

disease. The establishment of a sort of hospital for these wretched patients, had early occupied the endeavours of the Englishmen, but their attempts to cure those few who would intrust themselves to their care, seemed only to deepen the growing suspicion of which they gradually became the objects. Incapable of understanding the slow progress by which medicine sometimes masters the most virulent diseases ; if a cure was not performed in a few days, the natives became impatient, irritable, and suspicious ; and if any grew worse under the management of the Missionaries, or died while in their charge, they did not hesitate to attribute the increased illness of the one, or the death of the other, to some unknown poison, with which the officious strangers were said to be destroying their race.

A patient continuance in well doing on the part of Mr. Jefferson and his brethren, might in time have succeeded in banishing those ignorant suspicions, had not an event occurred that speedily brought on the most unforeseen consequences. In about a year after their first landing on the island, the Missionaries were surprised one morning, by the arrival in the bay of a strange ship,

being the first that had entered it since the departure of the *Duff*. This was a vessel called the *Nautilus*, originally bound for the north-west coast of America, but being driven south by stormy weather, was now reduced to great distress. Having nothing on board except muskets and powder, which they could barter for provisions with the natives of Tahiti, the latter, who by this time had imbibed much of the mercenary spirit of Europeans, looked upon the intruders with that contempt, which the appearance of poverty generally excites in the world. The Missionaries, on the contrary, commiserated their distress, and assisted them with provisions, so that they did not require to make any sacrifice of their scanty cargo to the cupidity of the King of Tahiti, who coveted their fire arms, with a view to the warlike purposes which then brooded in his mind. Having, with difficulty, got on board such supplies as the island afforded, chiefly by the aid of the compassionate Missionaries, the *Nautilus* was soon again ready for sea. On the fifth day after her arrival in the bay, she set sail from Tahiti, but the captain was forced to leave behind him five natives of the Sandwich

Islands, whom he had taken and carried thus far, but who, having found means to escape from the ship, remained concealed somewhere on shore.

This unfortunate vessel, however, had not been gone from the island more than fourteen days, when, to the surprise of the Missionaries, she again made her appearance in Matavai bay. Having encountered a severe gale off the neighbouring island of Huahine, she was obliged to put back for an increase of supplies ; the captain being forced also by these misfortunes, to alter his original destination, and to sail for Port Jackson, on the Australian Continent. But, as if fated to suffer not only a series of troubles, but to be the means of bringing others into misfortune, the Nautilus, on the very night of her return to Tahiti, lost two of her crew, who escaping to the shore, and taking with them the long boat, left the distressed captain unable to proceed on his voyage, for want of sufficient men to work the ship.

In this dilemma, he again applied to his considerate friends, the Missionaries, earnestly entreating them to use their interest with the king and chiefs of the island, to obtain their endea-

vours to secure and deliver up the deserters. Though this was an exceedingly delicate business, considering the circumstances in which the Missionaries were now placed, yet, compassionating much the situation of the unfortunate captain, they agreed to use their utmost interest to recover his men, who they had reason to suspect were in some way harboured by the king. Besides their concern for the situation of the officers of the *Nautilus*, the Missionaries were further induced to take a part in this matter, from a just alarm for themselves and their cause, foreseeing that, were any more profligate Englishmen left on the island, they might do much to defeat the purposes of the mission. Having succeeded, in the first place, in recovering the ship's boat, which they sent to the captain, they formed a deputation from themselves, consisting of Mr. Jefferson and three others, who undertook to travel to the neighbouring district of Paré, and there to wait upon the king and chiefs, respecting this business.

Proceeding on foot for several hours, the deputation at length reached the king's dwelling, and found his majesty surrounded by attendants,

among whom they perceived the five Sandwich islanders who had formerly escaped from the ship. However imposing the king must have appeared, as he thus sat in regal state, his employment was not, to our notions, the most dignified; it being no other than that of cleaning a small tooth comb, with which he had probably been exercising himself in the usual way. He received the Missionary ambassadors with some politeness, touching noses, of course, in token of friendship, and he then asked them to what he was to attribute the honour of their visit. To this simple enquiry, the Missionaries, like other diplomatists in more artificial courts, thought fit to waive for the present any direct answer, and in the mean time, sent for Pomare, the king's father, as well as Temaree, another chief, judging it best not to open their business before they were all three together.

