took leave of Pomare, and returned to the habitation of Temarëe (chief of Papara at the time). On our arrival we were informed of a very affecting circumstance having taken place, namely, that the servants of Temarëe had killed a man. On inquiry, they informed us that the man was a thief; that they caught him robbing the plantations of

ava, and stoned him to death. We were desirous of knowing if they had offered the man as a sacrifice to their eatooa: they replied, No; that they had buried him, and that thieves should be punished. To this we could make no reply, being unable to inform them (for want of knowing their language) how to proceed in such cases. In the afternoon several men from Tiaraboo came to Temarée, and seemed much displeased on account of the man's being killed. In the evening, the natives who came with us from Matavai alleged that it was very bad to kill the man, who was no thief, but only came to ask for (or demand) the ava, being a principal servant of Pomare; but that they were afraid to say much, for fear of the images or gods, which Temarée had in his house, who would come at night when they were asleep, and kill them.

I endeavoured to convince them their fears were groundless, but to no purpose; they told me, I might ask Peter, or John the Swede, if what they told me was not true. It growing dark, we took some refreshment, leaving brother Main in conversation with Temarée. In a short time we were alarmed with the cry of Tamai! tamai! *i. e.* War! war! occasioned by a report that the people of Tiaraboo intended to attack Temarée in the night. Brother Main coming in, brought information of the report, and that Temarée and his servants were making necessary preparations for defence, observing, that he did not know how to act; to which it was replied, if the people of Tiaraboo come, we must endeavour to compromise matters, and act as mediators. Brother Main then went to see what was going forward, leaving

his companion to rest with his clothes on, to be ready in case of an alarm. Temarée's servants kept watch all night, some of them being sent to a distance to give alarm in the event of the approach of a body of men; but we did not meet with further interruption during the night.

On the next day, the alarm of war having subsided, the natives were quiet, and turned their attention to the *ava* (or intoxicating drink). After breakfast I went to Pomare's house, where I was surrounded by many natives, who, thinking I was a friend of Temarée, the chief, whose servants had killed the man, looked very sternly at me; having their weapons in their hands and their turbans on, their appearance was formidable. I remained in the house during the night, but had little rest, being frequently disturbed by the cry of war. Pomare slept with a spear by his side, and having a musqueteer to guard him.

The next morning I commenced my return to Matavai, with orders from Pomare to inform the brethren that there would be no war. Pomare advised me to go over the isthmus, to avoid any evil designing men of the opposite party, and to make the best of my way home.

Pomare and his son Otoo were not very strong in the government of the island; the majority of the people were against them; besides which, there were two or three powerful chiefs, who were their avowed enemies, and who were kept quiet only through fear of being unable to stand against Pomare, aided as he was by some of the Europeans, previously in the country, and, as they supposed he would be, by the missionaries. The sort of feudal system which prevailed in the island,

the enmity subsisting between the principal chiefs, and the constant appeal to their weapons, to resent every insult or aggression, occasioned the perpetual agitation and insecurity and apprehension of bloodshed, which were very unfavourable to the objects of the mission; and every week the missionaries found this state of things became more fully developed before them.

The frequency with which instances of the murder of infants by their own parents came before them, continued to occasion great distress, and led to the frequent consideration of the means which they could most successfully employ to induce the people to diminish or discontinue the practice. In the month of November, in the same year, they resolved to take the earliest opportunity of bringing the subject again before the notice of the rulers of the country.

Before the close of the year in which they had arrived at Tahiti, they heard of another barbarous murder. On the 24th of December, Hamanemane arrived, and informed the brethren privately that Pomare had killed a man, contrary to his promise; but that on his, Hamanemane's refusing to offer him to his god, he had buried him. The reason of this criminal barbarity was a dream in the night, in which, it was said, the god appeared to Pomare, and told him he must sacrifice a man to him, or be the object of his wrath. In obedience to the intimation thus given, this chief arose and seized the first man he saw suitable to his purpose, and murdered him without hesitation. On the day on which this intelligence was brought to the missionaries, Pomare, accompanied by his retinue, arrived at the

west end of the district, and sent a messenger to request them to beware of thieves during the night. On which account they felt it requisite to keep a double watch until morning. The last day of the year was a sabbath, which the brethren observed in peace and security. In noting it in their journal, they observe, "Thus we are brought to the conclusion of another year, the principal part of which was spent among rude and barbarous heathen; and, notwithstanding the fears which are inseparable from our situation, and the dangers that surround us, hitherto our God has not suffered any one to do us any real hurt; nor has he exercised us with any sickness of consequence since we have been on the island."

The quarrels and petty wars between the adherents of the principal chiefs, forced upon the missionaries the conviction of the possibility, not to say probability, of their being involved in some of them; although they might be ignorant of the grounds or existence of any misunderstanding between their friends, the inhabitants of Matavai, and any other portion of the people; and they felt it requisite to consider what course it would be proper for them to take in the event of their house being assaulted, or even threatened with an attack. Seeing it necessary to act in the defensive, and not yield their little property to plunder, and themselves to lawless outrage and savage barbarity, it was proposed that the dwelling be surrounded by a strong paling, that opportunity might be afforded for negociation, to persuade their assailants to desist.

Shortly after they had adopted this resolution, it appeared desirable to erect a more durable ha-

bitation than that which had been provided by the natives on their first landing; and having selected a suitable spot in the neighbourhood, and obtained a supply of timber from the chiefs, they commenced the work with industry and spirit, considering such a building as requisite for their security as their convenience.

The year 1799 had commenced, when they heard that a general meeting of the natives was to take place in the adjoining district of Pare; and deeming it a suitable season to bring the subject of recent deliberation before them, six of the missionaries were sent shortly afterwards, to the assembled chiefs and people, in the district of Pare, to urge upon them attention to the instruction they were desirous to impart; to point out the benefit that would result from their acquiring a knowledge of the mechanical arts of Europeans, and especially from instruction concerning the living and true God. To inform them, that, in those countries where the word of Jehovah is known, the worship of idols and offering of human sacrifices are abolished, and murder, and other crimes equally heinous, are punished with death. They were also to advise them to adopt the customs of these countries, and earnestly to entreat them to use their utmost endeavour to put a stop to the inhuman practice of infant killing, which is so great an evil in the sight of God, and also tends to the depopulation of the islands, and the extirpation of their race; and to further their design of saving infants, they were to repeat their promise to build a house for the reception of such children as might be saved; and to instruct them in building vessels, &c.

The missionaries went on this benevolent errand to the great meeting of the chiefs at Pare, on the 10th of January, 1798, but found that the confusion and noisy mirth, the exhibition of the areois, the gluttony, debauchery, and intoxication which prevailed, so occupied their attention, that they returned with hearts deeply affected by the aboundings of iniquity which they had witnessed, and without having effected their object. Three weeks afterwards there was a large meeting of the chiefs and people at Matavai; and in a public assembly, the missionaries, by means of Peter the Swede as their interpreter, urged upon their attention the subject which they had brought before them at Pare, and endeavoured especially to prevail upon them to discontinue the revolting crime of infant murder. The assembly paid great attention to the statements that were made, and at the close of the address, the chiefs promised that no more infants should be destroyed. It is, however, probable, from their subsequent conduct, that at that time they were practising the greatest possible deception, and making a promise which they never meant to keep.

An event now occurred, comparatively insignificant in itself, but which was attended with results as unexpected as they were disastrous to the mission. Early in the morning of the 6th of March the shout of "A ship," was heard among the natives. The circumstance of the first ship that had visited the islands, arriving on the day on which the Duff had reached Matavai, added to the excitement her appearance produced. On reaching the mouth of the harbour, the progress of the vessel was stopped, and three of the missionaries went on board, and

were joined by a fourth before coming to anchor. On their return to the shore, the missionaries informed their companions that the vessel was the *Nautilus*, of Macao; Mr. Bishop being captain, and Mr. Simpson supercargo. The vessel was originally bound for the north-west coast of America, for the purpose of obtaining furs, but had been driven by stress of weather to Kamschatka, and so seriously injured as to relinquish the voyage originally contemplated, and proceed to Masuefero.

In prosecuting her intention she touched at the Sandwich Islands for refreshments, and on departing brought away two Englishmen and seven natives, whom they purposed leaving on Masuefero. On their way it was designed to have made the Marquesas, but their intentions were defeated by the currents or prevalence of contrary winds, which compelled them to direct their course to Otaheite. The brethren informed the society that the vessel was in great distress, and destitute of most of the necessaries of life, and that the captain had nothing to barter with but muskets and ammunition, (the very things the natives desired, but which the brethren, on many accounts, thought the most improper for them.) Brother Jefferson, with the consent of the three brethren, proposed to Messrs. Bishop and Simpson that their wants should be supplied, as far as possible, by the missionaries on the island, on condition they kept their muskets and ammunition from the hands of the natives. This proposal met with the approbation of the commander, and was readily acceded to by them.

Great numbers of people went on board when the vessel anchored, and, among others, Pomare, who shewed expressions of contempt in his

countenance at the apparent poverty of the ship and the distresses of the people. There was much confusion and noise with the people throughout the day.

On the next day the missionaries heard that five of the natives of the Sandwich Islands made their escape from the ship during the previous night. The vessel being ill manned, the captains declared their intention not to sail without them, and requested the exertions of the missionaries to recover them, informing us that, should they be left upon the island, we might expect mischief from them. The missionaries sent some of the natives belonging to the settlement in quest of them, and observe, "Pomare, Idea, and Otu, are at Opare; they neither visit us nor the ship, nor send any food to the vessel." Towards evening the people who went in search of the deserters returned with one of them. On the following day they were informed that the other four had taken shelter with the king, who refused to give them up, expressing his displeasure with the men who took their companion yesterday. When the deserter was taken on board, the captain still seemed unwilling to sail without the rest, and expressed a wish that Otu might be informed, that if they were returned to the ship he would give him a couple of muskets. This was communicated to the king, and they heard that he promised to send the men on board.

The missionaries collected for the ship coconuts, bread-fruit, &c., and about twenty hogs, which were sent on board. When the brethren came on shore, they informed the society that it was the intention of captains Bishop and Simpson

to sail on the morrow, having a sufficient stock for their intended voyage; that they expressed their gratitude for having received such seasonable supplies where least expected; that they offered to make any return within the compass of their ability, and that they should not be satisfied unless something were received. The next day, however, which was the 9th of March, they learned that the king had not fulfilled his promise of sending the men on board, and refused to do so without a musket for each man. On the 10th of March the vessel departed from the island, steering for the north-east, the captain having taken three natives of Tahiti to assist him in working the ship in the place of the deserters.

On the 23rd of the same month the missionaries were surprised and somewhat alarmed by the sudden re-appearance of the Nautilus off the islands, and, on going on board, they were informed that she had been among the Society Islands, and had received considerable damage in a violent gale off Huahine, which had induced the captain to decide on proceeding to Port Jackson, instead of Masuero. To enable them to accomplish the voyage now before them, they needed a larger supply of provisions, which they had returned to Matavai to obtain. These the missionaries promised to procure, but found, in endeavouring to fulfil their intentions by purchasing from the natives, that a prohibition had been issued by Pomare, which frustrated their intentions.

On the 25th of March, two sailors having absconded from the ship in the boat which they had hid among the bushes, they received a letter from the captains, expressing their determination to

recover the men, let it cost what it would, and requesting their assistance in effecting it. The missionaries, sympathizing with the captains in their distress, and anxious to prevent the mischiefs that the dissolute men might occasion if allowed to remain in the islands, accordingly deputed four of their number to go to the king and chiefs, who were then at Pare, and request them to send them on board. The result of this visit was most disastrous, and produced an effect upon the mission which entirely altered its aspect and operations, until it was ultimately, for a time, suspended altogether. In narrating the events of the journey, Mr. Jefferson, one of those who went to the chiefs, observes, after stating that, accompanied by Temare, the chief of Papara, they reached the king's house soon after one o'clock: "We found him seated amidst a number of his attendants, among whom were some of the Sandwich islanders, employing himself in cleaning a comb. He received us with the usual salutation of friendship, and asked the occasion of our visit. As Temare had not followed us into Otu's dwelling, and as Pomare was at some distance, we forebore acquainting him till his father should arrive. After remaining with the king near twenty minutes, (during which time the young king eyed us, I thought, with a peculiarly gloomy aspect, and without saying much,) I conceived in my mind that the messenger I had sent to Pomare might be dilatory, and our time unnecessarily prolonged; I therefore proposed to my three associates that we should ourselves proceed to Pomare, and entreat him to meet his son and Temare, that we might unfold our business to them together. To this the

brethren consented, and we took our leave of the king for a short time, with as little suspicion of evil as we had entered his dwelling. We passed many natives, who saluted us with their usual freedom and tokens of anity, and continued our course without any apprehension of danger. We were got about three-quarters of a mile from Otu's house, near the edge of a small river we had to ford, accompanied by about thirty natives. As this had been the case in former journies, we took no notice of it, when suddenly three or four of the natives laid hold on brother Broomhall's coat, (which he had taken off and was carrying under his arm,) and began to wrest it from him. I went to his assistance, and enquired the cause of this proceeding. Turning my head round I saw brother W. Puckey upon the ground, and a number of Taheiteans stripping him with great eagerness. Casting my eyes another way I perceived brother Main in the hands of the natives, who were rending his clothes from off his back. At that instant I was seized upon by four or five persons, who began to pull me violently different ways, contending who should have my dress, which they would not allow me time to unbutton, but stripped it off me as they could. In the scuffle they dragged me through the river, but without much hurt to my person, though I expected nothing less than death from such savage brutality. One was for taking me towards the mountains, another towards the sea; but I entreated them to take me to Pomare. During a short contest who should have me, brothers Puckey and Main were hurried before me, and I desired those who had charge of me to conduct me with my brethren to Pomare,

which they consented to do. Having overtaken brother Main, we now congratulated each other, and acknowledged the goodness of the Lord in giving our lives a prey thus far. In a little time we came up with brother Puckey. After recounting to each other our several sufferings and escapes, we began to express our fears on brother Broomhall's account, who we apprehended had fared worse than any of us. The natives who now accompanied us behaved faithfully, and conducted us to Pomare, whom we found under a shed by the sea-side, with his wife Idea and a few attendants. Cloth was immediately given us, and we were made as easy, by promises of protection, and a speedy return to Matavai, as the state of our minds would admit. Our doubts respecting brother Broomhall's safety continuing, we requested Pomare to send in quest of him, which he did without delay. After resting about an hour, Pomare, Idea, and we, proceeded on our return towards Matavai. Just before reaching the spot where the natives molested us, to our agreeable surprise brother Broomhall joined us. The barbarians had more than once threatened to take his life; but they had not only spared that, but even a part of his dress and his watch, and the king, to whose house he had been taken, secured him his hat again. When we arrived before Otu's dwelling, Pomare stopped and called his son: he came to him, and some questions were put concerning the treatment we had received, from which it appeared to us that Otu was privy to: whether it were so or not I cannot positively assert. He said but little, though his countenance towards us seemed more favourable than it had been before. On application, some of the

articles of which we had been plundered were restored, and a promise was given of the restoration of the rest. The two sailors belonging to the *Nautilus*, who had sheltered themselves under the protection of the king, made their appearance among us, as did also the Sandwich islanders. They continued disposed to remain on the island. One in particular (Michael Donald) said, 'If they take me on board again, they shall take me dead.' Pomare insisted on Otu's delivering them up, and assured us they should be carried on board the following day. We now requested Pomare to let us proceed on our way to Matavai; he consented; and, in order to expedite our journey, ordered a double canoe to take us by water, it being the nearest way. Multitudes of natives surrounded us during our conversation with the king, &c. who all appeared friendly towards us, nor did I hear the least intimation of any intention either to hurt our persons or the persons of any of the society at Matavai, or to make any attempt to plunder them, though brothers Broomhall and Puckey informed me, that they heard the different parties which plundered them say one to another, 'Now we have four of them in our possession, and there are only fourteen of them remaining at Matavai, we will go and take them also.' In crossing Matavai Bay, we boarded the *Nautilus*, and informed the two captains of the occurrences of the day, as also of Pomare's promise to restore the men on the morrow. Between seven and eight in the evening we landed at our dwelling, and were gladly welcomed by the society."

The suspicion of the missionaries that Otu was privy to the assault that had been made upon them

was not without foundation. Muskets, bayonets, and gunpowder, were the objects most ardently desired by every chief; for in proportion as he was possessed of them he was feared by his rivals, and trusted by his own adherents. The Nautilus had abundance of fire arms, and nothing else; and the king, with his ally, the chief of Papara, naturally expected to be well supplied with these in return for the pigs and other products of the island, of which they perceived the crew stood so greatly in need; while the expectation of decoying some of the men to remain, encouraged their hope of being able to compete with Pomare, if not to deprive him of all share in the government, a scheme which, it was afterwards ascertained, was cherished at this time by both these chiefs. The missionaries, by supplying the ship, had frustrated their projects for obtaining arms and ammunition; and as they had interested themselves in obtaining the recovery of the Sandwich islanders, it is probable Otu surmised the object of their visit, and permitted, if he did not order, his followers to plunder them. The effects of this outrage by the natives were such as to give an entire new character to the mission in Tahiti. The majority, regarding the affair as an indication of the treatment they might expect, should any part of their conduct offend the chiefs, considered themselves no longer secure from personal violence and injury, as well as plunder, and four married and seven single missionaries judged a removal from the island necessary. The captain and supercargo of the vessel concurred in the same opinion, and offered a passage to New South Wales to as many as were disposed to remove.

The preparations for carrying their resolutions

into effect, soon informed the natives of their intentions, and the intelligence, which was soon spread through the islands, appeared to excite very general feelings of regret. Pomare was much distressed, and used every effort to persuade them to stay, promising whatever might conduce to their convenience, and assuring them of protection. His sorrow was greatly alleviated when he found that six of the missionaries, one of whom was married, intended to remain.

During the night of the 30th of March, 1798, the missionaries, eleven in number, who had deemed it requisite to retire from the field, sailed from Tahiti in the *Nautilus*, the ship on behalf of whose commanders they had undertaken the service which had proved so disastrous to the undertaking which they had come from the uttermost ends of the earth to commence, and in the prosecution of which they had but just completed their first year. Their decision will probably appear to many precipitate, and their conduct not justified by the real or apparent danger. But at this period of time, and with the accurate knowledge of the people now possessed, it is difficult to form a just opinion of the path which would, in their circumstances, have been considered preferable. They probably had other reasons for believing they were not safe among the people, and that their lives depended upon the caprice of the chiefs. Those who remained have, since that period, been repeatedly told by the late Pomare, that he was frequently instigated, by the unprincipled foreigners on the island, to murder them and seize their property.

On the melancholy occasion of the departure of

so many of their brethren, those who remained addressed to the directors of the Missionary Society the following letter, which is alike creditable to themselves and the cause in which they had embarked :—

“ From the missionaries on the island of Otaheite, or King George’s Island, in the Great South Sea, to the directors of the Missionary Society, who, under the great Prince of all missionaries, for the preaching of his gospel in all parts of the world, were instrumental in commissioning us to go forth and teach the heathen in these seas, grace, mercy, and peace from God the Father, and our Lord Jesus Christ, to whom be glory for ever. Amen.

“ Dearly beloved brethren,—Time and circumstances will not admit us at this present to enter upon particulars. The change that has taken place in our situation, by the sudden resolution of the major part of the society of missionaries to depart from this island of Otaheite for Port Jackson, in New Holland, we trust will nothing hinder that work, which first induced us to offer our services to the directors of the Missionary Society, supported us under the heavy trial of forsaking parents, brothers, sisters, friends, &c. &c., and still encourages us to abide the will of God on this island. We can only assure the directors of the society, that our confidence is the strength of the Lord Jesus Christ, whose aid we depend upon, and whose servants we desire to manifest ourselves to be. We also humbly request the directors of the society not to forget us either in their prayers,

or revisiting us, if any opportunity for so doing should occur. We do not expect or solicit that the society should put themselves to any further expense on our account; but if the directors should judge it prudent, and find it convenient, to send out a few presents for those who may have showed themselves most friendly to us, such as knives, scissors, axes, and such articles, they will be gratefully received. Experience has taught us, the more we are encumbered about worldly things, the less concern we have for the conversion of the heathen; and the more we are detached from secular employments, the more, we trust, our minds will be attached to the propagation of the gospel of Jesus Christ. Otaheite affords food and raiment suitable to its climate, and sufficient to answer the great end of Providence in granting us these blessings; and having these things, we hope the Lord will teach us to be content. We deem it needful to inform the directors of the society, that it appears to us, at present, a reinforcement of this island with a body of missionaries, consisting of men, women, and children, and furnished after the manner of ourselves, when we quitted our native country in the ship *Duff*, would nothing forward the work of God on Otaheite or the adjacent islands; but if four or six christian men, void of worldly encumbrances, will be willing to hazard their lives for the sake of the Lord Jesus Christ in the salvation of the heathen, and, led by the Eternal Spirit, forsake all and follow us, we shall glory, if spared to give them the right-hand of christian brotherly fellowship. We conclude with our prayers to our God and your God, our Lord and your Lord, for his blessing on your

labours for spreading abroad the savour of the grace of Christ throughout the world.

We remain,

Dearly beloved brethren,
Your brethren in the gospel of Jesus Christ,
"B. BICKNELL, J. EYRE,
J. HARRIS, J. JEFFERSON,
J. LEWIS, H. NOTT."

"Otaheite, Matavai District,
March 29th, 1798."

In harmony with these sentiments they pursued the work, still relying on the protection and care of the Lord. They soon found, however, that the diminution of their numbers had not been attended by any decrease of their trials. The natives became more annoying and daring than ever in thieving; and a short time afterwards Pomare visited them, and formally inquired of them, "How many of you know how to make war?" Mr. Nott replied, "We know nothing of war." And after the chief had retired, the missionaries were led to consider the course they should pursue, and determined, "through the grace of God, not to intermeddle with arms, either for offence or defence." They afterwards observe in their journal, "Our determination not to engage in war is made known to Pomare, and we trust, through the mercy of God, we shall have no more solicitation on that head."

The chief had before sent a peace-offering to the missionaries, to atone for the injury they had received in the assault made upon them; and his people had ravaged part of the district to avenge the wrong the missionaries sustained, and Pomare

made war upon the inhabitants of the district for plundering the missionaries; and after the tidings of peace, the missionaries learnt that fifteen of the people of the offending district had been killed.

In the midst of these murders, and all the agitation the war occasioned, the missionaries pursued the study of the language, forming its orthography, &c. as fast as they became acquainted with its construction and peculiarities; though in these labours they were not encouraged by a consciousness of greater safety among the people, or any indications of desire for their instruction; but they were enabled to persevere, labouring in hope, often against hope. The conviction daily grew upon them, that nothing but the omnipotent energy of the Spirit of God could render their labours in any measure successful, among a people whose habits of vice were so confirmed as to baffle all mere human efforts for their cure.

CHAPTER VI.

Circumstances under which the Missionaries pursued their Labours.—Painful Developements of native Character.—Singular Custom of disposing of Presents.—Difference of actual Missionary Work from the Ideas formed of it before departing from England.—Notice of the Missionary Prayer Meeting.—Assassination of the High Priest.—Remarkable Preservation of one of his Friends.—Cruelty practised by the Natives.—Treachery of Otu.—Summary of the State of the Mission.—Singular Observances in connexion with the Celebration of Marriage among the People.—Enquiries of the People why earlier Visitors to the Islands gave the People no Information on the Subject of Religion.—Difficulties attending their Attempts to teach the People.—Notice of Human Sacrifices and Agitation among the People.—Death of Mr. Lewis.—Instance of savage Cruelty.—Reflections on the close of the Year.—Second Voyage of the Ship Duff.—Capture of the Vessel.—Detention of the Missionaries.—Embarkation for Rio Janeiro.—Second Capture by the Portuguese.—Treatment in the Voyage.—Return to Europe.

ALTHOUGH no change was apparent in Pomare's concern for the missionaries, the people generally treated them with less respect, and manifested greater disinclination to attend to the instructions

which they were, at this time, able to impart; and every day brought fresh evidence before them of the difficulties of the work in which they were engaged, and the trials they might expect in pursuing it.

In the month of May, 1798, they remark:—
“ Scarcely a day passes without our suffering from plunderers. Last night the store-room was again searched. We have now hardly an axe left for public use. Every day we see more of this people’s deplorable situation. Our prospect of planting the gospel among them is very unpromising at present. It is true, the things impossible with men are possible with God; and notwithstanding our doubts, fears, and insufficiency, we trust the Lord will make all grace abound, and bless us to the conversion of souls. On taking a survey of our situation, we cannot but acknowledge the signal interposition of the Lord, Jehovah Jesus, in our daily preservation, and the great portion of tranquillity we enjoy. Though surrounded by multitudes of untutored heathens, who carefully embrace every favourable season to commit secret depredations on our property, yet we go in and out among them without molestation; and a degree of awe of us seems to be so impressed upon them, as to restrain them from using any violence to our persons or our property.”

They were frequently exposed to the influence of the most distressing apprehension, from the reports spread among them. One very general at this time was, that the principal chiefs of the island were, in a short time, going to the neighbouring island of Eimeo, and that, prior to their

going, they meant to burn the house in which they resided. "What gave rise to this report," they observe, "is uncertain; but from what we every day see of the natural disposition of the people, we have no reason to doubt that, if left to themselves, they would not hesitate to commit such an act of wickedness, notwithstanding their many professions of friendship to us, and the temporal advantage they have reaped by our visiting their country. The Lord God omnipotent reigneth, and not Satan. The counsel of the Lord, that shall stand, and not the devices of the heathen. We enjoy much peace among the islanders, notwithstanding the threats which, from time to time, have been reported to have been issued out against us. We also partake of as abundant a portion of the productions of the country as we can desire. To these blessings are kindly added, by their gracious Donor, good health of body, and the unnoledted enjoyment of the means of grace."

Among the singular customs of the people they mention the following, as occurring about this time; and their journal also contains the annexed just and appropriate view of their work:—"Pomare presented us with a large fish, which had just been caught. According to the custom of the country, on similar occasions, we presented him with a part of it again, a part to Idea, and the remainder to some people about the house.

"Oct. 14, 1798. The eyes of the Lord are still over us for good we trust, to whom we, by grace, keep looking, and from whom we every day, and every moment, receive the help we need. Peace we continue to enjoy in an eminent degree, which

we endeavour to improve by useful and necessary employments of various kinds, and acquiring a perfect knowledge of the language of the country."

The missionaries were exposed to peculiar trials during the greater part of the year, partly from the impression many of the natives continued to cherish, that they had prevented their obtaining muskets and ammunition from the ship, and from the death of Orepia, a powerful ally of the king's; yet in the month of November they write:—"The work of our mission we keep in view, and patiently wait for the time of labouring in this part of the Lord's vineyard. None but those who are in similar circumstances with ourselves, know what it is to live in the midst of professed heathens, and uncivilized barbarians. By our own experience, we have reason to believe that many of the true children of God, in our own native country, formed in their minds very different ideas of the work of preaching the gospel to the Otaheiteans, to what they would were they with us on the spot, to see and hear what we have seen and heard. The language, too, which many thought so easy, and to be acquired in a few months at most, we find exceedingly difficult. Thanks be unto God, we are in his hands, and out of the mouths of babes he can perfect praise."

In noticing their monthly missionary prayer meeting for Nov. 1798, the missionaries write:—"At nine in the morning we met, we trust, many of the Israel of God in England at the throne of grace, and could, we hope, cordially unite with them in praying for the coming of the kingdom of God throughout the world.

“ We cease not to pray for the welfare of our native country, the happiness of the king, queen, royal family, officers of justice, and all whom the word of God has made it our duty to pray for. Our parents, brothers, and sisters, and other dear relations, share in our affections and prayers; though we have forsaken them, we have not forgotten them. Our dear christian connexions, with whom we familiarly conversed on the things of Christ, with whom we took sweet counsel together, and with whom we walked to the house of God, live in our remembrance, while we desiringly pray, hope, and wait for the happy period when our intimacy will be renewed in the happy kingdom of Emmanuel.”

Before the month which they had thus commenced was closed, the missionaries were again thrown into confusion by the alarm of war; the district of Matavai was ravaged from one end of it to the other, and the natives abandoning their little property to the lawless plunderers by whom they were invaded, sought safety by flying to the mountains. One of the sailors who had deserted from the Nautilus, and the Swede, were among the most active executioners of Otu's wrath. Referring to this event, which occurred on the 17th of November, the missionaries observe, “ Several natives are around us, with their spears and clubs, but peace continues within our dwelling. Hamanemane sent us some hogs, &c., perhaps the plunder of our poor neighbours. In the afternoon heard that the priest had returned to Pare, where Otu remains to offer up the bodies of three men and a child, killed this morning in

sacrifice to their devil gods. These persons are all that have been hitherto killed: may it please the Lord to prevent further bloodshed."

On the third of the following month the district was thrown into the greatest agitation by the sudden murder of Hamanemane, and the apprehension of the war to which it would lead; and the missionaries say, "Though somewhat alarmed at the report of Hamanemane's death, yet we were enabled in 'our patience to possess our souls,' and to 'stand still and see the salvation of the Lord.' At two in the afternoon all quiet. Hear that Idea is going to send off a canoe to the Motu, to acquaint Pomare with the events of the day. The corpse of Hamanemane is carried to the great marai, called Tabutabuatea, in Pare. Much confusion in Pare. The friends of the deceased dispersed variously. A relation of Hamanemane's had his life spared in a manner worth relating. He was sitting in his hut when the tumult began, which was soon surrounded by a barbarous mob, which carried all before them. A savage, thirsting for blood, saw this person, and instantly lifted up an English axe he had in his hand to give the mortal blow. The axe was for a moment poised in the air, when a bystander exclaimed, 'Hold! you must not kill him; Idea says, Spare his life.' Idea had said no such thing: a sudden impulse urged him to speak, and thereby prevented his death. The man who would have been his executioner, at the sound of Idea's name dropped his intention and the axe. The spared victim was hurried to Idea's dwelling on the point, who generously confirmed his safety,

and received him for her servant. The blessed God, in his providence, is the Saviour of all men.

“ In looking back on what has taken place in the day past, we see just cause to wonder at and admire the mysterious dispensations of God, who every day and every hour is clearly evidencing himself to be the unsearchable Governor of the world; the destroyer and preserver of men, as it seemeth best unto himself. Otu also absented himself from our habitation to-day, but has given us another specimen of his despotism and ingratitude, by plundering us of several hogs and other articles.

“ Returning day brings fresh cause of thankfulness. Some of the brethren employed in securing the bridge; many natives surrounding us. Heard Idea was gone to Pare, upon the horrible business of sacrificing a relation of Hamanemane's to her devil god. The prevailing account of Hamanemane's death is this: Pomare sent word, in a private manner, to Idea, to have him killed. Idea went twice or thrice to Otu, to draw him to consent to his death: at first he was unwilling, but at length consented to it, at the desire of his father and mother. Early yesterday morning the old priest set off to Pare, and was followed by a native and one of the Sandwich islanders: they overtook him at the bottom of One-tree Hill, on the west side, and after a little conversation with him, Fare-roa smote him on the head with a stone.

“ The conduct of Otu, in consenting to the death of Hamanemane, at the time he was in close alliance with him, opens the character of the man in

a conspicuous manner, and confirms us in a suspicion we have long entertained, but knew not how to account for, concerning the stripping of the brethren at Pare. When that circumstance took place, we seemed assured it was done with the king's authority; but when Otu afterwards joined his father in punishing the poor people for the same, we could not readily reconcile his authorizing the action, and then destroying those who did it. But we had seen so much of him since, that we believe he is capable of committing any wickedness the devil, his carnal mind, and blood-thirsty followers may excite him to, if God did not restrain him."

Early in the year 1799, in a letter to the directors of the society, the missionaries thus refer to the state of the mission, their labours, and prospects :

" We apprehend you are made acquainted with the separation of the society that has taken place. Since the departure of our brethren, our preservation has been singular and gracious. We think we may say, without presumption and vain boasting, God has showed himself in our behalf. Health of body, peaceable habitations, necessaries of life, means of grace, and gracious visitations, we have bountifully enjoyed. We have seen some awful visitations among the poor heathens, which have suddenly dispersed; black gathering clouds, that threatened destruction to many, and ourselves, apparently among them. The judgments of the Lord have not been altogether restrained from us.

" Our knowledge in the language of Tahiti is growing, and we look forward with a pleasing hope to a period when we shall speak it fluently,

and through the influence of the Eternal Spirit, powerfully, for the conversion of some poor souls. We entreat the continuance of your prayers for us; we believe they have been heard, and daily answered. Go on, brethren, to wrestle with the Lord for us, and for the poor heathen. Remember, we have your solemn promises to do so. We rejoice, in hope that the cause of our common Saviour is upon the increase in our native country, and that your hearts are nothing dismayed from prosecuting the great work of labouring under the influence of the Spirit to advance the kingdom of Christ in distant darkened parts of the earth. We conclude with our affectionate love to all, in every place, who call upon the name of the Lord Jesus in sincerity and in truth."

In the year 1799, a marriage between two persons of some consequence in the island took place, of which the missionaries, in speaking of the customs of the people, have given the following notice.

"Early in the morning of the 7th of March, began the marriage ceremonial between Matea and Mahei-Anu. As the habitation of the parties is but a few yards distant from our dwellings, some of the brethren went down to be spectators. The mother and uncles of Mahei-Annoo were employed in giving cloth to various of their friends, who were met upon the occasion. In one of the houses was erected a kind of altar, covered with a piece of white cloth, and on it were placed some old clothes, which had lately covered the tomb of the deceased father of the bride. After they had distributed their various gifts of cloth, the parties went to the family's marai, where the ceremony commenced with spreading a large piece

of white cloth across the pavement; this done, the bride and bridegroom each changed their dress; after which, the mother of Mahei-Anu, with two or three female relations, having taken a sugar cane, and broken it into small pieces, laid the same upon the leaf of a tree called amai; the mother and female assistants then wounded their heads with sharks' teeth, and caught the blood upon the leaves on which were placed the broken sugar-cane, and afterwards male and female relatives presented the leaves, sugar-cane, and blood, to Matea and Mahei-Anu, who were seated, the man on the one side of the marai, the woman on the other, about six yards apart: the whole was then offered up to the supposed god of the family, and laid upon the family altar. These strange proceedings were conducted with that levity and thoughtlessness which characterise, in a peculiar manner, the Taheiteans. The mother of the bride appeared a little more thoughtful, being a woman advanced in years, and increased the superstitions and wickedness of the ceremony by producing the skulls of her deceased husband and elder brother, which, according to the custom of the country, she had preserved and anointed with cocoa-nut oil. The skulls were held before the leaves, sugar-cane, and blood, at the time of presentation to the parties. These things being finished, the cloth spread upon the marai was folded up, and afterwards presented to the king at his habitation; and thus the ceremony ended, and the parties returned to their dwelling. The clothes Matea and Mahei-Anu put on after entering the morai, are deemed sacred, and are not worn in common.

“ Notwithstanding all this abominable idolatry, the marriage tie is no more binding, than if it had never been performed; so that, if a man thinks proper, he may put away his wife to-morrow, and be united, in like manner, to another the next day.

“ We continue to enjoy, through much mercy, a great degree of outward peace; though, if all be true that we hear, there are some who envy us, and would gladly see it otherwise. God is our preserver, and while he is on our side, we have nothing to fear from the evil designs of wicked men. The sick man noticed a few days since is in a fair way of recovery. Every assistance in our power has been rendered him, which the Lord has been pleased to bless: his spirit is as much in darkness and error as ever, but the Lord Jesus Christ is all-sufficient to restore that also.”

On the 16th of March, speaking of the effect of their labours, the missionaries remark—“ The preaching of the gospel to these people appears a more arduous task now than it did some months ago. None but the Spirit of Christ can arm us with fortitude, and make us faithful. What little we have been able to say in the name of the Lord has drawn this inquiry from one: ‘ How is it Cook, Clarke, Vancouver, Bligh, and others who have been here, never told us anything of what you tell us of Jesus Christ?’ The answer was, ‘ They knew less of the language of the country than we do; and though they knew the name of Jesus Christ, they knew not the customs of Jesus Christ, and did not hold them.’”

