

INTRODUCTORY SKETCH  
OF  
MISSIONARY HISTORY.

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Preliminary Remarks on the changes effected on Communities of Mankind, by means of the transmission of Religious Sentiment—Consequent importance of Christian Missions—Apathy of a large portion of the British Public to the subject—Our own improved condition, in a great degree, attributable to the early labours of Missionaries among our ancestors—Sketch of the History of Christian Missions—Modern Missions—The Swiss—The Swedes—The Moravians—Dr. Coke—The Baptist Missionary Society.

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THE most important changes, which have occurred in the history of civilisation, or of man, have been effected by the power of religious sentiment, transmitted and impressed upon the human mind. Not, at present, to speak of the great events of religious change in the most ancient nations of the heathen world; not to go back to the fabled

revelations of Brahma, or the appearance of Zerdusht among the original worshippers of the heavenly bodies in the East ; the incarnations of Vishnu, the advent of Buddha, or the labours of Confucius ; and barely alluding to the allegorical deification of Bacchus, or of Jupiter, by the more western nations ; from which, as a root, grew up the poetical religion of the Pantheon, so long influential over a refined people,—we may say, that no one event in the history of the world, has produced more striking effects upon the social condition and current opinions of a large portion of mankind, than the promulgation, in late times, of the doctrines of Christianity. On the other hand, it must be observed, that no one instrument has ever been discovered, which has proved more effectual for the subjugation and debasing of the human mind, than some of the corrupt modifications of that very faith, as evinced in the well-invented superstitions of the Greek and Romish Churches, or the sensual fatalism taught by the false prophet of Mecca. The changing of the religion of any people, then, is the changing, in general, of their whole mode of thinking, and many of their most important habits of life ;

and in this point of view, as well as with reference to man's hopes of immortality, such a change must be, at all times, of the greatest individual and national importance.

In assiduous endeavours of this nature, among nations still wallowing in the most cruel superstitions, are a considerable number of laborious individuals at this moment engaged, throughout various parts of the world; but, independent of mere religious considerations, connected with the effecting of so important a change, the general public of Great Britain seem scarcely at all aware of what has been done of late years by those employed in this toilsome work, even in the way of obtaining correct and amusing information regarding the manners, habits, and social condition of some of the most interesting nations on the face of the earth, as yet but little advanced in civilisation. Nor has an interest, at all commensurate with the subject, been hitherto taken, by general readers, in those numerous circumstances of personal adventure, travel, and research, incident to the life and peculiar opportunities of an intelligent Missionary; whose business frequently is to explore the interior of

countries, and to reside in the midst of nations of whom little is known, excepting what has been learned from the hasty reports of navigators, and other transient visitors. Neither are the extraordinary labours, and almost incredible perseverance, of some of the Missionaries in the attainment of difficult languages, and the translating of the Scriptures and other books into them, for the benefit of heathen nations, at all known to the English public, to the extent that they merit; no more than the many interesting facts illustrative of the history of man and nature, which these labours naturally bring out.\*

Into the causes of this ignorance, on the part of a large portion of the public, of matters really so important, if not interesting, it is unnecessary here to enter. They belong, in some degree, to the nature of things; but much more, we apprehend, to

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\* It must be confessed, however, that the services which the Missionaries have rendered to general knowledge, bear no proportion to the opportunities which their vocation gives them. This arises from their minds being absorbed in one pervading aim; yet still much may be gained from their simple statements, and more, perhaps, by judicious inference.

the manner and aims of the Missionaries themselves, or rather of their prominent coadjutors at home; who contrive to render what accounts they give of the labours and proceedings of those abroad, much more repulsive to the inquisitive and intellectual, than is at all chargeable upon the subject itself, irreligious or apathetic as the world at large may be admitted to be. Yet, from out of the vast mass of writing connected with Missions, (for there is no lack of quantity in the transmitted accounts,) there is still to be culled something, besides hard names and common Scripture expressions,—pages of unqualified eulogy of unknown individuals, and detailed acknowledgments for donations of money. The Missionaries are generally plain and often intelligent men; at least, there are circumstances connected with their labours and travels in heathen lands, which possess all the qualities that generally interest the reading world. But, before we proceed to the more remarkable of the Missionary voyages and travels of late times, a general glance over Missionary history may not be unacceptable to the reader.

To anxiety for the propagation of a faith, on

the belief of which depends the everlasting welfare of the passing generations of mankind, we ourselves are, under providence, indebted for our religion, which was first preached to our barbarous ancestors by Missionaries sent from other countries for their conversion. It was about the year of Christ, 596, when Austin and Melitus, Paulinus and Ruffinian, laboured in England as Missionaries from the East, converting our forefathers from their idolatrous and sanguinary Druid worship, and paving the way for that civilisation, which has by degrees improved to its present perfection. Before this time, however, by about a century and a half, that is to say, about the year 434, Palladius was sent with others to preach in Scotland, from whence shortly after, was despatched to the neighbouring island of Ireland, the celebrated Patrick. This indefatigable Missionary, although he found the natives of that kingdom in the most savage condition, and even with the habits of cannibals, as some assert, laboured among them with such effect, that his name is still held sacred by the Irish people, as the father of their religion and the civiliser of their country.