After waiting for some time, during which the king's manner was by no means agreeable, the four Missionaries resolved that they would themselves go and fetch Pomare into his son's presence. Setting out, therefore, on this second journey, they had not proceeded quite a mile,

when the affair all at once began to assume an alarming appearance. The natives, in general, had saluted them as they passed, in their usual way ; but a crowd of about thirty, gathering and following them, (a circumstance not at all uncommon,) as they drew near to a river which it was necessary to cross, they were each suddenly seized by three or four natives, who dragging them down hastily, tore the clothes off their backs. Two of them were left naked, excepting a small strip of cloth round their loins ; while the other two, whom they had also partly stripped, were dragged by the hair of the head through the river, and almost drowned : the whole now expecting nothing else but to be instantly murdered. The men who dragged Mr. Jefferson through the stream, seemed, with their companions, undetermined what to do with him. Some were for carrying him off to the mountains ; others wanted to haul him down towards the sea, while a third party collecting around, endeavoured to rescue him out of the hands of the assailants. Meantime two of the others who were stripped to the skin, were brought forward, and during the scuffle and dispute which followed, Mr. Jef-

erson prevailed upon the refractory natives to carry them to the tent of Pomare, now not far distant. This at length they all consented to do, and as the Missionaries passed along in this miserable predicament, the women came out and expressed their compassion with tears.

When they had arrived at the place where Pomare was, they were received by him and Idia his wife, with every attention ; and being kindly supplied with cloth to cover themselves, were promised every protection that the chief could give. The three Missionaries were still without their other companion, who had been parted from them during the scuffle, and for whom they now felt the utmost anxiety. Pomare and his wife, having, as soon as they had rested, offered to accompany them to Otu, the king ; on their way thither they were again joined by their fourth companion, who, though he had been dreadfully threatened by the natives, was still safe, with the loss only of his hat and upper garments.

Pomare, on their arrival at Otu's dwelling, adjourned with his son to an outer court, and questioned him particularly as to the treatment of the Missionaries. Little answer was made to these

enquiries, but there seemed reason to suspect that the king was both privy to the concealment of the men on whose account the Missionaries had been brought into this trouble, and probably had given some countenance to the recent treacherous attack of the natives. At least the seamen, who now appeared among his attendants, seemed to reckon confidently on the king's protection ; and when Pomare insisted that these deserters should forthwith be delivered up, one of the sailors determinedly said, that if they attempted to give him back to the Nautilus, they should never take him on board with life.

Meantime the general body of the Missionaries living at Matavai, having been apprised of the unexpected ill treatment of their brethren, by a boy whom one of them dispatched home soon after the affray, were thrown at once into the greatest alarm. Conceiving their lives no longer safe on the island, as soon as the other four returned in the evening, they all held a consultation as to what should be done. Different views were of course entertained of the actual danger which seemed to be threatened ; but whether or not a portion of them had by this time become tired



of the undertaking, on the following morning eleven of their number, including four who were married, hastily resolved that they would not stay longer on the island, but that they would instantly take advantage of the visit of the *Nautilus*, and return by her in the first instance to Port Jackson.

When this resolution of the Missionaries came to be known throughout Tahiti, much regret was expressed by the natives. Pomare, who had both the most energy of character, and greatest influence of any in the island, acted on this occasion, in a manner that was almost noble. Taking upon himself the whole obloquy of the insult offered to the strangers by his erring countrymen, he, on the second day after the stripping of the Missionaries, sent old Haamanemane, the priest, with a fowl, as an atonement, and a young plantain tree, as a peace offering, agreeable to the manners of his country. When he found that nothing would pacify the Missionaries, he came himself to the settlement on the following day, expressing great sorrow at the resolution he had heard of, and using the most earnest entreaties to induce them to stay. The honourable minded

chief, even went to every room in the house, and to every berth where those were who had gone on board, and addressing every individual by name, begged of them not to go, giving them at the same time, every possible assurance of protection.

Nothing, however, could induce the eleven, who had originally taken the resolution, to remain another day at Tahiti. Yet were there six of the whole body, (to wit, Mr. Jefferson, and four others, unmarried, with Mr. Eyre and his wife,) who still saw no sufficient reason to desert the work which they had come so far to perform. The magnanimous resolution of these last, gave great pleasure to Pomare and many others on the island, who instantly set upon revenging the injury which the four Missionaries had received. Attacking, therefore, the district in which the guilty natives resided, Pomare and his men killed two of them before the departure of the eleven Missionaries from the bay. Those who remained, resolving, however, to abstain entirely from war under any circumstances, sent what arms and ammunition they had, on board the *Nautilus*, excepting two muskets which they presented to Pomare and his wife. They gave up also to this

chief, in whom they resolved entirely to confide, their blacksmith's shop and all their tools ; besides offering to put him in possession of the remainder of their property, which, however, he refused to take, except in the event of their leaving the island.

With respect to those who abandoned the mission, after a stormy and disagreeable passage of six weeks, they arrived in Port Jackson, and were received by the governor and chaplains of the settlement with every civility. It is not unworthy of notice here, that those eleven who fled to New South Wales, were ultimately exposed to greater dangers, and suffered, upon the whole, much more painful hardships, than those who bravely remained to encounter whatever troubles might be attendant on the mission. It appeared evident, also, from the improper conduct of several of them after their arrival in the latter place, that the mission had rather been benefitted than the contrary, by the removal of men by no means calculated to uphold its character, or its religious efficiency.\* This, however, does not apply to those who

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\* Brown's History of the Propagation of the Gospel.

were the greatest sufferers by this rash flight. One of them, named Mr. Hassel, was dangerously wounded, in New South Wales, by six ruffians, who broke into his lodgings, near a place called Paramatta, and besides abusing his person, robbed him of almost every thing he possessed. Another was murdered, as we have already hinted, under circumstances of barbarity, such as was little likely to have occurred even among the capricious islanders of the South Sea.