At the close of this month they were continuing to enjoy the blessings of peace; and they observe, “ How different our present situation from what it

was this day twelvemonths. How wonderful are the providences of the Almighty! What monuments of his sovereign power and goodness do we stand! We would hope our preservation is not for nought. We held a prayer meeting, when we acknowledged the great goodness of God in our preservation, health, and peace, since this day twelvemonth, when our brethren forsook us. Hitherto the Lord has been much better to us than our fears; and we are still kept hanging upon him, knowing that, as time, and all events, are in his hands, the work which he has for us to do here shall be accomplished in his appointed hour."

Speaking, in the month of April, 1799, of one of their earliest efforts to teach any of the children, they thus notice the impediments to success: "Brother Broomhall's attempt to instruct the child of Tearay to read does not succeed: savage ignorance and brutal freedom are the delight of the natives. The children cannot bear to have their desires crossed, their actions prohibited, or their wild ramblings controlled. Learning requires application; to this they are not only strangers, but averse."

In the month of October this year, they observe, "We have heard that five human sacrifices have, within a few days, been brought over from Eimeo to this island. Also, that many of the inhabitants of Pare, (of the poorer sort,) have fled to the mountains, to avoid being seized for human sacrifices, as Otu and Pomare are looking out for what they deem fit objects for this purpose. The vessel formerly belonging to Hamanemane, and which Pomare had given to a friend of his, has been

demanded back, with a design to offer it to his god Oro, the image of which supposed deity is kept in the district of Atehuru. It appears that these things are preparations for purposed war, and that Pomare is doing what other blind heathens have done before him, labouring to bribe his idol-god to be propitious to him, and to forsake the districts of Atehuru. It is said the cause of the present war with Atehuru is, that the inhabitants of that district have resented the tyrannical and oppressive conduct of the chiefs, who exercise with a high hand their authority over those subject to their power."

In the following month they thus refer to the state of the people: "The war against Atehuru still in agitation. We pray for peace, for the introduction of the gospel of peace among the natives, and our preparation for preaching it. Heard that in every district there is a small portion of land, the inhabitants of which are appropriated for human sacrifices. This morning a human sacrifice was brought into this district from Hapyano, which they were taking to Pomare. Two of the brethren saw the corpse; it was tied up in a long basket, made of cocoa-nut leaves; his head was much bruised with stones, with which they had killed him. It appears that Pomare is sending to every district of the greater peninsula which is in his interest to send him a human sacrifice; by this it is manifest that something great is in agitation among them."

On the 28th of November, 1799, the missionaries were called to mourn over the decease of one of their members, Mr. Lewis, who had died on the preceding evening, under distressing circumstances,

in the eastern part of the district, at the house of a native, with whom he had resided for five months previously. The brethren prepared the grave of the first missionary who had died on the shores of Tahiti, with feelings of peculiar anguish, and carried the body of their former companion to his burial with sadness of heart, as they had deemed it requisite to separate him from their sacred fellowship some months before his decease.

Little more than a month had elapsed after the death of Mr. Lewis, when their number was further diminished by the removal of Mr. Harris, who left the island on the 1st of January, 1800, and followed those who had removed to New South Wales. This loss, however, was in some degree repaired by the return from Port Jackson of Mr. and Mrs. Henry, who joined the mission a few days afterwards.

Nothing is more clear and satisfactory, than the evidence which the authentic records of this early period of the history of the mission furnishes, of the truly exemplary and regular observance of the sabbath, and other means of promoting their own spiritual improvement, which was kept up among the missionaries. They had, however, hitherto assembled for public worship in their dwellings, but now, with the assistance of some of Pomare's men, they commenced the erection of a chapel, the first building ever erected for the worship of the true God throughout the numerous islands of the vast Pacific.

In the month of June, 1800, Pomare sent, by the hands of a priest, as a peace-offering to Jesus Christ, a fish, which he requested the missionaries to hang up in the chapel. His request was of

course not complied with; and though, when the missionaries went to him and informed him that the true God did not receive offerings of food from any one, seeing he gives food to every one, and is to be sought unto for every blessing needed by his creatures, Pomare affected indifference; he did not appear pleased that his offering was refused.

Peace had hitherto prevailed during this year in Tahiti and Eimeo, but the missionaries were grieved by the tidings of savage war raging among the inhabitants of the Leeward or Society Islands. They were also severely tried by the delinquency of one of their own number, and the increasing evidence of the affecting depravity of heart among the people around them. In the month of July, this year, they record the following occurrence, which, as they remark, affords a melancholy confirmation of man's corruption, and that by nature our feet are swift to shed blood. "A young man yesterday cut the hair of another, (a near relation,) and shaved his beard with a keen, sharp-pointed knife. In the evening, his relation, whom he had thus obliged, took an opportunity to steal his scissars. This morning, the owner of the scissars knowing or suspecting who had taken them, took his razor-knife and went in quest of the thief. Having found him, he charged him with the crime; the other denied it: the former insisted that he was the thief, and from words went to blows; the man with the knife stabbed the other in a dreadful manner in his breast, and wounded him shockingly in one of his arms, and in the calf of one of his legs. He would soon have killed him, had not some by-standers promptly interfered. The man thus stabbed and maimed was

led to the house of a neighbouring priest. Mr. Broomhall having an intimation of what was done, immediately went and offered his assistance, which being accepted, he was led up to his dwelling, where he sewed up the wound on his breast, and applied such remedies as he had; after which the man was led to his habitation. It is probable," the missionaries continue, "that he would soon have been a dead man, had not Mr. B. been at hand to render him assistance, for which, however, the generality of beholders seemed to censure him, alleging that, as the man was a thief, he deserved what he had got, and should be left to die. Human nature, in its present fallen state, is the same in all parts of the world; unnatural, implacable, unmerciful."

Long before the close of the year, Tahiti was agitated from one end to the other by the rumours of war, the seeking of human victims for sacrifice, and other equally atrocious evils. On the 29th of November the brethren write: "Great preparations making for war: we cease not to intercede for peace at the throne of grace. Whether it will be peace or war, we read a compendium of our duty in Psalm xlvi. 8. 'Be still, and know that I am God: I will be exalted among the heathen.' Exactly a month after the above date, they were encouraged by the arrival of the Albion, a ship from New South Wales, with friendly letters from some of their former companions, and the Rev. Samuel Marsden and governor King. In his letter to Pomare, governor King observed, "I cannot too much recommend to your majesty's kind protection, the society of missionaries whom you have taken under your care, which cannot fail

of exciting their gratitude and king George's friendship, which I shall always be happy in announcing to you." These friendly notices from the governor greatly strengthened Pomare's influence with the other chiefs, and operated as a salutary check upon the profligate seamen, who were perpetually fermenting divisions and wars among them. These things revived their spirits, and they thus record their feelings at the termination of the year.

"Closed another year of many mercies and much peace. When we consider the safety with which we were brought over the extensive ocean from England to these seas, preserved from tempest, shipwreck, and enemies, while the same vessel that conveyed us, in her second voyage on a similar occasion, is, by the wisdom of God, permitted to be captured by the enemies of our country. When we consider how we have been protected and defended, our wants supplied, and every blessing insured to us which we could ask for or desire, while others of our brethren that came out with us have been scattered, exposed to dangers, sufferings, and slaughter, we are filled with astonishment; but while we silently wonder at the dispensations of the Almighty, with deep humility and self-abasement, exclaim, Why us, O Lord! Though to our views the work of the mission seems to be nothing advanced with us, yet we have abundant cause to be thankful that the whole fabric is not destroyed, and that there yet remaineth for us a door of hope, though in the valley of Achor."

By the captain of the Albion, which had, as already noticed, arrived on the 29th of December,

1799, they received the painful tidings of the capture of the ship *Duff*, on her second voyage to the South Seas, and the imprisonment and sufferings of those who had been sent to their aid.

Captain Wilson having landed and established the first missionaries at Tahiti, proceeded to Canton, obtained his cargo, and, returning to Europe, reached London the 11th of July, 1798, after a voyage unusually auspicious. The success of the attempt to introduce teachers of christianity among the islanders of the south, had far surpassed the expectations of the most sanguine promoters of the enterprise, and afforded to the friends of the society the sincerest pleasure. The 6th of August following, the day on which the regular missionary prayer meetings were held throughout the kingdom among the supporters of the society, was appointed as a day of public thanksgiving to Almighty God, for the remarkably favourable manner in which the mission had been commenced. On that day special meetings were held in London, and the Rev. John Griffin, of Portsea, the pastor of captain Wilson, preached in Surrey Chapel in the morning, and the Rev. Dr. Haweis, one of the senior ministers in the direction, and who had proposed the mission, preached at Sion Chapel in the evening, to numerous and deeply interested congregations.

A public meeting was convened on the following day in Haberdashers' Hall, to consider how they could best glorify God, by maintaining a communication with the missionaries, and extending the gospel to other islands. When the report had been read by Mr. Greathead, the measure it recommended was cordially approved, and it was

unanimously resolved, "That the directors be authorised to employ a ship belonging to the society on another voyage to the Pacific Ocean, for the purposes of supplying our brethren who have settled there with assistance in their labours; of adding to their number, where circumstances may render it necessary; and of planting the gospel in other islands of that ocean, where it shall appear most eligible, from their extent, population, or other favourable circumstances."

A special meeting was held on the following day, and it appeared to be their duty to send a second mission to the Pacific, to reinforce those already sent, and attempt the establishment of missions in other islands. The advanced season of the year rendered it necessary to proceed with as little delay as possible, and arrangements were accordingly made. As soon as the intentions of the society were known, numbers offered personal service, and in less than three months the ship was ready for sea, and thirty missionaries, including the Rev. W. Howell, of Knaresborough, were selected, who, it was hoped, were influenced by a desire to consecrate their lives to the service of Christ, and who were deemed suitable for the important and responsible work: ten of this number were married, and were accompanied by their wives; the remainder were single.

On the 20th of November the *Duff* left London, under the command of captain Robson, an able and intelligent officer, who had sailed with captain Wilson in the former voyage. War was then raging between the continental powers, which rendered a convoy necessary, and this, with other circumstances, detained them at Portsmouth till

the 20th of December, when they finally left the shores of England.

The early part of their voyage was peculiarly tempestuous, and as they lost their convoy early in the voyage, they were exposed to the frequent apprehension of meeting with an enemy, and being taken into a state of captivity. Their voyage, though perilous, and in many respects uncomfortable, from the violence of the gales and the sea, was speedy, and on the 25th of January, 1799, they saw the shores of the new world. They proceeded on their way towards Rio Janerio, until the 18th of February, when a fair wind encouraged them to expect a speedy arrival at their destined port. The next morning was pleasant, and there was but little wind, and they were within sight of Cape Frio, with their cables bent ready to anchor in the harbour of Rio Janerio: but how were their hopes disappointed! They soon discovered a strange sail astern, near the shore, which appeared to them to be riding at anchor, as if she had been becalmed. They afterwards saw her under weigh, and supposed she was bound to the same port. Different opinions were entertained as to her force, but the most general one was, that she was the Porpoise, the ship which was to convey governor King to New South Wales; for they had left her behind in England, as they had not arrived in Portsmouth when the convoy sailed. The Duff had all her sails set as well as she; but as there was scarcely any wind, she made but little progress. All the missionaries were busy; some were washing their clothes, that they might be ready to go on shore; others were writing to their friends in England, wishing to give the earliest

information of their safe arrival at the first port. In short, they perceived no danger, and felt no alarms, as they had done on former occasions. After most had supped, the captain and several who had been on deck, looking unconcerned at their enemy, retired to bed, and others were retiring, when a sudden squall of wind and rain coming on, the remainder likewise withdrew between ten and eleven o'clock. All the children were asleep, when suddenly was heard the report of a gun from their supposed friend. The women began to be somewhat alarmed, while most of the missionaries, the captain, and seamen, did not believe her to be an enemy. At the worst they supposed she might be a Portuguese, and if so, all was well.

Captain Robson ordered the ship to be laid to, and then came down to the women between decks, and exhorted them not to be afraid, as he had no doubt of her being a friend. The ship not bringing to so soon as they wished, she fired another shot; and a third gun flashed, but did not go off. The squall catching her before she felt it, she was soon abreast, and hailed them in English, "What ship? Whence come?" and "Whither bound?" This salutation afforded them much pleasure, as it appeared to confirm them in their opinion that she was a friend. Captain Robson having given the desired information, he received an answer to send his boat alongside directly. Their boats had been fresh caulked and painted, completely ready, in expectation of going on shore at Rio Janeiro. The jolly boat was now hoisted over the side, when Mr. Smith, the chief mate, with four seamen, went into her with the ship's papers, the rest

wishing him a safe return. When the boat reached the unknown ship, several of the missionaries stood leaning over the side, waiting the return of the boat, and to hear the true import of this unexpected salutation, when they heard the next report of this ship, which was, "Send all the passengers on board." At this several began to conclude that she was an enemy, although they still faintly hoped that she would prove otherwise. But soon a boat came alongside, without either Mr. Smith or the seamen, and this had a most unfavourable appearance, notwithstanding they derived some hope from the circumstance that all the boat's crew spoke English. When the question was put, "What ship was she?" they answered, "The Spitfire, come from the coast of Ireland." These men passed for Americans, but it is thought that half of them were English. They were again encouraged to believe that all would soon be well, at hearing nothing but English voices alongside. Orders, however, were soon issued, that every man must leave the Duff and go on board the unknown ship. In the mean time they saw a number of men, whose appearance and behaviour excited their utmost alarm, take possession of their ship, and seize every article of property they could lay their hands on.

On reaching the strange ship, the captain, officers, passengers, and crew of the Duff, discovered the extent of the calamity that had befallen them, and found they were prisoners on board the *Buonaparte*, a French privateer; and as soon as they became acquainted with their true situation, captain Robson earnestly solicited that the married missionaries might be permitted to return to their

wives and children left in the *Duff*, but this was peremptorily refused. At his request, however, and a statement of the peculiar circumstances of some of the wives of the missionaries, Dr. Turner, the medical gentleman attached to the mission, was allowed to return, that the captured females might not be deprived of his attentions, in the event of their being required. In the mean time, those on board the *Duff* remained in a state of distress greater than can be described. As soon as all the men belonging to the *Duff* had departed, a French officer, accompanied by a sailor, came down to, and searched every cabin, putting his sword under every bed, to see that no persons were concealed there. When shown into the cabin of the missionaries' wives, and observing in two of them that the children were sleeping soundly, unconscious of what had passed, he appeared satisfied; and, assuring them that no injury should befall them, placed a sentinel at the door and left them. When Dr. Turner reached the *Duff*, the officer, Mons. Bezzard, came down again, with the joyful tidings that "one English doctor was come;" but though this afforded the prospect of removing the painful suspense in which they had been kept, the tidings of their actual circumstances and destination, with the painful fact that their husbands would not be allowed to return, only changed the nature of their sorrow, while it led them to the more earnest application to Divine mercy for that protection and comfort which they now felt they so urgently required.

They proceeded to Monte Video, and during the passage, the prize-master, Thomas Reviere, and

the officer already referred to, treated them with the greatest politeness and respect, and spared no pains to mitigate, as far as possible, the affliction of their captivity. In this respect they were very differently circumstanced from those on board the privateer, who, after remaining on deck till three o'clock in the morning, when they were forced, at the point of the sword, down between decks, and crammed into a small space, in the midst of filth and damp, and almost suffocated for want of air. At six o'clock, to their unspeakable pleasure, they received orders to come on deck. Their first concern was to look after their ship, the *Duff*, and their feelings may be easily conceived, when they beheld her steering a direct course from them, in the possession of the enemy, and gradually disappearing. Their concern was still more heightened on receiving the information from captain Robson, who had been told by the French captain, that the *Duff* could not be ransomed, but would be carried to Rio de la Plata, to the Spanish port of Monte Video, South America, and that he had come upon a three months' cruize, and could not return into port until that time had expired, or he had captured two or three good prizes. They now knew that the ship was *Le Grand Buonaparte*, pierced for twenty-two nine pounders, a French privateer, manned by upwards of two hundred sailors, captain A. Carbonnelle commander, which information they had not received on board the *Duff*. The French captain, when the instructions of the directors to captain Robson were read, appeared to feel exceedingly for their distress. He said, "that if he had known who they were, and in what they were engaged, he would sooner have given five

hundred pounds out of his own pocket than have met them; but now, the laws of his country, his officers, and men, compelled him to act as he did." He also assured them "that the women and children should be well treated, as the officers whom he had put on board were men of character, who would protect both them and theirs. He was sorry that he had separated their husbands from them, which he would not have done, had he known as much as he now did; but that he would send some, in each prize that he took, after the Duff." In addition to the unpleasantness to which their painful situation subjected them, their distress was aggravated by the scanty and almost unpalatable supply of provisions, and the want of water, which they now experienced.

As they approached the river de la Plata, the missionaries agreed to write a petition to the French captain, to grant them their wearing apparel and beds, likewise to interest himself with the Spanish governor to prevent their being confined as prisoners, and, if possible, to obtain their liberty. The petition being delivered, they received a reply that the captain would do for them as much as lay in his power.

Early in the morning of March 12th they entered Rio de la Plata. After sailing three miles, they perceived the wreck of a vessel which had been but recently lost on that coast. Within fifteen minutes they passed it on their larboard side, when the French officers recognized it as part of the brig, laden with salt, which they had captured the next after the Duff, aboard of which, providentially, the forgetfulness of the French captain hindered any of the missionaries from embarking

the night of her capture. The bows of this vessel, with the bowsprit and nearly half of the hull, remained together, but the other part had been entirely separated, and was no longer visible. When they approached the anchorage, a boat came off with the Spanish officers of inspection, accompanied by a person who spoke English. When this gentleman came to the hatchway, inquiring for the English prisoners, they received the agreeable news that the *Duff* was safely arrived, and all the women and children were well, yet still on board, and not on shore, as they expected. This welcome messenger likewise brought them some apples, peaches, and melons, all highly acceptable in their present situation. As soon as they were permitted, the missionaries hastened to their wives and children, who, they were happy to find, had been treated with kindness and respect. They had occasional opportunities for communicating with each other, though it was some time before any of them were permitted to land. The stores belonging to the missionaries were taken out and sold by the captors; but captain Robson, being encouraged to hope that the *Duff*, or some other vessel, would be restored to him for bills on the society, wrote a letter, which was brought on board the *Duff* for the missionaries' answer, observing, if such were the case, "he believed it was his duty to prosecute the mission, and wished to know the sentiments of every missionary, if he thought it was his duty to go forward in their reduced state, and wait for a supply at the South Sea Islands." The prevailing opinion among the missionaries was, that if they could recover their ship, and obtain a sufficient supply of necessaries, such as were absolutely

requisite, they should, by all means, prosecute the missionary work. The *Duff* was afterwards sold, and the only accommodation they could obtain, was a passage, in a Portuguese brig, to Rio Janeiro. As this afforded a prospect of returning to England it was gladly embraced; and having received many attentions from some of the inhabitants of Monte Video, they re-embarked, and, on the 8th of May, 1799, all hands were busy in fixing their berths, as well as circumstances would admit; but they were rather uncomfortable in consequence of the smallness of the brig. A bullock's hide, lashed up at each corner to the deck, now composed the generality of bedsteads.

On the 4th they crossed the line of Capricorn with a pleasing prospect of reaching the long-desired port the next evening. But they were again exposed to the discomfort and peril of a second captivity, and of making a long voyage in a man-of-war. Early on the 5th a strange sail appeared in sight, and, from a survey at the mast-head, soon several others were discovered, till they counted thirty, which, they perceived, were steering the same course, and supposed were bound to the same port. Not apprehensive of a second capture, especially as captain Carbonelle had given our captain a letter to prove that we were a cartel of English prisoners whom he had exchanged, they kept their course. At ten, *a. m.*, a large frigate was abreast of them, inquiring "What ship? from whence come? and whither bound?" Having replied to these questions, they were ordered to take their papers on board, and ultimately their ship was taken possession of, and they were taken by the fleet to Europe. The

missionaries were now divided; some were put on board the *Amazona*, a Portuguese frigate of forty-six guns, and others aboard the *Medusa*, of seventy-four guns. Captain Robson was put on board the brig, *De Pacquatio Postillhio de Amerique*. The officers on board the *Amazona* behaved with the utmost kindness and respect, and appeared to enjoy their company, instead of viewing them as a burden. The table was abundantly supplied with fresh provisions of all sorts, nor would either the captain or lieutenant be prevailed upon to be seated till every woman, child, and missionary had been placed. Their seamen also were treated with much lenity and kindness, both by the officers and the men. The commodore behaved with great haughtiness and unkindness towards those of the missionary families on board his ship; their provisions were exceedingly unwholesome, their supply of water scanty, and their voyage rendered very uncomfortable.

Their minds were mercifully supported by manifestations of the Divine goodness, and the hope of speedily escaping from the present trials. On the 18th, at three *p. m.* an unusual noise of joy was heard throughout the ship; when, on inquiry, they heard the welcome news that *terra firma* was in sight; but, after two hours had elapsed, the supposed land disappeared. Grateful for the kindness of the captain and officers, those on board the *Amazona* agreed, this day, to present a letter of thanks to captain Garcao, for his humane attention, of which the following is a copy:

“Honoured sir,—We, a part of the late captured missionaries, passengers in the ship *Duff*, of London, impressed with a grateful sense of your

unparalleled kindness manifested towards us, and your unbounded attention to our wives and children since we were received on board of the *Amazona*, humbly pray your acceptance of this feeble, but grateful acknowledgement of the same. We entertain a higher sense of your honour, than to believe that a multitude of words are necessary to convince you of the sincerity of these expressions of gratitude from us. Be assured that we duly appreciate your humanity and kindness, and consider you as, under God, the instrument of our preservation; and shall believe ourselves bound by every sensation of love, to transmit to the latest posterity in our native land, the memory of a man, whom we cannot but esteem; and pray that the Lord of heaven and earth, the giver of every good and perfect gift, may return it sevenfold into your honour's bosom."

This communication they delivered in a body; and on captain Garcao's receiving and ascertaining its contents, he returned his sincere thanks, with this observation: "I do not merit the respect which you have shown me."

On the 23d captain Robson, Messrs. Smith, Howel, and Broughton, went on shore, for the purpose of laying before the English consul some particulars respecting their capture, and the conduct of the commodore. Their reception at Lisbon differed much from that which they had experienced at the enemy's port of Monte Video. As they were there some time after their arrival before any one appeared to feel the least sympathy for them in their destitute state. They had not received any intelligence from their native country, but Dr. Turner brought them two English

newspapers, containing two accounts, in which they were deeply interested, and which Mr. Gregory read to the missionaries. These were Mr. Wilson's letter from America, relative to their capture, and the expulsion of their brethren from Otaheite. From the first, they were satisfied that their captivity was known; and the second made a most powerful impression on their minds, as it tended to unravel some of the Lord's dealings with them; and each of them could justify the ways of God to man. They afterwards proceeded to England, where they received the cordial and affectionate sympathy of the directors, the members of the society, and of a large portion of the religious public. Some of them sought stations of usefulness at home, and others, undaunted by the perils and trials they had experienced, desired still to enter the missionary field, and proceeded shortly afterwards in the Royal Admiral to their original destination.

CHAPTER VII.

Encouraging Tidings from England.—Rapidity of Depopulation in Tahiti.—Reflections on the State of the People.—Arrival of additional Missionaries in the Royal Admiral.—Missionary Tours of Tahiti and Eimeo.—Wars on Account of the Image of Oro.—Providential Arrival of Foreigners.—The Mission-House garrisoned by Seamen.—Baneful Effects of idolatrous Wars upon the People.—Treacherous Mode of obtaining Human Sacrifices.—Contemptuous manner in which the Labours of the Mission were regarded.—Testimony of Turnbull in favour of the Missionaries.—Probable number to which the Inhabitants of the Islands were reduced.—Death of Pomare the First.—Origin of his Name.—Practice of burying the Sick alive.—Human Victims brought from Eimeo.—Afflictive Privations of the Missionaries, and want of Tidings from England.—Happy Death of Mr. Jefferson.—Outbreaking of War in Matavai.—Departure of the Majority of the Missionaries for Huahine.—Defeat of the King.—Flight of the remainder of the Missionaries to Eimeo, and breaking up of the Tahitian Mission.—Reflections.—Voyage of the Missionaries to New South Wales.—Hospitable Reception and kind Treatment from the Governor and others in the Colony.

THE painful impressions which the tidings of the disastrous capture of their brethren could not fail to produce in the minds of the missionaries in

Tahiti, were in a degree mitigated by the opportune visit of a king's ship, the Porpoise, commanded by captain Scott, whose arrival at a remarkable juncture in the affairs of the island, was the means, in the hands of God, of preventing one of the most extensive civil wars with which it had yet been threatened. Captain Scott was the bearer of encouraging and friendly letters from the governor of New South Wales, with valuable presents for the king and queen, and the more gratifying intelligence that a ship with supplies and additional labourers was on her way from England. Thus encouraged, they pursued their arduous and self-denying labours, supported alone by the principles and hopes which the gospel implants and cherishes. The aspect of native society became increasingly distressing; the nation appeared fast verging to oblivion.

In the month of January, 1801, after speaking of the apathy with which their announcement of the gospel was received, or the hostility shown to its requirements, they observe, "Among the natives around us are many objects of compassion, whose bodies are wasting with disease, and their souls hurrying into eternity, in a state of the utmost insensibility. It is surprising what havoc disease has made. Matavai is almost depopulated, in comparison with what it once was, according to the accounts given by the natives; and not only this district, but the whole island. Stout men are cut down in a few months; women and children share the same fate. God must, with his mighty hand and outstretched arm turn them, or they will never be turned; pluck them as brands from the burning of their lusts, or they will never be

saved. We cease not to pray our heavenly Father in Christ to have mercy upon the bodies and souls around us; we endeavour to warn them of their danger, and show them how it is to be avoided, and we wait for God to have mercy upon them."

At the commencement of the following month, they add, "Brothers Eyre and Henry, who were to-day, February 2d, out about the district, visiting the natives, bring a melancholy report of the appearances of things. The country very scantily peopled; the low lands overrun with long grass and underwood, which form swamps, stop the circulation of air, and tend much to the unhealthiness of the atmosphere and sickness of the inhabitants; added to which, the spirit of disaffection which prevails among the lower classes against Pomare and Otu, Otaheite is at this moment smarting very severely under the rod of God; but they believe it is not, and give very little attention to our information that it really is so."

On the 6th of March, the anniversary of their landing, they have inserted the subjoined record of the cheerless state of the mission, and the moral barrenness of the soil they had cultivated, with the only source whence their sources of confidence and hope were derived.

"This day four years we arrived at Otaheite, and have hitherto been preserved in a very kind and gracious manner. At present we see no good arising from our residence among the natives here, and feel we have much unprofitableness to lament; but we rejoice that we have an Advocate at the right hand of the Majesty on high; and as we cannot do any good unless God is pleased to work

in us, to will and to do of his good pleasure, we desire to lie humbly at his disposal."

The tidings they had received at the beginning of the year were verified on the 10th of July, 1801, by the arrival of captain W. Wilson, nephew of the commander of the *Duff*, in the Royal Admiral, with eight missionaries from England, and Mr. Shelly, who had been preserved during the murder of the missionaries at the Friendly Islands. On the 13th of July the brethren landed, and were introduced to Pomare and the chiefs, who appeared to rejoice in their arrival, though it is probable the chief or only advantage they desired, was the countenance or aid they hoped to secure in intimidating their enemies, and rendering the government more secure.

The missionaries who had arrived in the Royal Admiral had brought with them a number of useful seeds and plants, on the culture of which they bestowed great care. Among these the vine, the fig, and the peach tree, appeared to thrive well, but they were all destroyed by the natives in a disastrous war, which occurred soon after, and with the rumours of which the island was greatly agitated for a long time. In the midst of these commotions the missionaries pursued their labours of love; and having acquired sufficient knowledge of the language to address the people on religious subjects, they visited different districts for the purpose of preaching to the people the unsearchable riches of Christ.

In the spring of 1802, Messrs. Elder and Nott commenced the first missionary tour of Tahiti. Wherever they could gather a congregation they addressed the people, who often appeared to

manifest great attention; and some of them said they desired to pray to the true God, but were afraid the gods of Tahiti would destroy them if they did. On their way home, in passing through Atehuru, they found the king and chiefs celebrating a festival in honour of Oro, and saw the altars loaded with offerings, and the human victims suspended on the sacred trees around; and when they saw Pomare actually engaged in sacrificing to Oro, they remonstrated with him, and told him the true God was angry with him for killing men. The next day, after much altercation about the idol Oro, now in the custody of the people of Atehuru, the image of this imaginary god was seized by force, a human victim treacherously murdered to prevent his anger at the forcible seizure that had been made, and a most savage and destructive war commenced. It was under these circumstances that the two brethren already named returned from their journey round the island after preaching to the people peace on earth and good will towards men. The war thus commenced, was carried on with relentless barbarity and cruelty; the forces of the king were vanquished, the idol recovered by those from whom it had been forcibly taken away, and whose desire of revenge, encouraged as they supposed by the god, threatened the annihilation of their enemies. At one time the mission seemed in imminent peril; but in this season of their extremity the gracious and merciful care of the Lord were evinced in a most singular manner, and in the greatest extremity of their distress, the Lord appeared as their refuge and strength, a very present help in trouble. Their numbers were indeed only

few, but Mr. and Mrs. Shelly had, in the beginning of March of that year, arrived in the Norfolk, an armed vessel, from New South Wales, to join the mission. The Venus, another colonial vessel, came into Matavai, and left captain Bishop and six seamen on the island, for the purpose of bartering with the natives.

About the 30th of March the Norfolk was driven on shore in a heavy gale of wind, and destroyed, though all her stores were saved. Seventeen Englishmen thus cast on shore, with captain Bishop and his men, gladly united with the missionaries for defence against a common enemy; and by the unexpected, but to them highly advantageous presence of these men, under God, the missionaries were preserved from plunder, if not death, in the commotions which ensued.

The rebels having secured the greater part of the island, the missionaries inferred that they would attempt the conquest of the remainder, and neglected no means of defence, as they could expect no favour in the event of their succeeding. The mission-house was converted into a garrison. The enclosures of the garden were destroyed, the bread-fruit and cocoa-nut trees cut down, to prevent their affording shelter to the enemy, and the means of annoyance from their muskets or slings. Their chapel was also pulled down, lest the enemy should occupy it or burn it, and from it set fire to the mission-house. A strong paling, or stockade, was planted round the house; boards, covered with nails, were sunk in the paths leading to it; and thither the missionaries, captain Bishop, captain House, commander of the wrecked vessel, and the seamen under their orders, now retired, as

they daily received accounts of the intention of the rebels to make their next attack upon them. The viranda in front of their dwelling was protected by chests, bedding, and other articles, so as to afford a secure defence from musket-balls; and the sides of the house were fortified with similar materials. Four brass cannon, which had been saved from the wreck of the Norfolk, were fixed in two of the upper rooms, and, as far as the number of muskets would admit, the inmates of the dwelling were placed under arms. The missionaries, as well as the seamen, stood sentinels in turn, night and day, in order to prevent surprise. Their situation at this time must have been most distressing. Independently of the extending desolation, and the confusion and inconvenience that necessarily attended their being all confined in one house, together with the two captains and their seamen, they were daily expecting an attack. Sometimes they heard that the rebels were entering Matavai from the east, at other times from the west, and sometimes they received intelligence that they had divided their forces, and intended to commence the attack from two opposite points at the same time.

Pomare erected some works on One-tree Hill, to arrest their progress, should they attempt to enter the district in that direction; and, hearing they were still ravaging the peninsula of Tairabu, sent a strong force to attack their encampment at home. His party reached Atehuru, without molestation, late at night; and, falling without mercy on their defenceless victims, under the cover of the darkness of midnight, destroyed nearly two hundred men, women, and children. This unprovoked act of

cruelty on the part of Pomare, heightened to such a degree the rage of the rebels, that they vowed the entire destruction of his family.

After a series of murderous conflicts between these parties, hostilities were suspended, and the vessels departed from the island, leaving the missionaries to pursue their work under the discouragement which these heathenish and savage contests had produced. They determined to remain at their post, and, confiding in the Divine protection, to pursue their work patiently, waiting in hope: and desolate and cheerless as every thing around them appeared, their review of the striking manifestations of Divine Providence in their behalf, in the manner in which they had been protected, inspired them with increasing confidence and thankfulness. The late events had strengthened the disinclination of the people to attend to their instruction, and led them often to treat their attempts with marked disregard and contempt. Sometimes when they had canvassed every house in a village for hearers, they found the people depart another way; and, when any did come, it often appeared to be to turn their persons or speech into ridicule.

Brainerd remarks on the trial which it was to him to see the Indians playing with their dogs while he was preaching to them; but the missionaries in Tahiti were exposed to greater annoyances, as the natives frequently brought their dogs to the place where they were preaching, and set them to fighting; or they would bring their fighting cocks, and set them at each other, and thus interrupt their speaking, and completely divert the attention of all around. Notwithstanding

these and other trials, they not only travelled through the districts of Tahiti, but two of them, in the month of December, 1802, visited the adjacent island of Eimeo, and preached the gospel of salvation to its inhabitants.

A short time before this period, namely, on the 23d of September, 1802, the Margaret, captain Byers, arrived at Tahiti, and afterwards proceeded on a voyage to the eastward, leaving Mr. Turnbull and a number of men at Tahiti, for the purpose of bartering with the natives. The nation, at this period, appeared to be fast verging to annihilation; infanticide, intoxication, war, and the frequency of offering human sacrifices, seemed to threaten desolation to the country. Turnbull has given an account which is substantiated by two of the missionaries, who slept the same night in the house of the chief, and, in the evening, saw the man who, before morning, was murdered; which shows the manner in which victims were often procured.

“ One of the confidants of Otu was advanced to the command of a district, at some distance from Matavai. This man had been often importuned for a human victim, and as often excused himself, by the difficulty of finding any suitable object. This passed for a time, but the king, or rather Pomare, at length insisted on his compliance. This wretch, now put to his shifts, and apprehensive of losing the smiles of his benefactor, found he could defer it no longer. He, therefore, sent a message, requesting the immediate visit of a near relation. The unsuspecting man obeyed, and was received with the greatest friendship and cordiality by the treacherous chief, so that he de-

parted enraptured with his reception. But he had no sooner left the house, than the villain gave orders that one of his trusty agents should follow him, and, watching his opportunity, should kill him when off his guard. This was accordingly done, when the unsuspecting man was walking down to the beach. The body was then laid out in a long basket, made of cocoa-nut leaves, and conveyed past our door. The natives in our yard beheld it with the most perfect apathy, and requested me to look at it as it passed; but I expressed my abhorrence of such an outrage to humanity, and refused to go out of my doors till it had proceeded beyond my sight."

While practices so revolting were increasing among them, it was not to be expected that any attention would be paid to the instructions of the missionaries; still they continued their labours. In reference to one of their services, on the sabbath evening at which he was present, and when Mr. Jefferson preached, Turnbull observes, "Their congregation might amount to about fifty; upon its conclusion, I demanded of Otu (who had sent for him) what he wanted with me. He asked me, upon the departure of the missionaries, whether it was all true as they had preached. I replied in the affirmative; that it was strictly so according to my own belief, and that of all the wiser and better part of my countrymen. He demanded of me where Jehovah lived; I pointed to the heavens. He said he did not believe it. His brother was, if possible, still worse. Idea was looking on with a kind of haughty and disdainful indifference. They said it was all *haavare*, or falsehood."