Missionary labours, indeed, in connection with the Christian faith, commenced as early as the time of Constantine, when one Frumentius preached with success among the eastern Indians ; and soon after, other Missionaries were, in obedience to special invitation, sent to convert the Iberians on the Caspian Sea. An irruption of the barbarians who then inhabited the northern regions near the Danube and the Rhine, into the ancient kingdom of Thrace, was the means, by their carrying off some Christian captives, of gradually making Christianity known in that part of Europe. About the year 372, also, a certain Monk, named Moses, undertook a mission to the Saracens in Arabia, while Christianity next extended to the Scythian Nomades beyond the Danube, and afterwards, about the year 430, to the Burgundians, who dwelt in Gaul. The various Missionaries whose names history records as the first propagators of the Gospel, among the then heathen world, are too numerous to be here repeated ; but by the year 990, Christianity had penetrated as far north as Muscovy, and even into Norway ; and in 1168, the Swedes had both received it themselves, and propagated it in Finland and other

places in their own neighbourhood. Even after Christianity was much corrupted, the spirit of Missionary zeal for its propagation was not quite dormant. It was about 1550, that the Jesuits were sent to China upon a mission, which was upheld for many years; and Francis Xavier, called the Apostle of the Indians, laboured from 1541 till after 1550, on the East Indian Continent, and the island of Japan. Other Popish missions of much celebrity have from time to time been established throughout the world, and the labours of the Jesuits in Paraguay, after the discovery of the south continent of America, are well known as a curious experiment upon human nature and civil policy.

It is somewhat remarkable that to another spot in this very continent, last mentioned, namely to Brazil, were directed the first missionary efforts of reformed Christianity out of Europe. The reformed religion was yet struggling with the troubles of its infant reign, when a few resolute men from among the Swiss mountains, in consequence of an invitation sent to the celebrated Calvin at Geneva, from certain exiled Protestants in Rio Janiero, set off from the re-



publican city in the year 1556, and embarking soon after at Harfleur in France, were received in Brazil by their expectant friends with the utmost joy. The miseries and trials however that these fourteen poor men endured after their arrival at Rio, chiefly from the change of principles, and treachery of Villegagnon, the French commander of the expedition, it does not fall in with our plan to detail; but after a residence on the American continent of only ten months, they were most unmercifully driven from the colony in a leaky ship. and but few of them survived the horrible starvation, shipwreck, and other hardships which they were forced to encounter in that disastrous voyage.\*

In 1559, Gustavus Vasa, King of Sweden, had the merit of following the Swiss, in sending missions out of his own country for the propagation of Christianity after the reformation. The mission consisted at first of only one man, named Michael, who was sent no farther than Lapland. Though to this mission considerable attention was

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\* "Southey's History of Brazil;" "Histoire Generale des Voyages—Tom. xiv. p. 185 to 196;" "Brown's Propagation of the Gospel, &c."

paid by Gustavus Adolphus, and other successors of him who first countenanced it, yet it never materially prospered. Various other missions from Europe were afterwards undertaken, —by the Dutch to Ceylon, Java, and other parts of the east ; by the Danes to Greenland and the East Indies, and besides these, by our countrymen living in America, to the Indians at Massachusetts, and other parts ; in the latter of which places, from the year 1646 onwards, one John Elliot, from near Boston, with David Brainerd, and John Sergeant, were amongst the most distinguished labourers.

But no modern religious body has done so much, with such limited means, for the propagation of Christianity, and the extension of the benefits of civilisation, as the German society of the United Brethren, known in England by the name of *Moravians*. That remarkable community, emerging from among the persecuted churches of Bohemia, whence sprung the celebrated martyrs, John Huss and Jerome of Prague, ultimately united at Hernhuth in Upper Lusatia, on the property and under the protection of the well-known Count Zinzendorf. This

extraordinary man, soon after his junction with the Moravian Brethren, being at the Court of the King of Denmark, where he attended the Coronation of Christian the Sixth, saw accidentally two native Greenlanders, who, having been converted, and baptized in the Christian faith, were in Copenhagen at the time. Learning with regret that the mission to Greenland, by means of which the conversion of these men had been effected, was, notwithstanding the devoted enthusiasm of Mr. Egede, the Danish Missionary, about to be abandoned in despair by the king; his mind was deeply impressed with the importance of the conversion of the heathen throughout the world, and, on his return to his estate, he communicated his impressions to his brethren at Hernhuth. The brethren at once entered deeply into the Count's feelings upon the subject, and not long after, namely in January, 1733, the celebrated Christian David and two others, with no wordly advantage but enthusiasm for the cause, and with hardly more equipment than the light purse and scrip of the original Apostles, set forth on foot for the city of Copenhagen, and thence travelled to the inhospitable shores of Greenland.

About the same time it was told to one of the servants of the Count, that a poor negro, dependent on his bounty, had a sister, and other friends of his race, in the Island of St. Thomas's in the West Indies, and these, having learned something of the truths of Christianity, strongly desired to be further instructed, but had not the means of obtaining their wishes. The subject of this poor individual's report having been subsequently discussed among the brethren at Hernhuth, two young men of their number presented themselves as ready to set out to the West Indies, to teach Christianity to the slaves; and in spite of opposition and discouragement, so ardently were they determined on making every sacrifice in the cause they had espoused, that they actually offered to **SELL THEMSELVES** and pass into voluntary slavery, in order to make sure of opportunities of teaching the gospel to the negroes.