Mr. Clode, for that was the name of the latter unfortunate Missionary, had lent a small sum of money to a man named Jones, who, with his wife, lived in a cottage a short distance from the town of Sydney. Mr. Clode, preparing to sail to England, asked this man to return the money he had lent, which, after some trouble, the other at length promised to do, appointing a certain day for the Missionary to call at his house, when he would settle the business. But, unwilling to return the money, though justly due, the wretch, with his wife, planned the murder of him who had generously lent it to them in their need, and who had, during all the time of his stay in the country, been, as it afterwards

appeared, their greatest friend. Having got another accomplice, named Elbray, to assist in the murder, these monsters watched for the poor man's arrival; and the wife having taken the children and some visitors out, the two men made ready for the bloody deed, while the unsuspecting Missionary sat down at a table to draw out a receipt. While thus seated, Elbray went behind the victim with an axe in his hand, but his heart failing him, he laid down his weapon and slipped out of the house. He had scarcely gone, however, when, standing without, he heard the first blow fall on the scull of the unhappy Missionary. The remainder of the tale is too horrible to detail, but after nearly severing the head from the body, one of the murderers carried it to a pit; and covering it with boughs, they thought all was safe from discovery. Returning to the house, after this horrible deed, the wretches made themselves merry with their visitors, drinking and singing until the night was far advanced.

But the fate of the murderer may easily be anticipated, however well he imagines he has concealed his deed. Next morning a man, who laboured near the pit, was attracted towards it

by curiosity upon observing the boughs ; and removing them, he was shocked by the sight of a dead man's hand. Running from the spot and giving the alarm, Jones and his wife immediately endeavoured to fasten the murder upon the poor man who had discovered the body. But blood having been traced from the very door of Jones's cottage to the pit, and other indisputable evidence having been found against him and his accomplices, the whole three were condemned to suffer for this atrocious murder. They were executed on the spot where their house stood, it having by this time been razed to the ground by order of the Governor. The two men were hung in chains beside the pit, and the body of the woman was given to the surgeons for dissection.

To return to the Missionaries now left at Tahiti. Though thus reduced in numbers, and all their efforts crippled and circumscribed, they did not seem discouraged, but rather determined to use renewed diligence. Nevertheless the quarrel between Pomare and the people of an entire district on their account, threatened to involve the whole island in war. Several circumstances arose out of this quarrel, which were of a very trying

nature to Mr. Jefferson, and the choice men remaining of the mission ; other occurrences followed between them and the natives, the details of which are more intricate than amusing. But two things happened among themselves, which must have added greatly to their external troubles. One was the partial defection of one of their number, on account of a female of the island, with whom he avowed his determination to live, requesting his brethren to sanction a marriage between them. This the others would by no means consent to do, urging upon Mr. Lewis, the backsliding Missionary, the unlawfulness of a Christian man uniting himself to a woman who was a heathen.

Before this matter had proceeded far on the part of Lewis, his brethren rather precipitately, (that is, on the following day after his application to be married,) passed sentence of excommunication against him, and from that day refused all Christian and social intercourse with him. This they did, although he and his native wife continued constant attendants upon their public worship ; and though he was at least industrious, particularly in his garden, and in labouring for the chiefs, who

shewed much attachment to him. The conduct of the body of the Missionaries to this unfortunate man, has been censured, as appearing throughout to be "unfeeling, ungenerous, and unkind;" and if so, must have gone far to aggravate, what they ought rather to have met with a different treatment. But be that as it may, the man is said, ultimately, to have lived very unhappily in separation from his brethren, and in company with the woman to whom he had unfortunately attached himself; and finally, was found murdered in his own house, under circumstances which never have been properly explained, but it was believed that he fell a sacrifice to the treachery of the natives.

The other painful circumstance occurred about six months after the death of Lewis, and arose from a species of disaffection very unusual among such as undertake the duties of a Missionary. In short, one of their now reduced number, after having for some time shown a strange and growing change in his sentiments upon religion, ultimately shocked his Missionary brethren, by declaring himself an infidel. Mr. Jefferson and the others, now convinced of their precipitancy



with regard to the unfortunate Lewis, were much more moderate with this Mr. Broomhall. They argued with him upon the subject of their own faith; they expostulated with him upon his duty to himself and the mission; but all in vain. Though he acknowledged that he was less happy in unbelief than when he enjoyed the hopes and supports of Christianity, he refused to be convinced by all they could urge, and they first suspended him from Christian communion, and then passed sentence of excommunication upon him. Some females of the island had also about this time attracted the attention of this suspicious delinquent, particularly one who was intimate in the family of Pomare, the chief. Another, with whom he afterwards lived openly, having deserted him, he did not scruple to take a third, with whom he lived until the time that he left the island.