On the 27th of May, 1803, captain Byers and

his men were seen approaching Tahiti in a rude sort of vessel, which they had constructed out of the planks of their ship. The Margaret had been wrecked among the low islands, about two hundred miles to the north-east of Tahiti. By the good providence of God no lives were lost, though they were in imminent danger from the natives of the islands in the neighbourhood of the place where they were wrecked. They built, in a very rude manner, having no carpenter among them, a large sort of chest, seventeen feet long, five feet wide, and four deep; in which sixteen men, one female, the wife of one of the officers, and her child, reached Tahiti. Their preservation was remarkable, their vessel was quite unmanageable, and they could only proceed in one direction before the wind, and then, at the greatest speed, not more than two and a half miles per hour. Their provision and water were exceedingly scanty, and, feeble as they were, it was requisite to keep one man constantly employed in baling the water out of the leaky vessel. When they approached the shore of Tahiti, the missionaries prevented their being plundered by the natives, and paid them every attention that their circumstances required.

Before closing his account of his residence in Tahiti, Turnbull, recording his testimony to the fidelity of the missionaries, and their diligence in instructing the people, remarks: "It may be satisfactory to the friends of the missionaries to learn, that their prayer meetings and public ordinances were constantly kept up; the morning and afternoon of every day, and on Sundays, three times in the day. The natives, however, did not attend. The brethren took it by turns to visit all

parts of the island within their reach on that day. The preaching, or rather the example, of the missionaries is not, however, wholly without effect; the sabbath is called by the natives, mahana te Etooa, the day of God; and however little attention in every other respect they pay to religion, their conduct in the immediate neighbourhood of Matavai, on this day, is more sedate and orderly than on any other. The missionaries have doubtless gained a small victory over them in this point, as likewise in another of still greater consequence; the greater part of their former obscenity in their public dances has disappeared, and in Matavai the Sunday has something of the semblance of a christian sabbath."

The prospects of the mission became increasingly discouraging. Writing, under date of 29th of August, 1803, the missionaries observe, "Human sacrifices continue to be frequently offered, and Pomare is practising all the wicked arts in using them to render his god propitious. The murder of infants is still continued, which, with the human sacrifices and diseases, is fast depopulating Tahiti. The number of inhabitants calculated by Mr. W. Wilson, 1797, is now reduced to less than one-half. There are not 8000 inhabitants on the island. It is conjectured by some of us that they do not exceed 5000. The natives appear to pay but little regard to us when we strive to point them to Jesus as the only propitiation for sin. On the contrary, the generality of them contemn the word of life, and charge it with being foolishness. The state of Tahiti is more miserable and pitiable, honoured fathers and brethren, than perhaps you are aware of; numbers

are dying upon our right hand and upon our left, without God, without Christ, without hope, and without the least appearance of real desire to seek after God, if haply they may find him! fretted with seeing their relatives cut off on every side with pining diseases. The favour of the chiefs towards us is still precarious; perhaps but little more than the fear of consequences, or the hope of profit, connects them to us. We are certain they are not friends to us for the sake of the gospel, which they are not so ignorant but they must perceive militates against their religion, for the support of which they use every effort in their power.

“ The state of the surrounding islands we suppose to be similar to this, that is, that whatever the number of their inhabitants might once have been, it is now small. Eimeo does not contain, it may be, more than 2000 souls. The small island, called Tetoowa, and others connected with it, from what we have heard of late, have not more than one hundred persons on them; we may, therefore, reasonably conclude, that others of the Society Islands are no better peopled.”

Towards the close of the year, the mission sustained a serious loss by the decease of Pomare, who died suddenly, on the 3rd of Sept. 1803, as he was proceeding in his canoe towards an English ship, the Dart, then in the harbour. In his person, Pomare was one of the finest men in the island; his countenance open, and one of the most prepossessing that captain Wilson met with; his manner dignified and grave; his physical strength was naturally great, and had been increased by activity and labour. He manifested much sagacity,

and great perseverance; and his constant endeavour was to improve the resources of the island. He was the founder of the dynasty which has since borne his name. That name, like most of those in the islands, originated rather in what would be generally termed accident, than in design. The chief was travelling, with a number of his followers, in the mountainous parts of the southern peninsula, where the distance from any village, or permanent dwellings, rendered it necessary to encamp, for the night, among the mountains. The chief's tent was pitched in an exposed situation, and the heavy dew which fell induced a slight hoarseness and cough. This circumstance led some of his attendants, or companions, to call the past night *po-mare*, from *po*, night, and *mare*, cough. The chief was pleased with the sounds, as thus combined, adopted them as his name, and was ever afterwards called *Po-ma-ré*, which is still the regal name of the chief ruler of Tahiti. The monarchical government of Tahiti appears to have originated with Pomare. Until his time the island was governed by several chiefs, each supreme in his own district, and independent of every other. This was the cause of frequent and desolating wars, and was happily put an end to by Pomare, who was the chief of Pare, whose enterprise and ambition, aided by the attention shown him by the commanders of British vessels, the fire-arms he obtained from them, and the aid of foreign seamen, especially the mutineers of the *Bounty*, enabled him to subdue every rival, and bequeath to his son the government of the whole island. He had uniformly treated the missionaries with kindness, and in his death they felt that they had

lost a sincere, as well as a powerful friend, on whose regard for their welfare and safety they had ever placed the strongest confidence, although they were grieved that he was not influenced by any desire to attend to the religious instructions they were so anxious to impart.

No commotion followed the death of Pomare, and the missionaries pursued their labours with increasing diligence, endeavouring, especially, to instruct the young in a short summary of religious truth, which they had prepared for the purpose. Mr. Davies, in particular, devoted much time to the work; and, although hitherto they had found it impracticable to teach any of the natives to read, a number of them could repeat, from memory, the summary, or catechism, which they had prepared. The gospel was preached in every district of Tahiti and Eimeo, but the people seemed more than ever disposed to treat it with ridicule, and the missionaries with scorn. Early in January, 1805, the missionaries prepared a larger catechism; and, on the 6th of March, they adopted their Tahitian alphabet. In forming this, the roman characters were preferred; sounds, in the Tahitian language, were attached to them; and, for the purpose of facilitating the introduction of letters among the people, a native name was affixed to each. It was, however, a long time before any of the native inhabitants of Tahiti could be induced to learn the letters of the alphabet. Yet the missionaries continued their labours in preaching to the people, and teaching the catechism to the children.

Amidst the varied and increasing evidence which now accumulated before them, of the barbarity inseparable from the heathenism of depraved and

uncivilized men, which the frequency of infant murder and the number of human victims offered to the idols afforded, they record the following, under date of Oct. 1805 :—

“ There is a report in our neighbourhood, that a sick young man, some weeks ago, was actually buried alive. He was a native of Raatea, had been for a considerable time about our dwelling, and frequently employed by some of the brethren. Some months ago he was taken ill, and then generally staid in a hut near our dwelling, where he was fed by the boys, and some of the brethren paid attention to him, gave him cloth to cover him, and persuaded him to stay here, as he would be better attended to than at a distance. To this he would not consent, but went off to an acquaintance inland, who, probably, being tired of him, went out one day and dug a hole, which the sick man saw, and inquired what it was for. They bid him hold his peace, and soon after put him into the hole, and covered him with earth.” A few days afterward, referring again to this circumstance, they remark :—“ It appears that the young man was persuaded, by his acquaintance, that he was going to be taken to the sea-side, that he might bathe. To this he willingly agreed, and strove to get upon a board, to be carried between two men ; but, in going towards the sea, they took him to the hole already prepared, and threw him down. When he struggled against going into the hole, they beat him, and afterwards covered him with earth. His cries were heard at a distance, but no aid came to his relief.”

In the month of January, 1806, Pomare returned from Eimeo, bringing with him the idol Oro,

which was kept in his sacred canoe, while the human sacrifices offered on his arrival were suspended on the trees around. The missionaries paid a visit to the king soon after his return; and, as he had become remarkably fond of using his pen, he intimated his wish that they should build him a small plastered house near their own, in which he could attend to his writing without the interruption he experienced in his own dwelling. About this time Mr. Davies was engaged in teaching Pomare to write, by forming letters in the sand on the sea-beach. This was an entirely new invention to them, long before they heard of Bell and Lancaster, having been suggested by the circumstances in which Pomare and myself were placed, while sitting under the shadow of the cocoa-nut grove, near Point Venus.

During the early periods of the mission, vessels from different ports frequently touched at Tahiti. By many of these the missionaries had been able to write to the directors, and to their friends in England, and from several they had secured a small supply of such articles as they needed; but since the arrival of the Royal Admiral, in July, 1801, although the directors had repeatedly sent out articles to Port Jackson for Tahiti, yet the missionaries had received neither letters nor supplies from England. Many vessels had sailed from Port Jackson, where the supplies were lying, and had afterwards touched at the island, but the captains, having no intention of doing so when they sailed, had refused to take the goods on board. Of tea and sugar, and many other comforts, they had long been destitute, and their apparel was such as scarcely to enable them to appear respect-

able in the company of any of their countrymen who might visit the island. Several of them were some years with only one pair of shoes; and often in journies, undertaken for the purpose of preaching and instructing the natives, they had travelled barefoot.

In addition to these privations, the gloom and discouragement which depressed their spirits, on account of the total want of success attending their labours, must have been increased, in a great degree, by the uncertainty and anxiety of remaining, at that remote distance from home, more than five years, without even once hearing, by letter, from their native country or their friends.

From this distressing state of feeling they were in a great measure relieved, by the arrival of the *Hawkesbury*, a colonial vessel, which anchored in Matavai Bay on the 26th of November, 1806.

Since the year 1804, the society in England had authorized Mr. Marsden to expend annually, for the support of the missionaries, two hundred pounds, and had also sent out supplies. Unable to meet, in Port Jackson, any vessel proceeding to Tahiti, Mr. Marsden had at length engaged the *Hawkesbury*, a small sloop of about twenty tons burden, to take out the letters and articles that had been so long delayed, and the communications from England, which would convey to the missionaries the welcome, and the needed assurance, that they were not forgotten by their friends at home; but most of the articles, especially those of clothing, from the length of time they had been lying at Port Jackson, and the wretched state of the vessel in which they were sent, were so injured as to be almost useless; the packages were wet

with sea water, and their contents consequently spoiled.

The king, their only pupil, appeared to take great pleasure in learning to write; and his correspondence with the missionaries, when at a distance from them, was regarded with a mixture of incredulity and apprehension which was often amusing.

In the beginning of the following year, he wrote a letter to the Directors of the Missionary Society, with which the missionaries forwarded the annexed translation:—

“ Matavae, Tahiti, January 1st, 1807.

“ Friends,—I wish you every blessing, friends, in your residence in your country, with success in teaching this bad land, this foolish land, this wicked land, this land which is ignorant of good, this land that knoweth not the true God, this regardless land.

“ Friends, I wish you health and prosperity; may I also live, and may Jehovah save us all.

“ Friends, with respect to your letter you wrote to me, I have this to say to you, that your business with me, and your wishes, I fully consent to, and shall consequently banish Oro, and send him to Raaatea.

“ Friends, I do therefore believe, and shall obey your word.

“ Friends, I hope you also will consent to my request, which is this; I wish you to send a great number of men, women, and children here.

“ Friends, send also property, and cloth for us, and we also will adopt English customs.

“ Friends, send also plenty of muskets and

powder, for wars are frequent in our country. Should I be killed, you will have nothing in Tahiti. Do not come here when I am dead. Tahiti is a regardless country, and should I die with sickness, do not come here. This also I wish, that you would send me all the curious things that you have in England. Also send me every thing necessary for writing; paper, ink, and pens in abundance: let no writing utensil be wanting.

“ Friends, I have done, and have nothing at all more to ask you for. As for your desire to instruct Tahiti, it is what I fully acquiesce in. It is a common thing for people not to understand at first; but your object is good, and I fully consent to it, and shall cast off all evil customs.

“ What I say is truth, and no lie; it is the real truth.

“ This is all I have to write; I have done.

“ Friends, write to me, that I may know what you have to say.

“ I wish you life and every blessing.

“ May I also live, and may Jehovah save us all.

“ POMARE, king of Tahiti, &c. &c.”

“ For my Friends,

“ The Missionary Society, London.”

The repeated trials with which the missionaries were exercised, the privations and hardships they endured, and the protracted discouragements by which, at this period, they were depressed, were of no ordinary character. Few, among modern missionaries, have been called to endure such afflictions; and it is matter of devout acknowledgement, that, notwithstanding the darkness of their prospects, and the great destitution of their

circumstances, they were still enabled to persevere, and leave the event with Him, at whose command they had entered on their work.

Towards the close of the year, the mission sustained a heavy loss in the death of Mr. Jefferson. He was one of those missionaries who arrived in the ship *Duff*. He had borne the heat and burden of the day, and finished his course on the 25th of Sept. 1807. He was a man of intelligence and ability, possessing extraordinary devotedness and patient zeal. He had laboured unremittingly for ten anxious years, filling, with credit to himself and advantage to the mission, the most important station among his brethren, by whom he was highly and justly respected. Referring to his death they observe:—"We have much cause for thankfulness on his behalf. Death was not to him the king of terrors; he had been, for a long time past, waiting for, and desiring his dismissal from a sinful and diseased body, yet often expressed a thankful acquiescence in the will of God; and, though he did not experience any extraordinary raptures of joy, he in general, for some time past, enjoyed a settled peace of conscience, and a firm persuasion of his interest in Christ. Some of his last words were, "Comfortable, comfortable! Sweet, sweet! Glory, glory be to Him."

On the sabbath-day, the 6th of November, the district of Matavai was thrown into great confusion, and numbers of men appeared in arms. The king, expecting that his camp, which was at Matavai, would be immediately attacked, recommended that the wives and children of the missionaries should take shelter in a vessel in the harbour. They embarked on the 7th, amid much confusion, but with

the sincerest gratitude to God for the refuge so seasonably provided. The night passed without any attack. Several leading chiefs, whom the rebels expected, had not arrived; and the Europeans were permitted to pack up a few articles for their use on board. The next morning a letter was addressed to the captain, requesting him to delay his departure forty-eight hours, that they might deliberate on the steps necessary to be taken. On the following day the missionaries, Nott and Scott, as the messengers of peace, went alone, unarmed, to the rebel camp at Apaiano, and invited the leaders to an interview with Pomare. The chiefs treated them with every mark of friendship, regretted that their establishment should suffer from the quarrel between them and the king, and requested them not to leave the island. The leaders of the rebels refused, however, to meet Pomare, except in battle, and every hope of accommodation now vanished. Pomare advised the married missionaries to leave the island. They were unanimously of opinion, that there was no prospect of safety or usefulness, even should the rebel chiefs prove their friends; and this, together with the little success that had attended the labours of so many years, determined them to remove. Four of the unmarried missionaries offered to remain with the king, that they might be upon the spot, should any favourable change take place. The others, with most of the Europeans on the island, sailed from Tahiti on the 10th of November, 1808, and arrived, the following day, at the island of Huahine, where they were hospitably received by the chiefs and people.

The affairs of Tahiti continued in the same state

until the 22nd of December, when the king, influenced by Metia, the prophet of Oro, attacked the rebels, who were not only superior in numbers, but favoured in the conflict, by the occupation of an advantageous position. Notwithstanding the prophet's prediction of victory, Pomare was defeated, and fled with precipitation to Pare, leaving a portion of his fire-arms in the hands of his enemies, and several of his principal warriors among the slain.

The missionaries who had ventured to remain in Tahiti after the departure of their companions, now fled to Eimeo for safety, where they were shortly afterwards joined by the king, with whom they remained for several months. The brethren who had removed to Huahine continued in painful suspense, uncertain as to the state of the island, and the fate of their brethren, until the 3d of April, 1809, when they were joined by Messrs. Scott and Wilson from Tahiti. Their brethren informed them of the position of the contending parties, the violent outrages of the rebels, and the little prospect there was that Pomare would regain the sovereignty of the island. On the 22nd of July following, they were joined by Mr. Hayward, who had left Mr. Scott alone with the king. The painful and alarming circumstances under which they had been driven from Tahiti, the total destruction of the settlement at Matavai, the little prospect of the restoration of peace, led them, after frequent deliberation and prayer, to regard it as their duty to remove, by the earliest favourable opportunity, to Port Jackson. They waited for a conveyance until the 26th of October, 1809, when, excepting Mr. Hayward, who remained in

Hualine, and Mr. Holt, who resided in Etmeo with the king, they all embarked for the colony.

It is not easy to conceive the distress of the last missionaries who left the islands, when they beheld their gardens demolished, their houses plundered and burnt, their pupils engaged in all the hostilities of savage war, and the people doomed to the complicated miseries of idolatry, anarchy, cruelty, and vice; but, painful and deeply humiliating as it was, it now appeared to those devoted servants of God, who had, amidst protracted and severe privations maintained their ground, that life was no longer secure; that, after the patient toil of twelve eventful years, the scene of their labours must be abandoned. But, though Tahiti was then surrendered for a season, as a prey to the spoiler, and subjugated to the rule of ignorance, barbarism, and idolatry, it was not abandoned by Him, in obedience to whose command, "Go and teach all nations," the mission had been undertaken. He had still "thoughts of mercy" towards its inhabitants, and was, by this distressing event, teaching those who had undertaken the work, and instructing his church, in regard to all their future efforts to extend his gospel, that singleness of aim, purity of motive, and patient diligence in labour, were, of themselves, insufficient for the work; that it was by his Holy Spirit that the heathens were to be converted, and that, without his blessing, Paul might plant, and Apollos might water, in vain. After the victory of the 22nd December, 1808, the rebels plundered the districts of Matavai and Pare, and, devoting every house to destruction, reduced the whole country to the wildest state of desolation. The mission houses were ransacked and burnt,

and, whatever the insurgents were unable to carry off, was destroyed. Every implement of iron was converted into a weapon of war. The most valuable books were either committed to the flames, or distributed to the warriors, for the purpose of making cartridge papers, and the printing types were melted into musket balls.

The indirect influence of christian missions on different parts of the world, has frequently been most important and decisive in the spiritual benefit it has conferred on those by whom the stations have been visited, a gratifying instance of this occurred at Tahiti, during a most discouraging period in the early history of that mission. Occasionally some of the crews of the whaling ships touching at the island, attended the public worship of the missionaries. Their preaching was made, by the blessing of God, instrumental to the conversion of a seaman in one of these ships, who was afterwards made a great blessing to his shipmates. On his return, to avoid being impressed, he entered on board his majesty's ship *Volontaire*, and afterwards removed to the Ganges, where, by his instrumentality, many were led to seek the blessings of salvation. His good conduct procured him the offer of promotion, which he declined, requesting only to be appointed ship's corporal, in which office, having the care of the boys, he hoped to be useful in training them up in the fear of God. Grateful to that institution which had been the means of such abounding mercy to himself, he was desirous to aid its operations, and, in Sept. 1809, sent, by the late Dr. Waugh, a donation of fourteen pounds, from himself and fourteen of his shipmates, to whom God had blessed his instructions.

It has been already seen that perils unexpected, and almost unprecedented, forced the missionaries in Tahiti from the field. These continued, even after they had left the scenes of outrage, violence, and bloodshed; and the almost hopeless despair under which they pursued their disconsolate way, greatly heightened the poignancy of their distress. Speaking of the same in a letter from Sydney, dated Feb. 24, 1810, they observe:—"This mysterious and perplexing dispensation cannot be more grievous and trying to our friends and connexions, than it has been to us. Our voyage, likewise, has been tedious and dangerous. We embarked at Huahine, Oct. 26, 1809, and arrived at Port Jackson Feb. 17, 1810. Among the Figiis we were in imminent danger, and, on the night of the 11th of Nov. were shipwrecked on a reef. The vessel remained on the rocks, after we had quitted her, about fourteen hours, and it was almost next to a miracle that she was saved. We also met with bad weather, and had a great scarcity of provisions."

On reaching the colony, the missionaries were treated with great kindness by his excellency, governor Macquarie, who promised to afford them the privileges of settlers, recommending their engaging as the instructors of the youth of the colony.

While the missionaries remained in Port Jackson, they received affectionate and encouraging letters from England, and communications of a most touching, yet confidential kind, from the king, who invited their return. In the autumn of 1811, in compliance with his invitation, they again embarked for the islands.

CHAPTER VIII.

Return of the Missionaries to Eimeo.—Their friendly Reception by the King.—Painful bereavements in the Mission Families.—Public Profession of Christianity by Pomare II.—His Request to be baptized.—His Conversation with the Chiefs.—Extracts of his Letters to the Missionaries.—Encouraging Accounts from Tahiti.—Seasons for private Prayer observed among the Natives.—Names of the first Converts recorded.—Progress of Crime and Barbarity among the Idolaters at Tahiti.—Conversation with the Votaries of Oro at Eimeo.—Death of a native Christian.—Native Christians, designated “Bure Atua,” or Prayers to God.—Visit to the Society Islands.—Persecution in Tahiti.—Martyrdom of native Christians.—Acknowledgment of the true God before a public Assembly.—Death of Mr. Scott.—Malice of the Idolaters.—Proposed Assassination of the Christians.—Their Escape.—Quarrels among the Idolaters.—Efforts of Pomare among the Chiefs at Eimeo.—His Letter to the Missionaries.

DURING the absence of the missionaries, Pomare had remained excluded from his hereditary dominions, and in exile on the island of Eimeo. The melancholy reverses he had experienced, and the depression of spirits consequent upon the dissolution of his government, and the desolation

of his family, led him, perhaps, to doubt the truth of that system of idol-worship to which he had been devoted, and on which he had invariably relied for success in every military, civil, and political enterprise. Whether from this cause, or from the leisure for contemplation and inquiry, under the influence of such feelings, inclined him to reflect more seriously on the truth of those declarations he had often heard respecting the true God, and to consider his present condition as the chastening of that Being whom he had refused to acknowledge, it is impossible to determine; but these disastrous events had evidently subdued his spirit, and softened his heart.

When the missionaries who returned from Port Jackson landed in Eimeo, the king received them with the warmest demonstrations of joy. Mr. and Mrs. Bicknell, the first who arrived, resided some time in the same house with him. He spent much of his time in reading and writing, in conversation, and in earnest inquiries about God, and the way of acceptance with him through Jesus Christ, and sometimes spoke in terms astonishing even to the missionaries themselves. One or two other natives appeared also favourably impressed in regard to the religion of the bible. Under these auspicious appearances, although prevented, by the unsettled state of Tahiti, from resuming their station in Matavai, the missionaries were enabled to commence their labours in the island of Eimeo. They also indulged a hope of establishing a mission in Raiatea, one of the Leeward or Society Islands, when a series of domestic trials frustrated their plans of extended usefulness, and confined them for several years to the island of Eimeo.

On the 28th of July, 1812, Mrs. Henry finished her earthly career. She had accompanied her husband, from her native country, in the ship *Duff*, with the first missionaries who landed in Tahiti. In all the trials of the mission she had sustained her part, and, with unwavering devotedness to its interests, she had endeavoured to perform, with efficiency and cheerfulness, the duties of her station, until her life fell a sacrifice to the privations and toils of her eventful and perilous career. It was, however, a sacrifice cheerfully offered on her part. Her memory was greatly esteemed by those who had borne with her the burden of the day, and who survived her. In a letter to the Directors of the London Missionary Society, dated June 24, 1813, the Rev. S. Marsden thus wrote of Mrs. Henry:—"No woman, in my opinion, could be more sincere, or more devoted to the work, than she was. Her natural disposition was amiable, her piety unaffected, and her love for the poor heathens unfeigned. I trust she is now resting from her labours in Abraham's bosom, and that some poor heathens, among whom she had laboured, have gone before, and that some will follow after to glory."

This afflictive bereavement was followed by another equally painful, namely, the death of Mrs. Davies, which took place on the 4th of the following September. Her disconsolate partner had scarcely received the sympathies of his companions in exile and labour, when the newly-closed grave of the mother was again opened, to receive the remains of an infant daughter, who survived its parent but three weeks. In one week more Mrs. Hayward terminated in death her sufferings,

and was buried by the side of her departed sisters.

The records of the South Sea mission are not only deeply interesting, but highly instructive to the christian individually, and to the church at large, in the various efforts of benevolence at home, as well as in those that are directed to the conversion of the nation to the faith of the gospel. Seldom was any enterprise commenced under auspices more favourable, and, according to the best of human observation, it promised certain and speedy success to its friends. The high excitement of feeling that had been enkindled at its origin among a large body of holy and devoted ministers and christians, the delightful spirit of harmony and love which prevailed and led them to celebrate the event as "the death and burial of bigotry," gave a union to their efforts, and a fervency to their persevering supplications, which led them to indulge the belief that the work was of God, and that He would accomplish that for which he had called to these efforts, and, as they hoped, had inspired their desires and prayers. The favour shown in the preparation for the first voyage, the ability with which it was conducted by an individual eminently qualified for a service, as unprecedented as it was delicate and responsible, and the generous liberality with which it was supported, formed as many grounds of strong expectation, which all its ardent friends thought would, under God, be ultimately realized. Yet, after the labour, sacrifice, loss, disappointment, and endurance of twelve eventful years, it was brought to a termination alike disastrous and afflictive.

The missionaries had gone to save the remnant of the population from destruction, and to promote their temporal and spiritual welfare; but they had beheld the process of depopulation urging forward with fearful rapidity, by causes which they deeply deplored, but were unable to diminish and control; and, amidst the outbreakings of anarchy, disorder, violence, plunder, and bloodshed, inseparable from savage war, they were driven from the field.

The records of the first twelve years of the mission teach, most impressively, the utter insufficiency of all mere human instrumentality to effect any solid advantages in the great work of evangelizing the heathen. "Not by might, nor by power, but by my Spirit, saith the Lord," is the impress stamped on the whole of that period. This truth was fully recognised by those who commenced the mission; but its close gave a practical demonstration of its truth, that could not fail to be alike forcible and salutary.

In the year 1806, when they were in the midst of distress, on account of the frequency with which human sacrifices were offered, and infant murder perpetrated, speaking of their mission, they thus wrote to the directors: "The poor natives remain as before; no success has attended our labours, so as to terminate in the conversion of any; and there is no apparent desire after instruction in the blessed truths of the gospel: the news of salvation is an idle tale to them; and though they are visited as a nation with sore afflictions, they still reject and despise our message." Things continued the same, and under such disappointments it is quite refreshing to find them writing two years afterwards to the directors, and encouraging them to continue

the mission, declaring their conviction that "perseverance in the use of means, in all probability, will, sooner or later, be crowned with some degree of success; and the door is as open now as ever it was for making use of the means."

The history of this period teaches the danger of being carried away by first impressions, or expecting too much from early favourable appearances; the progress of the first period of the Tahitian mission was as calamitous as its commencement was encouraging; and with equal force and greater benefit, it teaches the duty of hope and faithful perseverance, even under appearances the most unpromising and afflictive. There were many grounds to conclude that during the twelve years the mission had existed in the island, the experiment of raising a savage and heathen people to a christian community, had been fully tried, and had, to all human observation, completely failed; and the result, according to the ordinary grounds of calculation, might be supposed to point out the impropriety of expending further labour and money on an object, for the accomplishment of which it might be said, the time was evidently not come. But He, whose ways are not as our ways, neither His thoughts our thoughts, had decided otherwise. It is true success in the mission never appeared more hopeless, yet it was never nearer than at the present time; and the dark and cheerless night which now spread over the land, was to be followed by one of the brightest scenes that has been presented to the church since the apostolic age. This was not only adapted to encourage the heart, and reward the efforts of the patient labourer, who had so long toiled for the conversion of the people,

but to become a lesson and an example of encouragement to the church of God in every subsequent age.

The letters which conveyed to England the animating tidings of the first dawn of a brighter day on Tahiti, conveyed also the sad recital of these inroads of death; and well might the missionaries on that occasion sing of mercy and of judgment. When death enters a family, and removes a wife and mother from the domestic circle, though every alleviation which society, friendship, and religion can impart are available, there is a chasm left, and a wound inflicted on the survivors, which must be felt in order to be understood. When death repeatedly enters a family connexion, the distress is proportionably augmented; but it is impossible to form an adequate idea of the disconsolateness of the mission family, (for such it might be called,) and the cheerless solitude of those thus bereft of the partners of their days, and the mothers of their children. They were left to sustain alone, the sorrows, toils, and privations, of their remote and isolated station, and to pursue, in solitary pilgrimage, the arduous and rugged track, in which the providence of God had called them to walk, far from the sympathy of the kindred and friends of the departed. They were equally remote from all the kind attentions of the tenderest friendship, the rich consolations of christian intercourse, and the public ordinances of that religion which alone is adapted to afford effectual consolation. Cut off, also, from the endearments of home, the pleasures of society in civilized life, the satisfaction derived from books, and the reciprocal interchange of all the offices of

friendship, the only earthly solace a missionary enjoys, among an uncivilized people, except what he finds in his work, is enjoyed in the social endearments of the domestic circle. However remote from the land of his nativity may be its locality, however humble its structure, however rude its appendages, or limited its sources of comfort, compared with what in other parts may be enjoyed, around his rustic hearth, and in the bosom of his family, he finds the scene of his richest earthly felicity. In any situation, bereavements such as befel the little band at Eimeo at this time, would have been distressing; to the missionaries they were peculiarly so. The channels of comfort were dried up; and though they had free access to the Fountain of all blessedness and consolation, and were enabled to say, "He hath done all things well," yet their trials were peculiarly poignant. It is remarkable that, at a period of such unparalleled domestic distress, the most encouraging appearances of the Divine favour towards the nations around them should have been afforded; and it is probable that the very cheering prospects under which the missionaries were called to pursue their engagements at this time, greatly alleviated their afflictions. They had established public worship; Mr. Davies had opened a school; an increased and pleasing attention had been manifested by several to the instructions communicated; and only ten days before the death of Mrs. Henry, Pomare, king of Tahiti, publicly professed his belief in Jehovah, the true God, and his determination to serve him.

In a letter addressed to the directors of the

society, dated Eimeo, October 21, 1812, the missionaries thus refer to this pleasing event: "Having (glory be to God) our prospects in some measure brightened, our hopes exalted, and our hearts encouraged by an event, which you will, no doubt, with us deem of great importance in itself, and portending a happy result of our mission, we take the earliest opportunity of making it known to you. The event to which we refer is the conversion of king Pomare to christianity; a circumstance which will no doubt cause your hearts, and the hearts of all true friends who may hear it, to rejoice.

"On the 18th of July he came to us, and offered himself a candidate for christian baptism, declaring it his fixed purpose and determination to cleave to Jehovah, the true God, and to us his people, expressing his desire and willingness to receive further instruction in the things of God, and requesting us to pray for him. He gave us to understand that his resolution was the result of long and increasing conviction of the truth and excellency of our religion. Much interesting conversation took place on the occasion, too tedious here to relate at large; however, we must mention some of it. He said he had been endeavouring to persuade his father-in-law, Tamatoa, and Japoa, (the two principal chiefs of the Leeward Islands), to take the same steps he was taking; but they told him he might do as he pleased, as for them, they would cleave to Oro, which, he observed, was cleaving to Satan; and he said that if no one else would hear us, or embrace our religion, he would, as he desired to be happy after death, and to be saved in the judgment-day.

On our observing that we did not cease to pray to God for him, and that it would rejoice us much to see him sincerely and truly given up to God in heart, and that if that was the case, he might then be baptized, he replied, that we could not know his heart, nor he ours; but that He who made us men knew our hearts, and whether we spoke truth or falsehood to each other. Indeed, he introduced the subject first, by saying, "You do not know the thoughts of my heart, nor I yours, but God does." We informed him that it was customary for those who offered themselves for candidates for baptism from among the heathen, to be for some time further instructed in the things of God, and their conduct inspected, that it might be known whether they had truly forsaken every evil way, and were really turned in heart to God before they were baptized. All which he seemed to approve of, saying, he was willing to do as we thought proper, and that he left the affair of his baptism entirely with us as to the time. Another thing he proposed during this conversation must not be omitted, namely, the erection of a building for the worship of God; and on being told that it would perhaps be better to defer the building of it till his and our affairs were more settled, he replied, "Let us not mind these things; let us build it at all events."

After speaking of one of their domestics, who, previous to his death, appeared to have undergone a decidedly moral change, and who, they had reason to hope, had died the subject of Divine grace, they add, "We trust there are several of those persons now in glory, who have been taken

off by death, while apparently the subjects of Divine grace, but before we had obtained satisfactory evidence of this, so as to be able with confidence to pronounce them such. Besides what we have mentioned, we might notice several other things, that we feel persuaded you would deem very encouraging; but we wish still to keep to the maxim we have hitherto, perhaps too rigidly, adhered to, namely, to say too little about such things rather than too much."

A circumstance connected with Pomare's conversion, which is noticed by Mr. Henry, in a letter to the directors, written on the 17th of June, 1813, from Sydney, New South Wales, which he had visited at that time, is alike encouraging and instructive. The melancholy tidings from Tahiti had excited the directors and other friends of the society to more frequent and earnest prayer unto God, especially for the king, and they made the missionaries acquainted with this fact in their communications. This was peculiarly encouraging to the minds of the brethren, and led them, when they beheld the change in the king's mind, to desire to render all the glory unto God, as the hearer and answerer of prayer. Speaking of Pomare, Mr. Henry observes, "I shall only add here respecting him, supposing him to be a real convert and made truly a partaker of Divine grace, he is (not to say the greatest, which I think I might venture to do) one of the greatest miracles of grace ever exhibited. To God's holy and adorable name be all the praise, who, through his superabounding grace and mercy, hath effected so great and wonderful a change in so exceedingly great and won-

derful a manner. Reading your observations, in your last letter, *that you had in an especial manner been led to pray for Pomare's conversion*, I was much affected."

Pomare had for some time shown his contempt for the idols of his ancestors, and his desire to be taught a more excellent way, that he might obtain the favour of the true God. The natives had watched the change in his mind with the most fearful apprehensions as to its results upon the minds of his subjects. The conduct and conversation of Pomare in reference to the gods on this and similar occasions, must necessarily have weakened the influence of idolatry on the minds of those by whom he was attended; and if it produced no immediate and salutary effect on them, it doubtless confirmed his own belief in the vanity of idols, and the folly of indulging either hope or fear respecting them. A number of the principal chiefs of the Leeward Islands, as well as the adherents to his cause and the friends of his family in Tahiti, constantly resided with the king after his expulsion from the island of his ancestors, and accompanied him on his return to resume his former government. He spared no efforts favourably to impress them with regard to christianity, but to no purpose, for a long time. He did not confine his efforts to private conversation, but publicly urged upon the chiefs who accompanied him, the adoption of the christian religion, hereby publicly evincing his own determination to adhere to the choice he had made.

Several principal chiefs from Tahiti having invited his return, he left Eimeo for the purpose of endeavouring to regain his authority, and reinstate

them in their possessions. During his residence in Tahiti he wrote several letters, which show the state of his mind. In a letter dated Tahiti, September 25, 1812, he thus expresses himself: May the anger of Jehovah be appeased towards me, who am a wicked man, guilty of accumulated crimes, of regardlessness and ignorance of the true God, and of an obstinate perseverance in wickedness. May Jehovah, also, pardon my foolishness, unbelief, and rejection of the truth! May Jehovah give me his good Spirit to sanctify my heart, that I may love what is good, and that I may be enabled to put away all my evil customs, and become one of his people, and be saved through Jesus Christ, our only Saviour! I am a wicked man, and my sins are great and accumulated: but, O that we may all be saved through Jesus Christ." Referring to his illness about this time, he said, "My affliction is great, but if I can only obtain God's favour before I die, I shall count myself well. But oh, should I die with my sins unpardoned, it will be ill indeed with me. O may my sins be pardoned, and my soul saved, through Jesus Christ! May Jehovah regard me before I die, and then I shall rejoice, because I have obtained favour of Jehovah!" In another letter, written about a fortnight after, he observes, "I continue to pray to God without ceasing. Regardless of other things, I am concerned only that my soul may be saved by Christ Jesus! It is my earnest desire that I may become one of his people; and that God may turn away his anger from me, which I deserve, because of my wickedness, my ignorance of him, and my accumulated crimes." In February, 1813, he wrote to the following

effect: The Almighty can (or will) make me good: I venture with my guilt (or evil deeds) to Jesus Christ, though I am not equalled in wickedness, not equalled in guilt, not equalled in obstinate disobedience and rejection of the truth, hoping that this very wicked man may be saved by Jehovah Jesus Christ. Such was the interesting state of Pomare's mind, at the close of the year 1812, and at the commencement of 1813. At the same time that this event shed such light upon the prospects of the missionaries, other circumstances concurred to confirm them in the conviction, that God was about to favour, in a signal manner, their enterprise, to follow with his blessing their labours, and to crown them with still greater success. Of one or two other natives they had reason to hope most favourably, while one who died about this time left a pleasing testimony behind him of repentance, and firm reliance on the pardoning mercy of our God.