It was in a spirit of this kind that the celebrated Moravian missions were at first undertaken, which have since been the means of effecting such remarkable changes among the uncivilised in various parts of the world. But the dangers that were encountered, and the trials

and privations that were suffered by the good men, who first went abroad on their perilous enterprize, form the materials of a very long history, and were such as nothing but the most ardent enthusiasm in the cause could have enabled them to endure. On the freezing shores of Greenland, cold and hunger, storm and peril, during the long darkness of winter, when the raging and intruding sea sometimes overwhelmed their snow houses while they slept, caused them to endure hardships which would have broken the spirits of most men. The stormy coast of Labrador, where the brethren laboured along with some Englishmen, and not without success, even among the wild and half-starved Esquimaux, was a spot little less trying to the virtues of the missionaries. But the mortality that afterwards made such havoc—among those who, encountering bravely in the contrary extreme of climate, the burning heat of the unhealthy West India islands, thus fell a sacrifice to, their own zeal—was the means of checking for a time the ardour of the efforts of the Moravians; not indeed by damping the spirit by which they were actuated, but by the mere effect of reducing their

number ; hundreds of them being hurried to an early grave. It was in North America, however, and by the murderous wars of the Hurons and Iriquois, that the poor Moravians, together with their no less harmless converts, suffered most dreadfully in life and limb. Sometimes they were driven from their homes and their settlements, and obliged to wander in the woods in distress and terror.—Sometimes they were taken prisoners by the contending savages, and scalped and murdered in cold blood.—Sometimes their houses were burnt over their heads, and their wives and families separated from them, while they endured unutterable anguish.—On one occasion their faithful and patient converts were denounced as victims in the barbarous councils of the native chiefs, and being separated, the men from the women and children, they were all bound in pairs back to back, and slaughtered like sheep before each other's eyes.\*

To the interesting history of the Moravian Missionaries, we can however only barely allude, the subject being far too extensive for the present

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\* Crantz's History of the Moravians.

volume to embrace; our plan requiring us to confine ourselves to a select number only, even of the English Missions. Posterity, however, will probably give that modest and yet laborious and patient people the credit they deserve, for their extraordinary exertions in the cause of civilization and christian philanthropy; for it was they that really led the way in that great work; it was they who, in its best sense, set the example to all Europe, of Missionary exertion, and showed what could be done for the mitigation of human suffering, and the introduction of benevolent principles among the rudest nations; by a courageous enthusiasm which burned constantly at the heart, and a systematic perseverance which no trials could wear out. Their settlements in Greenland, the Labrador coast, North America, the West Indies, South America, Africa, and the East, are between thirty and forty in number, and in these are employed above an hundred Missionaries, besides their wives and families, and the converts under their care. The number of these converts and pupils, not including the multitudes who attend their instructions, amount as nearly as we can learn to above 30,000.

One of the first direct Missions undertaken out of England, was that by Dr. Coke the Methodist, though this, as far as its local settlement is concerned, was in a great measure accidental. The Doctor and three other Methodist preachers, sailing from England in 1786 for the port of Halifax in Nova Scotia, were driven by a succession of dreadful storms so far to the south, that the first land they made in their disastrous voyage, was the island of Antigua in the West Indies. Here the Doctor and his companions preached with success, and soon after extending his labours to other islands, the event became the first step in the formation of "The General Wesleyan Missionary Society." Next after this, namely in 1792, a few Baptist ministers assembling at the small town of Kettering in Northamptonshire, laid the foundation of the great Baptist Mission in the east, by sending out, soon after, the celebrated Dr. Carey, with William Ward, and others, whose subsequent labours in the acquisition of languages and in the translation of the scriptures, have been perhaps the most extraordinary exhibited in modern times. Although in point of time, this Mission to the east, preceded that sent by the



London Society to the South Sea, yet as the latter included travels and discoveries among an interesting people, and forms an era in the history of Missionary services to civilization and to knowledge, we shall commence our account of celebrated adventures from England, of this species, with the first Missionary voyage to the South Sea islands, undertaken in the ship *Duff* in 1796 ; and begin with a slight sketch of the discovery of that vast maritime territory, the Pacific Ocean.

FIRST  
MISSIONARY VOYAGE  
TO THE SOUTH SEA.



VOYAGE OF THE SHIP DUFF.

CHAPTER I.



*Preliminary Sketch of the original discovery of the Pacific Ocean.—Interest created in England for the Islanders of the South Sea, by the narratives of Cook and other navigators.—Resolutions in their favour by the London Missionary Society, enthusiastically seconded by the British Public.—Sailing of the Duff from the Thames, and occurrences during the voyage.—Arrival at Rio de Janeiro.—At New South Wales.—First sight obtained of the South Sea Islands.—Arrival at Tahiti.*



It was on the 25th day of September, in the year 1513, that an adventurous Spaniard, named Vasco Nunez de Balboa, on being conducted by an Indian to the summit of one of the moun-

tains that form part of the chain ranging along the narrow isthmus which connects the two continents of North and South America, obtained, for the first time for any European, a sight of that great ocean afterwards called the Pacific, which covers with its waters nearly half the surface of our globe.