The next thing that tended to the further weakening of the mission at Tahiti, was the departure of Mr. Harris, one of the few that remained, for New South Wales; an opportunity having offered by the arrival of the *Betsey*, an English letter of marque, in the bay, who, with a Spanish brig, her prize, was proceeding to Port Jackson. This

Mr. Harris, it will be remembered, was the same who was so terrified by the islanders of Tongatabu ; but having had the courage to remain at Tahiti so long, he now sought to pay a visit to Australia, promising to return when the Betsey should again visit these islands. The wish of the Missionary having been agreed to, on the first day of the year 1800, the Betsey, with Mr. Harris on board, took her leave of the island of Tahiti.

## CHAPTER II.

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Continuation of the History of the Mission left at Tongatabu by the Ship Duff—Murder of the principal Chief, and War in the Island—Great danger of the Missionaries, and Murder of three of them—Apostacy of Veeson, who is made a Chief of the Island—His anxiety to leave it—Is taken on board of an English ship—Fate of Mr. Crook, formerly left at Santa Christina—History of the Mission at Tahiti.

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IN our brief account of the first Missionary voyage by the ship Duff, our readers will remember it was stated, that ten Missionaries had been left on the island of Tongatabu, and that at the time of the Duff's second visit, they were scattered, under the protection of different chiefs, with whom they had placed themselves in companies of twos and threes, for their general support and safety.

For some time these Missionaries were suffered to pursue their exertions for acquiring the language, and other purposes of the mission, in tolerable quietness ; and were in general kindly

treated by the natives. They found their main labour, however, much more difficult than they had at first imagined; and, even when they had acquired some few words in the language, and attempted to make known their ideas to the natives, they perceived that these were in a much more savage state than the islands of Tahiti; and that, in fact, it was almost impossible to get them to comprehend any thing that paved the way to the reception of an enlightened religion. Nothing seemed to charm or astonish these people, among all the things that the strangers had brought to their island, so much as their cuckoo clocks, which the wondering natives called "the speaking wood," and which brought them in such crowds to this new exhibition, that the Missionaries were at last obliged to refuse them admittance into their house.

It was formerly stated, that great uneasiness was at first suffered by the Missionaries in Tongatabu, from the treachery and profligacy of three European sailors, whom, on their arrival, they had found on the island. Having represented this to Captain Wilson, of the *Duff*, on his second visit, the Captain made a dash upon

them, in order, if possible, to carry them off with him to Europe, and thus relieve the Missionaries of their annoyance. With Connelly only, his attempt was successful. Him he carried off, but the other two—Ambler and Morgan—had penetrated his design, and effected their escape. These ruffians did not long continue to deceive the natives, and misrepresent the Missionaries.—Having, at length, by their bad conduct, completely lost the confidence of the chiefs, they rose upon them, and successively took their lives.

The untractable natives themselves, in time, gave the Missionaries much cause for the most serious apprehensions. These inoffensive and laborious men were frequently the object of half-formed plots, which, however, by means of disagreement among the conspirators, or the conduct—perhaps the caprice—of some one of their savage protectors, were always defeated. At last, however, the chief Toogahowe, their principal friend, having been barbarously murdered when asleep, by his own brother, the whole island became involved in a most bloody and desolating civil war; during which the Missionaries were driven from place to place, witnessing

scenes of barbarity which shocked and terrified them; added to which, their own lives were frequently in the utmost jeopardy. One day, after a battle between the royalists, (the friends of the late Toogahowe, who had been Dugona or king), and the rebels by whom he had been murdered, the victorious party having pursued the others to the district where three of the Missionaries lived together, the latter, apprehending no danger, came out of their houses to look at the warriors as they passed. The savages, now wild with the excitement of slaughter, looked upon these inoffensive men, who had always refused to join in their wars, with ferocious eyes; and one of them remembering, at the moment, a refusal he had met with of some unreasonable request, either from these three Missionaries, or their brethren at a distance, fell upon them to take his revenge. The others also, only waited for a signal to attack them, and in a few minutes the whole three, together with an American seaman who had been lately left on the island, were murdered on the spot.

While this scene was acting, the rest of the Missionaries had been forced from their homes by the terrors of the war, and the hatred of the

party whom they would not join in their aggressions upon their enemies; and, after various insults and sufferings, had taken refuge upon a rock at the further part of the island. Driven again from this retreat, they, in their flight, met a strong party of armed men, who demanded their clothes, with which request they instantly complied, glad to part with any thing for the saving of their lives. Having hidden themselves among a range of rocks which overlooked the sea, with a thick wood between them and the open country, they thought themselves as safe as men can be, who are hiding among the rocks and dens of the earth from a ferocious enemy. But want of food soon forced them from their retreat, and after journeying through the desolated country, they were permitted to bury the mangled bodies of their companions, over whose shroudless remains, they had scarcely opportunity to say one prayer.