Frequent reports were brought over from Tahiti that a number of persons were seeking information respecting the true religion, and that some had renounced idolatry, and professed themselves the worshippers of the living God. To ascertain the nature and extent of the anxiety which had been excited, and to confer with the individuals under its influence, Messrs. Scott and Hayward, having been deputed by their companions to visit Tahiti, sailed over from Eimeo, on the 15th of June, 1813. Although the king was residing in Matavai, they landed in the district of Pare, and proceeding to the valley of Hautaua, they learned that the report was correct, and that in the neighbourhood some of the individuals of whom they had heard were residing,

On the following morning, according to the usual practice when travelling among the people, they retired to the bushes near their lodgings for meditation and secret prayer. The houses of the natives, however large they might be, never contained more than one room, and were generally so crowded with people that retirement was altogether unattainable there. While seeking this, about the dawn of day, on the morning of their arrival, Mr. Scott heard a voice at no great distance from his retreat. It was not a few detached sentences that were spoken, but a continued address, not in the lively tone of conversation, but solemn as devotion, or pathetic as the voice of lamentation or supplication. A variety of feelings led him to approach the spot where the sound proceeded, in order to hear more distinctly. Oh what hallowed music must have broke on his listening ear, and what rapture must have thrilled his soul, when he distinctly recognised the voice of prayer, and heard a native using the Tahitian language, with an ardour that proved his sincerity, addressing petitions and thanksgivings to the God of grace. It was the first time he knew that a native of Tahiti had prayed to any but his idols; it was the first native voice in praise and prayer that he had ever heard, and he listened almost entranced with the appropriate and glowing language of devotion then employed until his feelings could be restrained no longer. Tears of joy starting from his eyes, rolled in swift succession down his cheeks, while he could scarcely forbear rushing to the spot, and clasping in his arms the unconscious author of his ecstasy. He stood transfixed, as it were, to the earth till the native retired, when he bowed his knees, and screened

from human observation by the verdant shrubs, offered up, under the canopy of heaven, his grateful adorations to the Most High, under all the melting of soul and excitement of spirit which the unprecedented, unexpected, though long desired events of the morning had inspired. When the missionaries met at the house in which they had lodged, the good tidings were communicated; the individual was sought out; and they were cheered with the simple yet affecting account he gave of what God had done for his own soul, and of the pleasing state of the minds of several of his countrymen.

His name was Oito, he had formerly been an inmate of the mission family at Matavai. He had occasionally been with the king since his return to Tahiti, and some remarks from Pomare had awakened convictions of sin in his conscience. Anxious to obtain direction and relief, yet having no one to whom he could unburden his mind with hopes of suitable guidance, he applied to Tuahine, who had for a long time lived with the missionaries; hence Oito inferred he would be able to direct his mind aright. Tuahine's mind, on the subject of the christian religion, was, at this period, in a state resembling that of Oito's. Their conversation deepened their impressions; they frequently met afterwards for this purpose, and often retired to the privacy of the sequestered valleys or shrubberies adjacent to their dwelling, for private conversation and prayer. The singularity of their conduct, together with the report of the change in the sentiments of the king, soon attracted observation; many derided them, but several young men and boys attached themselves to Oito and

Tuahine, and this little band, without any missionary to teach them, or even before any one was acquainted with the circumstance, agreed to refrain from worshipping the idols, from the evil practices of their country, to observe the sabbath-day, and to worship Jehovah alone. They had established among themselves a meeting for prayer, which they held on the sabbath, and often assembled at other times for social worship. This intelligence was like life from the dead to the missionaries; they thanked God, and took courage; but, before commencing their journey round Tahiti, they wrote to their brethren in Eimeo an account of what they had seen and heard, declaring all that they had heard was true; that God had "also granted to the Gentiles repentance unto life;" that some had cast away their idols, and were stretching out their hands in prayer to God, &c. The effect of their letter was scarcely less on the minds of the missionaries in Eimeo than the recital had been to themselves in Tahiti. They were deeply affected, even unto tears. Mr. Nott was often heard to speak, with evident indications of strong feeling, of the emotions with which this letter was read; and when the long and cheerless years which he and some of his associates had spent in long and fruitless, hopeless toil on that unpromising soil is considered, the reasonable prospect of an ultimate harvest, which these facts certainly warranted, was adapted to produce unusually exalted joys, emphatically a missionary's own joy, "that a stranger intermeddled not with."

During their visit the brethren spent some time with the king, whom they found active and perse-

vering in his endeavours to persuade the people to cast away their gods; but they much regretted his remaining separated from them, and in circumstances very unfavourable to his own religious improvement. In a letter, written Sept. 8, 1813, they thus refer to him:—"He is still at Tahiti, and exposed to many and strong temptations; however, his example in public, in renouncing the idol gods and the religion of his country, and declaring his conviction of the truth, superiority, and excellency of our religion, has had a powerful influence on the minds of many, both at Tahiti and at this island; convictions stifled years ago, and instructions, as we thought, entirely thrown away, seem now to take effect. There is a stir among the people; many doubt and waver, many examine and inquire; in short, we have witnessed, within the past six months, what we did not expect, and scarcely hoped to see in our time; we have cause for praise and thankfulness, we have cause to rejoice; yet we rejoice with trembling, lest some of our present expectations should not be realized; and we have no doubt that what we have now to communicate will excite the prayers and thanksgivings of many in our behalf, as also in behalf of these poor islanders."

Having travelled round the larger peninsula, and preached to the people in every district, the missionaries returned, accompanied by Oito and Tuahine and their companions. Previous to their arrival there appeared some beginnings of good in Eimeo among their domestics and others. After several conversations with those from Tahiti, and others that appeared desirous of instruction, on sabbath, July 25, at the close of a public meeting

for worship in the native language, Mr. Davies gave out that there would be a meeting next evening different from any they had ever had held before. To this meeting they invited all that were truly desirous of being instructed in the word of the true God; all that really and sincerely renounced their idols, and desired to cast away every evil custom; all that were willing and desirous to receive Jehovah for their God and Jesus for their only Saviour; all such, it was stated, the missionaries would be glad to see the next evening, and that they would write their names in a book, if they desired it, that they might be known, and receive particular instruction. At the time appointed, about forty attended, and after prayer and singing, in the native language, and an appropriate address by brother Nott, on the design of the meeting, thirty-one of those present most cheerfully came forward to have their names put down as of the character already mentioned; others declined for the present; the missionaries pressed no one, but urged upon them all attendance on the means of religious improvement. With those whose names were written down they held frequent meetings, besides their general meeting for the instruction of the natives, and had the satisfaction of adding eleven more to their number, making, in September, 1813, forty-two. Among these last was the young chief of Huahine, and a principal areoi, who was also a priest. Speaking of these, the missionaries justly remark, "It is not to be expected that all of these will turn out well, yet, in some of them, we found much satisfaction, and really think them proper subjects for baptism; yet we would not do any thing rashly. We have heard

some of them engage in prayer, and have been astonished and highly delighted with the propriety, fluency, earnestness, and warmth of their expressions. Their attendance on the means of instruction has been hitherto encouraging, though some of them have had a large share of derision and scorn.

The rebels, idolaters, in Tahiti, during this period, indulged in the use of intoxicating liquors to a most appalling extent, and became more depraved and brutal than during any former period of their history. They seized two vessels, and barbarously murdered the officers of both, the captain of one, and part of the crew, and rendered it dangerous for an unarmed vessel to approach their shores.

In their account of the mission, under the date already given, the missionaries observe, "These things are alarming; how far they may affect us we know not, but one thing we know, and would rejoice in the thought,—the Lord reigneth, and he has the hearts and actions of all men under his control; no weapon, plan, or device formed against him or his cause can prosper: we trust he has begun a work among these poor heathens against which the gates of hell shall not be able to prevail. Our school prospers, and there are between forty and fifty attending it, chiefly grown up people, who now begin to see a little of the value of instruction. We are much at a loss for want of Tahitian books; the spelling-book, printed in England, is now become very useful. The latter part of the Scripture History, composed some years ago, has been lately examined, corrected, and enlarged, with a view of sending it to the colony to get it printed at Sidney, if possible, as we want

something of the kind very much for the use of the school, and hope the expense will not be great. This is an abridgement of the four Evangelists and the Acts of the Apostles, containing a history of the birth, life, miracles, sufferings, death, resurrection, and ascension of our Lord, the commission he gave his disciples, and their proceedings in consequence of it."

Prejudice against the gospel was diminishing in Eimeo, and every effort was made to show the people the absurdity of their superstitious observances. Mr. Davies has recorded in his journal the following account of a conversation with a party of natives, in the house of Oro, on the subject. To whom does this house belong?—It belongs to Oro. Does he reside here?—Yes. What, by himself? Is he not (moemoe) lonesome?—No, the god is not lonesome. In what part of the house does he reside?—Look yonder (towards the western part, where there was a kind of scaffold, with something on it, which captain Cook compares to the ark of the covenant)—rising up, and walking to it, I said, is the god in it? Being answered in the affirmative, I desired the men to take him out, that I might see him. To this they objected. I then asked, May I pull him out?—Yes, said they, if you please; but we are afraid of doing so: do not open it. Looking at it, I perceived something like a small hammock, tied up, about four feet long; I pulled it out, and said, Is this the god?—Yes, that is the God. Can the god eat?—Yes. Where is his mouth?—He has none. Can he see?—Yes. Where are his eyes?—He has none. Can he hear?—Yes. But I can find no ears.—No, he has no ears. Can he walk?—

No, he must be carried. And can this—this, be the god that you worship?—The men looked at one another and laughed. Turning to them, with the god in my hands, I said, Look here, is it not great folly to worship this, to trust in this? What power has he? What can he do? He has no power to deliver himself out of my hands. Do you think I am afraid of him? No, I bid him defiance, and I could now break him to pieces, and tread him in the dust beneath my feet: but I shall not do so. Why? because I fear him? No, no, I fear him not; but I respect the people of this country: therefore I will put him up again without any injury, which I immediately did, and sat down with the men.

A long conversation ensued; and the men argued strenuously that, although this image could do nothing, yet the spirit which was present with it was powerful. This gave a turn to the conversation which they did not expect. I asked, Is Oro then present in this place, with this image?—When the Tahua (the priest) prays, said they, he is here.—Could he know the prayers of the priest if he were not here?—No. And are there not other images like this, in the different maraes of Faheite, and Atiapii, Raiatea, Tahaa, and Borabora?—There is a great number. You say, Oro is with the too (the image) when the priest prays.—Yes, he is. Does he then go from Eimeo that he may be in a marae at Borabora?—Yes, he flies (mahuta). Then, at the time Oro is hearing a prayer at Raiatea, there is no Oro at Eimeo, or Tahiti? The men were struck with surprise at the thought; probably it had never occurred to them before.

The year 1814 opened with prospects increasingly bright and cheering to the missionaries. The people in general continued to attend on the means of instruction with pleasing diligence; five or six withdrew from them, but they were joined by others. Some continued to give the greatest satisfaction; but circumstances hindered the baptism of any. At this time a young man, of the name of Mui, died, apparently cheered and supported by the hopes of the gospel. He was among the first whose names had been written, and as long as his health allowed, his attendance on the school and public worship and instruction was exemplary. He was likewise very diligent in the use of secret prayer, often retiring to the bushes for this purpose, and when confined to his hut he was often in prayer to the very last. When confined, and seeing the people passing to school and to worship, he would often say, "My feet cannot go, but my heart goes with you." His dying testimony was simple but satisfactory; he did not pretend to much knowledge, (and, indeed, never had the advantages of many of his countrymen,) but one thing he knew, he knew he was a sinner, and he knew also that Jesus Christ came into the world to save sinners, and this knowledge removed from him the fear of death.

It is impossible to read the communications from the mission at this period without a feeling of strong sympathy for the writers, and high esteem for the devoted men who had so long toiled and suffered in the cause in which they were embarked. In a letter dated April, 1814, they thus speak of themselves and their prospects, "Yes, unworthy and unfit as we are for the work, the Lord has

done great things for us and this poor heathen nation, whereof we are glad; and we doubt not, what we have now to communicate, will excite the thanksgiving of thousands in our native land, and elsewhere. The clouds are scattering; the gracious purposes of Heaven, in respect to the islanders of the Southern Ocean, are unfolding; and we look upon it as no longer a doubtful question, whether the good Shepherd has here, at this time, some of those sheep which he must bring into the fold of his church, who were given him by the Father, and purchased with his blood, and shall therefore hear his voice.

“Our assemblies for worship, when Tahitian, are numerous and attentive, and it now appears necessary to enlarge our place of worship. The number of those who have requested to have their names written down as the professed worshippers of Jehovah, the true God, is at present fifty.

“They have also frequent prayer meetings among themselves, and are known among the islanders by the name of ‘Bure Atua,’ or ‘praying people.’ In a word, they are generally altered in their moral conduct from what they were some months ago. Some of them also give a pleasing evidence that a change of mind has taken place, that they now love what they once hated, and that they now hate what they once delighted in; that they are desirous of having their sins pardoned and their hearts renewed; that they appear sensible that they have an evil heart, and that it is utterly out of their power to make it good; that it is God only who can (as they express it) ‘cause good things to grow in their minds.’”

The report of what was going forward at Tahiti

had already extended to other islands ; and desirous of directing, in a proper course, the excitement of feeling which might be produced, Messrs. Nott and Hayward made a voyage, at this time, to the Leeward or Society Islands. They travelled round Huahine, preaching to the people whenever a suitable opportunity occurred ; and then proceeded to Raiatea, whence they write, on the 3rd of May, 1814 :—

“ Since our arrival here, we have made a journey round the island, and, also, round the island of Taha, assembling and speaking to the natives, at every place where we could find them, and have been much pleased with their steady fixed attention.

“ The gods of the natives are fallen, and are falling, into great disrepute ; they every where call them, “ bad spirits, foolish spirits ;” and our God they call the “ good Spirit.” At Huahine there is a young man, a principal chief, who professes to have embraced our religion. He lately came down from Morea to Huahine ; has heard but little, yet endeavours to observe the sabbath among his people ; has cast off his gods, and refuses to pay them any homage whatever. As we journeyed round that island we fell in with him ; he treated us very kindly, and wished that some of the missionaries might come down to his island to instruct them. But, alas ! this seems, at present, impracticable.

At Eimeo the congregation increased greatly. Upaparu, with his brother, Vaiturai, both chiefs of Tahiti, came over with a number of their men, during the summer, to seek instruction. The king, also, after an absence of two years, returned,

with a number of people, most of whom professed to be worshippers of the true God. The greater part attended the regular meetings; and the place of worship, which was lately enlarged, was again too small to contain the people. The number of those who had their names written as the professed worshippers of Jehovah, who openly renounced heathenism, and expressed their desire to attend the means of instruction, was increased to ninety-two, exclusive of seven or eight who had gone to Huahine and Raietea. The scholars increased to upwards of two hundred, the greatest number of whom made a pleasing progress in spelling, reading, and writing in the sand. The aid of Mr. Tessier, a truly holy and devout man, who had arrived in the preceding year, and was much devoted to the school, was peculiarly valuable at this time.

While the aspect of the mission in Eimeo was thus encouraging, and the number of the professed worshippers of the true God was increasing in Tahiti, the idolaters waxed worse and worse in their quarrels, impiety, outrage, and barbarity, and threatened, but for the counteracting influence of the little band of christians, to render Tahiti a desert island. The christians, especially, were the objects of the implacable hatred of many of the heathen chiefs.

More than once, individuals were selected to be offered in sacrifice to the gods, only because they were christians. Mr. Davies mentions one in the district of Haapape, and another at Papeari, who were martyrs, or who were sacrificed on account of their religion. In his journey round Tahiti, in 1816, he met with the murderer of the young man who was to be offered in sacrifice by

the people of Taiarahu to insure success in their last attack upon the people of Atehuru and Papara, and whose tragical death he justly considered ought to be recorded, because it was hoped it was the "last human sacrifice in Tahiti, and because the victim was selected on account of his attachment to christianity." Aberahama, an interesting and intelligent young man, who was afterwards a pupil in the mission school at Eimeo, was marked out as a victim; and, when flying from the servants of the priests, he was shot at, wounded, and but narrowly escaped with his life. When he received the ball he fell, and crawling to some bushes, hid himself so completely as to elude the vigilance of his enemies, although they often passed by his retreat. Under cover of the night, he crept down to the dwelling of his friends, who dressed his wound and conveyed him to a place of safety. But, although he had his life given him for a prey, he will, Mr. Davies observes, "carry the honourable scar to his grave."

Mr. Nott has related another equally affecting instance of murder. An intelligent young man, on becoming a disciple of Christ, and a public worshipper of Jehovah, was subjected to constant ridicule; this proving ineffectual, flattering promises were made of temporal advantages, if he would renounce his faith; these he also declined. He then was threatened with vengeance; and, finally, banished; but the rage and malignant hatred of christianity, which is gendered by ignorance and idolatry, and cherished by satanic infatuation, pursued him still. A heathen ceremony was at hand, for which a human victim was required, and this young man was selected by his

persecutors to be the victim, because he professed to be a worshipper of the true God. A more acceptable sacrifice they thought they could not offer, as the revenge they should thereby wreak upon him, would not only gratify their own malice, but be so acceptable to the gods whom he had rejected. It is probable, also, they expected that this procedure would deter others from following his example. On the evening of the day preceding that on which the ceremony was to take place, the young man, as his custom was, had retired to a secret place in the valley where he dwelt, and was there engaged in meditation previous to offering up his evening supplications to God. While thus engaged, his seclusion was invaded by a number of the servants of the priests and chiefs. When they came to the place where he was sitting, they told him that the king had arrived, and wishing to see him, had sent them to invite him down. He knew of the approaching ceremony, and that a human sacrifice was to be offered; and he no sooner saw them advancing to his retreat, than a sudden thought darted through his mind, intimating that he was to be the victim. He received it as a premonition of his doom; and in reply to their request, told them calmly, that he did not think the king had arrived, and that therefore it was unnecessary for him to go down. They then told him that the priest, or some of his friends, wished to see him, and again requested him to descend. "Why," said he, "do you thus seek to deceive me, the priest, or friends, may wish to see me, but it is under different circumstances from what your message would imply: I know the approaching ceremony requires the sacrifice of a human victim;

something within tells me that I am to be that victim, and your appearance and your message confirm my conviction. Jesus Christ is my keeper, without his permission you cannot harm me ; you may be permitted to kill my body, but I am not afraid to die ! My soul you cannot hurt, that is safe in the hands of Jesus Christ, by whom it will be kept beyond your power." Perceiving there was but little prospect of inducing him by falsehood to accompany them towards the beach, and irritated probably by his reply, they rushed upon him, wounded, and murdered him ; and then, in a long basket made with the leaves of the cocoa-nut tree, bore his body to the temple, where it was offered in sacrifice to their god.

These malicious and barbarous murders did not seem to have occasioned much benefit to the cause of the idolaters, nor to have operated extensively, if at all, in deterring those who were desirous of receiving instruction from joining the native christians in the islands. The blood of the martyrs has ever been the seed of the church ; and we may reasonably suppose that, under the Divine blessing, the exhibition of christian principle, and the support which the hopes which the gospel imparted, rendered it such on the above occasions.

Towards the end of 1814, Pomare Vahine, the eldest daughter of the king of Raiatea, and the sister of the queen of Tahiti, visited Eimeo. On the arrival of guests of distinction, it was customary, among the islanders, to prepare a large quantity of provisions, and other property, for the visitor, which is offered with much form and ceremony. Shortly after the arrival of the queen's sister at Eimeo, a present of the kind was brought.

At that time almost all the chiefs of Eimeo were professed idolaters ; and it was the custom at these feeding meetings, as they were called, to make an offering to the gods before any of the food was divided or eaten, by taking to the marai the ears or head of a pig or fish, and some plantains, &c. The king, Pomare Vahine, &c. had consulted among themselves privately, and thought it would be best to prevent the food being offered to the idols, as in fact the whole of it would be, if the usual offering were taken to the marai. It was therefore proposed that a prayer over the food should be offered up aloud to the true God before any idolatrous ceremony could take place. But there was some difficulty in getting a person bold enough to do this : it was proposed to Farefau, who, without hesitation, undertook to perform it ; consequently, when the food, cloth, &c. had been presented, and while the people were expecting some priest to perform the usual ceremonies, Farefau boldly came forward, and in the presence of the chiefs, priests, and people, with an audible voice, addressed a prayer to Jehovah the true God, as the Maker of all things, the Giver of food, and of every other good thing. Many of the people were astonished ; and no one dared, after this prayer, to offer any part of it to the idols.

Early in the year 1815 the mission was called to sustain an afflictive bereavement in the death of Mr. Scott, who died on the 9th of February, after a few days illness. He had arrived in the Royal Admiral, and had been zealously devoted to the work, through all its changes. The missionaries felt his loss severely, as he was well acquainted

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with the language, and was an instructive and impressive preacher. But though they mourned their loss, they bowed with submission to the Divine will.

In May, 1815, the queen, accompanied by her sister, went over to Tahiti; and, on one occasion, when the chiefs had brought food, &c. to them, perceiving that they appeared to despise the gods, they (the chiefs) made use of threatening and insulting language in their presence, magnifying the power of the gods, and pointing to some bunches of red feathers which they had set up to represent them, according to their old custom. Farefau hearing these speeches, addressed himself to one of the priests, and looking at the bunches of red feathers, said, "Are these the mighty things whose power you extol, and with whose anger you threaten us? If so, I will soon settle the business with them." He instantly ran and seized them, and as they were heating a native oven at hand, he threw them all into the fire, where they were instantly consumed. The people cried out with horror and consternation, at what appeared to them an unparalleled act of impiety.

When the queen went over on this visit, the king had sent his daughter a book. This was regarded as a public testimony that she was to be brought up in the new religion. This, together with the rapid increase of the "bure atua," or "praying people," excited in the idolatrous chiefs a violent spirit of persecution. They thought these things ought not to be endured any longer, but crushed altogether in time. The idolatrous chiefs, and the chief of Hapaiano, got some of the

chiefs of Matavai to join them in a conspiracy against the bure atua ; and it was proposed to cut them off entirely, root and branch. But thinking themselves unequal to the task, those of the new religion being already formidable both in number and respectability, they invited the chiefs of Atahuru and Papara to join them. These, though anciently their rivals and enemies, came most readily into the measure, and prepared to unite with them without delay ; and, on the night of July 7, these combined forces were to fall without mercy on those who had renounced heathenism, and exterminate them ; but some of the parties having been rather dilatory, and secret intelligence having been conveyed to the party whose destruction was meditated, and they happening to be most of them that evening by the sea side, they quickly launched their canoes and sailed for Eimeo, where they arrived and were safely landed the following morning. The disappointed chiefs then quarrelled among themselves ; and the Atahuruans, &c. fell upon the Porionu party, or inhabitants of Pare, in Matavai, who projected the scheme, and had invited them to join. They fought, the Porionu were defeated, and a number of men killed, among whom was one of their principal chiefs, and a promoter of the war. The Atahuruans, and those of Papara, being joined by Tairabu, burnt, plundered, and reduced to a state of desolation, the whole of the N.E. part of Tahiti, from the borders of Atahuru to the isthmus. The questions about religion were now quite forgotten, and the different parties sought to revenge quarrels of former years. Some time after the Tairabuans quarrelled with the inhabitants of Papara, and

Atahuru fought with them, but were driven to the mountains. The destructive wars of Tahiti caused great perplexity and confusion in Eimeo; and writing under date of 5th of September, 1815, the missionaries observe, "For some weeks past, and we have not been without our fears and alarms. The Lord, however, hath been pleased hitherto to controul and overrule these things in a wonderful manner; they have taken a turn entirely undesigned and unexpected by the first projectors of the war; and our people, whose ruin was aimed at, have hitherto escaped: this is a matter for praise and for thankfulness."

Pomare was at this time making a journey round Eimeo, and exerting his influence to persuade the chiefs of the several districts to renounce the worship of the gods. On the 3d of July he was in the district of Maatea, whence he addressed the following letter to the missionaries:—

"My dear friends,—May you be saved by Jesus Christ, the only Saviour by whom we can be saved. This is an account of our journey:—The raatiras (or chiefs) are inclined to hear and obey the word of God; the word of God is now growing in Moorea (Eimeo.) Jehovah himself; he it is who causeth the growth of his own word. For that reason it prospers; it grows exceedingly!

"Many there are now, that lay hold on the word of God; there are thirty-four or thirty-six at Atimaha of this description. There are others of the common people that are left; they pay no attention to these things; but the raatiras, they all regard the word of God. As for Maatea, they are all here—the raatiras and common people all of

them have embraced the word of God ; ninety-six new ones are of this description.

“ Not many of Haumi have as yet regarded the word of God, but Hamuna has ; Hamuna is a man of knowledge ; he has been hitherto a priest of the evil spirit, (that is, a priest of the idols,) he has entirely cast away the customs of the evil spirit. I am highly pleased with these things, and particularly that the raatiras attend so well to the word of God. This was my business in this journey ; it was to make known to them the word of God ; and behold ! they have listened to it ; they have regarded it. Had it been otherwise, I should have been much grieved.

“ We shall not go from this place yet awhile ; we were to go this day to Haumi, but the raatiras detained us, saying, ‘ Stay a little, that you may know that we have in truth hearkened to the word of God.’ To this I agreed ; we shall not go till another sabbath is over, then we shall proceed. They answered, ‘ That is well.’ The idols of these chiefs are committed to the fire, they are all destroyed.

“ To-morrow is our meeting for prayer, the commencement of the new month. Should these men ask me to write down their names, how ought I to act ? Shall I write them ? Write your mind to me without delay, and give me instructions how to do. May you be blessed of God.

POMARE, king.”

CHAPTER IX.

Effects of the War on the Christians.—Season of Fasting and Prayer.—Voyage of Pomare to Tahiti.—Treachery of the Idolaters.—Assault upon the Christians.—General Engagement on the Sabbath.—Death of the Leader of the idolatrous Forces.—Their entire Defeat and Flight.—Humanity of the Victors.—Submission of the Chiefs and People of Tahiti to Pomare's Sway.—Destruction of the Image of Oro, the national Idol.—Complete Subversion of Idolatry, and general Profession of Christianity.—Missionary Tours among the People.—Invitations to Matavai.—General religious Worship.—Pomare's Prayer.—Surrender of his Family Idols.—Letter from Pomare.—Extension of general change among the Inhabitants of the Islands of Eimeo, Hauhine, Raiatea, Tahaa, and Borabora.—Arrival of Mr. Crook.—Observance of the Sabbath.—General State of the Mission.—Arrival of Messrs. Ellis and Orsmond.—Effect of native Services.—Arrival of further Aid from England.

WHILE Pomare continued his tour of the islands in the manner stated in the foregoing letter, and the missionaries pursued their labours at Papetoai, the events at Tahiti occasioned much excitement and some alarm in Eimeo. Referring to this, as far as the missionaries perceive, the balance of power, humanly speaking, was nearly

equipoised ; and it appeared doubtful whether the heathen party, who had armed themselves in the cause of the gods and the customs of their forefathers, would not prevail, and either destroy or banish all who professed christianity, together with their teachers, from Tahiti and Eimeo. In reference to this period they observe, "The months of July and August, previous to the date of our letter, had been with us and our poor people a time of trouble and great anxiety. The 14th of July we had set apart as a day of humiliation, fasting, and prayer, and were joined by several hundreds of our people, in seeking mercy and protection from Him who has the hearts of all men in his hand, and to whose control all actions and events are subject. It was 'a day of trouble' with us ; and we, and our persecuted people, did call upon Jehovah ; and we think there is no presumption in saying, our supplications were regarded, our prayers were answered, and, according to his promise, He did send us deliverance, though not in the way that we expected."

The quarrels between the parties who had combined to destroy the christians having subsided, since the people of Atehuru had become supreme in the islands, several of those who had fled to Eimeo were invited to return. This invitation they accepted ; and the usages of the country requiring the king to be present at the ceremonies connected with their re-occupancy of their lands, Pomare and his adherents went over to Tahiti for this purpose. On the arrival of the king, and those that followed him, at Tahiti, the idolatrous party appeared on the beach in a hostile manner, seemed determined to oppose the king's landing,

and soon fired on his party ; but, by the king's strict orders, the fire was not returned, but a message of peace was sent to them, which was productive of the exchange of several messages, and at last apparently issued in peace and reconciliation.

In consequence of this, several of the people returned peaceably to their different lands, but still fears and jealousies existed on both sides.

The apprehensions of the king's friends were by no means allayed ; and the idolatrous party, although some of the leaders were undecided, were urged on by their priests to attempt the extermination of the christians. In these circumstances the respective parties continued until the forenoon of the 12th of November of this year, 1815, when the heathen party taking advantage of the day, and selecting the time when the christians would be engaged in worship, made an unexpected and furious onset. Their prophet had assured them of an easy victory ; and expecting, by the suddenness and impetuosity of their assault to throw the christians into confusion, they rushed with confidence to the battle. But the missionaries observe, " In this they were mistaken. We had warned our people before they went to Tahiti, of the probability of such a stratagem being practised should war take place ; in consequence of which, many of them attended worship under arms." The following account of this final struggle is taken from Mr. Ellis's *Polynesian Researches*. " Pomare, and the people from Eimeo, probably about eight hundred, assembled for public worship near Papeatu, in the district of Atehura. At distant points of the district they stationed piquets ; and, when

divine service was about to commence, and the individual who was to officiate was about to read the first hymn, a firing of muskets was heard; and looking out of the building in which they were assembled, a large body of armed men, preceded and attended by the flag of the gods, were seen marching round a distant point of land towards the place where they were convened. The cry of war was re-echoed through the place, as the approaching army were seen from different parts of the building. Those who had met for worship without their arms, were repairing to their tents to arm. Some confusion consequently prevailed. Pomare arose, and requested them all to remain quietly in their places; stating, that they were under the special protection of Jehovah, and had met together for his worship, which was not to be forsaken or disturbed even by the approach of an enemy. Auna, formerly an areoi and a warrior, now a christian teacher, then read the hymn, and the congregation sang it. A portion of scripture was read, a prayer offered to the Almighty, and the service closed.

“The king’s army was formed into two or three columns, one on the sea-beach, and the other at a short distance towards the mountains. In the front of the line, Auna, and other christian chiefs, took their station, and showed their readiness to lay down their lives rather than relinquish the christian faith. Mahine, the king of Huahine, and Pomarevahine, the heroic daughter of the king of Raiatea, with those of their people who had professed christianity, arranged themselves immediately behind the people of Eimeo, forming the body of the army. Mahine, on this occasion, wore a curious

helmet, covered on the outside with plates of the beautifully spotted cowrie, or tiger shell, and ornamented with a plume of the tropic or man-of-war bird's feathers. The queen's sister, tall, and rather masculine in stature and features, walked and fought by Mahine's side, clothed in a kind of armour of net-work, made with small and strongly twisted cords of romaha, or native flax, and armed with a musket and a spear. She was supported on one side by Farefau, while Mahine was supported on the other by Patini, a relative of Mahine's, and one who, with his family, has long enjoyed the parental and domestic happiness resulting from christianity, but whose wife, while an idolatress, had murdered twelve or fourteen children.

“Before the king's friends had properly formed themselves for regular defence, the idolatrous army commenced the battle. Their impetuous attack, attended with all the fury, imprecations, and boasting shouts, to which they had been accustomed, produced, by its shock, a temporary confusion in the advanced guard of the christian army; some were slain, others wounded; and Upaparu, one of Pomare's leading chiefs, saved his life only by rushing into the sea, and leaving part of his dress in the hands of the antagonist with whom he had grappled. Notwithstanding this, the assailants met with a steady and determined resistance.

“Overpowered, however, by numbers, the front ranks gave way. A kind of running fight commenced, and the parties were intermingled in all the confusion of barbarous warfare.

“The ground on which they fought, excepting that near the sea-beach, was partially covered with trees and bushes, which, at times, separated the

contending parties, and intercepted their view of each other. It was under these circumstances that the christians, when not actually engaged, knelt on the grass, either singly, or two or three together, and offered up an ejaculatory prayer to God, that he would cover their heads in the day of battle, and, if agreeable to his will, preserve them, but especially prepare them for the results of the day, whether victory or defeat.

“The battle continued to rage; several were killed on both sides; the idolaters still pursued their way, and victory seemed to attend their march, until they came to the position occupied by Mahine, Pomare-vahine, and their companions, when the advanced ranks of these united bands arrested the progress of the idolaters. One of Mahine’s men, Raveae, pierced, with a musket ball, the body of Upafara, the chief of Papara, and the commander-in-chief of the idolatrous forces. The wounded warrior fell, and shortly afterwards expired. As he sat gasping on the sand, his friends gathered round, endeavouring to stop the bleeding of the wound, and afford every assistance his circumstances appeared to require. “Leave me,” said the dying warrior; “mark yonder man, in front of Mahine’s ranks; he inflicted this wound; on him revenge my death.” Two or three athletic men instantly set off for that purpose. Raveae was retiring towards the main body of Mahine’s men, when one of his pursuers, having outrun his companions, sprung upon him before he was aware of his approach. The idolater, unable to throw him on the sand, cast his arms around his neck, and endeavoured to strangle, or, at least, to secure

him until his companions should arrive, and despatch him. Raveae was armed with a short musket, which he had reloaded since wounding the chief; but of this, it is supposed, the man who held him was unconscious. Extending his arms forward, Raveae passed the muzzle of his musket under his own arm, suddenly turned his body on one side, and pulling the trigger of his piece at the same instant, shot his antagonist through the body, who immediately lost hold of his prey, and fell dying the ground.

“The idolatrous army continued to fight with obstinate fury, but were unable to make any impression on Mahine and Pomare-vahine’s forces. These not only maintained their ground, but forced their adversaries back; and the scale of victory now appeared to hang in doubtful suspense over the contending parties. Tino, the idolatrous priest, had, in the name of Oro, promised his adherents a certain and easy triumph. Thus inspired, they were more confident and obstinate in battle than they would otherwise have been; but the tide of conquest, which had rolled with them in the onset, and during the early part of the engagement, had already turned against them; and as the tidings of their leader’s death became known, a panic spread through the ranks he had commanded. The pagan army gave way, and soon fled precipitately from the field, leaving Pomare, Mahine, and the princess from Raiatea, in undisputed possession of the field.

“Flushed with success, in the moment of victory, the king’s warriors were, according to former usage, preparing to pursue the enemy. Pomare ap-

proached, and exclaiming, "Atira! it is enough!" strictly prohibited any one from pursuing those who had fled from the field of battle.

"In the evening of the day, when the confusion of battle had in some degree subsided, Pomare and the chiefs invited the christians to assemble, to render thanks to God for the protection he had so mercifully afforded. From the peaceful exercise of sacred worship, they had that morning been hurried into all the confusion of murderous conflict with enemies, whose numbers, equipment, implacable hatred, and superstitious infatuation, had rendered them unusually formidable in appearance, and terrible in combat. Defeat and death had appeared, during several periods of the engagement, almost certain. They now celebrated the subversion of that idolatry which, but a few hours before, had threatened their own extermination, with the overthrow of the religion they had espoused, and on account of which their destruction had been sought. The Lord of hosts had been with them, the God of Jacob was their helper, and to him they rendered the glory and the praise for the protection he had bestowed, and the victory they had obtained. In this sacred act they were joined by numbers, who, heretofore, had worshipped only the idols of their country, but who now desired to acknowledge Jehovah as God alone.