The discovery of the Molucca islands, which border this immense sea, to the south east of the Asiatic Continent, having been effected by the Portuguese two years before, the precious spices found there, greatly stimulated the spirit of adventure of that age, kindled into a flame by the recent conquest of Malacca by Albuquerque ; and together with the astonishing report of Balboa, induced the attempt to reach them by the west, perhaps over the surface of this newly observed ocean. This courageous enterprise was undertaken by the celebrated Hernando de Magalhaens, or Magellan, a gentleman who had been one of the followers of Albuquerque ; and who, having received superior encouragement from the court of Spain, set sail from Europe in September, 1519, with five ships under his command ; determined by sailing west and south, and following

a course never before attempted, to try to make the Molucca islands at least, by an entirely new passage. Reaching first a southern part of the South American Continent, where he rested for the winter and refreshed his followers, he leisurely proceeded still southerly; and in the October following, first discovered that Strait which has since borne his name. Neither the dangerous currents of this tempestuous region, however, nor the unknown nautical terrors of the stormy Cape Horn, could damp the ardour of the bold adventurers, and having at length surmounted all the difficulties of the Strait, and cleared the wild shores by which they were surrounded, Magellan and his discovery ships first emerged into the great South Sea.

Sea-room, almost boundless, the great delight of the sailor, which this wide ocean so amply affords, together with steady breezes and salubrious weather, carried these first adventurers on into this new region, with high hopes, and spirits dancing as the waves over which they lightly rode. Finding that the stream of wind which so pleasingly wafted them into a warmer climate, followed the course of the sun and blew steadily

in one direction, in that manner which in all similar cases has been since denominated a trade wind; and that, favoured by this breeze, the trader and his companions proceeded on with an ease and rapidity beyond their most sanguine expectations, the sea and sky seemed to Magellan equally to be at peace with each other and with the hopeful mariner who had entrusted himself to both; and thinking this unexplored world of waters worthy to be called a *Pacific Ocean*, he gave it that name which it will probably for ever retain.

Following further the brief sketch that we think it necessary to offer, regarding the first adventurers into the great South Sea, we can only add with regard to Magellan, that after discovering the Ladrões and the Philippine Islands, the brave navigator never reached his home to enjoy the fruits of his discoveries; but like his celebrated follower in the same tract, our own Captain Cook, he was killed in an encounter with the natives of one of the latter islands, and but one out of the five ships with which he originally left Spain ever returned to Europe, having on board no more than thirty of the adventurers,

exclusive of the new commander, Sebastian Cano. Thus was the first voyage round the world performed in about three years, the last vessel of the squadron returning to Spain by the Eastern Sea and the Cape of Good Hope.

Passing over the adventures of the various succeeding navigators, by whom the numerous groups of small, but delightful islands, which seem to have started up in all their green and rich fertility from the bosom of this great ocean, were successively discovered, the attention of Europe, and particularly of England, was so much attracted towards this part of the globe, from the various reports of the navigators sent out on voyages of discovery, by order of his Britannic Majesty, George the Third, that upon the publication of the interesting narratives of the intrepid Cook and others, the seductive accounts of the honest seamen were read with avidity by all classes, and philanthropic minds began to see in this new region a wide field for the noblest experiments. That portion of the British public whose minds were impressed with commiseration for the religious and moral degradation of the heathen in distant parts, and who had in

September, 1795, formed themselves into an association in London, under the name of The Missionary Society, conceived that they could not begin their attempts in a region abroad more romantically promising, than among the indolent and simple, yet generous islanders of whom they had had such pleasing accounts from the navigators, their late visitors, in the South Sea.

Numerous reasons appeared favourable to this plan, notwithstanding the great distance from England where these islanders dwelt, their isolated situation, placed in groups in the midst of a vast ocean, and the expensive and adventurous nature of the undertaking. The salubrity of the climate promised health to European settlers, and seemed to reproach such as, possessing the missionary spirit, were not zealous for the undertaking, after reading of the patient labours and sufferings of the Moravian christians on the cold shores of Greenland and Labrador. The romantic beauty of the country, now painted in enchanting colours by the Ministers of the Society; and the rich productions of nature, not less glowingly described in these newly-discovered gardens of the Hesperides,—the interesting cha-

racters and graceful forms of their inhabitants also, notwithstanding their simple thievishness and polytheism, together with the abundance of nature's bounties, amongst which they appeared to live, and the readiness which they evinced to share these blessings with the strangers, of whom they entertained such high notions as they did of the Europeans ; all seemed to hold out hopes, and to flatter imaginings, as to the extraordinary things that might be done in the South Sea Islands. These pleasing fancies were not confined to the religious and philanthropic only, but were partaken by the speculative and sanguine of all classes at this period ; and even the commercial advantages supposed to be opening for Britain in this new region, could be spoken of by many in terms only of eloquent declamation. The formation of the Missionary Society was considered as the commencement of a new era in the history of religion and of man. Sermons were every where preached, and meetings held throughout the kingdom ; funds poured in from all quarters for the promotion of the Society's popular undertaking :—for the intelligent of the British public had by this time become almost



familiar as well with the situation and manners of the interesting barbarians of the South Sea, as with the scenery of their own happy shores. The contagion of this generous enthusiasm operated strongly, as might be supposed, even upon the susceptibility of youthful imaginations; not only from a perusal of the amusing narratives of Cook and Anson, but from the manner in which the whole subject seemed to have been brought home to us, in the person of the celebrated Prince Lee Boo, or by the fascinating and almost as tangible histories of Alexander Selkirk or Robinson Crusoe.