After the termination of this desolating war, the fugitive and dispirited Missionaries were obliged to support themselves, by working at a forge, which they, with much difficulty, erected. All their property having been taken from them,

they had no other way of buying food from the natives, than by labouring as blacksmiths for such as employed them, many of whom, with perfect effrontery, brought to be forged the iron utensils which they themselves had stolen. The circumstances of the Missionaries were now to the last degree degrading as well as unproductive; and many occurrences took place, excessively trying to their feelings and tempers. Besides the murder of three of their number during the war, another of them, named Veeson, had long before completely apostatized, and first going to live with a native woman, he afterwards entirely adopted the habits of the islanders. At length, so completely did this man throw off all profession of Christianity, that he did not even know the Sabbath when it came.

The abject and hopeless situation of the Missionaries, now caused them to wish anxiously to get off from the island. Their clothes were worn out, they were almost destitute of food, while a general scarcity was apprehended in consequence of the war; and they were kept in incessant alarm by the report of plots for their destruction. Their subjection to the natives had



now not only made them wretched, but deprived them of all hopes of becoming useful as instructors ; and they longed exceedingly for deliverance from a state of miserable exile and constant jeopardy. One evening, after dark, in the month of January in the year 1800, while lingering on in this distressing condition, they heard the report of two guns in the bay. The anxiety and joy which this gave them may be conceived, when it is considered, that before this they had been projecting a plan to get away, and to sail to New South Wales in their own small boat. They passed the night in the most anxious suspense, and in the morning no vessel being in sight, they tried to get out to sea to have a full view of the roads, but to their great distress they were unable to get their boat off the beach. It was not before evening that they were enabled to effect their purpose, and after sailing several leagues they saw with joy two ships, one of which proved to be the English ship *Betsey*, formerly mentioned ; the other the Spanish brig, her prize, with which she was bound for Port Jackson. The commander, Captain Clark, received the destitute Missionaries with great kindness and humanity,

and offered them a passage in his cabin, and every accommodation, till he had carried them to Port Jackson. They embraced his offer with the greatest thankfulness, yet with mingled sensations of joy and regret, as they prepared to leave a place, wherein they had so long and so fruitlessly laboured. Before the final sailing of the ships, several of the chiefs and other natives came on board, and took an affectionate farewell of the Missionaries. They had a short and pleasant passage to Port Jackson, and all except one soon after returned to England.

With respect to the Missionary named Veeson, who turned apostate, the remainder of his history is so singular, as to deserve a brief notice here. When he first began to live with the native woman, he proposed to marry her, and his brethren, seeing no other remedy for his caprice, agreed to perform the ceremony. When, however, they came to explain to the woman, in the presence of her proposed husband, the nature of so solemn a covenant as marriage, she, having little notion of a bond which was to last till the death of one of the parties, during all which time they vowed to love and be faithful to each

other, burst into tears when she thought of it. She said it was the fear of the chief and of her parents that influenced her, and not affection for the man now before her, and she refused to enter into so solemn an engagement. This conscientious savage was now returned to her parents, but Veelson having afterwards sent for her, made her consent to live with him without any formal marriage.

Having subsequently given up christianity, and even returned his bible to the Missionaries, Veelson now became a proper islander, and obtaining a considerable piece of land from the chief, he cultivated it with such effect by the assistance of the natives, as to make it the admiration of the whole island. Having obtained great credit and intimacy with the chiefs, he went with them constantly on their parties of pleasure, and being raised to the consideration of a chief himself, he took several more native wives, agreeable to the custom so prevalent in Polynesia. But he had still so much of the feeling of an European, as to be horrified by the practices which he witnessed among the islanders, when their wars commenced; and becoming disgusted

with a savage life, and weary of the ferocity which he could not prevent, he longed exceedingly to quit the island.

This, for a long time, was his particular object, and seeing the Missionaries embark in the *Betsey*, while he was obliged to lose the opportunity, he considered this misfortune as a just punishment to himself for his apostacy. He had not been sensible of the blessings of Christianity, and the benefits of civilisation, when he wantonly chose a savage life. The scenes he was afterwards forced to witness, were a just recompense for his dereliction of duty; for, in a succeeding war, when the island was again laid waste, he beheld human bodies that had been butchered, "placed transversely upon each other, and piled up in a large stack, as trophies of victory." Having first escaped to the Harby islands, in the neighbourhood, and afterwards being made chief of the Vavou islands, he was just about to enter upon this dangerous dignity, when, in the month of August, 1801, he heard of the near approach of an English ship. Before, however, he was able to reach the welcome vessel, he found her under weigh; and crying out in English

“How do you do? countrymen!” as she sailed along, the sailors on board only laughed at him, for as he was dressed and tattooed as a native chief, they thought he had only picked up that phrase of English, and was actually what he appeared to be. The people of the ship, therefore, took no notice, but continued under sail; so he was left to shout in vain; for, having been long unused to speak English, the chief part of what he uttered was spoken like a savage, in the language of the islands, which only confirmed those on board in their opinion that he was actually a native.