"The noble forbearance and magnanimity of the king and chiefs, in the hour of conquest, when under all the intoxicating influence of victory and conscious power, were honourable to the principles which they professed. This generous temper did not terminate with the command issued on the field

of contest, but it was a prominent feature in all their subsequent conduct.

“The king afterwards despatched a select band to demolish the idol temple; and, in giving them this command, he said, ‘Go not to the little island, where the women and children have been left for security; turn not aside to the villages or plantations; neither enter into the houses, nor destroy any property, but go straight along the high road, through all your late enemy’s districts.’ His directions were attended to. The bodies of the slain were not wantonly mangled, nor left exposed to the elements, or to be devoured by wild dogs from the mountains, and the swine that formerly would have been allowed to feed upon them, but they were all decently buried by the victors; and the body of Upafara was conveyed to his own district, to be interred among the tombs of his forefathers.

“The party sent by the king to the national temple at Tautira, in Taiarabu, proceeded to their place of destination. The soldiers of Pomare, soon after reaching the district, hastened to the temple; they entered the depository of Tahiti’s former god, brought out the idol, stripped him of his sacred coverings and ornaments, and threw his body contemptuously on the ground. It was a rude uncarved log of aito wood, about six feet long. The altars were then broken down, the temples demolished, and the sacred houses of the gods, together with their covering, ornaments, and all the appendages of their worship, committed to the flames. The temples, altars, and idols, all round Tahiti, were shortly afterwards destroyed in the same way. The log of wood, called by the natives the

body of Oro, into which they imagined the god at times entered, and through which his influence was exerted, Pomare's party bore away on their shoulders, and, on returning to the camp, laid in triumph at their sovereign's feet. It was subsequently fixed up as a post in the king's kitchen, and used in a most contemptuous manner, by having baskets of food suspended from it; and, finally, it was riven up for fuel. This was the end of the principal idol of the Tahitians, on which they had long been so deluded as to suppose their destinies depended, and which had been the occasion of more desolating wars, for the preceding thirty years, than all other causes combined. Their most zealous devotees were, in general, convinced of their delusion, and the people united in declaring that the gods had deceived them.

“Thus was idolatry abolished in Tahiti and Eimeo, the idols destroyed, and the remnant of the people liberated from the bondage in which, by the cunningly devised fables of the priests, and the ‘doctrines of devils,’ they had been for ages held, as in fetters of iron. It is impossible to contemplate the mighty deliverance thus effected, without exclaiming, ‘What hath God wrought!’ and desiring, with regard to other parts of the world, the arrival of the promised era, when the gods ‘that have not made the heavens’ shall be destroyed, and ‘the idols shall be utterly abolished.’

“The conduct of the victors after the battle had an astonishing effect on the minds of the vanquished, who had sought shelter in the mountains. Under cover of the darkness of night, they sent spies from the retreats to their habitations, and to the places of security in which they had left their

aged and helpless relatives, their children, and their wives. These they found remaining as they had left them on the morning of the battle, and were informed that Pomare and the chiefs had, without any exception, sent assurances of security to all who had fled. This intelligence, when conveyed to those who had taken refuge in the mountains, appeared to them incredible. After waiting, however, some days in their hiding-places, they ventured forth, and singly, or in small parties, returned to their dwellings; and when they found their property secure, and their wives and children safe, they were utterly astonished. From the king they received assurances of pardon, and were not backward in unitedly tendering their submission to his authority, and imploring his forgiveness for having appeared in arms against him. Pomare was now, by the unanimous will of the people, reinstated on the throne of his father, and raised to the supreme authority in his dominions.

“The family and district temples and altars, as well as those that were national, were demolished, the idols destroyed by the very individuals who had but recently been so zealous for their preservation, and in a very short time there was not one professed idolater remaining. Messengers came from those who had hitherto been pagans, to the king and chiefs, requesting that some of their men might be sent to teach them to read, and to instruct them concerning the true God, and the worship and obedience required by his word. Those who sent them expressed, at the same time, their determination to renounce every evil practice connected with their former idolatrous life, and their desire to become altogether a christian people. Schools were

built, and places for public worship erected ; the sabbath was observed, divine service performed ; child-murder, and the gross abominations of idolatry, were discontinued.”

Tidings of the result of the battle were speedily sent over to Eimeo, where the missionaries and people, who had been in a state of considerable anxiety ever since the departure of the king, waited the arrival of the messenger. As his canoe touched the beach, the chief, who had been sent, leaping on the sand, exclaimed, “Vanquished ! vanquished ! by prayer alone.” From this they simply inferred, that there had been an engagement, and that the heathen party were defeated ; but when he told them that the whole of the idolatrous forces had been overcome, their chief slain, that the worship of the gods had ceased, that many of the idols were destroyed, the temples burnt or demolished, and that all the people of Tahiti were now anxious to receive instructions, they were almost overcome with astonishment and gratitude. The missionaries and their people repaired to the place of worship, and united in thanksgiving and praise unto the Lord, who had wrought this great deliverance.

Mr. Nott and Mr. Hayward immediately went over to Tahiti. Five years ago they had been driven, in peril of their lives, from the island ; now they were invited to return by the same people, who, though then furious idolaters, were now professedly christians. Describing this journey, Mr. Hayward, who also accompanied Mr. Nott round the Leeward Islands and Eimeo, says, “ In every district we found a house erected, where the natives, on the sabbath, meet three times, and on every Wednesday evening for prayer, and here

they met with us to hear the words of the true God. Our congregations often exceed four hundred, and never less than one hundred, all, in general, attentive hearers. We commenced our mission in Pare, and closed it at Matavia, our old residence. We had not been long in the district before many of our old neighbours came, and requested brother Nott to preach to them, and also gave us an invitation to stay and spend the sabbath with them; they likewise informed us, that the ground where our houses and gardens formerly were, and the whole of the district from Taraa to Tapahi, the boundaries of the district, should be ours, if we would return to reside among them. This occurred on the 6th of March, the day on which, nineteen years before, the first missionary landed on Tahite, from the ship Duff. We experienced kindness and hospitality wherever we stopped. Our continuance in each neighbourhood was according to circumstances; in some places a longer, and in others a shorter period; but our time was fully employed. Brother Nott, besides preaching to them, spent much time, and frequently to a late hour, in hearing and answering the numerous questions put by the natives, relative to their conduct under their new profession, both in civil and religious concerns; and my employment was to teach them to read, &c. We distributed all the spelling-books we had, and might have given away many hundreds had we possessed them."

The more intelligent among the pupils of the missionaries were generally requested to read a portion of the scriptures, detached parts of which many of them possessed in manuscript, and also to engage in prayer at their meetings, on the Wednes-

day evenings, and the sabbath, which was now universally kept as a day appropriated to rest and religious worship; many wrote out texts of scripture to read on these occasions, and also wrote the prayers they offered. Mr. Nott has given the following translation of an excellent form of prayer used by Pomare on one of those occasions:—

“Jehovah, thou God of our salvation, hear our prayers, pardon thou our sins, and save our souls. Our sins are great, and more in number than the fishes in the sea; and our obstinacy has been very great, and without parallel. Turn thou us to thyself, and enable us to cast off every evil way. Lead us to Jesus Christ, and let our sins be cleansed in his blood. Grant us thy good Spirit to be our Sanctifier. Save us from hypocrisy. Suffer us not to come to thine house with carelessness, and return to our own houses and commit sin. Unless thou have mercy upon us we perish. Unless thou save us, unless we are prepared, and made meet for thy habitation in heaven, we are banished to the fire—we die: but let us not be banished to that unknown world of fire. Save thou us through Jesus Christ, thy Son, the Prince of life; yea, let us obtain salvation through him. Bless all the inhabitants of these islands, all the families thereof: let every one stretch out his hand unto God, saying, Lord, save me! Lord, save me! Let all these islands, Tahiti, with all the inhabitants of Moorea, Huahine, and of Raiatea, and of the little islands around, partake of thy salvation. Bless Britain, and every country in the world. Let thy word grow with speed in the world, so as to exceed the progress of evil. Be merciful to us, and bless us, for Jesus Christ’s sake. Amen.”

In the general destruction of the maraes, places of heathen worship, many of the idols in Tahiti and the adjacent islands, were burnt; others were cast into the sea; the wood of others appropriated to various uses; some were buried, and others were hidden in the caverns or other secret places. The national idols were destroyed. Pomare sent over to the missionaries the idols of his own family, with a letter, telling them to destroy them, or send them to England. The missionaries sent them to this country, observing that they were a good specimen of the idols of the people. They also sent the following translation of the letter from the king, which they received with the idols.

“ Friends,—May you be saved by Jehovah and Jesus Christ our Saviour. This is my speech to you, my friends. I wish you to send those idols to Britane, for the missionary society, that they may know the likeness of the gods that Tahiti worshipped. Those were my own idols, belonging to our family from the time of Taaroamanahune even to Vairaatoa; and when he died he left them with me. And now, having been made acquainted with the true God, with Jehovah, he is my God; and when this body of mine shall be dissolved in death, may the Three-one save me! And this is my shelter, my close hiding-place, even from the anger of Jehovah. When he looks upon me, I will hide me at the feet of Jesus Christ the Saviour, that I may escape. I feel pleasure and satisfaction in my mind; I rejoice, I praise Jehovah, that he hath made known his word unto me. I should have gone to destruction if Jehovah had not interposed. Many have died, and are gone to destruc-

tion, kings and common people; they died without knowing anything of the true God; and now when it came to the small remainder of the people, Jehovah hath been pleased to make known his word, and we are made acquainted with his good word; made acquainted with the deception of the false gods, with all that is evil and false. The true God Jehovah, it was he that made us acquainted with these things. It was you that taught us; but the words, the knowledge, was from Jehovah. It is because of this that I rejoice, and I pray to Jehovah, that he may increase my abhorrence of every evil way. The Three-One, He it is that can make the love of sin to cease; we cannot effect that; man cannot effect it; it is the work of God to cause evil things to be cast off, and the love of them to cease.

“ I am going a journey around Tahiti, to acquaint the rairas with the word of God, and to cause them to be vigilant about good things. The word of God does grow in Tahiti, and the raairas are diligent about setting up houses for worship; they are also diligent in seeking instruction, and now it is well with Tahiti.

“ That principal idol, that has the red feathers of the Otuu, is Temeharo, that is his name, look you, you may know it by the red feathers; that was Vairatoa's own god, and those feathers were from the ship of lieutenant Watts;* it was Vairatoa that set them himself about the idol. If you think proper, you may burn them all in the fire; or, if you like, send them to your country, for the inspection of the people of Europe, that

* Lieutenant Watts visited Tahiti in the Lady Penrhyn, 1788.

they may satisfy their curiosity, and know Tahiti's foolish gods!* We have had our prayer-meeting the beginning of this month February; it was at Homai-au Vahi; the raatiras and all the people of the district assembled, leaving their houses without people. They said to me, 'Write down our names.' I answered, 'It is agreed.' Those names are in the enclosed paper, which I have sent for your inspection. Have I done wrong in this? Perhaps I have: let me, my friends, know the whole of your mind in respect of this matter.

"May you, my friends, be saved by Jehovah the true God. I have written to Mahine for a house for the use of the missionaries; when they arrive, you will let Mahine know where the house is to be, and he will get the people to remove it there. Let it be at Uavea, near you.

"It is reported here, that there is a ship at Moorea, and I was thinking it might be the ship with the missionaries; but it may be that it is only an idle report. However, should the missionaries arrive at Moorea, write to me quickly, that I may know. Let me know also, what news there may be from Europe, and from Port Jackson. Perhaps king George may be dead, let me know. I shall not go around Tahiti before the month of March.

"May you be saved, my friends, by Jehovah, and Jesus Christ, the only Saviour by whom we sinners can be saved.

"POMARE, king of Tahiti, &c. &c."

"Tahiti Motuta, Feb. 19, 1816."

* These idols are deposited in the Museum of the London Missionary Society.

In communicating these tidings the missionaries, after referring to the destruction of the idols, add:—"But this is not all, we have also good news to communicate about the Leeward islands. Tamatoa, or, as he is now called, Tapa, the principal chief, has also publicly renounced idolatry, and embraced christianity. His example has been followed by most of the other chiefs, and a large majority of the people throughout the four Society islands, Huahine, Raiatea, Tahaa, and Borabora. Two chiefs of Borabora, named Tefaaora and Mai, have distinguished themselves by their zeal in destroying the gods, and erecting a house for the worship of the true God. The chiefs of these islands have sent letters, and repeated messages to us, earnestly entreating us to send some of our number to them, to teach them also: and Mai, a chief of Borabora, sent us a letter, to remind us that Jesus Christ and his apostles did not confine their instructions to one place or country."

Although the change that had now taken place was chiefly external, being a national or political change with a large majority of the people, the history of the South Sea mission, from its commencement in 1797, to the subversion of idolatry in 1815, a period of eighteen years, supplies a number of most important lessons to the attentive observer of the Divine procedure. It shows the necessity of moderating our expectations from the most auspicious commencement of any important enterprise, and of persevering, even under the greatest discouragement. It manifests, in a remarkable and instructive manner, the Divine sovereignty; and shows that the failure may be most complete, when, according to human appearances,

there is the greatest probability of success; and also the reverse. It furnishes a fresh instance, in the arrangements of Infinite Wisdom, of events to us the most dark and discouraging, immediately preceding the most decisive and glorious manifestations of Divine mercy. It is a most animating instance of the faithfulness of the Most High, in the fulfilment of his own word, and in answering the prayers of his people. It also teaches us, in a remarkable manner, that all the minor arrangements and details of operation connected with the advancement of the kingdom of Christ in the world, are peculiarly under his controul. He stirred up the hearts of his servants in Britain to pray especially for the conversion of the king, and while they were speaking, he answered. The missionaries, reduced by sickness and deaths, were altogether unequal to the delightful work to which, by the overthrow of idolatry, they were called; but before the churches at home were made acquainted with the change, a reinforcement was on its way to their aid. Viewed as a whole, or in its several parts, the subversion of heathenism in the South Sea Islands, is one of the most striking manifestations of the Divine faithfulness, and one of the most unquestionable sources of encouragement to the church of God, that has been vouchsafed in modern times.

Mr. Crook, who originally sailed to the islands in the ship *Duff*, in 1797, and had been left by captain Wilson in the *Marquesas*, returned to England after remaining there but a short time; he then left England to return, but in consequence of the unsettled state of affairs in the islands, remained in *New South Wales*, until tidings ar-

rived of the wonderful change that had taken place, when, accompanied by his family, he proceeded to the aid of his brethren, and reached Eimeo on the 8th of May, 1816. As the vessel approached the shores of Tahiti, all on board were much surprised that not a single native could be seen all along the shore as the vessel sailed; nor could they perceive any smoke arising from their dwellings. This excited in the mind of Mr. Crook and others a painful suspicion that the island had been subdued, and all the inhabitants cut off in the wars.

In the midst of this agitation of mind, one of the sailors, an Otaheitan, who left Port Jackson in the *Active*, observed that the natives were keeping the sabbath-day; that of late they did no kind of work, nor cooked any victuals, nor went out of their houses, except to worship God; and that the whole of the day was employed either in religious worship, or in teaching one another to read.

At length the vessel came to anchor in Matavai Bay; but not a native made his appearance until monday morning; when great numbers repaired to the brig, bringing with them their usual testimonies of hospitality, in food and fruit of all kinds, with other presents of cloth, &c. &c. &c., being highly pleased and thankful to God, that he had sent another teacher among them; and thus fully satisfying all on board that they had been observing the sabbath.

In no respect is the change that has taken place in the South Sea Islands more conspicuous than in the general and exemplary observance of the sabbath, and the universal attention which was at this time given to the important duty of prayer. Many striking illustrations of attention to the

sabbath might be adduced. When the natives first professed christianity, there was not perhaps an individual who did not cease from labour; and, excepting those who were by illness or other causes prevented, attend public worship. No fire was lighted, no food cooked, all this was done on the saturday afternoon; when their garments were prepared, their water brought from the river, the whole of the hours of the day were devoted to religious worship and instruction. They generally assemble at their prayer meetings about sun-rise, and six or eight hundred people often assembled at these seasons. Morning service took place early, the sabbath-schools occupied the middle of the day, and the afternoon service closed shortly before sun-set.

Among the numerous and interesting facts relative to the conscientious observance of the Lord's day, the missionaries at Eimeo, at one of their meetings for inquiry, asked in what they might with propriety engage on the sabbath day, and stated that a man of Tairabu, the southern peninsula of Tahiti, had a canoe lying on the beach. The tide flowing higher than usual one sabbath day, the canoe was drifted out to sea. A native who observed it, ran and told the owner of the canoe, who replied, that it was the sabbath day, and that he, therefore, thought it would be sinful for him to secure the canoe. The consequence was, that the canoe, though to him exceedingly valuable, was carried by the current out to sea and lost. Brother Davies took this opportunity of explaining the difference between works of ordinary labour and those of necessity and mercy; and told them, with respect to the man in

Taiarabu, that, although his motive was good, he was mistaken as to the point of duty; and that he ought to have secured his canoe.

Besides this observance of public religious services at this time, the attention to family and private devotion was very general; and as their houses formerly were destitute of all partitions, which consequently rendered retirement unattainable, a small house was built in the garden, or in some secluded spot near their dwellings, for the purpose of secret devotion, which was usually performed before sun-rise in the morning and by daylight in the evening. It was not to be supposed that all, or even more than a very small minority of those who were thus scrupulous in observing the stated seasons of devotion, were influenced by a just sense of the nature and design of these services; doubtless, with many it was but a customary engagement, which they supposed would lead God to regard them with favour; still the extent to which it long prevailed must have been salutary in its general effects, leading their thoughts frequently to the subjects of their prayers, and restraining from the open indulgence of sin in practice, from which they were accustomed to pray that they might be preserved. With others, however, there was every reason to believe God was worshipped in spirit and in truth, and the blessings asked earnestly, and habitually desired.

The missionaries were sensibly alive to the very critical state of the natives, and how much they needed instruction and guidance in every part of their conduct; and, as far as possible, to meet this new and delightful state of things, made frequent

tours of the island of Eimeo and Tahiti, for the purpose of praying and conversing with the people. The Lord continued to bless their labours, and to extend the profession of his name among the people.

In the beginning of the year 1817, Mr. Davies, in a summary of the progress of the work of God among the people, observes, "The revival and change, which commenced in 1813, 1814, continued and increased in 1815-16-17, so that the whole of the inhabitants of Tahiti, Eimeo, Tapuanu, Huaheine, Raiatea, Taha, Borabora, and Mârua, have renounced idolatry entirely. The gods, altars, &c. are utterly destroyed. The offering of human sacrifices, and the practice of infanticide, are altogether abolished. The worship of the true God, and the profession of christianity, are general throughout all the above islands. In Tahiti there are sixty-six chapels built, and in Eimeo sixteen. The people assemble for worship thrice every sabbath, and on every wednesday evening. The Lord's-day is strictly observed throughout the whole of the islands. Private and family prayer are general among the people. About 4000 persons have learned to spell and read, and many to write. The change far exceeds all our expectation."

The year 1817 was one of great encouragement to the missionaries, not only from the animating prospects of increasing usefulness among the people, but the arrival of a very seasonable reinforcement of labourers from England. On the 13th of February, Mr. and Mrs. Ellis, who had left England the previous year, in company with Mr. and Mrs. Threlkeld, arrived at Eimeo. They were

gladly received by the king and many of the people, as well as by the missionaries, although some disappointment was naturally experienced that only one had arrived, Mr. and Mrs. Threlkeld having been detained by illness at Rio Janeiro. Few missionaries have entered their appointed field of labour under appearances more encouraging. The following is the account which he forwarded home of the first sabbath he spent in the islands, and the impression the services made upon his own mind.

“ Early this morning I assembled with the brethren at their prayer meeting; I afterwards attended the native service. It had not commenced when I arrived at the place of worship, yet that and the enclosed ground around it were so crowded that I could scarcely gain an entrance. The service commenced by singing, when the praises of God were sounded by many of the native voices. Brother Davies offered up an extempore prayer; he then delivered, in an affectionate manner, a discourse to about seven hundred hearers, and concluded the service with prayer. So attentive were the hearers, so solemn and interesting the appearance of the congregation, such the emotions of pleasure excited in my mind, that I felt quite overcome. I wished, by means of brother Crook, as my interpreter, to tell some of them how happy I was to see them so engaged, and what joy it would afford the friends of missions in England, to learn that they had been made partakers of the blessings of christianity; but my feelings were too powerful, and I was obliged hastily to retire in silence from this delightful scene.”

Mr. and Mrs. Orsmond reached the islands on the 27th of April following, and entered with

spirit and diligence upon the study of the native language, impelled to the utmost diligence by the necessities of the people, and their earnest desires to be more fully instructed in the doctrines and precepts of the Bible. In one of his early communications, Mr. Orsmond mentions the following occurrence, as showing the state of feeling among the people: "A little time since there was some uncommon lightning at Tahiti, and the natives went to the mountains and caves, and brought out the gods that had not been consumed in the fire, and prepared to burn them, supposing that God was angry with them for keeping them all. Conscience is a faithful monitor." Utami, the chief of Atehuru, in writing to Mr. Davies, in reference to the same occurrence, says, "The people thought the day of judgment was come."

On the 17th of November the missionaries were gladdened by the arrival of six additional missionaries: Messrs. Threlkeld, Barff, Williams, Bourne, Darling, and Platt, and their wives, who had proceeded from New South Wales, in the *Active*, a vessel employed by the Rev. Samuel Marsden, in visiting the missions in New Zealand and the Society Islands. Their arrival not only cheered the hearts of the labourers, who had so long borne the heat and burden of the day alone, but enabled them to make arrangements for the more effectual instruction of the people, than their inadequate numbers had before enabled them to do.

CHAPTER X.

Formation of a new Station in Eimeo.—Establishment of the Press.—First Printing in the Islands.—General desire for Books.—Pleasing instances of earnestness to obtain Copies of the Scriptures.—Completion of the Vessel.—Re-occupancy of the Missionary Station in Tahiti.—Establishment of new Stations.—Commencement of Missions in the Islands of Huahine and Raiatea.—Formation of Tahitian Missionary Society.—Speech of Pomare.—Establishment of a Missionary Society in Huahine and Raiatea.—Probable Cause of Attention to Religion at this time.—Attempt to introduce the Culture of Sugar in the Islands.—Erection and opening of the Royal Mission Chapel at Tahiti.—A Code of Laws prepared.—Conduct of the Missionaries in reference to the same.—Establishment of a Code of Laws.—Baptism of Pomare.—Formation of Christian Churches in Tahiti.—Remarkable Effects of the preaching of the Gospel in Huahine.—Desire for Copies of the Scriptures.—Blind Hiro the converted Priest.—Encouraging State of the Mission in Raiatea in 1819.

THE comparatively few books hitherto in use, were printed in England or in New South Wales; but Mr. Ellis having taken out a printing-press, it was set to work as soon as a suitable building could be prepared; and as it was desirable to extend instruction as widely as possible, and arrangements

could not be made for forming a settlement on any other island, it was agreed to set it up on the opposite side of the island of Eimeo, where there were a large number of people anxious for instruction. The king was much gratified with the prospect of having books printed in his country, and requested that he might know when the work of printing would commence. The people were in great need of books, and many of them most anxious to receive them. Speaking of the circumstances under which the press was set to work, and the interest the king took in the same, Mr. Ellis states, "that in many families all were scholars with but one book, while others were entirely destitute. Many had written out the whole spelling-book on paper, and others, unable to procure paper, had, with a reed, written the alphabet, spelling and reading lessons, on pieces of cloth, made from the bark of a tree. Many of them might also be seen with portions of the scripture, or the texts they had heard preached from, written on pieces of paper or fragments of cloth, preserved with care, and read till fixed in the memory of their possessors. Within three months after Mr. Ellis's arrival at Afareaitu, every thing was in readiness, and on the 10th of June, 1817, the operations preparatory to printing were commenced. A letter having been forwarded to Pomare, according to his request, to inform him that we were nearly ready, he hastened to our settlement, and in the afternoon of the day appointed, came to the printing-office, accompanied by a few favourite chiefs, and followed by a large concourse of people.

Soon after his arrival, Pomare himself put to-

gether the capital letters of the alphabet; he put together the small letters in the same manner; and the few monosyllables composing the first page of the small spelling-book, were afterwards added. He was delighted when he saw the first page complete, and appeared desirous to have it struck off at once; but when informed that it would not be printed till as many were composed as would fill a sheet, he requested that he might be sent for whenever it was ready. He visited the printing-office almost daily until the 30th, when, having received intimation that the work was ready, he came, attended only by two of his favourite chiefs. They were, however, followed by a numerous retinue, who had by some means heard that the printing was about to commence. Crowds of the natives were already collected about the door, but they made way for him; and after he and his two companions had been admitted, the door was closed.

Mr. Ellis, in his *Polynesian Researches*, has given the following account of the first printing in the islands: "The king examined with great minuteness and pleasure the form, as it lay on the press, and prepared to try to take off the first sheet ever printed in his dominions. Having received directions how to proceed, he jocosely charged his companions not to laugh should he not do it right. The printer's ink-ball was put into his hand, and he was directed to strike it two or three times on the face of the letters; this he did, and a sheet of clean paper being properly placed, and the whole put under the press, the king was directed to pull the handle: he did so, and when the paper was removed from

beneath the press, and the covering raised, the chiefs and assistants rushed forward to see what effect the king's pressure had produced. When they beheld the letters black, large, and well-defined, there was one simultaneous expression of wonder and delight. The king took up the sheet, and having looked first at the paper, then at the types, with attentive admiration, handed it to one of his chiefs, and expressed a wish to take another. He printed two more; and while he was so engaged the first sheet was shown to the crowd without, who, when they saw it, raised one general shout of astonishment and joy. When the king had printed three or four sheets he examined the press in all its parts with great attention.

“On being asked what he thought of it, he said it was very surprising; but that he had supposed that the paper was laid down, and the letters by some means pressed upon it, instead of the paper being pressed upon the types. He remained attentively watching the press, and admiring the facility with which, by its mechanism, so many pages were printed at one time, until it was near sun-set, when he left us, taking with him the sheets he had printed to his encampment on the opposite side of the bay. .

“The spelling-book was first put to the press, and an edition of two thousand six hundred copies soon finished. The king, with his attendants, passed by the printing-office every afternoon, on their way to his favourite bathing-place, and seldom omitted to call and spend some time in watching the progress of the work. He engaged in counting several of the letters, and was surprised to find that in sixteen pages of the spelling-book there

were upwards of five thousand of the letter **a**. An edition of two thousand three hundred copies of the Tahitian Catechism, and a collection of texts or extracts from scripture, were next printed; after which St. Luke's gospel, which had been translated by Mr. Nott, was next put to the press.

“The edition of three thousand copies was completed in the beginning of 1818; it was entitled, ‘Te Evanelia, na Luka, irilihia ei parau Tahiti.’ Literally, ‘The Gospel of Luke, taken out to be, or transferred to, the Language of Tahiti.’ ‘Epareau hae-rehia te parau maitai o te hau nei e ati paatoai te ao nei ai ite te mau fenua atoa,’ was the motto. ‘This good word (or gospel) of the kingdom, shall be published in all the world,’ Matt. xxiv. 14; and the imprint was, ‘Neneihia i te neneiraa parau a te mau misionari, 1818.’ ‘Pressed at the (paper or book) presser of the missionaries.’ There being no term in the native language answering to the word translated gospel, the Greek word evangelion was introduced, omitting some of the consonants in conforming it to the native idiom.

“The curiosity excited by the establishment of the press, was not soon satisfied; day after day Pomare visited the printing-office; the chiefs applied to be admitted inside, while the people thronged the windows and doors, and every crevice through which they could peep, often involuntarily exclaiming, Beritani e fenua paari. O, Britain! land of skill or knowledge.

“Multitudes arrived from every part of Eimeo, and even from other islands, to procure books, and to see this astonishing machine. So frequent and numerous were the visits of strangers, that for some weeks before the first portion of the

scripture was finished, the district of Afareaitu resembled a public fair. The beach was lined with canoes from different parts of Eimeo and other islands; the houses of the inhabitants were thronged, and small parties had erected their temporary booths in every direction. The school during the week, and chapel on the sabbath, though capable of containing six hundred persons, were found too small for those who sought admittance.

“ It was found almost impossible to keep the books from the people; and as some of the natives had been taught bookbinding, the copies were many of them given out in sheets. Those among the natives who had learned to bind were now overwhelmed with business, and derived no inconsiderable emolument from their trade. Great havock was made among the cats and dogs for the sake of their skins.

“ The books hitherto in circulation among the people had been gratuitously distributed; but when the first portion of the scripture was finished, a small quantity of cocoa-nut oil, the article they could most easily procure, was demanded for each book, and was cheerfully paid by every native. This was not done with a view of deriving any profit from the sale of the books, but merely to teach the people their value; as no higher price was required than was supposed would cover the expense of paper and printing materials. It was cheering to behold the people so prepared to receive the sacred volume, and anxious to possess it. I have frequently seen thirty or forty canoes, from distant parts of Eimeo, or from some other island, lying along the beach, in each of which five or six persons had arrived, whose only errand was to

procure copies of the scriptures. For these many waited five or six weeks, while they were printing. Sometimes I have seen a canoe arrive with six or ten persons for books, who, when they have landed, have produced a large bundle of letters, perhaps thirty or forty, written on plantain leaves, and rolled up like a scroll. These letters have been written by individuals at a distance, who, unable to come and apply personally for a book, had thus sent, in order to procure a copy.

“One evening,” Mr. Ellis observes, “about sun-set, a canoe from Tahiti, with five men, arrived on this errand. They landed on the beach, lowered their sail, and, drawing their canoe on the sand, hastened to my native dwelling. I met them at the door, and asked them their errand. ‘The word of Luke,’ was their reply, accompanied with the exhibition of the bamboo canes, filled with cocoa-nut oil, which they held up in their hands, and had brought as payment. I told them I had none ready that night, but if they would come on the morrow, I would give them as many as they needed; recommending them, in the mean time, to go and lodge with some friend in the village. Twilight in the tropics is always short: it soon grew dark; I wished them good night, and retired, supposing they had gone to sleep at the house of a friend; but, on looking out of my window about day-break, I saw these five men lying on the ground, on the outside of my house, their only bed being some platted cocoa-nut leaves, and their only covering the large native cloth they usually wear over their shoulders. I hastened out, and asked them if they had been there all night; they said they had. I then inquired why they did not, as

I had directed them, go and lodge at some house, and come again. They answered, 'We were afraid that, had we gone away, some one might have come before us this morning, and have taken what books you have to spare, and we should have been obliged to return without any; therefore, after you left us last night, we determined not to go away till we had procured the books.' I called them into the printing office, and as soon as I could put the sheets together, gave them each a copy. Each wrapped his book up in a piece of white native cloth, put it in his bosom, wished me good morning, and without, I believe, eating or drinking, or calling on any person in the settlement, hastened to the beach, launched their canoe, hoisted their matting sail, and steered, rejoicing, to their native island."

This is only one instance of the many that occurred at the time, both at Afareaitu and Papatōai, exhibiting the desire of the people in general to possess the scriptures, as soon as they could be prepared for them. They frequently expressed their apprehension, lest the number of books should not be sufficient for those who were waiting for them; and they have often told us, that the fear of being disappointed has deprived them of sleep. With the majority it was, doubtless, only a desire to gratify curiosity, or possess an article of property then generally esteemed; but with others it arose from a desire to be made wise unto salvation. Speaking on this subject, in connexion with the general state of the mission, the brethren, in a letter dated May 30, 1818, remark:—

"The impression of St. Luke's gospel, in the Tahitian language, is now completed, namely, three

thousand copies ; and although we demand, as formerly mentioned, a quantity of cocoa-nut oil, as the price of each copy, to help in defraying the expense of printing more, yet the people manifest the utmost eagerness to obtain them. Indeed, the miser's thirst for gold cannot exceed the desire of these people for this portion of the word of God, and it is matter of much concern to us, that great numbers must go without any for the present. Many of the inhabitants of the Palliser's, and other islands, to the eastward of Tahiti, have also demolished their idols, and become professed worshippers of the true God, and three hundred and twenty of them have lately come to these islands in order to obtain books.

“ Much readiness is manifested by the people in general to assemble to hear the word of God. Our congregations are large and attentive, and we have reason to believe, that the interests of that kingdom which ‘ cometh not with observation,’ are advancing here. We are frequently opening new places of worship, which, on such occasions, are generally crowded.”

While some of the missionaries were thus employed in furnishing books for those who were able to read, and multiplying the means of education, others were employed, on the opposite side of the island, in finishing the vessel which, conjointly with the king, they had been some time employed in building, for the purpose of obtaining supplies from the colony of New South Wales, and promoting enterprize and industry among the people. The vessel, being finished, was launched on the 17th of December, this year, 1817. The king, on that occasion, designating the vessel the

Haweis, in honour of the late Rev. Dr. Haweis, the early friend, and almost the founder, of the South Sea mission.

The state of the people rendered it desirable that the missionaries should form as many different stations as possible, so as to have access to the largest number of the natives, and the completion of the vessel now left them at liberty, and furnished the means of their doing so. Mr. Wilson, who had joined the mission in 1801, removed to Tahiti in Dec. 1817, and resumed his labours in Matavai, the original seat of the mission. Messrs. Bicknell and Tessier commenced a station at Pappara, in the south-west of Tahiti. Mr. Crook and Mr. Bourne settled in the district of Faa, at Pepee. Mr. Darling became the teacher of the people of Atehuru, whose country had been the chief scene of the war by which idolatry was overthrown in the islands. Messrs. Henry and Platt remained in Eimeo, and the rest of the missionaries removed to the Leeward or Society Islands. On the 20th of June Messrs. Davies, Williams, Orsmond, and Ellis, reached Huahine, where they were shortly afterwards joined by Messrs. Nott and Threlkeld. A short time after their arrival, at the earnest solicitation of the Tamatoa, the king of Raiatea, Messrs. Williams and Threlkeld removed to the latter island, for the purpose of commencing missionary operations among its inhabitants.

The natives of these islands manifested a desire for instruction, received the missionaries with gladness, rendered them every assistance in the erection of their houses, and the acquisition of the language, while they gave encouraging attention to their instructions, which were not unattended

with the Divine blessing; though with the majority it was purely a civil and political change; they renounced their idols, attended christian instruction, because their rulers had done so, and wished them to follow their example.

Christianity is an expansive system, wherever its influence is not counteracted by apathy or selfishness; it stimulates to regard for the souls of others, and efforts for the manifestation of the Divine glory in their salvation. This was strikingly exhibited in Tahiti, where, as soon as a number of the people became experimentally acquainted with the blessings of the gospel themselves, they showed their desire to communicate them to others. In the few who were under the decisive influence of the truth, this arose from the motives which the gospel inspires, but in the multitude it was simply a desire to communicate the temporal advantages christianity imparted, or to follow the example of their superiors.