Under such favourable circumstances, it was not long before the members of the newly formed society found themselves zealously seconded in every way; and numerous candidates soon appeared, who seemed eager to exile themselves from all that was dear to them in Europe, and to engage in the civilisation and conversion of the islanders in this remote region of the globe. At length a committee of Ministers, deputed by the society, selected from among the applicants a company of thirty men, who with the wives of six of

them, and three children, were approved of, and presented to the directors, to form the first colony, as a commencement of the mission. Of these persons, four were ordained ministers, one a surgeon; the remainder of the men, artisans of different descriptions, and all considered to be animated by the spirit proper for their important undertaking. No less so was the commander of the ship, whom the society appointed to carry out the Missionaries. James Wilson, the captain, was every way qualified for so delicate and responsible a charge; and even the sailors whom he employed, were also selected on account of their being actuated by the missionary spirit; so that, in contrast to the other vessels in the harbour, the Duff presented the rare spectacle of a ship and her company, exclusively devoted to religion and philanthropy.

Every thing was soon provided for the comfort of the Missionaries, and in aid of the undertaking, which experience and observation could suggest to men, impressed with the importance of the cause, and anxious for the success of a national experiment, upon which the eyes of all

Europe were now in some degree set. The instructions of the directors to Captain Wilson and the Missionaries, preserved in the journal of the Captain, are written in a style of manly philanthropy ; and we cannot help noticing here the avowed aim of the society in these proceedings, for its simple and noble spirit, and the philosophic terms in which it is expressed, namely, “ to deliver mankind from the greatest possible portion of misery which besets them, and to confer upon them the most abundant measure of felicity, which our nature is capable of enjoying.” This, as well referring to time as to eternity, the Society proposed to begin attempting, in the first instance, by their present mission to the islands of the Pacific Ocean.

On the 10th of August, 1796, the *Duff* weighed anchor at six in the morning, and hoisting the missionary flag, at the mizen-top gallant-mast-head, sailed down the Thames, amidst the cheers and blessings of hundreds animated by the same spirit with those who were parting for ever from their native homes. “ At Woolwich,” says the journal of one of them, “ a vast concourse of people had collected on the shore, to salute us

us we passed." The struggles of a last separation with friends and relations were over; distant seas and foreign shores were now the objects of anticipation to all: they commended themselves to the guidance and protection of Him who has the winds of heaven at his command; and thus this religious company, worshipping as they went, sailed from the Downs, "with songs of rejoicing." Joining afterwards a fleet of traders and transports at Portsmouth, under the convoy of which the Duff expected to get safe out of the reach of the French fleet, it being then a time of war, they were soon off Falmouth, and on a fine Sunday morning, the wind being quite fair, the commodore of the fleet made signal for sailing, and the Missionaries soon lost sight of England.

The voyagers had, in general, pleasant weather, and on the 11th of October, their ship crossed the tropic of Cancer, when, all on board being by this time well recovered from sea-sickness, the flying fish, and other novelties of a tropical sea, over which they were now making rapid way, excited, to use their own expression, "much surprise and admiration." On the 14th they touched

at St. Jago, one of the Cape de Verd islands, and sailing thence, they, on the 12th of November, cast anchor under the white walls of the Benedictine monastery in the harbour of Rio de Janeiro.

“ On entering the port, after a long passage across the Atlantic,” says their journal, “ the vastness of the prospect fills the mind with the most pleasing sensations.” Passing the narrow entrance between two lofty hills, the harbour suddenly widening, shews like an extensive lake, with many islands fancifully scattered on its bosom. The white-washed walls of the city shining in the sun at the bottom of the harbour, with the lofty fortifications frowning over it, and the numerous boats emerging from among the shipping, and bringing to these visitors various sorts of supplies, seemed to present a scene which deeply struck the Missionaries. Beyond all,” they continue, “ to the north-west, as far as the eye can reach, a range of lofty mountains erect their rugged tops ; in their bosoms, perhaps, thousands of human beings are doomed, in search of gold and diamonds for avaricious masters, to spend their days in unrelieved misery. On approaching

the harbour, the tops of the mountains were hid in clouds, but the hills near the shore were covered with fruit trees to their very tops. Several fortified islands were around us, and on the main we saw a magnificent aqueduct of about fifty arches, extending from one mountain to another."

The colonel commandant of Rio, and his lady, shewed the Missionaries on their landing much civility, and the English strangers were greatly struck with the beauty of the viceroy's garden, and the view of the harbour from one of the terraces of the palace; as well as, by contrast, with "a scene disgusting to humanity, a cargo of human beings exposed for sale naked in the market-place, while others, in companies of six or seven chained together, were traversing the streets with burdens." This was in 1796, when Rio was entirely possessed by Portugese, natives, and slaves. "The number of their priests," says the journal, "is immense. The town seemed no bigger than Bristol, and can hardly contain more than 200,000 inhabitants." They further report that the shops with which the streets were filled, particularly those of the druggists and silversmiths, made a very noble appearance, but the number of saints

at every corner, to which the inhabitants were constantly kneeling and crossing themselves, as on many parts of the continent, made the Missionaries exclaim, that the people seemed to be utterly sunk in idolatry.