The cries and gestures of the unfortunate man, now made violent by despair, at length brought the Captain on the ship's deck; who, when he had attentively observed him for some time, said to those around—“that must certainly be an European.” He then gave orders to lower the boat, and having manned it with eight persons, they rowed towards this questionable savage. But Veeson was now surrounded on every side by canoes full of the natives, who seemed determined not to suffer his departure from among them. At length, one of those in his own boat, compassionating his condition, made a sign for

him to dive; which, when the proper opportunity appeared, he instantly did, and kept himself under water for a considerable time, for fear the islanders should strike him with their paddles. He then rose to the surface and swam, when his countrymen drawing near him with their boat, pulled him in; and, after dangerously attempting to chase the natives, from which he was barely able in his broken English to dissuade them, they at length took him into the ship.

When the renegade Missionary found himself among Europeans, it was a long time before he could, after the wild and free life he had led, submit to the restraints of civilised society. He was first taken to China in this ship—the Royal Admiral; from thence he sailed in another vessel bound for America, with which he engaged himself in a useful capacity; and after having performed other voyages, he at length returned to England, where, though he still manifested much aversion to a settled life, it is said he ultimately returned to Christian principles and to comfort.

It now only remains to say a few words regarding the fate of Mr. Crook, the young man who was left by the Duff, in 1797, without any

English companion, in the island of St. Christina. Crook undoubtedly possessed all the enthusiasm and courage so requisite for a Missionary, but he seems to have formed a wrong estimate of what was necessary for the civilising or christianising a savage people, else he never would have attempted so formidable a labour single-handed. For many months after he was left on the island, the chief hardship he suffered was from scarcity of food,—the former improvidence of the natives having left the island in such a state, that he and they were almost starved. This circumstance, however, by no means prevented the chiefs from exercising that hospitality and kindness towards him, which was very much in their nature; for they were always ready to share with the solitary Missionary, the morsel that they had. By the time that Crook had been a year on the island, he was taken from it by an accident, which though he could not foresee, yet seems to have been little against his wishes. A ship having arrived off the island, the Missionary went on board to make some enquiries, and to write by her to Europe, if she should be found to offer an opportunity. But the wind coming to blow rather fresh from the land,

the captain found it impracticable to work back into the harbour, and the ship was driven off to sea with Mr. Crook on board. Finding himself disappointed in respect to Santa Christina, the Missionary requested to be taken to Sir Henry Martyn's Island, which lies about sixty miles to the north-west, and the Captain having borne away to that place, there Crook was put ashore.

Having, by this time, made great progress in acquiring the language of these islands, the people, on the landing of Crook in this new spot, were so astonished at hearing a white man speak like themselves, that they were convinced he was a god, and he found it difficult to persuade them from this idolatrous fancy. Immediately, however, the principal chief adopted the stranger as his taio, or friend; and besides liberally supplying him with provisions, gave him a large piece of ground, abundantly stocked with the best trees of the island, upon which Crook soon built himself a house, and enclosed the whole with a fence of bamboo. Here he lived in unusual comfort for seven months; but at the end of that time, two ships from London having visited this island, in quest of refreshments, he became their interpreter



with the inhabitants; and being convinced of the little good he was likely to effect by himself, he availed himself of the opportunity which was afforded him to return to England, with the information which his residence among the Marquesan islands had enabled him to collect. Accordingly, having taken a passage in the *Butterworth*, one of the visitor ships, he left the island, and arrived in England in May, 1799, having been absent nearly two years and eight months.

To return to the small remnant of Missionaries yet left on the island of Tahiti.—It was only five days after Mr. Harris left them in the *Betsy*, for Port Jackson, as above stated, (January, 1800), before another vessel arrived from the latter port, bringing back to the island, with his wife, one of the eleven Missionaries who had left it during the panic in March, 1798. This reinforcement of their numbers, slight as it was, together with the hope of a large addition in a short time by the *Duff*, of whose second voyage these last brought the agreeable intelligence, caused the Missionaries to think of building a house expressly for public worship, and the instruction of the natives, as they were likely soon to

be able to address them in their own language. Shortly after this, however, they received the disheartening intelligence of the capture of the *Duff*, and the sending back of the Missionaries on board of her, as well as the various disasters that had befallen the missions at Tongatabu and the Marquesan islands. The most friendly assurances of protection and co-operation, received shortly after from the governors of the colony of New South Wales, tended, in some measure, to restore the drooping hopes of the Missionaries; and in the month of July, 1801, they were cheered by the arrival of the Royal Admiral, English ship, carrying on board their old friend William Wilson, as captain, (the brother of the captain of the *Duff*), and eight new Missionaries, together with fresh supplies, and letters from their friends, and the directors of the Society in England.