The means by which the expence of missionary operations was defrayed by christians in England, together with the essentially missionary character of christianity itself, had been frequently made known to the king and other early professors of the christian faith; and as it appeared that, by the formation of a voluntary association in aid of the operations of the society that had sent the gospel to themselves, they could render the most effectual aid in diffusing the gospel, it was agreed to hold a general meeting for the purpose of establishing and organizing the same. The 13th of May, 1818, the season of the year at which the society holds its annual general meeting in London,

was fixed for the purpose. On this occasion the missionaries held their services in commemoration of the formation of the society in England, and in the afternoon the natives assembled. The place of worship was soon found too small to contain the numbers who attended, and they adjourned to a grove of cocoa-nut trees in the neighbourhood of the chapel, where Mr. Nott delivered a suitable discourse to an attentive auditory. After he had closed, Pomare addressed the assembled multitude in a forcible and appropriate manner, on the subject he had to propose. Mr. Williams, one of the missionaries who was present, has thus described the king's address:—

“He began his address in a very judicious manner, telling them how much of their time was taken up in worshipping idols, what a deal of work they did for their false gods; the whole of their property consumed, their cloth, their pigs, their fish, their canoes, and all their strength, time, and property, were spent in the service of an idol, a piece of wood or a cocoa-nut husk, and even their own lives, in hundreds, were sacrificed, and this was all for a false god. He had a subject to propose to them, which he thought it was right for them to agree to, and if they did, well; but if not, it was still good; but he had to propose to them, that they should collect a little property for assisting in spreading the gospel. He explained the means by which we were brought here; it was by giving money to the captains of ships; for the natives think that we can go on board of a ship as they go on board of one another's canoes, and go where we like; but the king told them that was not the case, but a great quantity of money was given to

the captain before they would bring us, and that was obtained by good people, who wished the word of God to grow, giving money; all the little monies was collected to one big money, by which means they now enjoyed the blessings of the gospel, and he thought it was right that they should use their endeavours to send the gospel to other lands who are as they once were. He said, although they had no money, yet they might give pigs, arrow-root, oil, and cotton, to buy money with. He then alluded to the people of Africa collecting elephants' teeth, or giving a sheep, and concluded by reading the rules of the society.

One thing rendered his speech peculiarly interesting, he insisted upon its being done freely; and recommended those who did not wish the word of God to grow, not to give their property. He likewise contrasted the greatness of the time and property which was spent formerly, with the littleness of what they were now called upon to give; the one was done for a false god, the other was for the true God. He added, that those who gave should by no means despise those who did not give, and giving must be wholly a voluntary act. After he had spoken, he proposed that those who agreed to it should hold up their hands; when not one, I believe, was down in this large congregation. It would have warmed the coldest heart to have beheld so large a congregation of Tahitians assembled for the purpose of praying for the spread of the Redeemer's kingdom, and uniting to promote it." The rules of the auxiliary, names of officers, &c. were afterwards printed, and a copy placed in every place of worship in Tahiti and Eimeo.

Mahine, the chief of Huahine, and many of the

people belonging to the Leeward Islands, were present at the above meeting; and shortly after the commencement of the mission in Huahine, namely, on the 6th of October, a public meeting was held at Fare, the principal settlement, for the formation of an auxiliary society for that island and Tabuaemanu, or Sir Chas. Saunders' Island, which is politically connected with it. Several of the chiefs addressed the people, and all appeared heartily to concur in the proposal.

In the month of September, 1819, a similar society was formed in the larger island of Raiatea, of which the king became the president, and over the interests of which he watched with much vigilance until his death. For many years these auxiliaries were exceedingly popular, and were liberally supported; the first proceeds, consisting in cocoa-nut oil, which they sent over, realized about one thousand eight hundred and sixty pounds. They were also beneficial in another respect, they led the pious among the community to consider the obligation they were under to attempt the conversion of others, and in some degree familiarized their minds with this important subject. Many of their addresses, delivered at the public meetings held among themselves, are peculiarly figurative, striking, and instructive, and show the just views they entertained of the christian duty of spreading the gospel, and the strong feelings which they cherish in reference to their former state, as contrasted with the present. At first, the greater number of the inhabitants were contributors, but it could not be expected that this would continue; the excitement of the meetings, the novelty of the enterprize, and example, probably, influenced

them, and as soon as the effects of these subsided, they found other means of disposing of their little property. The auxiliaries are still supported by the pious portion of the community, and though the amount of subscriptions they now furnish is but inconsiderable, they keep the great duty of seeking the salvation of others before the people, and have led to the sending out of a number of useful native teachers, who have proved valuable pioneers to the missionary, and, by the blessing of the Lord, the means of great good to the inhabitants of the islands in which they have been stationed.

The inhabitants of the islands of Tahoa, Borabora, and Maurua, had renounced the worship of idols on hearing what had been done at Tahiti and Eimeo, Huahine and Raiatea; and though no missionary resided among them, the brethren in Raiatea visited them as frequently as other duties would admit, until the year 1819, when Mr. Ormond went down to Borabora, and became the stated teacher of the people. Thus the whole of the two clusters, usually called the Society Islands, were brought under instruction, and became in profession christians. It should, however, never be lost sight of, that the christianity of many of the people was merely nominal; multitudes knew little more of christianity, at the time they assumed such profession, than that it enjoined the worship of one God instead of many, required no human sacrifices, or other offerings, but the abstaining from labour every seventh day, and the offering daily prayers. It was a political change, a national conversion, a revolution in the civil polity, rather than in the opinions and feelings of the

people, and this will account for all that ultimately followed. For some time every thing wore the most favourable aspect.

It was now deemed of the greatest importance to promote useful industry, and Mr. Gyles, a gentleman who had resided many years in the West Indies, was sent out by the Missionary Society to instruct the natives in the cultivation and manufacture of sugar. He reached Tahiti in August, 1818, and shortly after commenced his operations in Eimeo. In the close of the same year Mr. Hayward left the islands on a visit to New South Wales, and ultimately to England. Early in the following year, the captain of a ship called at Tahiti, and so prejudiced the mind of the king against the operations of Mr. Gyles, that they were discountenanced; and in the course of the summer, at the recommendation of the missionaries, he returned to England.

Numbers continued to flock to the schools, an increasing desire was manifested for the scriptures and other christian books, and the attendance on the preaching of the gospel and other means of spiritual improvement was regular and almost universal. The king still took the lead, and in some respects his zeal was rather extravagant, and the exhibition of it somewhat ludicrous, though the motive was commendable. He had heard of the cathedrals of England and Rome and other places, as well as of the extent and splendour of the temple at Jerusalem, and determined on the erection of a national temple for Tahiti. Many large national maraes had been built at a great cost of labour and human life; and as all parties felt that, even in regard to the present life, the christian

religion was so superior to that which they had abandoned, it was resolved that the building for christian worship should surpass, in dimensions at least, every building heretofore erected in the islands. It was built at Papaoa, in Pare, the hereditary district of the reigning family; and, according to the native mode of proceeding in erections of the kind, the work was apportioned among the several chiefs of Tahiti and Eimeo. The building was 712 feet long, and fifty-four feet wide. The centre was supported by thirty-six massy wooden pillars of the bread-fruit tree. The building was round at the ends, the sides or walls were boarded from the top to the bottom; the lower end of the rafters on which the roof was laid being supported by 280 smaller wooden pillars. There were 133 windows with sliding shutters, and twenty-nine doors. In describing its interior, the missionaries observe, there are three square pulpits, about 260 feet apart from each other, and the extreme ones about 100 feet from the ends of the house. It is filled with forms or benches, except an area before each pulpit, and the floor spread over with dry grass. The rafters are covered with a fine kind of fringed matting, which is bound on with cords of various colours in a very neat manner; and the ends of the matting are left hanging down, give the interior of the roof a singular and neat appearance. The whole building is surrounded with a very strong fence of wood, and the space between it and the building is filled with small stones and fragments of coral.

In the month of May, 1819, the king, chiefs, and people, assembled at Papaoa for the purpose of holding the annual meeting of their Missionary

Society, which they held on the 10th of the month. The people, who had come from different parts of the island, formed a temporary encampment in the place, which, including habitations erected on both sides of the king's dwelling, extended nearly four miles along the beach.

In a letter, dated May 18, 1819, the missionaries, who had come together to attend the missionary meeting, having the services connected with the preliminary meeting, in which the king wrote down the amount of donations and subscriptions, give the following account of their further proceedings at this period:—

“Tuesday, the 11th, was the day appointed for opening the Royal Mission Chapel. About eleven o'clock we repaired to the chapel, where the people, neatly dressed in their best native apparel, had already assembled.” The missionaries continue—“We took our stations according to appointment; brother Platt in the west pulpit, brother Darling in the centre, and brother Crook in the east. The service commenced by Mr. Bourne giving out, from the central pulpit, a suitable hymn, which the united congregations rose and joined in singing. Each preacher then read Luke xiv. and prayed. The sermons commenced about the same time. Brother Darling's text was, “I will make them joyful in my house of prayer,” &c. Isa. lvi. 7; brother Platt's text, “And yet there is room,” Luke xiv. 22; and brother Crook's, “In all places where I record my name, I will come unto thee and I will bless thee,” Exod. xx. 24. The sermons being ended much about the same time, all the congregation sung again, and the whole was concluded with prayer. The scene was

striking beyond description ; no confusion ensued from three speakers preaching at once in the same house, they being at such a great distance from each other. The congregations around each pulpit were distinct. We suppose the number of hearers to have been between five and six thousand. Every thing exceeded our most sanguine expectations. Many apprehensions were entertained from bringing so many parties together, who formerly had ever been at variance. Pomare had been informed that some people would come with guns, and fire in upon them from the windows ; and he had taken the precaution to place two principal persons on whom he could depend, at each door and window ; but every thing was peaceable, and not the least disturbance occurred. ' Surely,' said some, ' there will be no war ; for all the people have left their arms at home, and have brought the old and decrepid, the children, the lame, and the blind ! ' a thing that was never done in any of their great meetings before. We met together in the afternoon to attend to the business of the society ; and departed to our lodgings much gratified, and praising God for what we had seen and heard."

The 12th, was appropriated to public services, in connexion with the annual meeting of the Missionary Society, when sermons were preached by three of the missionaries, to numerous congregations, in the large building which they had opened on the preceding day.

The transactions of the next day, though of a political character, were among the most important, so far as the people themselves were concerned, of any they had engaged in, since their reception of christianity. All their former civil usages

were so interwoven with their idolatry, that, when the latter was abolished, the former were entirely broken up, and both the rulers and the people were at a loss how to act in many of their civil transactions. They had frequently requested instructions from the missionaries, but the latter had always manifested great unwillingness to interfere in the political affairs of the people, excepting, occasionally, when they had acted as mediators, or given their advice to those who sought it. Writing on this subject, under date of July 2, 1817, they thus refer to their own views and conduct, and the circumstances of the people. "Such a complete revolution having taken place now through the islands, the king, chiefs, and people from all quarters, apply to us for advice and direction, not only in regard to moral and religious, but also civil and political affairs of every description. The religious and political systems of the islanders having been blended together in every affair of life, the change affects every custom and usage. During the many years of our residence in these islands we most carefully avoided meddling with their civil and political affairs, except in a few instances where we endeavoured to promote peace between contending parties. At present, however, it appears almost impossible for us in every respect to follow the same line of conduct. We have told the king and chiefs, that, being strangers, and having come to their country as teachers of the word of the true God, and of the way of salvation by Jesus Christ, we will have nothing further to do with their civil affairs than to give them good advice, and with that view several letters have passed between us and the king. We

have advised him to call a general meeting of all the principal chiefs, and with their assistance and approbation, adopt such laws and regulations as would tend to the good of the community and the stability of the government; and that in these things, if he desired it, we would give him the best advice in our power, and inform him of what is contained in the word of God, and also of the laws and customs of our own country, and other civilized nations. The king having been used to arbitrary proceedings, and wishing to be exclusively at the head of every thing, did not seem to approve of the proposal of a general assembly of chiefs; however, he expressed a great desire that he might be informed of proper laws and regulations."

The subject was frequently brought under the notice of the king and chiefs, in consequence of the embarrassment in which many of the petty chiefs were placed in their respective districts; and, assisted by Mr. Nott, and the rest of the missionaries, a code of law was prepared, few in number and simple in their nature, but apparently suited to the circumstances of the people. It was proposed to bring them publicly under the notice of the people, at the present general convocation.

The 13th of May, being Thursday, was the day appointed for promulgating the laws. The missionaries observe, "About noon we all assembled in the centre of the Royal Mission Chapel. The king requested brother Crook to open the business of the day. He ascended the pulpit, and Pomare followed. After singing, reading the scriptures, and prayer, the king stood up, and looked upon the thousands of his subjects on his right hand and on his left. Addressing himself to Tati, the pious chief

of the southern part of the island, he said, 'Tati, what is your desire? what can I do for you?' Tati, who sat nearly opposite the pulpit, arose and said, 'Those are what we want, the papers you hold in your hand—the laws; give them to us, that we may have them in our hands, that we may regard them, and do what is right.'—The king then addressed himself to Utami, the good chief of the Teoropaa, and, in an affectionate manner, said, 'Utami, and what is your desire?' He replied, 'One thing only is desired by us all, that which Tati has expressed—the laws, which you hold in your hand.' The king then addressed Arahū, the chief of Eimeo, and Veve, the chief of Taiarabu, nearly in the same manner, and they replied as the others had done. Pomare then proceeded to read and comment upon the laws respecting murder, theft, trespass, stolen property, lost property, sabbath-breaking, rebellion, marriage, adultery, the judges, court-houses, &c. in eighteen articles. After reading and explaining the several articles, he asked the chiefs if they approved of them. They replied aloud, 'We agree to them; we heartily agree to them.' The king then addressed the people, and desired them, if they approved of the laws, to signify the same by lifting up their right hands. This was unanimously done, with a remarkable rushing noise, owing to the thousands of arms being lifted at once. When Pomare came to the article on rebellion, stirring up war, &c. he seemed inclined to pass it over, but after a while proceeded. At the conclusion of that article, Tati was not contented with signifying his approbation in the usual way only, but standing up, he called in a spirited manner to his people to lift

up their hands again, even both hands, he setting the example, which was universally followed. Thus all the articles were passed and approved. Brother Henry concluded the meeting with a short address, prayer, and blessing. This interesting scene may be better conceived of than described: to see a king giving laws to his people, with an express regard to the authority of the word of God, and a people receiving the same with such universal satisfaction, was a subject very affecting to us all."

For some time after the general profession of christianity, no native was baptized, but as there were several whom the missionaries regarded as proper subjects for that ordinance, it had been dispensed unto them, and during the present general assembly of the people, it was deemed proper to administer it to Pomare, who had been one of the earliest applicants. The second sabbath in May was fixed for this purpose; and the ceremony is thus described by the missionaries in the account of their general proceedings.

"On sabbath-day, the 16th inst., the congregations were again assembled in the chapel royal. The people were not so numerous as before; owing to their having been so long from home, and the scarcity of food, many had returned. However, we had still between four and five thousand hearers. Brother Wilson occupied the east pulpit, brother Henry the west, and brother Bicknell the middle. They all preached from the same subject—the commission of our Lord to his disciples, to disciple and baptize all nations, Matt. xxviii. 18—20. The sermons being ended, we all closed around the king, he being seated on the

occasion in the centre, near the middle pulpit. Brother Bourne commenced by giving out a hymn, which was sung by the congregation. Brother Bicknell engaged in prayer, which being ended, the king stood up. Brother Bicknell stood on the steps of the pulpit, and taking the water from the basin, held by brother Henry, poured it on his head, baptizing him in the name of the Father, Son, and Holy Ghost. Pomare was observed to lift up his eyes to heaven, and move his lips with an indistinct sound. The sight was very moving, especially to our elder brethren, who had been watching over him for so many years. Brother Bicknell addressed the king with firmness, yet not without a degree of tremour, entreating him to walk worthy of his high profession in the conspicuous situation he holds before the eyes of men, angels, and God himself. Brother Henry addressed the people, exhorting them to follow the example of their king, and to give themselves up to the Lord. Another hymn was sung, and brother Wilson concluded the whole with prayer. Pomare shook hands affectionately with all the missionaries, they being stationed, by his own desire, at his right and left hand. After the ceremony the king returned to his camp. The brethren, after taking some refreshment, assembled for divine worship among themselves; brother Platt conducted the service, and preached from John xiv. 15, 'If ye love me, keep my commandments.' Toward evening we held our last service with the natives in the Mission Chapel. The king sat in his usual place at the east end. Brother Bourne preached in the east pulpit, from Acts ii. 38, 'Repent, and be baptized, &c. ;' brother Crook in the middle, from

Luke iii. 10, 'Bring forth fruits meet for repentance, &c.;' and brother Darling, in the west pulpit, from Acts viii. 36, 37, 'See, here is water, what doth hinder me to be baptized, &c.'

"On monday, the 17th inst., all the brethren and sisters met at Wilks's harbour, and celebrated the Saviour's dying love with much affection and christian union. The afternoon was spent in arranging the affairs of the society, drawing up rules for the baptized, &c. A considerable number of the natives of Tahiti and Eimeo, including several chiefs, have been baptized. After which the brethren returned to their respective stations, with renewed vigour, to press forward in the work of the Lord."

In a subsequent letter, Mr. Darling, speaking of the progress of the good work in Tahiti and Eimeo, since the above period, observes, "A number of people have been baptized at each station in the windward division of the mission. We have baptized twenty-two adults and seventeen children on this island, and there are many more whom we intend to baptize soon. On examining those whom we have baptized, we were delighted and astonished at the answers which they gave to our questions. All expressed a deep sorrow for sin, and seemed to be sensible of it in their own hearts; they also professed to trust alone in the Lord Jesus Christ for salvation; and to desire to live to the glory of God upon earth, that they might live for ever with him in heaven.

Those who have been baptized on this island, have been formed into a church, and have received the Lord's supper. Oh! how it delighted our hearts to behold them sitting down with us,

commemorating the dying love of our dear Redeemer. We cannot find language to express our feelings, especially when we reflect upon what these people were, and how long they refused the gospel which was preached unto them ! To God be the glory ! Not unto us, O Lord, not unto us !'

Such was the cheering and apparently prosperous state of this mission in the year 1819. In the Leeward or Society Islands, the aspect of things was scarcely less encouraging, the schools were regularly attended, the places of worship well filled, and the people desirous apparently to engage with vigour in sending the gospel to others. Several remarkable instances of the powerful effect of the word of God on the consciences of the people occurred at this period, among which the following may be mentioned : " One sabbath morning Mr. Nott had been preaching from the words, ' Let him that stole, steal no more.' He had refuted the idea they formerly held, that theft was no crime, but rather an act of merit, if committed with dexterity ; and had shown that the circumstance of detection or escape did not alter the moral quality of the act in the sight of God ; that restitution ought to be made for past robberies, as well as honesty practised for the future. The next morning he saw a number of natives sitting on the ground in the front of his dwelling. Their appearance was rather singular, and the unseasonable time of their assembling led him to inquire the cause. They answered, ' We have not been able to sleep all night ; we were in the chapel yesterday ; we thought, when we were pagans, that it was right to steal when we could do it without being found out. Hiro, the god of thieves,

used to assist us. But we heard what you said yesterday from the word of God, that Jehovah had commanded that we should not steal. We have been thieves, and all these things that we have brought with us are stolen goods.' One then lifted up an axe, another a hatchet or a chisel, and exclaimed, 'I stole this from the carpenter of such a ship,' naming the vessel, &c. Others held up a wooden bowl, or a saw, or a knife; and, indeed, almost every kind of moveable property was brought and exhibited, with confessions of its having been stolen. Mr. Nott said, 'What have you brought them to me for? I do not want them.' (The sentiment had often been circulated, that the receiver of stolen goods was as bad as the thief.) 'You had better take them home, and, if you have stolen any from your own countrymen, return them; and when the ships come again from which any of the goods have been stolen, take them back, together with a present to the captain or the carpenter, expressive of your desire to make restitution.' They all said, 'Oh, no, we cannot take them back; we have had no peace ever since we heard it was displeasing to God, and we shall have no peace so long as they remain in our dwellings; we wish you to take them, and give them back to the owners whenever they come.' Such was the power of conscience, that although they were tools which the natives value even more highly than gold, and although Mr. Nott requested them to take them back, he could not persuade one of them to do so; they left them all with him, to be returned to their owners."

At the first anniversary of the Auxiliary at Huahine, held in May of this year, the amount of

contributions was 3,985 measures of cocoa-nut oil, 98 hogs, and 95 measures of arrow-root. In the month of September, fifteen of the natives were baptized; and in October an edition of 2000 copies of the gospel by Matthew were issued from the press. Among the applicants for copies of the scriptures, were several blind persons, who were desirous to possess copies, for the benefit of having them read to them by others.

It is a most pleasing fact, that in the South-Sea Islands, a number of blind persons have not only had their understanding enlightened by the preceptive parts of scripture truth, but, that to many it has proved the "light of life." Some have died, and we have reason to believe have entered those realms of day, where night and darkness are unknown. One remarkable instance was, in the case of Hiro. He was the priest of one of the principal temples of Parea, in the lesser peninsula of the island of Huahine. He was a priest of Hiro, the god of plunderers, and in perfect accordance with the spirit of his office, was the captain or leader of a band of robbers, who spread terror through the surrounding country. He was one of the most determined opposers of christianity in Huahine, reproaching its adherents, and defying the power of its Author. He was in the prime and vigour of manhood, being at the time between thirty and forty years of age. When the number of christians increased in his neighbourhood, and the sabbath-day was first publicly observed, in order to show his utter contempt of christian institutions, he determined to profane that day, "in defiance of Jehovah." For this purpose he repaired to the grounds in the neighbourhood of the temple, and

engaged in erecting a fence ; but, while thus employed, the career of his impiety was suddenly arrested. The twig of a tree came in contact with his eyes, almost instant blindness followed, and he was led home by his affrighted companions, who considered it a visitation from the Almighty. His spirit was subdued, he subsequently became a humble, and we trust sincere disciple of that blessed Redeemer whom he had persecuted. He died trusting in the merits of Christ for acceptance with God the Father. The history of the conversion of the great apostle of the gentiles, interested him much, and though the scales on his bodily eyes were not removed—but blindness continued till his death—such was the impression which analogy of circumstances produced, that, when he presented himself for baptism, he desired to be called Paul.

Messrs Threlkeld, Williams, and Orsmond, give the following account of the mission in Raiatea at the close of 1819 : “ Since the formation of the mission on Raiatea, we have had to mingle tears of regret with our rejoicings ;* and it is with sorrow that we view the prevailing influence of sin over multitudes of the natives. While, therefore, we admire the astonishing effects of Divine power in constraining the natives to abolish their cruel and sanguinary rites, we cannot but weep over those who are not only unacquainted with repentance unto life, but who evince a total unconcern about the salvation of their souls.

“ After great labour, we have obtained comfortable dwellings. Several also of the natives have

* Mrs. Orsmond had been removed by death in the month of January this year.

built neat dwelling-houses, and plastered them inside and out. We hope soon to make them utterly ashamed of their former practice of sleeping together as a flock of sheep ; and we are earnestly desirous of introducing among them those habits which will contribute to their temporal comfort and raise them to the blessings of domestic life.

“ A little time since, the king and chiefs assembled, of their own accord, to advise as to the best means to be adopted for the suppression of those vices to which the people were most addicted. The happiest results have followed. The people call loudly for books, and to obtain them they spare no pains. Many have made considerable progress in learning—can repeat the multiplication-table off hand, work the most difficult long-division sums, and sums in reduction, without a mistake. Thus they not only evince towards their teachers the most affectionate attachment, but encourage them to greater diligence, and invite them to press forward in their work.

“ We are soon to have a new chapel built, which the natives say shall be plastered within and without, and floored. Our prospects of usefulness are pleasing ; and, though our difficulties are many, we believe we ‘ shall reap, if we faint not.’ God has not only enabled us to tell of Jesus in the Tahitian language, but he has conducted us into a field ‘ ready for harvest,’ and which calls for the most vigorous exertions. Pray for us, that we may ‘ hold fast the profession of our faith steadfast unto the end’—that our ‘ garments may be unspotted from the world,’ and that we may go down to the grave with ‘ a conscience void of offence, both towards God and towards man.’

“The islands adjacent present an extensive field for usefulness, and occupy part of our time and labours. On Tahaa we opened a new chapel a short time ago, and in the largest and most populous district, called Paateo, there is a large neat-made place of worship nearly finished. We need more time, more strength, and more zeal, for the natives all around are calling for our assistance.

“Our people seemed determined not to be behind their neighbours; and after repeated solicitations from them, we have agreed to further their wishes in forming a Missionary Society.

“We were anxious that they should take the lead, lest they should ultimately say that the gospel is a tax on their benevolence; the chapel was made doubly large, against the day appointed for the meeting, and some who from disease had not seen the light of the sun for years, came forth. The place of worship was soon crowded to excess; and one of the natives exclaimed, ‘This is a day of rising from the dead. See, here are the sick, the lame, and the blind all coming out to-day.’ Every person appeared in the best clothes he could obtain, and good order pervaded the whole; but the people soon exclaimed, ‘Take out the sides of the house, that we may see our teachers, and hear their voice.’ Their request was immediately complied with; and as soon as all were comfortably seated, brother Williams gave out a suitable hymn, and engaged in prayer. It was delightful to hear two thousand natives singing the praises of the Lamb of God, and to see the expressions of joy that beamed in their countenances.

“On the 12th of May, 1820 a code of laws was unanimously and publicly adopted in Raiatea,

and recognized as the basis of public justice by the chiefs and people of Tahaa, Borabora and Maupiti. The substance of the Raiatean laws was copied from those enacted by the government of Tahiti, during the preceding year. They extended to twenty-five articles, embodying several most valuable enactments omitted by the Tahitian code. The most important of these was the trial by jury. This was certainly the greatest civil blessing the inhabitants of the Pacific had yet received; and future generations will cherish, with gratitude, the memory of the missionaries of Raiatea, at whose recommendation, and with whose advice it was established by law in these islands; a code of laws similar in principle, but more ample in its details, was established by the chiefs and people of Huahine, at a public meeting held in the month of May, 1822. These have been modified and enlarged at the successive meetings of the chiefs, and have proved the means of preventing many disorders in society, that would otherwise have prevailed.

CHAPTER XI.

General state of the Windward Missions.—Commencement of a Mission in Borabora.—Formation of a Christian Church in Huahine.—Destruction of the Idols in Raivavai.—Profession of Christianity by the Inhabitants.—Voyage and Wreck of the Austral Chief.—Introduction of the Gospel to Rurutu.—Letter from the Native Teachers.—Visit of a Deputation from the Missionary Society.—Death of Pomare.—Voyage to the Sandwich Islands.—Commencement of a Mission in Tahaa.—Public Meeting on New Year's Day, 1824, at Raiatea.—South Sea Academy established.—Testimony of the Deputation after leaving the Islands.—Progress of the Missions in 1825.—Arrival of Messrs. Pitman and Pritchard.—Voyage of Mr. Crook to the Marquesas.—Subsequent Efforts to introduce the Gospel among the Inhabitants.

THE general attention to the means of religious instruction was widely extended, and the external circumstances of the several missionary stations were remarkably prosperous during the year 1820. At Matavia, a christian church was formed; and on the first sabbath in January, twenty-two individuals united in christian fellowship. In the month of July, 1819, Mr. Nott had joined Mr. Wilson at the station for the purpose of securing the aid of Pomare in the revision of those portions of the scriptures which he had translated, and continued

aiding in the general work of the mission. At Wilks' Harbour, on the borders of Pare, the station occupied by Mr. Crook, fifty men and nineteen women were regular communicants; three hundred children were daily instructed in the school, and at times two hundred adults. At Burder's Point, is the large district of Attehuru, the station occupied by Messrs. Darling and Bourne. The christian church here contained ten members, and the daily school one hundred children. A printing press was established at this station, and an edition of nearly three thousand copies of the gospel by Matthew was printed at this station, and distributed among the inhabitants of Tahiti and Eimeo. At Papara, where Messrs. Bicknell and Tessier pursued their labours, the school under the care of the latter, contained between two hundred and three hundred scholars; a large number, at most of the stations, had been baptized, and twenty-seven united in christian fellowship. This was the pleasing state of the Papara station in May; but in the month of July Mr. Tessier was rather suddenly removed from the scene of his labour to his rest and his reward. He was an eminently holy man, and his death was peaceful and happy; Mr. Bicknell officiated at his interment, and at the time felt indisposed, returned, and after a short illness followed his fellow-labourer to the mansions of blessedness on the 7th of August in the same year. He was one of the earliest, if not the first missionary engaged by the society for this mission, and bore in the hour of his departure a honourable testimony in favour of the gospel of Jesus.

In Eimeo the schools were well attended, a christian church had been formed, which numbered

in the early part of the year sixty-five communicants.

In the Leeward, or Society Islands, the work was scarcely less prosperous; a number of the inhabitants of Tahaa, Borabora, and occasionally some from Maupiti, came to the Raiatea for instruction; and the missionaries observe that, though the inhabitants of the station did not exceed one thousand, their congregation frequently amounted to one thousand four hundred, or one thousand eight hundred persons; great attention was also given to the education of the children, and the promotion of industrious habits among the people, by teaching them a number of useful mechanical arts, and encouraging them to erect more comfortable dwellings. Speaking of the occupation of the natives, the missionaries observe, "they are employed in useful arts, some sawing boards, some carpentering, some boat building, some as blacksmiths, some as plasterers, &c. In the month of November, this year, Mr. Orsmond removed to Borabora, comparatively a populous and fertile island, and commenced a distinct mission among its inhabitants.

Seldom has the mission in the island of Huahine appeared more flourishing than during the year now under review. The people, with commendable zeal, had engaged in the erection of a large place of worship, the walls of which were plastered, and the floor boarded, while the interior was fitted up with pews and benches, and opened for public worship on the 3rd of May, when nearly one thousand six hundred persons were present; the average attendance on the sabbath was at this time between one thousand and one thousand four

hundred. The number of scholars in the school at the same time being about four hundred and fifty. In the early part of this year it was also the privilege of the missionaries here to witness the formation of a christian church, the first established in the Leeward or Society Islands. The mode of practice on these occasions was similar in all the stations, and the substance of a detailed account of their proceedings in this important and delightful part of their sacred duties will not be uninteresting. Mr. Ellis, in his work on the islands, *Polynesian Researches*, speaking of the views of the nature of this fellowship, observes:—"A christian church we considered to be a society of faithful and holy men, voluntarily associated for the purposes of public worship, mutual edification, the participation of the Lord's supper, and the propagation of christianity: the Lord Jesus Christ was regarded as its spiritual head; and only such as had given themselves unto the Redeemer, and were spiritually united to him, members. These were our general views. In England we had belonged to different denominations, and however adapted the peculiarities in discipline, of those communions might appear to the circumstances of British christians, we did not deem it expedient to take any one altogether for our model. It appeared to all more desirable, in the existing state of the people, to divest the churches we might be honoured of God to plant among the gentiles, of every thing complicated or artificial, that they might be established in the purest simplicity of form, and, as far as possible, according to the directions of the scriptures.

"General good, however, was our object; and that line of procedure, which, as a whole, we could

unitedly pursue, in closest accordance with scripture, and at the same time with greatest advantage to the people, was more desired by every one, than any peculiar views on minor points. There was no agreement previously entered into among the missionaries, but those of each station were left, with the people around who might be brought to a reception of the truth, to assume for themselves such form of constitution and discipline, as should, in their views, be most accordant with the word of God ; and yet I am not aware, that in any material point there is the smallest difference among them.

“Those who had been baptized, now desiring to be more particularly informed how they were to observe the injunction of the Lord, to commemorate his death, we proposed to devote one afternoon every week to the instruction of such as desired to be united in church fellowship. Fifteen individuals attended the first meeting, and were afterwards joined by others. We met them regularly, and endeavoured to instruct them as fully as possible in the nature, design, and scriptural constitution of church-fellowship, the discipline to be maintained, and the advantages to be anticipated.

“Next to the personal piety, which in church-members is considered indispensable, it appeared most important to impress the minds of the people with the distinctness of a christian church from any political, civil, or other merely human institution.

“The duties which those who united in church-fellowship were required to perform towards each other, towards those desirous of uniting with them, and to the careless or irreligious, were also frequently brought under their notice, together with the paramount duty of every christian to endeavour

to propagate christianity, that each church might become a kind of nursery, from which other churches might be planted in the extensive wilderness of paganism around.

“Next to this, the institution, nature, design, administration, and uses of the Lord’s supper, were familiarly explained, to enable them to understand, as far as possible, the engagement into which they were desirous to enter, and the observances connected therewith.

“Having been for some months engaged weekly in imparting this kind of instruction to those who had expressed their desire to receive the ordinance of the Lord’s supper, the month of May was selected for forming the church. Sixteen individuals, who in the judgment of charity we had every reason to believe were sincere christians, then met us, and, after imploring the blessing of the great Head of the church, offering a suitable address, and receiving their declaration of faith in Christ, and desire to enjoy the privileges of church-fellowship, a voluntary association was formed, the right-hand of fellowship was given, and they recognized each other as members of the first church of Christ in Huahine.

“We did not present any creed or articles of faith for their subscription on this occasion. Sensible of the insufficiency of all mere human writings, however excellent, to control the opinions of men, we thought it best to dispense with them, lest the bare assent, or subscription to certain articles of faith, or doctrines of truth, should be substituted, as grounds of confidence, for an experience of the influence of those doctrines on the heart. Their names only were entered in a book provided by the missionaries, and called the church-book.

This little meeting was held in the chapel at Fare, on Friday evening, the 5th of May, 1820."

On the following sabbath, May 7, an unusual number attended the large place of worship. Mr. Davis preached in the forenoon from Luke xxii. 19. In front of the pulpit a neat table covered with white native cloth was fixed, upon which the sacramental vessels were placed. Wheaten bread was an article of diet we did not very often obtain ourselves, and which the people seldom tasted; we should have preferred it for this ordinance, yet, as we could not, from the irregularity and uncertainty of our supplies, expect always to have it, we deemed it better to employ an article of food as nearly resembling it as possible, and which was at all times procurable; and we felt no hesitation in using, on this occasion, the roasted, or baked bread-fruit, pieces of which were placed on the proper vessel. Wine we were also thankful to possess for this purpose; and although we have sometimes been apprehensive that we might be under the necessity of substituting the juice of the cocoa-nut, for that of the grape, or discontinuing the observance of this ordinance, (to which latter painful alternative some of our brethren have been reduced,) we have been providentially favoured with a sufficiency.

Mr. Davies, the senior missionary, or pastor of the church, took his station between the pulpit and the communion-table; Mr. Barff at one end of the table, and I at the other. When the communicants had seated themselves in a line in front, we sang a hymn. The words of institution, namely, passages of scripture, containing the directions for the observances of this hallowed festival, &c. were read, a blessing implored, and the bread, which was then

broken, handed to each individual; the wine was then poured into the cup, a blessing again sought, when the wine was handed to the communicants. After this another hymn was sung, a short prayer offered, and the service closed.

The season was one of peculiar spiritual enjoyment, especially to the senior missionary, who had toiled so many years among the people without the least prospect of ever beholding the delightful scene then presented. Some who thus united, for the first time, in showing forth the Lord's death, have departed, there is every reason to believe, to be with Christ, which is far better; others of them have walked in christian fellowship now for fifteen years, striving to adorn the doctrine of God their Saviour in all things. In October, this year, Mr. Davies removed to Papara, to take charge of the important station vacant by the death of Messrs. Bicknell and Tassier.

The tidings of the remarkable change in Tahiti had already extended to islands situated at a distance far beyond those to which the Missionaries had access, chiefly among the low coral islands to the east, but in other directions also. In the end of 1819, Pomare visited Raivavai, or High Island, situated between three and four hundred miles to the south of Tahiti: the inhabitants acknowledged his authority and placed themselves under his government. Here he left a native of the name of Para, as a sort of political agent, who also taught the people to read. Early in 1821, the natives of this island also renounced the worship of the false gods. Mr. S. Henry, son of one of the missionaries, commanding a brig belonging to Pomare, visited the island on his voyage from New South

Wales. It was the sabbath, and he landed as the people were assembling for worship. Eight hundred and forty-eight persons attended, seven hundred of whom entered the place, the remainder continuing round the doors. "Each individual, on entering the church, kneeled down and uttered a short prayer." In reference to their deportment, capt. Henry observes, in his letter to the missionaries, "The very quiet, devout, and orderly manner in which they conducted themselves, not only in church, but during the sabbath, excited my highest admiration." The open renunciation of idolatry, and the general profession of christianity, were effected at a public festival which occurred about four months prior to capt. Henry's visit; all the inhabitants, with the exception of about twenty-five persons, had declared themselves desirous of christian instruction, and every one in the island had renounced idolatry. Most of their former objects of worship were removed from the temples, and some of those mutilated stone figures were actually converted into seats, or benches, at the doors of the building erected for public worship. In 1822, suitable teachers from Eimeo were stationed in this island; these have shown the utmost diligence and fidelity in promoting the temporal and spiritual improvement of the people. In 1829, when they were visited, it was found that a contagious epidemic, a kind of malignant fever, had destroyed a great portion of the inhabitants. This disease was originally brought from Tabuai, an adjacent island, and for a considerable time after it appeared, there were from ten to fifteen deaths daily. During the first stages of the progress of the disease, whole families, from attending the sick, were attacked

simultaneously with the dreadful complaint, and often buried in one common grave. Those who visited them after this calamity, observe, "Never have we witnessed a more melancholy spectacle; houses are left without inhabitants, land without owners, and that which was formerly cultivated has now become desolate." The teachers first sent have returned to Eimeo, and the station is at present under the care of Patii, the converted priest of Eimeo, who was among the first publicly to burn his idols.