On the 20th of the same month, the Duff again set sail from Rio, having taken in such provisions there as the place afforded. Proceeding south towards Cape Horn, they found the atmosphere free from clouds both by day and night, the breezes moderate, and the weather mild, and they moved along, "as on a mill-pond, enjoying all the blessings of life." But a uniformity of balmy breezes, and a mill-pond track, are not the lot of life either at sea or ashore. On the night of the 29th, the affrightened Missionaries were aroused out of their sleep by the noise of the elements, and crowding on deck found their ship under bare poles, the sea running "mountains high," and the heavens sending forth blinding flashes of tropical lightning. The threatened tempest, however, partly moderated; but after a few days more, finding the weather grow cold as they proceeded towards the south, and becoming apprehensive, of much danger to all in the attempt to double

Cape Horn, Captain Wilson changed his plan, and rather than run a risk, which had been fatal to many before him, he determined on altering his course for the long passage to the South Sea by the east. Standing, therefore, on this new course he passed the Cape of Good Hope, a few degrees to the south, on the 24th of December ; intending to keep all along to the south also of New Holland and New Zealand, and then, on getting into the tract of the trade winds, to steer northerly for Otaheite, or more correctly Tahiti.

During this long voyage, the Missionaries employed themselves in the study of the Tahitian language, and the details of the geography of those islands, among which they expected to spend the remainder of their lives. Medicine also formed part of their studies, under the instruction of Mr. Gilham their surgeon, who delivered to them lectures upon a prepared human skeleton ; and such as chose it, learned from each other the several handicrafts of which they were master. On board, the Sunday was always kept in the strictest manner, as it would have been on shore, the Missionary Ministers preaching alternately. On the 29th of December, they ob-



served an eclipse of the sun which lasted for three hours, and about two thirds of the great luminary being covered, the darkness was very perceptible. On the 29th of January, the Duff passed the meridian of the South Cape of New Holland; on the 15th of February, the Missionaries found themselves, as nearly as could be reckoned, antipodes to their friends in London; and now becoming exceedingly weary of the monotonous prospect of the sea and sky, as they again sailed northwards across the great Pacific, they stood on the quarter deck, and in the language of Saint Paul, "wished for land." Ninety-seven days had now elapsed since the Missionaries left Rio Janeiro, in which time they had sailed upwards of thirteen thousand eight hundred miles; and after the first week had neither seen ship, nor shore, nor object, except the broad sea, and each other's countenances. But they calculated that the time was now arrived when their curiosity and longing for shore was about to be gratified. At seven in the morning of the 22d February, a seaman on the fore-yard arm, set up the welcome shout of land, which was found to be the island of Ta-

bouai, then above twenty-five miles off; but the wind having shifted, it was near evening when they found themselves nearly in shore, the sea breaking violently upon the reefs of rock which surrounded the island. Through the dusk of the evening, the anxious ship's company could see a border of low land running down from the hills towards the sea, from which the tall stems of cocoa-nut trees shot up abundantly between them and the sky. But a sight of the land was all that the Missionaries at this time obtained, for the majority of them having determined on settling at Tahiti, the ship stood away during the night for the latter island, which was still some days sail from them.

On the morning of Saturday, March the 4th, after a stormy passage from Tabouai, the Missionaries beheld at a great distance through the clear atmosphere, the long wished for island of Tahiti; but during the whole of the day, the variable wind obliged them to stand off and on, between its lesser peninsula and the neighbouring island of Eimeo. Passing the Saturday night off the land, occupied with many conflicting emotions, on Sunday morning, the 5th of March, by

seven o'clock, the Missionaries found themselves wafted by a gentle breeze, close upon the romantic shores of the island for which they were destined, and already saw numerous canoes filled with natives, putting successively off and paddling towards the ship.

## CHAPTER II.

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Mutual impressions of the Natives and Missionaries—Report of two Swedes found on the Island—The old Priest—Landing of the Missionaries—Flattering reception by the King and People—House, and district of land made over to them—Reciprocal acts of kindness between Natives and Missionaries—First solemn Address to the People—Departure of the Duff for other Islands.

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THE Duff had no sooner drawn near to the shore of Tahiti, than the Missionaries could count not less than seventy-four canoes filled with natives, already swarming round the ship; and though Captain Wilson tried to keep the islanders from crowding on board, in spite of all his efforts, there were, in a few minutes, above an hundred of them on deck, dancing and capering like persons frantic, and crying "Taio! taio!" (their word for friend,) mixed with a few English terms, which had been taught them by former visitors.

The joyous Tahitians had neither weapons of war of any sort in their hands, nor much that

could be called dress upon their persons. The Missionaries began to regard their new uncouth and friends with anxious solicitude ; “ their wild disorderly behaviour,” says the journal, their “ strong smell of the cocoa-nut oil, together with the tricks of the Arcoies,” (a peculiar association among them) “ lessened the opinion we had formed of them ; neither could we see aught of that elegance and beauty in their women for which they had been so greatly celebrated. This,” they add, “ at first seemed to depreciate them in the estimation of our brethren ; but the cheerfulness, good nature, and generosity of these kind people, soon removed the momentary prejudices.”