The mission from this time began to wear an exceedingly promising appearance. Otu, the king, Pomare, his father, and other principal chiefs of the island, received the new Missionaries with respect, and welcome; and the latter, having brought with them sundry useful plants

and seeds from Europe, and Port Jackson,—such as the vine, the fig, and the peach tree,—they were all put down in the Missionary garden, at Matavai, and soon began to thrive well. By this time the pine-apple and water-melon, originally brought out in the Duff, were growing luxuriantly ; and of the latter, the natives were remarkably fond. Soon after this new and enlivening reinforcement, Mr. Jefferson and his friends found themselves able to address the islanders in their own tongue ; and began also to catechise and instruct the native children. It was not long before two of their number ventured upon a preaching tour through the island, and found the natives, in general, both hospitable, and attentive to the various “ strange things ” which they brought to their ears.

While all this was going on among the Missionaries, a few simple circumstances, arising out of the idolatrous prejudices of the chiefs, involved the whole island in war, from which sprung such important consequences, both to the chiefs and to the mission, that they will demand a brief detail in a new chapter.

CHAPTER III.

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Cause of the War in Tahiti—Arrival of Englishmen on the Island, who aid the Missionaries in defending the Settlement—Suspension of Hostilities—Preaching in the language of the Tahitians, and difficulties of the Missionaries—Burning of their Plantations, by the Natives—Mortality in the Island, and violent prejudice against the Missionaries—Their Privations—Arrival of a vessel from Port Jackson—Death of Mr. Jefferson—Renewal of the War—Flight of the Missionaries, and Expulsion of the King—Present abandonment of the Mission, and effects of the intelligence of it in England.

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WHILE a grand ceremony was performing by King Otu and his people, in honour of the national idol called Oro, at the great Marai, in the district of Aheturu, the king, and his father, Pomare, took a fancy to carry the idol to another part of their dominions, namely, the smaller peninsula of the island. The chiefs of the district where the god was usually kept, stoutly resisted his majesty's wishes, which induced him to seize upon the idol, and carry it off by force of arms; and this caused a great rebellion in Tahiti.

The chiefs of the district where the abduction of the god had happened, thought fit to revenge the insult upon their honour, by invading, with fire and *club*, the neighbouring territory; and they did not fail, in addition, to convey a threatening notice, that they would soon advance further, and destroy the settlement of the Missionaries also. Pomare, having obtained the aid of several hundred warriors from the neighbouring island of Eimeo, met the rebels near Matavai; but being worsted and driven from the field in confusion, the Missionary settlement became quite in the heart of the seat of war, and ultimately was turned into a frontier garrison.

The Missionaries, themselves, would soon have been destroyed during this campaign, had they not providentially and unexpectedly received professional military assistance, at the moment when it was required, and that by the following accidental circumstance. An armed brig, called the Norfolk, from Port Jackson, having been driven on shore in Matavai bay, by a gale of wind, her hull destroyed, but her stores and people fortunately saved, seventeen Englishmen

were thus cast on shore to the reinforcement of the Missionaries. In about a week after this event, another ship, called the *Venus*, entered Matavai bay, and leaving on shore one Captain Bishop, and six seamen, to purchase provisions, sailed, in the meantime, for the Sandwich Islands. Thus, when the war broke out in Tahiti, the Missionaries providentially had at hand twenty-four stout Englishmen, ready to aid them in the defence of the settlement.

Influenced by the formidable appearance that the Missionaries, by means of their allies, were enabled to make, the rebels entered into a treaty with them, engaging, at least, not to invade them for the present; and having now carried the war to a different part of the island, they, a second time, defeated the King and Pomare, and re-took, with great triumph, the idol which had been the cause of this bloody quarrel. Pomare, with his vanquished troops, now returned to Matavai, where he was received by Captain Bishop and his friends with every attention. By this time the Missionaries, in conjunction with their friends, trusting little to the engagement of barbarians flushed with success, had put the mission house in a very

tolerable state of defence. The whole settlement was converted into a garrison. The newly erected chapel was pulled down, lest by setting fire to it, the invaders might effect the destruction of the inner houses. They were also obliged to destroy the plants and inclosures of the garden, with the whole of the trees, to prevent their affording the means of annoyance to themselves from the enemy; while a strong stockade or paling was drawn completely round their premises. The veranda in front of the principal house was turned into a bastion, by means of chests and beds piled up for defence; and, besides other minor means of defence, four brass cannon, which had been saved from the wreck of the Norfolk, were planted at proper points in the upper part of the dwelling. All these precautions seemed necessary, from the rumours by which the Missionaries were constantly alarmed, threatening all sorts of daily and nightly attacks; and they, as well as the sailors, took their turn as sentinels, regularly placed round the houses for general protection.