In the month of March, a large canoe from Rurutu, one of the Austral islands, about three hundred miles to the south of Tahiti, drifted past several of the Society Islands, and at length struck upon the reef around Maupiti, the most western of the group. On board this canoe was a chief of the above island, and a number of his people; they had been some weeks at sea, and were in a state of great exhaustion when they were taken on shore; as they recovered they proceeded to Borabora, and finally to Raiatea, where they became pupils in the school, and attended the other means of instruction. In the month of July, the Hope, which had arrived at Tahiti in the previous April, called at Raiatea, on her way to England, with about eighty tons of oil on board, the subscriptions of the native christians to the Missionary Society. As the chief was exceedingly anxious to return, and to take native teachers to his country, and a passage was kindly granted by the captain of the Hope, they left Raiatea on the 4th of July, followed by much affection and many prayers, and reached Rurutu on the 7th. The prayers offered on their behalf were answered; they were not only

preserved, but honoured to be the instruments of turning the inhabitants of the island from the dumb idols to the worship of the living God. The native teachers were truly devoted men, and God has remarkably blessed their labours. A church was subsequently gathered, and many have remained stedfast in their attachment to the truth and holiness of the gospel; and, under God, few stations present a more cheering and satisfactory result of missionary efforts than the island of Rurutu. A large boat belonging to Mr. Threlkeld was taken down to Rurutu, by the Hope, and in little more than a month after their departure, the boat returned laden with the renounced idols of Rurutu. The following is an account of the introduction of the gospel to this island, as contained in a letter from the two native teachers, addressed to the missionaries in Raiatea, it is dated July 13, 1821:—

“ May you two have peace through God in your residence at Raiatea. We think God has heard your prayers, because we received no ill treatment on board the ship, and because we are both now alive at Rurutu. Behold! they have given to us this land, not because we asked it, but because of their own hatred to the evil spirit. Pray earnestly to God that we may have a permanent residence at Rurutu, whilst we are teaching them their letters, and to know the name of the Son of God, and showing them the evil of their ways. On the 8th of July the meeting of the chiefs and king was held, when Aura spake thus to the chiefs and king: ‘ Friends, this is my desire, and therefore am I come to this land, that you may know the name of the Son of God, and the work of the Holy Spirit, in enlightening our hearts, and the mercy

of God towards us. This is my desire, let the evil spirit be this instant cast into the fire. Is it agreeable to you kings and chiefs; shall we burn the evil spirit even now; shall we overthrow his kingdom? Do not any more let us worship him; never more let us implore him; let him have no more reign in our hearts. Let the government of these little lands become Jehovah's, and his alone, then my heart will rejoice through you. Behold! you thought I had been eaten up in the depths of the sea by the evil spirit; but I am not destroyed by him: he is the great foundation of all deceit. I did not know that God would guide me to that land (Raiatea) where the teachers are; there the word of God flourishes and grows, and behold, God has guided me back again. Will it be agreeable to you that we should all assemble together at one place, and all eat together?

“The king and chiefs answered thus, ‘It is perfectly agreeable to us, we will receive and hold fast the word of life. We are pleased because of your saying, Burn the evil spirits in the fire. Let every thing made by our hands (as a god) be charred in the fire. Behold, you say, O Auura, that we have spirits or souls, we never knew that man possessed a spirit—no; never, never.’

“Auura then answered thus: ‘I have one more word to say to you. These two men (the teachers) are chosen by the church at Raiatea. God caused the thought to grow in the hearts of the missionaries, and behold they have sent them to teach us to read: because of their great love to us these two are sent. The missionaries think very much of them; for the missionaries are very compassionate towards us. The people of Raiatea thought, in

their regard to these two men, that they would be killed in our land, and that the boat would be seized by us. The Raiateans think our land is a barbarous land; therefore do not ill use these men, but behave with the greatest kindness to them, and then it will be well.' The king and the chiefs answered, 'It is perfectly agreeable to us.'

"Now, lo! up started two men inspired by the evil spirit. One of the evil spirits said, 'It's agreeable, it's agreeable: we will hold the good word.*' The other man who was also inspired by the evil spirit, thus spake, 'I have seen the foundation of the firmament, up in the sky. Taaroa (the great idol) brought me forth.' Auura then answered the evil spirit thus, 'Do you leap up then, that we may see you flying up into the sky. Do so now, immediately. Truly thou art even the very foundation of deceit. The people of Rurutu have been completely destroyed through you, and through you alone, and now you shall not deceive us again: we will not be deceived again through you. We know the true God: begone.

"The two teachers then addressed them, exhorting them to forsake every evil practice and attend with sincerity of purpose to the instructions they would impart, and to appoint a public occasion, on which, as a proof of rejecting their former gods, men and women should eat together food hitherto prohibited to the latter."

In the latter part of this year, Mr. Williams, being under the necessity, on account of his health, of proceeding to New South Wales, called, on his way, at the Island of Aitutake, and left among the

* Speaking ironically.

people two native teachers, members of the church at Raiatea.

The important duties which devolved on the missionaries, in consequence of the general profession of christianity, and the altered circumstances of the people, led the directors of the Missionary Society to send out two of their own body as a deputation to the South Sea Islands, for the purpose of conferring with the missionaries, and aiding and promoting the great objects of the mission. The Rev Daniel Tyerman, formerly of the Isle of Wight, and George Bennett, Esq. having been selected for this important trust, left England on the 18th of May, and reached Tahiti on the 26th of September, 1821. They were cordially welcomed by the missionaries, who were happy to avail themselves of all the assistance, the knowledge, and experience of their friends could afford, in the prosecution of this important work.

The impression produced on their minds, was powerful and cheering. In writing to the directors, some time after their arrival, they observe: "We are in health and comfort up to the present moment, and have been more delighted with the victories and blessed results of preaching and living the gospel of Christ than we are able to express at every station where we have already been, namely, at Matavai, at Papeete, at Bunaauia in Tahiti; and at Papetoai in this island. TRULY, "THE HALF WAS NOT TOLD US!" God has indeed done great things here, in a civil, moral, and religious view. The people here exhibit as literal and pleasing a proof of being 'turned from darkness unto light, and from the power of Satan unto God,' as can be conceived."

They were accompanied by Mr. Jones, who laboured for some time as a missionary at Papara, and by two artisans, Messrs. Armitage and Blossom, who were sent out with a view to promote industry and a knowledge of the mechanical arts among the people.

Having spent some time at Tahiti and Eimeo, Messrs. Bennett and Tyerman visited Huahine, and in company with the missionaries made the tour of the islands.

In the end of the year an event occurred, one of the most important to the people that had yet taken place since the renunciation of idolatry; this was the death of Pomare, which took place on the 7th of December, on the little island at the mouth of Wilks' Harbour. The last words he uttered were an expression of his conviction, that Jesus alone was able to save him. Many parts of his conduct, during the latter period of his life, had given the missionaries much pain, but they could not remember, without gratitude, the important favours which he had been instrumental in conferring upon the nation, and the benefit they had derived from his countenance and aid in prosecuting the great work to which their lives were devoted, and offer their fervent prayer to Him, by whom kings rule, and princes decree judgment, that the government of the country, which Pomare had held with a firm hand, might be so conducted as should present no impediment to the progress of the cause of truth and righteousness. Mr. Nott, referring to the death of Pomare, says, "He was a prince who never had an equal in these islands; the friend of all foreigners, and the protector of the missionaries. In knowledge of every kind he was among his countrymen unrivalled. Had he enjoyed the

advantages of education, he would have attained to as high a degree of eminence as some of the greatest men have reached : and, with respect to myself, I have in his death sustained an irreparable loss, as he was so valuable an assistant in the work of translation.”

A regency was appointed to arrange the government of the island, in the name of the infant son of Pomare, who inherited his name, and was recognized as the future sovereign of Tahiti. No material change in the state of the country occurred immediately after the death of the king, but there was a general relaxation of the ties, by which, in a political view, the nation had been held together. The queen and her guardian at that time were consistent professors of christianity, and this rendered them popular with the most important portions of the community. The several stations were tranquil, and each enjoyed a large measure of outward prosperity, while there were some evidences of the effectual blessing of the Most High, resting on the labours of his servants, in the conversion of souls to the obedience of the faith. The important island of Tahaa, politically connected with Raiatea, included within the same reef, and separated only by a strait about four miles across, had adopted the profession of christianity, and had been frequently visited by the missionaries of Raiatea; but the attention given to the moral improvement of the people, was but irregular and very inadequate, until the month of February, 1822, when Mr. Bourne removed from Tahiti, and took up his residence on the island, as the stated religious teacher of the inhabitants, and prosecuted his labours for a long time with the most encouraging prospects of

ultimate success. In this year two native teachers were sent from the church at Borabora, to Maupiti, a fertile island about forty miles to the west of Borabora.

In the early part of this year, the deputation, in company with Mr. Ellis, of Huahine, visited the Sandwich Islands, and after an absence of nearly eight months, reached the Society Islands again in safety. This visit led to the settlement of the native missionaries, intended for the Marquesas, in the Sandwich Islands, and to the removal of Mr. and Mrs. Ellis to the Sandwich Islands, as their future sphere of labour, where they ultimately arrived on the 5th of Feb. 1823. After their return from the Sandwich Islands, the deputation visited the islands of Raiatea, Tahaa, Borabora, and Maurua, and were exceedingly gratified by the high general estimation in which the missionaries were held by the people, the industry, improvement, and intelligence of the people generally, as well as by the tokens of the Divine approbation of their labours in the extensive prosperity of the christian churches which had been formed at the several stations.

During the year 1823, most of the stations were visited by the deputation, who rendered the missionaries every possible aid by the encouragement and advice in the discharge of their important duties. It is proper to remark, that the missions in the South Seas never were in so apparently prosperous a state as at this time; no reaction had then taken place, and none of the political agitation, and the relaxation of civil regulations, for which the death of Pomare had prepared the way, had then occurred. Ardent spirits had not been introduced. The schools were well attended,

the sacred scriptures were generally desired, the chapels, though frequently enlarged, were well attended, and the churches received large additions of such as it was hoped were sincere in their professions of attachment to the Lord Jesus. One great advantage which followed the general profession of christianity, was the improved social intercourse it introduced and cherished among the people.

On the 1st of Jan. 1824, a delightful friendly meeting was held by the inhabitants of the missionary settlement at Raiatea, on which occasion the blessings of the gospel, as contrasted with the miseries of the former state of idolatry, were very forcibly represented by several native speakers. The day following, the children of the schools belonging to both stations had a feast. They were first assembled in the chapel, where Mr. Bourne addressed them. They afterwards walked, about six hundred in number, to the end of a large stone pier, built out into the sea, where tables were spread as on the preceding day. When the feast was ended, several of the elder boys delivered short addresses, most of them founded on sermons they had heard. These speeches, which were unpremeditated, as it was not previously known, that the boys would be called upon to speak, were delivered with much fluency and propriety, and appeared to give peculiar pleasure to every one present. After partaking of further refreshment, (a substitute for tea,) the children again assembled in the chapel, where Mr. Williams delivered a short address, and concluded with prayer. They afterwards all retired to their respective homes, apparently much delighted.

Mr. Williams, contemplating this delightful spec-

tacle, asks, in reference to the former horrid custom of infanticide, "Would one quarter of them have been in existence if the gospel of Christ had not been brought to these islands?" and then answers his own question, "No: the hands of their mothers would have been imbrued in their blood."

Early in the year 1824 the mission in the Leeward Islands sustained a heavy loss in the death of Mrs. Threlkeld, who was removed to her rest and her reward in heaven, on the 7th of March, after a short but painful illness.

The increasing duties of the missionaries had for some time past so fully occupied their thoughts and time, as to interfere very painfully with the claims of their own children; and had, in some cases, prevented their giving that attention and care to their domestic education, which the age and circumstances of many of them rendered now absolutely necessary.

In order to obviate, as far as possible, the difficulties attending the mission families in this respect, the South Sea Academy was established by the deputation and the missionaries, in March, 1824. In compliance with the earnest recommendation of the deputation, and with the solicitations of his friends, Mr. Orsmond removed from Borabora to take charge of the institution, over which he continued to preside, to the satisfaction of the parents and benefit of the pupils, until the summer of 1831, when he removed to Tairarabu, and the charge of the academy devolved on Mr. Simpson. The first annual meeting was held in March, 1825; the children had not only been taught to read the scriptures, and to commit some of the most approved catechisms to memory, but they had

likewise received instruction in writing, grammar, history, &c. During the examination, portions of scripture were read and recited, copy books examined, problems in geometry worked, and various lessons repeated. The proceedings of the meeting gave general satisfaction, and left an impression on the minds of all present of the great attention that had been paid to the pupils by those under whose charge they were placed.

The institution is under the superintendance of a committee, and its primary design was to furnish a suitable, and so far as circumstances would admit, a liberal education to the children of the missionaries—"Such an education as is calculated to prepare them to fill useful situations in future life." Native children of piety and talent have access to its advantages, and it is designed as preparatory to a seminary for training native pastors to fill different stations in the South Sea Islands. It is an important institution, and will, it is hoped, exert a beneficial influence on the character of the natives, as well as the children of the Missionaries. Several individuals have kindly enriched its library with suitable elementary books, philosophical apparatus, &c.; but these are stated to be still inadequate to the accomplishment of the design contemplated.

In the month of April, 1826, the young king of Tahiti was publicly recognized by the people as Pomare the Third. The coronation took place at Tahiti, and was attended with considerable pomp and show. The deputation and many of the missionaries were present, and took part in the ceremonies observed on the occasion.

On the 7th of June, the deputation having accom-

plished the objects of their mission, took their final departure from the islands, accompanied by Mr. Threlkeld, who proceeded with them to New South Wales. On their way, they touched at some of the islands to the westward, and left native teachers on the island of Mitiaro, and among the ferocious inhabitants of Mangia. The explicit and ample reports forwarded by the deputation of the missionary stations, as they were successively visited, were published in the Transactions of the society, and afforded abundant ground for undiminished confidence in the missionaries. Their statements of the great work they had been made by the great Head of the church instrumental in effecting, were found to be much below the truth, and excited among the friends of missions throughout Great Britain, the liveliest feelings of gratitude, and give a fresh stimulus to the efforts and prayers of all engaged in promoting the kingdom of Christ upon earth. The gospel was professed, and christianity generally adopted in the Georgian and Society Islands, including Sir Charles Sanders' Island, and Maurua. By means of the labours of native teachers it was also extended to ten distinct islands, in which twenty-one native teachers were employed, besides two among the Palisser or Paumotu Islands to the east, and six that had been sent to the Friendly Islands, and the Navigators in the west.

In the Georgian and Society Islands, the number of adult natives baptized was about nine thousand; the number admitted to church fellowship was upwards of one thousand; the number of children under school instruction was about two thousand; that of adults about two thousand five hundred; but nearly the whole population of these islands

might be considered as under instruction, since those who did not attend the adult schools taught each other at home. The people, in general, were able to read well, and by a frequent perusal of those portions of the scriptures which have been translated and printed in Tahitian, by committing catechisms to memory, and from hearing the gospel, have made considerable attainments in religious knowledge. The following account of the state of the people, and the progress of the gospel among them was forwarded by the deputation from New South Wales, after they had left the islands, and had carefully and leisurely reviewed the scenes through which they had passed, and the inquiries they had pursued while sojourning among them; speaking of the islands, they observe:—"Immediately before leaving the islands finally, we had an opportunity of paying a short visit to all the missionary stations, after our official visits had been completed; and we rejoice to say, that we left all the churches in entire peace and harmony, and favoured with great and growing prosperity. The number of communicants was rapidly increasing in the several churches, while not only the members of the churches, but also the baptized who had not yet been admitted to the Lord's table, were, generally speaking, conducting themselves with great propriety. There were, indeed, very few exceptions to this statement. No errors in doctrine had been suffered to appear; and all the brethren were not only sound in the faith, and regularly devoted to their great work, but held in high esteem by their several flocks, and enjoying great harmony and peace with each other, striving together for the faith of the gospel.

The whole population of all the islands may be considered as under school instruction. The generality of the people read with a propriety and fluency seldom known among the common people of our own country. Many, both children and adults, are acquainted with one or more catechisms. Their progress, indeed, in knowledge of scriptural and religious subjects is extraordinary; and, considered as congregations, their knowledge is not surpassed, and we think not equalled by congregations of the same magnitude in England. Multitudes can write well, both men and women, and not a few are acquainted with the common rules of arithmetic.

Civilization has already made great progress in all the islands, and is making rapid advances. The two settlements of Burder's Point, and Haweis Town, are nearly equal to any.

On taking a minute and deliberate retrospect of the state of the mission in the South Seas, the character and talents of both the brethren and their wives who are engaged in the work, the state of the churches and congregations, in both a spiritual and moral point of view, the condition of the schools, and the various religious and civil institutions now in full operation; the political state of the different islands, and the progressive improvements which the natives are making in the arts of civilized life, and the estimation in which the missionaries are held, both as pastors and friends, we find so little to deplore, and so much to admire, that our souls are filled with joy, while we exclaim, 'Blessed, indeed, are the people who are in such a case. Let the whole earth be thus filled with the Redeemer's glory!'

In the month of March, 1825, Mr. Nott, one of the senior missionaries, left Tahiti to visit his native country, which he had left in the *Duff* in the year 1796. The care of his station, during his absence, devolved on Mr. Wilson, who laboured in the adjacent district of Matavai. A large measure of outward prosperity appeared in most of the stations; numbers were added to those who made a public profession of their faith by baptism, and large accessions were made to the churches which, during the last six years, had been gathered in the islands. The congregation at Burder's Point, in Tahiti, amounted on an average to one thousand persons; and to the church, which contained one hundred and nine members, thirty-nine had been added during the previous year. Within the same period one hundred and sixty-two were baptized at Haweis Town, and one hundred and thirty-one were admitted to the fellowship of the church at that station, which now included two hundred and eighty-three members. In the course of the year one member had fallen under the censure of the church, and another had been separated from communion; but of the members in general, it was stated that their conduct was in harmony with their christian profession, while the contributions of this church and congregation to the Missionary Society amounted to about 1,743 gallons of cocoa-nut oil. A new station was occupied by Mr. Jones, at Hidia, on the north-east side of the island.

Twenty-five persons were received into christian fellowship with the church at Eimeo, where the total number of those thus united amounted to two hundred and seventy.

In the Leeward Islands the stations continued to wear a pleasing aspect. Much harmony and affection appeared to prevail among the inhabitants of Huahine. The church contained between three and four hundred members, whose consistent deportment continued to be a source of much encouragement to the missionary labouring amongst them. Industry seemed to be increasing among them, and their settlements at the head of the chief harbour in the island contained about four hundred neatly erected dwelling houses. In Raiatea, while civilization was making rapid progress, the Divine blessing seemed to rest in an abundant manner on the religious instruction imparted to the people. The total number of those who had received the rite of baptism was nine hundred, of whom one hundred and fifty were members of the church. About four hundred children were under instruction. The people had commenced a new settlement on the northern side of the island, and had enclosed with fences about three hundred allotments of ground. The missions in the other islands appeared equally prosperous, and favourable intelligence was received from the out-stations.

During the year the mission was reinforced by the arrival of the Rev. Messrs. Pritchard and Pitman; the latter commenced the study of the language under the guidance of Mr. Orsmond, at the academy; and, in the month of November, the former undertook the duties of the station at Papeete, which had been vacant since the removal of Mr. Crook to Bogue Town, in the smaller peninsula, and had suffered greatly in consequence. Mr. Pritchard has been able to maintain his post, through much difficulty and many discouragement.

ments, arising, in a great measure, from the circumstance of the station's being in the chief port in Tahiti, and the resort of a larger number of vessels than any other in the islands. One of the earliest and most constant sources of trial to the missionaries has been the intemperate and vicious conduct of many of the seamen, who have visited the shore while their vessels were in harbour, or have absconded and remained among the natives after their departure.

In the month of January, this year, Mr. Crook made a voyage to the Marquesas, for the purpose of endeavouring to establish native teachers among the people. "These islands form two clusters, which were discovered at different periods, and are politically, as well as geographically, distinct. The south-eastern cluster comprehends five islands. The northern division consists also of five islands; including Nuuhiva, or Nukuhiva, the largest in the group, called by Hergest, Sir H. Martin's Island. They extend, according to Malte-Brun, from seven degrees, fifty-one minutes, to ten degrees, twenty-five minutes, south latitude; and from one hundred and thirty-eight degrees, forty-eight minutes, to one hundred and forty degrees, twenty-nine minutes, west longitude.

"Their geographical extent is less than that of the Georgian and Society Islands; the largest is much smaller than Tahiti. The islands are not protected, like most others in the Pacific, by coral reefs. The sea extends to the base of the mountains, and prevents the formation and preservation of that low border of prolific alluvial soil, so valuable to the Society Islanders. Extensive valleys abound in the Marquesas, and in these the inha-

bitants generally reside. The vegetable productions correspond with those of the islands to the west, and are cultivated in the spacious valleys. The bread-fruit is the chief article of support to the inhabitants, it is cultivated and preserved with peculiar care, and probably is obtained in greater perfection among the Marquesas than in any other islands of the Pacific.

“ Notwithstanding the fertility of the valleys, and the superiority of the bread-fruit, which grows spontaneously, seasons of famine are frequent and severe; they are occasioned by the indolence of the people, and their dependence on the bread-fruit crop; a failure in which reduces them to a state of the greatest destitution, and often leads to the perpetration of the most revolting and unnatural crime of murdering and feeding upon each other. It would be a source of much satisfaction could we believe the report of their cannibalism destitute of foundation; but the testimony of the natives of Tahiti, and of foreigners who have resided among them, of the missionaries and voyagers by whom they have been visited, seems to be not less decisive than distressing. Krusenstern, in his voyage round the world, touched at Nuuhiva, on his way to Japan. He obtained much information from Roberts, an Englishman, who had resided some time on the island, and states that, in times of famine, the men kill their wives, and children, and aged parents, and devour their flesh with the greatest satisfaction. Even the female will join, if permitted, in the horrid repast. Most of their recent visitors seem to think the population is diminishing, and that the remnant is much

deteriorated. They do not probably amount to more than ten thousand.

“Physically considered, the Marquesans are described as among the most perfect of the human species. The men are said to be tall and strong, while many of them exhibit the finest symmetry of form: they are frequently upwards of six feet high, their limbs muscular and firm, but not heavy. Their movements are always agile, often easy and graceful. The females, though inferior to the men, yet often present agreeable models of the human figure, and are distinguished by the liveliness of their disposition. The complexion of the Marquesans is lighter than that of the Tahitians, though the natural colour of their skin is seldom discernible, on account of the manner in which their bodies are tataued, and the frequent application of a preparation of turmeric and oil.

“In the practice of tatauing they surpass all other nations, both as to the extent of the human body to which it is applied, and the varied images and patterns thus impressed. The colouring matter itself is of a jet-black, but, as seen through the white skin beneath which it lies, it gives the limbs, and those parts of the body to which it is applied, a blue or dark slate-coloured hue. The face is sometimes divided into different compartments, each of which receives a varied shade of colour; sometimes it is covered with broad stripes, crossing each other at right angles; and sometimes it is crowded with sharks, lizards, and figures of other animals, delineated with considerable spirit and accuracy, frequently so as to give the countenance a most frightful aspect. The operation of per-

forating the skin and injecting the colouring matter must be exceedingly tedious and painful, as the most tender parts of the face, such as the inner surface of the lips and the edges of the eyelids are thus punctured.

“ The testimony of almost all who have visited the islands, concur in inducing the belief that the morals of the Marquesans are exceedingly debased, that their licentiousness is of the most shameless kind; that their propensity to theft is universal, and that they are quarrelsome and murderous. Since Mendano first anchored off their shores, few ships have visited them, during whose stay the blood of Europeans or natives, or both, has not been shed; and fewer still whose crews have not been engaged in violent quarrels. The Russian navigator, whose testimony has been already referred to, observes, that, though they manifested some degree of honesty in barter, they appeared to have neither social institutions, religion, nor humane feelings.

“ Wars are frequent and cruel; and appear to be pursued chiefly from a desire of plunder, or of feasting upon the bodies of their enemies. The skulls of the captured are sometimes worn as trophies of a warrior’s prowess. Human bones constitute part of the furniture of their dwellings, and human hair ornaments most of their implements of war. According to the testimony of the European missionaries, by whom they have been most recently visited, part, if not all, the bodies of the slain furnish the victor’s banquet.

“ Conduct more diabolical than that attributed to them, in connexion with this revolting practice, cannot easily be conceived of; and however

reluctant we may have been to admit the cannibalism of any of the Polynesian tribes, the testimony of foreigners of every nation, by whom the Marquesans have been visited, and of the native teachers from the Society Islands, who have resided for a long time among them, forces upon us the belief that they perpetrate this unnatural crime to as great an extent, and under circumstances as aggravating, as it has been met with among any portion of mankind.

“ In 1797 a mission was commenced in Tahuata, but after a residence of about twelve months, Mr. Crook was unexpectedly removed from the islands, and the effort was not repeated until 1821, when two natives from Huahine were appointed to the Marquesas, but were unexpectedly detained in the Sandwich Islands. In the beginning of this year, 1825, the attempt was renewed, and Mr. Crook conducted thither two native teachers from Huahine, and one from Tahiti. Several natives, who had known Mr. Crook during his former abode among them, welcomed his return. The greater part of the inhabitants of the islands, however, were exceedingly vicious and disorderly in their behaviour. After remaining about a month among them, holding repeated conferences with the chiefs and priests, Mr. Crook left the native teachers under the protection of a friendly chief in Tahuata or Santa Christina. Their prospects of usefulness were at first encouraging; but the wickedness of the people was so great, and their conduct so violent, even to the Tahitians, that they returned. They were succeeded by others, who were obliged to leave in 1828. In 1829, Messrs. Pritchard and Simpson proceeded to the Marquesas, with a view

of ascertaining the state of the people, and the practicability of commencing a mission: this, however, it appeared to them, could not at that time be effected. In August, 1831, Mr. Darling visited all the islands.

“*Fatuiva*, or *La Magdalena*, is the most southern and easterly island of the group, and is usually the first seen by vessels approaching the islands from the eastward. On the 2d of August, 1831, Mr. Darling and his companions, in the *Olive Branch*, saw this island, and at daylight the next morning found themselves within about twelve miles of its south-eastern shore, which appeared exceedingly precipitous and rocky. When they reached the north-west side of the island a number of canoes approached the ship. From the natives in these, Mr. Darling learned that the inhabitants on shore were living in peace, and that it was nearly two years since war had existed among them. Encouraged by the account which the natives in the canoes gave of the state of the island, the boat was sent on shore for supplies. *Faná*, a native of the *Marquesas*, who had resided many years at *Tahiti*, and had, it was believed, become a decided christian, accompanied by another *Marquesan*, proceeded to the shore, and soon returned, bringing with them the chief of the valley off which the vessel was lying. He had been made acquainted with the object of their visit, and came to request that some of the teachers might be left among his people. As he stated that they had for a long period been exempt from wars, seemed desirous to receive instructors, in which it was ascertained the people also concurred, promised to protect those who might be left, to supply them with the means

of support, and afford them every facility in his power in the prosecution of their work, Mr. Darling communicated the subject to the teachers, and two of them from the church at Paofai in Tahiti, agreed at once to remain on the island. Towards the evening of the same day, after a suitable address from Mr. Darling, they were commended to God in prayer, in the presence of the chief and people from the shore, who were on board at the time; and having received from Mr. Darling a paper, stating that they were placed there as christian teachers by the missionaries in Tahiti, under the patronage of the London Missionary Society, they affectionately took leave of the teacher and their companions, and with a few useful articles of clothing, tools, and a supply of spelling books, &c., they left the ship, and accompanied the chief and people to the shore. Having passed the boisterous surf at the landing-place, they found the people assembled. Fanâ explained to them the object of the friends from Tahiti in coming amongst them, and recommended them to the favourable regard of his countrymen. The people having promised to treat them kindly, Fanâ returned on board, and the vessel proceeded to the other islands.

“ Mr. Darling remained among the islands about fifteen days, removed the survivor of the two teachers left in 1828, at Uapou, and left native teachers at Tahuata. The teachers in the latter island, through the defection of one of their number, have since left the island, but those in Fatuiva remain; and though at times surrounded by war, and exposed to many perils, refuse to leave their station, and hope ultimately to accomplish their

important object; but the ferocity of the natives, their insatiable desire of fire-arms and ammunition; their love of war, its sanguinary character, and the inhuman practice of cannibalism with which it is usually concluded; their inveterate attachment to a system which sanctions every vice and cruelty; their abominable licentiousness and fickleness of disposition—appear to present almost insurmountable barriers to the success of the native teachers. The chiefs of all the islands have, however, expressed their desires that white men should go and reside among them as religious instructors. The attention of the directors of the London Missionary Society has been for some time past directed to these islands. They have also been visited by a deputation of the American brethren from the Sandwich Islands, whence a mission was commenced by three American missionaries, in the northern cluster, in August, 1833, but it was relinquished in March, 1834, when they left the Marquesas and returned to the Sandwich Islands.

CHAPTER XII.

Return of Mr. Nott.—Death of the Young King.—His Sister Aimata acknowledged as Queen.—Relaxation of Morals among the People.—Introduction of ardent Spirits.—Rise of visionary Heresies.—Wreck of an American Ship.—Conduct of the Natives at Huahine and Rurutu.—Happy Death of Maoae.—Advancement of Civilization.—Disturbance in Tahiti.—Arrival of the Pitcairn Islanders.—War in the Leeward Islands.—Death of the King of Raiatea.—His Letter to a Lady in England.—General State of Society.—War in Tahiti.—Retrospect of the Progress of the Gospel.—State of the Mission in 1834.

MR. NOTT, who had left the islands in the previous year, reached England on the 7th of July, 1826, and received the most cordial welcome from the directors, and many friends of the missionary cause, whom he visited in different parts of the country. On the 13th of March, 1827, he re-embarked for the scene of his important labours, accompanied by two missionaries, Messrs. Simpson and Buzzacott, who had been appointed to the South Seas. On this occasion a free passage was kindly granted by Alexander Birnie and Son, esquires, for the mission families. Favours of this kind have been several times afforded by those generous individuals who do business in great waters; and by aiding the diffusion of the gospel of Christ among the inhabitants of the remote

portions of the earth visited by their ships, not only promote the facilities for honourable commerce, but become most efficient coadjutors with all who are honoured to be employed in the conversion of the world.

On Mr. Nott's arrival he found the government of Tahiti in the hands of Aimata, the daughter of Pomare II. Aimata, who now received the regal name, Pomare, had been regarded as queen of Tahiti since the death of the young king, which took place on the 11th of January, 1827. The regency appointed for the minority of her brother still continued to act; and though this fresh breach in Pomare's family weakened the force of the regulations under which his influence had held many who were disaffected towards the new order of things which christianity had introduced, it produced no material political change. When the profession of christianity was most general, and the attention to its external requirements most scrupulous and regular, there were multitudes entire strangers to any moral or spiritual change; and the difficulties which the precepts of the gospel opposed to their indulgence in those vices to which the unrenewed heart is ever strongly addicted, had made them ill at ease under the mask they wore, and impatient for the time when circumstances or public opinion might allow them to cast it from them, and appear and act in their true characters. This feeling was greatly strengthened by the increased number of vessels that now resorted to the islands for refreshments. These were chiefly whaling ships, that were forced by the uncertainty of obtaining supplies, and the exorbitant charges of the South American

ports, also the duties and prices charged at the Sandwich Islands, to visit the southern islands. Some of these remained many weeks in harbour, introducing all the vices by which a sea-port is generally defiled, and increasing the licentiousness of the people. The progress of declension among the natives, at the ports especially, was greatly accelerated by the increasing quantities of ardent spirits which these vessels brought among the people.

When christianity was adopted, the stills previously employed by the natives were all destroyed, the use of ardent spirits was generally discontinued, and for a long time the chiefs, with the most commendable decision and self-controul, resisted all the efforts of their foreign visitors to revive a practice which the natives were convinced had been more destructive of human happiness and life than their wars, sacrifices, or even their infanticide. The late Pomare had been among the first who had secretly indulged in this his besetting sin; after his death, other chiefs followed his example, and although judicious regulations were adopted by the more intelligent chiefs, and generally enforced, increasing quantities of spirits were supplied by the ships, and intemperance, as the natural consequence, began to prevail.

In addition to these causes, in the year 1826, two men, of some influence among their countrymen, Teao, at Wilks's harbour, and Hue, at Burder's Point, led many of the people into error and sin. These visionaries pretended to be the medium of direct communications from heaven, and under the influence of infatuation, or subtlety, or both, affirmed that the millennium was come, that moral

evil no longer existed, that the force of the preceptive parts of the scripture had ceased, and consequently every one might safely follow the course of life most agreeable to his own inclinations. These causes produced, in some of the stations, great irregularities, and a defection among many, who it was hoped had found the gospel a savour of life unto life. The feeble church in Maurua was broken up by the prevailing licentiousness introduced by the visionaries from Tahiti.

The Lord, however, did not leave himself without witness among the people; several instances of the conversion of men, notorious for their wickedness, and in whose temper and conduct the effects of Divine grace were strikingly exemplified, occurred at this time; and some of the natives manifested, under circumstances of peculiar difficulty, the strength of their principles, and the decisive influence of the gospel. Among these may be justly mentioned the conduct of Mahine, the king of Huahine, in restraining the people under his government, and repairing, as far as possible, the injury they had done in his absence.

On the 21st of November, 1825, an American vessel, the *Hyxco*, in entering Fare harbour, struck upon the reef, and was in this situation abandoned by the master and crew, who requested a number of the natives to take charge of the ship, and save as much of the property on board as possible. Left in charge of the ship, the natives began to examine the stores, and found a large quantity of ardent spirits, the prolific source of almost every crime; the temptation, under the excitement of feeling which the circumstance had occasioned, was too strong; they drank till they

became intoxicated, and as one crime leads to another, added theft to drunkenness, and carried off a number of articles. As soon as Mahine, who was on the other side of the island at the time, heard of the wreck, he hastened to the place, and on learning the conduct of the natives, went himself and watched the vessel, till so much of the cargo as could be saved was taken on shore; and then had his tent pitched close by the place where it was deposited, that it might be preserved from depredation. He secured the return of part of the articles that had been taken, and made the captain a present, as a compensation for the rest.

The conduct of the natives of Rurutu was equally honourable to their christian profession, when the Falcon, also an American vessel, was wrecked on their shores. When the commander, captain Chase, departed from the island, he left the following testimony: "The natives gave us all the assistance in their power, from the time the ship struck to the present moment. The first day, while landing the things from the ship, they were put into the hands of the natives, and carried up to the native mission-house, a distance of half a mile; and not a single article of clothing was taken from any man belonging to the ship, though they had it in their power to have plundered us of every thing that was landed; which fully proves the honesty of the natives of this island. Since I have lived on shore, myself, officers, and people, have received the kindest treatment from the natives that can be imagined, for which I shall ever be thankful. Myself and officers have lived in the house of Buna, who, together with his wife, has paid us every attention

to make us comfortable, for which I return my unfeigned thanks, being the only compensation I can make them at present."