It is a custom with these simple people for individuals to select from among such strangers as visit them, some one to whom they attach themselves as their friend or Taio, with whom they reciprocate presents and kindnesses. An aged person, named Haamanemane, who acted as high priest, and who, from various circumstances, and the confidence with which he was treated by the most distinguished natives, became afterwards of much consequence to the Missionaries, was very importunate to be taio

with the captain, as were others of the strangers to be on the same terms with the officers of the ship; but as the nature of this engagement was as yet very imperfectly understood by the Englishmen, they, for the present, declined this sudden friendship, to the great surprise of the generous natives. The astonishment of the islanders was much increased, when the Europeans next declined the offers of hogs, fowls, and fruit, which they brought to them in abundance, and that for a reason which the Missionaries tried in vain to make them understand, namely, because the day (Sunday) being devoted to God, or Eatua, they, the Christians, durst not transact any matter of business or barter. Still more was the wonder of the Tahitians increased, when the offers of their women were also repulsed by the virtuous strangers, for in this respect, former visitors had been by no means so scrupulous. As the extravagant joy and generosity of the natives gradually subsided, many left the ship, and others were driven away by the old priest, who seemed to have much authority among them. About forty still remained, who being brought to order, the Missionaries proposed, as the day was Sunday, to

have divine service on the quarter deck in presence of the barbarians. A Mr. Cover officiated, and during sermon and prayers the wondering strangers were quiet and thoughtful, but when the singing of the hymns commenced, "they seemed," says the journal, "charmed and filled with amazement." Sometimes they would talk and laugh while worship was going on, but a slight sign or nod of the head again brought them to quietness and order, and that in a degree which, considering the length of the service, (an hour and a quarter) justly excited the surprise of the Missionaries.

A ship called the *Matilda* having been lost in these seas about five years before, and accounts having reached England afterwards that some of her crew had found an asylum in Tahiti, the Missionaries who had been informed of the occurrence, now made enquiries as well as they could concerning these men, being not without hopes, that should any of them be yet on the island, they might prove exceedingly useful to the new colonists. The answers of the people were very unsatisfactory, but the news of the arrival of a British ship having quickly spread

over the island, those on board soon saw two men different from the natives, though tattooed about the arms and legs, and wearing part of the Tahitian dress, coming in a canoe by themselves towards the ship. When they came on board they proved to be Swedes; the youngest, about thirty, was named Andrew C. Lind, of the crew of the *Matilda*; and the other named Peter Haggerstein, aged forty, had been left on the island by the Captain of the *Dædalus*. These men were tolerably versed in the general history of the island during their own sojourn in it; they spoke pretty good English, and having become well acquainted with the Tahitian tongue, the Missionaries considered their presence, and their proffered assistance, favourable omens.

It appeared from the report of the Swedes, that upon their first landing in the island, they had been plundered by the natives of every thing they possessed, although they were afterwards treated with kindness; that the old priest Haamanemane, was a person of much more consequence than the Missionaries had supposed, being a near relative of the king of Tahiti, and having himself been formerly king of Ulieta, a neigh-



bouring island ; and that the name of the present Monarch of Tahiti was Otu, the son of the celebrated Pomare the first, of whom we shall have occasion hereafter to speak. This information induced Captain Wilson not to allow so great a personage as Haamanemane to remain on deck with the rest of the natives, so he invited him into the cabin and treated him with that distinction to which kings and arch-priests are doubtless entitled. Yet he did not see fit to accede to the repeated entreaties of his new acquaintance, the ex-king, that he would make him his taio, at least until the following day, when perhaps he should know a little more concerning him. About thirty of the natives, however, together with the two Swedes and Haamanemane, having been permitted to sleep all night on the ship's deck, the old priest was so determined upon forming a taio-ship with the Captain, that awaking at break of day, he took the liberty to rouse the latter also, and to remind him of his promise. "There was no refusing him any longer," says the Captain, "as even good policy was on his side." So the two, exchanging names, as was the custom of the islanders in the performance of that cere-

mony, Haamanemane wrapped a long piece of cloth of the native manufacture round his new taio, put a teboota over his head, and then made him understand that the present of a musket with some gunpowder and shot, would be very acceptable to cement all this friendship. But the Captain having signified that it was not convenient at present to gratify him in this particular, the good natured old priest was satisfied with a promise of re-payment for all friendly services hereafter to be performed.

On the afternoon of this day, Monday, the 6th of March, the Duff having drawn nearer to the shore within a beautiful harbour, called Matavai Bay, prepared for landing most of the Missionaries on the following morning, while, in the meantime, Haamanemane having departed to prepare the king for their reception, not only did so, but coming again on board early in the morning of the 7th, brought with him to his taio, the captain, a present of hogs, fowls, bread-fruit, cocoa-nuts, and even a quantity of cloth manufactured by the natives. In presenting these gifts, and his five wives, by whom he was accompanied, and whom he also offered to the captain, but in vain, the old man seemed

struck with the forbearance of the Englishmen, and with the arguments against polygamy and other of their barbarous customs, which the captain took occasion to introduce: and making a long oration in praise of the English, and of the gods of his own island of Ulieta, he yet acknowledged that the British God must be the best, and said that he should request the king of Tahiti and all the people to worship him.

About eleven in the forenoon, the weather being fine, the Missionaries and their wives prepared to land. Hundreds of natives now crowded on the beach, and as the ship's boats drew near, many of the delighted islanders rushed into the water, and hauling them aground, took the captain and the others on their backs and carried them dry to the shore. Here the strangers were received by the young King and his Queen, who, carried on men's shoulders, as was the custom, had been waiting for their landing; and taking Captain Wilson and the Missionaries by the hand, they surveyed them for a time in dumb curiosity. But the clearness of the skins of the fair Europeans, appeared principally to attract the attention of the Queen, for, opening the shirt of one of the

Missionaries at the breast and sleeves, the transparent complexion and blue veins of the man, seemed to fill her with astonishment : yet this was nothing to the effect produced by the European women and children (such having never before been seen in the South Seas) upon the amazed natives ; who now also, as when they saw them on board the ship, set up a cry of delight and astonishment.