Among the instances in which the power of faith was strikingly manifested in the dying circumstances of some who had for a number of years maintained a holy walk and conversation, Mr. Barff, in his interesting report of the state of the people at the close of 1826, mentions—

"Paea was another most pleasing monument of Divine grace. He was an aged man, and had been, for several years, a consistent church-member; he was always ready to every good work. The morning he died, I was sent for quite unexpectedly. When I arrived, he observed he was almost free from pain, but that he was ready, and just upon the point of death; after which he took no further notice of any of us, but was either repeating texts of scripture, or engaged in prayer, with a countenance peculiarly pleasing, and his eyes directed towards heaven. The short prayer he continued to repeat with an audible voice, as though he suspected no one near, was the following: 'May the name of Jehovah be praised from the rising to the setting sun, who hath looked upon us in mercy, and sent his Beloved to save us from our sins and God's anger. Have mercy on me, and save me, both soul and body, for Christ's sake. Amen.' I asked him, 'Upon whom are your hopes fixed for acceptance with God?' He replied, with peculiar earnestness, 'Upon Jesus, who died for me;' and afterwards added, 'I count not my life dear to me, so that I might finish my course with joy?' His speech was then interrupted, and he died almost instantly;

giving a striking testimony that his end was peace."

The labours at the stations visited by shipping were still subject to interruption, and irregularities continued to prevail among the people; the other stations throughout the islands were externally prosperous, though but few of the young gave indications of piety, and many were led into the paths of vice. In the end of 1828, Messrs. Darling and Wilson furnished gratifying reports of their stations, and Mr. Nott, in reference to his labours, thus writes:—

"The translation of the New Testament was finished before I arrived in England, though several parts of it were not printed. These have since been prepared for the press, and are now printed. A new and uniform edition is also in hand, which is very necessary, as the first edition was published at different times, and in detached parts, and consequently uniformity was not attainable.

" PREACHING AND SCHOOLS.

"Our congregation fluctuates according to the movements of those of the royal family who reside here, and who frequently journey from place to place, followed by many of the people. Since my return about twenty-one members have been added to the church, and upwards of twenty have been baptized, including adults and children. The school is attended every morning and afternoon, and the sabbath is observed as usual.

" STATE OF THE ISLANDS, &c.

"The islands are in peace, and the missionaries at every station labouring with faithfulness and diligence. Much of my time is employed in

translating and revising the scriptures. I am also engaged in attendance at the schools every morning, in meetings with the natives several times in the week, and in preaching twice every sabbath."

And in the ensuing year the state of the missions is thus described by Mr. Platt:—

"I have been supplying the churches at Eimeo for a month, and have visited most of the stations on Tahiti. Those who have embraced the truth at all the stations, continue apparently steady; and though there are a few difficulties and perplexities in the mission, yet the prospects are pleasing. Large and attentive congregations attend at almost all the places of worship. I think there is much ground for hope. There are, or rather there have been, a few little things discouraging; and little things we must call them, when we consider the great rage which the adversary of souls must feel at such a breach in his kingdom, as has been made here, and which, by all his wiles, he has not been able to prevent. Faith and patience in the workmen will overcome. I trust the good work is advancing; and I hope that all who are disposed to find fault, will find that even now, nothing in the state of this mission is contradictory to former reports respecting it, though some enemies are, from the present state of things, charging us with deception; but on that score I trust we shall not be afraid to meet them before the great God and our Lord Jesus Christ."

In 1830, in reference to Tahiti, Mr. Crook writes:—

"Tahiti is advancing in civilization. Not only are the chiefs Tati, Hitoti, Paofai, Paraita, and

others, accumulating property, but many among the common people raise money to buy a cow, and some a horse. This is more especially the case at Pare, where the ships anchor. Several men and women appear on sabbath days completely clothed in European apparel, when they attend Mr. Pritchard's chapel. There are several decked vessels, from twenty to forty, or more, tons, belonging to the natives. The people at Wilks's Harbour, Pare, seem to be more advanced, generally, in the knowledge of men and things than the rest of the natives of Tahiti. Tati, Hitoti, Paofai, and Paraita, have their horses which they ride. A Sandwich islander keeps a shop at Pare, and has his counter and drawers in complete order. This spirit of accumulating property causes the people to spend more time than formerly on their own lands, which being situated many miles distant, the meetings and schools are, by some, less regularly attended. When the first sabbath in the month approaches, all assemble at the mission station."

Mr. Orsonnd conveyed, about the same time, accounts of the happy effects of the gospel, in the death of some who had long lived in the enjoyment of its purity and peace; among which were the following:—

"Maoae, who has lately quitted this world of sorrow, was one of those whose office it was to rally dispirited warriors. Whole nights he used to walk from house to house, to stimulate the halting, and give assurance from what some god had told him of success in an approaching war. From the day of his embracing the gospel till the day of his death, he maintained a profession, which even the

tongue of envy could not impeach. He was an ornament to the little sphere in which he acted. To the sacred ordinances of religion he always attended with apparent delight, and from his habit of treasuring up passages of scripture in his mind, though his eyes were so affected that he could not read, he had obtained a sound knowledge of the essential doctrines of the gospel. Several times he appeared to be near his end, but always happy. The blessing which maketh rich was upon him. He did not know, he said, nor did he feel, that death had a sting. At length, age and increased infirmity brought him down. I often visited him, and never left him without desiring the same placidity and contentment.

“On seeing that his end was fast approaching, I said to him: ‘Maoae, are you sorry that you ever cast away the lying gods, by which you used to gain so much property?’ He was aroused from his lethargy, and tears of pleasure sparkled in his eyes, while, with vehemence, he said, ‘Oh, no, Otamoni!—oh, no, no, no. What! Can I be sorry for casting away death for life? Whole nights I have walked about to encourage others in the devil’s work, and had well nigh lost my own soul. I wonder that I was not levelled by club or spear before I heard of the name of the Messiah. He is my great rock, the fortification wherein my soul takes shelter from all foes.’

“I said, ‘Tell me on what you build your hopes of future bliss?’ He said, ‘I am a vile man; my life has been vile; but a great King sent his ambassadors from the other side of the skies to our shores with terms of peace. We continued to fight, nor could we tell what those ambassadors wanted, for

many years. At length Pomare obtained a victory, ordered all maraes to be broken up, and invited all his subjects to come and take shelter under the wing of Jesus, of whom those ambassadors spake, and who had given them victory. I was one of the first to do so. The blood of Jesus is my foundation. You tell us that it is the only way to God. I believe that Jesus will save me. He is my staff now. What I grieve at is, that all my children do not love him. Had they known the distress we used to feel in the reign of the devil, they would be glad to take the gospel in exchange for their follies. Jesus is the best King; he gives a pillow without thorns.' Here he seemed overcome.

"A little after I said, 'Maoae, are you afraid to die?' 'No, no,' he replied, with almost youthful energy, "the ship is in the sea, the sails are spread, she is ready. I have a good Pilot, and a good landing-place before me. My outside man and my inside man differ. Let the one rot till the trumpet-blowing time; but let my soul go to the throne of Messiah.' Here the tears gushed into my eyes, I thought myself by the side of some experienced christian in England, and said in my heart, 'In my last moments, may I feel as happy.' Thrice blessed gospel, thrice blessed people, who by means of christian benevolence, are led to results so precious. Here is one going down to the shades of death, supported by a hope full of immortality, and saying, 'But for English christians, I had died a miserable slave of sin.' Will he not through eternity sing hallelujah to God and the Lamb, because of the South Sea mission?"

In describing the state of his people for the same year, Mr. Barff remarks:—"The duties of the sabbath continue, as usual, to form a prominent part of my labours. The services in the forenoon and afternoon are well attended, especially the former. The average attendance may be estimated at from one thousand to one thousand four hundred. Early in the morning the natives have their prayer-meeting, and the interim between the forenoon and afternoon services is devoted to catechetical exercises with the native children. Since vessels have begun more frequently to touch at this island, I have made it a practice to give an exhortation to the officers and crews of such ships once on the Lord's-day.

"Two adults have been admitted to baptism during the past year, and forty-five children of baptized parents; making the total of adults baptized at this station, seven hundred and fifty, and of children, seven hundred and sixty-seven.

"The church has received an addition of fifteen members during the past year; making the total of communicants four hundred and seventy-seven. Five individuals have been dismissed for improper conduct, and a few have been restored to fellowship, having afforded grounds for hope that their repentance was sincere.

"Our exercises for the improvement of the people in the things of God are numerous. In addition to the services of the Lord's-day, as already mentioned, we have two lectures during the week; one on Wednesday, and the other on Friday; the latter for those in particular who make a credible profession of religion. A catechetical exercise is held on Monday evenings, at which all the church

members are expected to attend in classes. In order to impress more deeply on the minds of the people the importance of the religion of the heart, than can be done at public exercises, we visit the people at their houses."

The industry and enterprize of the people was gradually increasing; the number of vessels visiting their islands creates a demand for a more abundant supply of vegetables, live stock, and other supplies; it also stimulates the natives to pay attention to the building of small vessels, for carrying on traffic among themselves between the different islands.

Up to the close of the year 1830, public tranquillity in the islands had remained unbroken, since the last struggle in favour of idolatry, in 1815; but, in the commencement of 1831, serious differences arose between the queen of Tahiti and her adherents, and the hereditary governors or chiefs of the principal districts of the island, and the parties appear to have been on the eve of enforcing their respective claims by an appeal to arms, when his majesty's ship Comet providentially arrived at Tahiti. The commander, with great promptitude and kindness, united with the missionaries in their endeavours to restore tranquillity to the island; their efforts were successful; and when the missionaries wrote to the captain, to inform him of the same, he addressed to them, in reply, the following letter:—

"H. M. Sloop Comet, Papeete Bay, April 4, 1831.

"Gentlemen,—I have the honour to acknowledge the receipt of your esteemed letter of the 2d instant. I very sincerely congratulate you upon

the amicable arrangements which have been so openly declared between queen Pomare and the chiefs of this island; and that thereby the evils and horrors of a civil war have been prevented.

“Gentlemen, I return you my most cordial expression of thanks for the promptitude with which you were pleased to make known my sentiments to the queen and her chiefs, upon the existing differences, in which I had the happiness to concur with you all; and if they were received with respect, I must sincerely ascribe it much more to the intelligence and ability displayed by you, at so momentous and interesting a time, than to any intrinsic merit that my proposals possessed; and it is a circumstance affording me the highest satisfaction, to observe the great estimation you are all held in by the queen and her chiefs, which could not have been obtained but by a faithful discharge of your duties, as ministers of Christ and teachers of our holy religion; and it will be peculiarly gratifying to me to make known these circumstances most fully to those authorities whom it is my duty to inform of this transaction.

“Gentlemen, I am joined by my officers and captain Walpole, of H. M. thirty-ninth regiment, in offering to you every expression of our respect and esteem. “ALEX. A. SANDILAND, captain.”

Ever since the retreat of the mutineers of the Bounty has been discovered, and the interesting circumstances of their descendants made public, a lively concern has been very generally felt for their welfare, and so far back as the year 1817 they engaged the attention of the directors, who sent out, for their use, at that period, Bibles,

Testaments, prayer-books, and spelling-books, which were duly received, and an acknowledgment, signed by the late John Adams, transmitted to the treasurer.

In consequence of the limited means of comfortable subsistence afforded by the natural resources of the island, they were, at their own request, and in pursuance of an application made to the British government, all removed, in the spring of 1831, from Pitcairn's Island, by captain Sandiland, of H. M. S. Comet, (accompanied by the Lucy Ann, store ship, from New South Wales,) to Tahiti, of which island, as is well known, their maternal progenitors were natives, and where many of their relatives still dwell. Their number, (including their little ones, and three seamen, who had settled on the island,) amounted to eighty-seven individuals. They reached Tahiti at a very critical juncture in the affairs of the island, and found the people under circumstances adapted to produce a most unfavourable impression on their minds. The queen and her adherents, on the one side, and the principal chiefs, with their followers, on the other, were encamped in a hostile attitude, within two miles of each other, and the issue of existing disputes appeared doubtful. Both parties, however, concurred in expressions of good will towards the strangers. A piece of land, in the neighbourhood of the missionary station, at Papeete, was appropriated to their use; arrangements were made by the captain for supplying them with provision for six months; and, before the Comet left, temporary accommodation had been provided for them by the queen.

The unfavourable state of things in Tahiti, at

the time of their arrival, appears to have produced uneasiness in the minds of the strangers, and a desire to return. This was greatly increased on their being attacked by a disease that proved fatal to twelve of their number, and which so alarmed them that they resolved to remove by the first opportunity. They were treated with great kindness by all so long as they remained, but as they were desirous to return, a small vessel was chartered, by subscriptions raised on the spot for this purpose, by which they have been conveyed to their native island.

Serious differences also occurred in the Leeward Islands, from the treachery of a number of the chiefs of Raiatea against the king. These disaffected men persuaded the young chief of Tahaa to transfer the government of that island to Borabora, and involved all the Leeward Islands in the most disastrous war that has occurred since the abolition of idolatry. It has at length terminated, but it will be many years before the injuries it has produced are repaired.

Tamatoa, the venerable king of Raiatea, died in the month of May, 1831. The agitation and fatigue connected with the preparation for war, and the excitement which the unhappy difference between himself and the young chief of Tahaa had occasioned, appeared greater than his frame, enfeebled by age, could sustain. He was among the first who embraced the gospel in Raiatea, and was a principal instrument in promoting its extension among his people. He was friendly to the cause of religion throughout his subsequent life, and his dying charge to his people was, to preserve the

word of God with vigilance, and to be careful that it was not driven from their shores.

He wrote several letters to the directors of the Missionary Society; and the following was addressed to a christian lady in England, not very long before his death :—

“ May you have health and salvation through Jesus Christ our Saviour! I have received the neat writing-desk you sent for me. My heart is much pleased that you sent me this present. I am rejoicing greatly, and praising God that you and other friends think of me; but my greatest joy, and greatest cause for praise, is, that I know the gospel of Jesus Christ, and the merits of his death, for which I am indebted to the compassion of the believers in Britain. Through their prayers I am become a human being, and I now know the goodness of His word. You know that I was formerly a heathen; now I know the blessedness of the gospel of Jesus our common Lord. My dwelling is now comfortable; it is now well with my land; it is now well with my people: all this is from the goodness of the gospel of Jesus, which is come to my land. All our former evil customs are abolished totally. I myself was formerly in Satan's hand; I was his property. I worshipped idols, and was a faithful servant of his. Now I am seized by Jesus, and am as a brand plucked out of the burning. Your prayers and your compassion have brought to me a knowledge of the love of Jesus Christ our Saviour. I was formerly a heathen; now I am a brother to all who believe in the Lord Jesus. I was formerly an idiot; now

my understanding has returned unto me. To the compassion of British christians I am indebted : they prayed, and Jesus heard their prayers, and brought a missionary to my land, to teach me and my people the way of salvation. Formerly I slept like the pigs ; now I sleep on a bedstead, like a human being. Formerly I ate bad food [alluding, perhaps, to their heathen state] ; now I know the sweetness of the gospel of Jesus. My praise is great towards God, that he has revealed his great compassion to me ; to your prayers and kindness am I indebted for the knowledge of Jesus our Saviour, and his love to us.

“ If you [christians] had not thought of me, I should not have known the gospel of Jesus, and his compassion to sinners. I should have been still ignorant of the way of salvation ; now I know the preciousness of Jesus’ blood and word.

“ My heart is wondering at the goodness of God, in causing the thought to grow in the heart of the Missionary Society to show compassion to us, who were in darkness, and in the shadow of death. You did show true kindness ; and now we know Jesus and his precious word.

“ Although your face should not see my face, and although my face should not see your face, in this world, may we both meet at the right hand of our Lord Jesus at the judgment day ; may we both sit at the right hand of our Lord, and unite in praising him there ! This is my earnest desire in God. Now, my sister in the faith of Jesus Christ, pray to Jesus our Lord to give me much of his Holy Spirit, to make good my evil heart.

“ May you have health and salvation, my sister

in Jesus Christ our Lord, and may the Lord reward you with life and salvation !

“ (Signed) TAMATOA, king of Raiatea.”

At the close of the year 1832, on reviewing the general aspect of the missions, it was evident that though external observances were general, those whose religious profession was sincere, formed a distinct class in the community, and were but a minority ; that there was a line of distinction drawn between the righteous and the wicked, and they formed two separate classes. That this should have taken place could not be matter of surprise, and that there existed cause for such a separation need excite no astonishment.

It has been already remarked, that one of the earliest causes of trial to the christian communities in the South Seas, next to the out-breaking of vicious propensities but feebly restrained, was the appearance of the most absurd and injurious heresies. Visionaries pretended to be favoured with special revelations from heaven, not to supersede the scriptures, but to add to what they contained. It was not long before the secret of this delusion became apparent, by some of its leaders declaring, that when they were under the influence of inspiration they were not accountable for their actions. A flood-gate for the practice of iniquity was thus opened, whilst the guilty perpetrators of vice sought, by these delusions, to persuade themselves that they were free from its penalty. Those who had no root in themselves fell away in this time of temptation ; and several, whom a desire to possess the good opinion of

others had induced professedly to regard the precepts of the scriptures, now availed themselves of the pretext this afforded to return to the filthiness and sin of their former state. The churches were afflicted by a partial defection, and their enemies triumphed.

Within the last few years the people had been exposed to another great cause of demoralization; the importation of large quantities of spirituous liquors, which had been retailed in the different settlements. The baneful effects of this, on a people among whom intoxication was formerly one of their most easily besetting sins, cannot be described, and few causes were likely to occasion greater sorrow to the missionaries or distress to the churches. Those who were thus induced to use ardent spirits, if they had departed from the paths of christian virtue, became reckless of the excesses into which they were hurried; while others, who had hitherto maintained consistency of conduct, now exposed themselves to shame. A number, on this account, were separated from the fellowship of the church; and though some of them continued the victims of the habits thus induced, the greater part of them were, after satisfactory indications of penitence, and a return to consistency of deportment, restored to the privileges which they had forfeited.

The agitation and irregularities, inseparable from civil war, during the years 1831 and 1832, prevailed in the islands, and interrupted for a time, at some of the stations, the attendance on the schools, and on the means of public christian instruction. The majority of the church members, especially in the Westward Islands, had, through

all these perils, remained steadfast; many who had been separated had returned to their communion, and a number, from time to time, continued to seek admittance to its privileges, of whom it was not too much to hope, that they were living in the exercise of repentance towards God and faith in our Lord Jesus Christ.

The members of the churches appeared intelligent, industrious, exemplary, and sincere. They had to contend against the sinful inclinations of their own hearts; were exposed to the reproach of their own countrymen, whose conduct appeared in humiliating contrast with their own; and were also the objects of ridicule, contempt, and misrepresentation, from the irreligious who resorted to their shores; and the majority of those who visited them had no prepossession in favour of religion. Their preservation, under these circumstances, and notwithstanding the present immaturity of their christian character, was no unimportant cause for thanksgiving unto God. The numbers that were every year added to these churches, showed also that the Lord had not forsaken the work of his own hand.

The defections had not, it is presumed, rendered the missionaries less circumspect in their proceedings, nor less careful in their endeavours to ascertain the suitableness of those received into christian fellowship; yet, besides two hundred and sixteen individuals who were united to the churches in the out-stations among the Austral Islands, during the year 1832, the accounts reported the addition of three hundred and fifty-five to the churches previously established at the several stations. In the islands there were, in 1832, thirty-nine stations, fourteen missionaries, two artisans,

fifty native teachers, thirty-seven schools, seven thousand scholars, thirty-nine congregations, the average attendance at which was twenty-two thousand, and twenty churches, containing three thousand three hundred and seventy-one members.

Were these proofs of the Divine goodness and benediction on the labours of the missionaries the only ones the missionaries could record, in the balances of the sanctuary, in the estimate of eternity, it would be found to be a benefit that would infinitely repay all the efforts and contributions employed in the missionary cause ; the true value of which will only be understood in the regions of blessedness, where these results will prove the source of unmingled felicity, and the subject of unceasing praise. Another proof of the genuineness of the faith of the native christians, might be adduced from the concern the churches manifest to communicate a knowledge of the gospel to the inhabitants of other islands who are still the subjects of ignorance and idolatry, their zeal in accomplishing this object, and the grateful pleasure they manifest when God is pleased to accompany their endeavours with his blessing.

In the year 1833, the causes from which the chief discouragements had arisen continued to operate ; the increasing number of ships resorting to the islands for refreshment and traffic, and, with the increase of commerce, the consequent profligacy, from the increased intercourse of seamen with the most depraved portions of native society ; and the large importations of ardent spirits, in English and American vessels, chiefly the latter, consisting of what is denominated New England rum ; many vessels conveying this, and, with the

exception of fire-arms and ammunition, no other article of barter with which to traffic among the natives. The activity and perseverance manifested in promoting the sale and use of these pernicious drugs, by hawking them about the islands, inducing the chiefs to engage in the trade, and the establishment, by foreigners, who had left ships touching at the islands, of a number of grog-shops on the shore, occasioned the missionaries much distress. By the retail of ardent spirits, these houses became the greatest pests in the country, the resort of the most abandoned men in the islands, and the most indolent and depraved among the crews of the shipping; proving alike seductive and injurious to all within their influence, exhibiting, at times, in the conduct of foreigners, scenes of outrage and bloodshed unknown among the natives since their renunciation of paganism.

Besides this, in the commencement of the year 1833, Tahiti became the scene of actual conflict between the inhabitants of the northern and southern peninsulas. The ostensible cause of the war was the late marriage of the queen of Tahiti to a second husband, under circumstances which the assailants declared to be contrary to law. When the people of Eimeo heard that the marriage had taken place, they went over to Tahiti to protest against it, insisting on bringing the judge who had proposed it to trial. They were told that the nation had given its sanction before the marriage had taken place; but, as they still insisted on bringing the chief judge to trial, they were themselves impeached, tried, and, being pronounced guilty of disaffection to the government, were sentenced to public labour. A declaration or promise

was subsequently made by the people of Eimeo, that, in consequence of the act of the national assembly, the marriage would be considered legal, and the whole of the sentence was revoked.

When the judges of Tahiti had silenced the people of Moorea, they proceeded to Tautira, in Taiarabu, to arraign the chiefs who had taken up arms against the queen. In this they did not succeed. Tati, the chief judge, was seized and bound with ropes, and, after being roughly handled, effected his escape with considerable difficulty. The original ground of offence seems now to have been forgotten, and the dispute to have assumed a different form; the judges of Tahiti insisting on the trial of those who were impeached as traitors, and the latter setting the officers of justice at defiance. The people of Taiarabu, with the exception of a small minority, who were members of the church, and adhered to the missionary, gathered round their chiefs, and encouraged their resistance. The circumstances of the mission family were at this time peculiarly distressing. The peaceful labours of the missionary were interrupted; and, although the numbers who attended the means of religious instruction were not diminished, the exhortations to peace and submission to the laws, as well as the repeated messages from the government, appear to have been treated with reckless and obstinate disregard. The queen had promised Mr. Orsmond protection for himself and family as long as it was in her power to afford it; but the circumstances of the mission-family became every day increasingly perilous, and its ultimate preservation, at least from plunder, in the event of actual hostilities, doubtful. The people from the opposite side now

joined those at Bogue Town. Mr. Orsmond thus describes their arrival, and narrates the events which followed:—

“ At 10, *a. m.*, on the 2d of February, the people from Paiuma came in their warlike equipment. Vahamai, it seems, and Taviri, had sent for them. They crowded into the place of worship, and sent several messengers for me to go and pray with them, and for them. I prayed to God for them, and addressed them from Proverbs xx. 22. They seem deaf to all reason and argument, and consider my efforts to show them that they are doing wrong as so many stratagems to mislead them. Scarcely had this hostile party dispersed, when the brethren, Davies, Darling, and Pritchard, arrived in a canoe. They came to try to effect submission to the laws; if not, to induce me, in compliance with the wishes of the brethren, to remove from the Peninsula. A messenger from the queen arrived at the same time, bringing a letter, officially requesting me to remove to Papara, stating that she could no longer give me protection, as the chiefs and people would no longer regard either her requests or her laws. We have used every means, both in private and in public, but with no apparent success, and I must, I suppose, prepare to move.

“ At 6, *a. m.*, February 3d, Mr. Pritchard preached; at 10, *a. m.*, Mr. Davies preached; at 4, *p. m.* Mr. Darling preached.

“ February 4th.—Finding every means useless, and it appearing that the members of the church were joined in a league with the insurgents, we called a church meeting, to inquire who were for the law, the gospel, and for the king, and who were not. About

forty males spoke, testifying, 'We are for the gospel, the teachers, the law, and the king; and, if our teacher go first, we mean to follow him.' These things gave us a little, though very little, comfort, for all seem infatuated with the idea that they are in the right, though they have bound the chief judges with ropes, and have joined in a bond to take up arms against the queen, and have voluntarily broken covenant. They say that, if the queen wish, they are quite willing for war.

"As soon as they were gone I began the dreaded, discomforting task of packing up every thing in order to a hasty departure, to make room for the army coming to enforce the prostrate laws, and to punish the offenders. At 2, *p. m.*, Mrs. Orsmond and family left.

... "At sun-rise, in the morning of February 6th, I preached from 'Weep not for me, but for yourselves, and for your children.' At the time of service many wept; yet none seem willing to give up their foolish confidence, and their delusive trust in their skill and arms."

On the following morning Mr. Orsmond left his station, and joined his family. Another week passed away, but the chiefs and people of Tairabu obstinately refused all proposals from the queen and the chiefs to allow the ringleaders to be brought to trial; and, on the 11th of February, Mr. Orsmond continues:—

"At sun-rise the men started from Papeari to Teahupoo. The queen's party halted close by my house, and waved their flags for action; but the insurgents retired, waving theirs as they went. The ringleaders were connected, by family ties, with Tati, and he wished to screen them from

evil; while, therefore, the army halted, he went off in a boat for Taviri and Vahamai; he succeeded in obtaining Tiviri, who was brought before the troops, disfranchised, and sentenced to work on the king's highway. At this the higher powers expressed themselves satisfied; said, 'The law is now respected; there is peace for the rest, and pardon for all parties; return all to your homes, and follow what is good.' The queen's army at once retreated, having done no more injury than taking every thing they could find. The insurgents were not present when Taviri was put to the bar. On hearing it, therefore, they disdained the peace that had been offered, and the forgiveness that had been declared, and determined, after all, to try their valour. They, therefore, hastened down on the retiring army, which they overtook close by my garden fence, and commenced their fire. Fourteen of the insurgents fell, and five from among the queen's party; nineteen in all."

Such was the melancholy result of these unhappy differences; the tranquillity, which the influence of christianity had preserved for eighteen years, was broken; Tahiti became the scene of violence and bloodshed, and her inhabitants exposed to the influence of all the evil passions with which intestine war, especially among tribes but partially emerged from idolatrous barbarism, is invariably attended. The missionaries, who unitedly deplored the misery and evil which the pride and obstinacy of the insurgents has produced, speak in commendable terms of the great forbearance and clemency shown by the victors, and the striking difference between their conduct on the present and on former occasions, which can only be ascribed to the influence

of the gospel in softening the natural ferocity of their dispositions. In mourning over the blind and cruel infatuation of the insurgents, Mr. Orsmond observes :—

“ 1. They violated their public testimony of approbation of the marriage (if they really gave it). 2. They bound the principal judges in ropes. 3. They employed means, and sent messengers, to induce other parties to engage in the war. 4. They took up arms against their sovereign. 5. They despised more than twenty offers of peace and reconciliation. No sermon, advice, nor warning, could move them. The queen's multiplied offers of peace were despised as frequently as they were made. Neither compassion for myself and family, which I frequently pleaded, nor love to their wives and families, could induce them to give up the foolishly contested point.”

Before this disastrous event occurred, the causes already noticed had been long in operation. The insubordination, confusion, and disregard to the ordinary restraints which the occurrence of actual war produced, as was to be apprehended, increased these evils. In reference to the effect of the war upon many of the people, Mr. Orsmond, after speaking of their intemperance, observes, “ I have seen more wickedness within the last two weeks than in sixteen years before.”

When the consternation had somewhat subsided, Mr. Orsmond returned to Taiarabu, but was not able to collect the people to attend to religious instruction. In consequence, also, of the influence of the war, and the baneful effects of the activity with which the retail of ardent spirits was carried on, the ordinances of the church were discontinued

at the station at Papeete; and the other stations, although they appear to have suffered less than those above referred to, were greatly injured.

The progress of the evils arising from the use of ardent spirits, led the missionaries to use special means for diminishing the traffic in this destructive article. Temperance Societies were formed, including many of the chiefs and other persons of influence. The first was established in August, 1833, and Mr. Wilson, of Matavai, states that, before the close of the year, one thousand individuals were associated as members.

The indolence, irregularities, insubordination, and growing evils which resulted from the war, and were aggravated by the extending use of ardent spirits, began, in the year 1833, to excite serious apprehensions among the chiefs themselves; and, after Temperance Societies had been formed, at the recommendation of the missionaries, and their good effects perceived, the chiefs of Tahiti, at a public meeting, in April, 1834, passed a law prohibiting the use or sale of ardent spirits, and prohibiting its importation. Tati, the intelligent chief of Papara, and his people, were among the earliest to adopt the recommendations of the missionaries, and, in a short time after its formation, their Temperance Society included three hundred and sixty individuals. The chief destroyed a large quantity of ardent spirits, which he had received from traders in exchange for native produce. The following is the account of the result of the Temperance Society, as communicated by the Rev. J. Williams, shortly after his arrival in this country:—

“The vacant seats in chapel began again to fill,

the schools were well attended, and attention to religion revived; the happy state of things prior to the introduction of ardent spirits re-appeared. This gave the people so much delight, that they called a meeting of the inhabitants of their populous district, and agreed among themselves that they would not trade with any vessel or boat that should bring ardent spirits to their shores.

“The chiefs and people of other districts, who carried this agreement into effect, began to follow the good example, and the effect was so great, that instead of an importation of rum to the almost incredible amount of twelve thousand dollars, which had been the case at Tahiti during the previous year, not one-third of that sum was thus expended, during an equal period, after the formation of Temperance Societies.”

This revival of attention to the observances of religion continued among the people of Tahiti and Eimeo to the close of the year 1834, the date of the latest communications that have been published.

At Matavai, the original station, now under the care of Mr. Wilson, one of the senior missionaries, the prospects were, in September, 1834, more encouraging than for some time previous. At Hankey city, a station under the care of Mr. Nott, the school was well attended, and a few members had been added to the church. At Wilks' Harbour, a station occupied by Mr. Pritchard, though no visible change had taken place in the spiritual state of the people, the attendance of the people on the means of religious improvement had increased since August, 1834, when regulations were adopted for this purpose. Burder's Point,

an important station, where Mr. Darling has laboured ever since its formation, in 1817, presented an encouraging aspect. The heart of the missionary was cheered by the indications of temporal and spiritual improvement among the people, among whom the growth of habits of industry were pleasingly manifest. The church was increasing; many were restored who had been excluded, and the schools had greatly revived. At Bogue Town, in Tairapu, where the people had suffered much on account of war, Mr. Orsmond reported the station in peace, the schools in active operation, a new chapel nearly finished, and the whole presenting a cheering prospect of usefulness. Roby Town, the station occupied by Mr. Henry, one of the oldest missionaries, was also reviving; industry was on the increase, and the people manifested greater attention to the means of religious improvement.

Haweis Town, the sphere of Mr. Davies's labours, continued to manifest many tokens of the Divine blessing on the labours of the devoted missionary. The church contained upwards of four hundred members, while the average attendance on public worship, including two out-stations, was upwards of eleven hundred. The school contained three hundred and eighteen adults, and ninety children.

In Eimeo, at the station under the care of Mr. Simpson, who also had the superintendence of the academy, signs of improvement appeared in the growing industry of the people. The average congregation on the sabbath amounted to seven hundred persons, and the church numbered two hundred and forty-eight members. The schools

contained upwards of four hundred scholars, besides those at three flourishing out-stations. At Sir Charles Sanders's Island, Auna, the devoted native missionary, continued to labour with fidelity and success.

The mission in Huahine, under Mr. Barff, appeared to enjoy the blessing of the great Head of the church. The average congregation on the sabbath was between seven hundred and eight hundred. In the course of the year forty-seven persons had been baptized. The church consisted of three hundred and six members; four had been admitted to communion; six had been for a time separated, but, with two others, were restored; four had been separated, and ten had removed to other churches. Ten of the church-members, all advanced in years, had been removed by death. They died in peace; and pleasing instances had occurred of the happy manner in which some of them departed this life.

Raiatea and Tahaa have, since the return of Mr. Williams and the death of Mr. Laxton, been destitute of the means of religious improvement, excepting as missionaries from other stations have been able to visit them. The church in the former island contained about one hundred and ten, and that in the latter about thirty members. The station in Borabora, under the care of Mr. Platt, had suffered much from the war and its attendant evils, more especially the profligacy of one of the principal chiefs. The church had been, by frequent defections, reduced to about eighty-six; but the missionary, though faint and discouraged, was pursuing his work with commendable perseverance.

Painful as the state of things had become in this station, considering the powerful causes of destruction—war and intemperance—which have been in such fearful operation here, nothing has occurred that ought to excite surprize; and there is every reason to believe that, in answer to the many prayers of his people, He, who alone is able to bring good out of evil, will give that wisdom, energy, and devotedness to his servants, the missionaries, which the circumstances of the people so urgently require. God can make darkness light before them; can cause the wrath of man to praise him, while the remainder of that wrath he restrains; and thus he can promote the stability, purity, and enlargement of his church, in those far distant islands, which “shall be unto him for a name and an everlasting memorial that shall not be cut off.”

In the South-Sea islands, including the stations in which missions have been commenced from Tahiti and the adjacent islands, there were, at the close of 1834, thirty-eight stations and out-stations, fifteen missionaries, three European and sixty-nine native assistants, twenty-two churches, two thousand three hundred and ninety-one communicants, thirty-nine schools, and seven thousand five hundred and seventy-six scholars.

In the Report of the London Missionary Society for 1835, the subjoined retrospect of the progress and results of the mission is given, which will not be regarded as an inappropriate conclusion of the preceding records of the mission in Tahiti and the adjacent islands:—

“Forty years ago, when this society was formed, the islands of the South Seas had been discovered,

visited, explored, and abandoned, as presenting no objects worthy of further regard. Their inhabitants were sunk still lower in wretchedness, by intercourse with foreigners, and left a prey to the merciless idolatry that was fast sweeping them from the face of the earth. To them the attention of our venerable fathers in this cause was first directed, and a mission was auspiciously commenced. But a series of disasters followed; some of the missionaries lost their lives in the field; in 1809, all, with two exceptions, were expelled, and success seemed hopeless. In 1811 the missionaries returned; the Lord smiled upon their efforts, and idolatry was subverted, infant-murder and human sacrifices ceased, education was promoted, converts flocked around the missionaries, churches were gathered, missionary societies formed, and teachers sent forth. Now, the people, fast rising in the scale of nations, have, as fruits of the Divine blessing on missionary perseverance, a written language, a free press, a representative government, courts of justice, written laws, useful arts, and improved resources. An infant navy is rising on their shores, commercial enterprise is promoting industry and wealth, and a measure of domestic comfort, unknown to their ancestors, now pervades their dwellings. Besides these and other blessings of the present life, multitudes have received the grace of God in truth; numbers have entered the regions of eternal felicity; and others are walking in the fellowship and holiness of the gospel, as heirs of immortality. A nation has been born at once, surrounding nations are blessed through their mercy, and, according to the latest

intelligence, the prospects of usefulness, especially among the Navigators' Islands, were never so encouraging as at the present time.

“ Since the year 1817 the printing-press has been in operation, and, among a people heretofore destitute of a written language, 105,400 copies of portions of the scripture and christian books have been put into circulation.”

THE END.



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