The name of the king was Otu, and his wife Tetua. They were both handsome, and well proportioned in their persons, particularly the queen, and neither was more than seventeen years of age. The father of Otu was still alive, and not an old man, though the title of king was enjoyed by his son. Pomare, for thus was the young king's father called, (an appellation which seems a favourite with the kings of Tahiti, as they have of late made it hereditary in the royal family,) was properly Pomare the First, he having originally been sovereign of the larger peninsula of the island, at the time it was visited by Cook ; and his son, at present called Otu, and to whom he had in some degree delegated his authority, became at his death

Pomare the Second, a name remarkable in the history of Tahiti and of missions. Otu's mother also was still alive. Her name was Idia; she had been a princess of the adjacent island of Eimeo, and was allied to the principal chiefs who lived at the time of Cook's visit. The pride of birth, and of aristocratic rank, is very great among these islanders, as we shall have occasion to shew; and the persons of the king and queen are so respected, that they are carried on men's shoulders, because, wherever they set their feet, the spot is considered sacred, and in some sense, to be used only by themselves. Yet is this royal state and prerogative but little consistent with some of the practices of these august personages, particularly the freedom they use with the heads of those on whose shoulders they ride astride, and what they may chance to find among the hair of those who have the honour to carry them; and the Missionaries observed, likewise, that upon occasions when the king and queen came off to the Duff in their canoes, her majesty made herself very useful, by baling out the water with a cocoa-nut shell.

The reception of the Missionaries in the island of Tahiti was altogether most flattering. They

were officially welcomed by an old chief, named Paitia, and a large house at hand, which had been built by Pomare for Captain Bligh, a former visitor, whom he expected to return to the island, was in the mean time offered for their immediate accommodation. This house was most agreeably situated on a long flat neck of land, which forms the northern boundary of Matavai Bay, and which sweeps by the side of a delightful river. It was on this spot that, many years before, Captain Cook had erected tents, and fixed his astronomical instruments, for the purpose of observing the transit of Venus; and Point Venus afterwards became the name by which it was distinguished. Backed by lofty mountains of the most romantic forms, and surrounded by groves of the picturesque trees of these regions, this must have been a charming spot. "Excepting those parts inclosed as gardens or plantations," says Mr. Ellis, speaking of it several years afterwards,\* "the land near the shore is covered with long grass, or a species of convolvulus, called by the natives *pohue*; numerous clumps of trees, and waving cocoa-nuts, add

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\* Polynesian Researches, Vol. i. p. 61.

much to the beauty of its appearance. A fine stream, rising in the interior mountains, winds through the sinuosities of the head of the valley, and fertilising the district of Matavai, flows through the centre of this long neck of land into the sea."

The spacious building erected in this delightful situation, and now put in order for the Missionaries, was of an oblong figure, and not less than 108 feet in length, and forty-eight feet wide. A ridge tree, running along the roof, was supported in the centre of the area by four wooden pillars, eighteen feet in height; and the sides of the roof rested upon a range of pillars, six feet asunder, and nine feet in height, which ran round the building; the whole fenced by an outer wall or screen composed of wrought bamboo. The roof consisted of a fine matting, laid upon poles, which ran towards the ridge at regular distances of about eighteen inches, and the whole was covered by a sort of thatch, composed of palm-tree leaves, worked in the most ingenious manner. When the Missionaries had taken possession of this building, and fitted it up like a small barrack for their accommodation, adding some out-houses and a garden; impressed by present appearances,

they exclaimed, " Thus hath the Lord set before us an open door, which we trust none shall henceforth be able to shut."

The next thing the generous islanders did for the Missionaries, besides supplying them, in almost cumbersome abundance, with all sorts of their native provisions, was to cede to them formally, not only the house originally intended for Captain Bligh, but the whole district of Matavai, in the neighbourhood. This singular transaction, so much resembling the solemn treaties long before entered into by the venerable Penn with the assembled chiefs of the aboriginal Americans, took place of course in the open air, in the presence of the king and queen, the chiefs, and high priest of the island, and of Captain Wilson and the whole of the Missionaries, with their wives and children. A transaction so important to the cause of religion and philanthropy ; a contrast so striking between wild barbarism and thoughtful civilisation, as such a meeting held among the romantic vallies of an island of the South Sea, must have exhibited,—makes this treaty between the naked Tahitians and the sober Missionaries a memorable subject for description and



graphic representation. To these descriptions, we can but briefly allude here ; but more remarkable transactions than this were destined to be witnessed among the interesting islands of the Pacific Ocean.

The first Sunday that the Missionaries were on shore in the island, passed quietly and agreeably to all. Having succeeded in making the natives sensible that this was a day devoted to their God, no canoe was allowed to go near to the ship, nor did they offer any interruption to the Missionaries in their worship on shore. But when the king and queen, and numbers of the people attended in their house to witness their religious exercises, the Missionaries, after some consultation, determined to address them through the medium of one of the Swedes, as interpreter. "As soon," says Captain Wilson, "as Andrew interpreted the first sentence, finding the discourse directed to them, they placed themselves in attentive postures. When they understood a little of what was said, they put very pertinent questions," but they seemed to doubt whether the benefits of the christian religion applied equally to all ; and their notions of the privileges of rank and station stood in the way of their comprehending how