But though fortunately protected from actual assault, the war proved a serious affair for the

Missionaries. Confined with the whole of the strange seamen in one house, and under constant terror of attack, the general confusion, and the disquietude of mind which they suffered, together with the desolation and destruction of their gardens and plantations, were all exceedingly distressing. Pomare, emboldened by the courage of the English, began to rally, and erected in imitation of them, some rude defences, on a place called One-tree Hill, near the bay. But having shortly after made a midnight inroad upon the peaceful encampment of the aged men, women, and children left by his enemies at home, and slaughtered about two hundred of them, under cover of the darkness; the rebellious party was so exasperated, that nothing but the entire extirpation of the reigning family was for a time contemplated.

Meantime another English ship, the *Nautilus*, having arrived in the bay, Pomare prevailed upon the captains to assist him with their men against the Aheturuans, who had now taken up a strong position in their own part of the island. On the 3d of July, twenty-four Europeans, headed by Captain Bishop, and carrying with them a four-pound cannon and plenty of small



arms, accompanied the chief to the attack of the rebels, meaning to try, if possible, to put an end to the war. But the position of the enemy was so strong by nature, that the English gun could make no impression upon it, and two days were spent in harmless firing; and in one skirmishing action with a party of the besieged, that had boldly sallied out; but which, by the aid of the English, was put to the rout, and a number of the warriors killed on the spot. A cessation of hostilities was now obtained, and as the war for the present seemed at an end, the English strangers gradually sailed from the island. But this short war became the foundation of that which eventually drove the Missionaries entirely from the island, and proved the destruction of the original settlement.

The Missionaries, on the return of quietness, again resumed their former labours. They put their garden in the best order they could, planted more of the seeds they had preserved, and began, assiduously, to instruct the children. This they found a most difficult task, from the wild and uncontrolled habits of these young islanders, who, entirely unaccustomed even to witness in

their parents any thing like steady application of this sort, made uniformly a species of pupils, whom the Missionaries found it extremely hard to manage.

During another preaching tour through the island, also, which was undertaken in 1800 by Mr. Jefferson and Mr. Scott, the grown-up natives of the place often behaved worse than the children in the mission house. When the preachers had, with difficulty, got a few of the natives gathered together, by going to every house in any of the villages at which they stopped, the practice of the natives generally was, instead of listening to the words, to talk to each other while the preacher was speaking; the women making audible remarks on the dress, complexion, or features, of each other, and the men, either talking suspiciously of the object of the preacher's visit, or endeavouring by ludicrous gestures, or barbarous wit, to turn the good man who addressed them, or his doctrine, into ridicule. Mr. Brainard says, that oftentimes, instead of listening to him, the natives used to amuse themselves by playing with his dog; and Mr. Ellis adds, that in his time,

during sermon, the preacher and the more peaceable " were often disturbed by a number of natives bringing their dogs, and setting them to fight on the outside of the circle they were addressing; or they would bring their fighting cocks and set them at each other, so as completely to divert the audience, who would at once turn with avidity from the Missionary to the birds or dogs. On some occasions, while they have been preaching, a number of Areois, or strolling players, passing by, have commenced their pantomimics, or their dance, and drawn away every one of their hearers."

Under these sort of discouragements, and others of a more serious character, which we shall briefly notice, the Missionaries continued, notwithstanding, to labour with patience, and a degree of forbearance, highly creditable to themselves and their cause. In December, 1802, two of their number visited the neighbouring island of Eimeo, and preached to the natives in their own language. Though, however, little appearance of good results cheered them in their various efforts, the Missionaries took great pains to instruct the native children; others, in spite

of the ridicule and even insults of the parents, prepared a catechism for their use, which some of them got by heart; and having been furnished with types from England, they printed suitable tables, and patiently tried to teach the wild islanders the Roman alphabet. In labours of this kind they continued for several years, and having introduced writing, and begun to teach it, the king, in the year 1806, became himself their pupil, and grew so fond of the exercise of penmanship, as to cause a small house to be built for him near the Missionaries, in order that he might prosecute his studies without interruption.

Previous to this, the chief Pomare, the father of the king, and great friend of the Missionaries, died suddenly; which the latter found to be a serious misfortune to themselves and their cause, from his uniformly firm and efficient protection. During the wars, they had also lost old Haamanemane, the eccentric arch-priest of the island; who was assassinated, and who, while he lived, was a most influential advocate for them, chiefly, however, as well as Pomare, from motives of worldly policy. The next remarkable death was that of the queen, wife of Otu, now called Pomare,

since the death of his father. This young woman was mild and affable in her manners, but being addicted to the vicious practices common in these islands, she had taken an illness, which cut her off in her twenty-fourth year. The widowed king, and the other members of the family, were all much affected at her loss; and now the Pomare family seemed to be threatened with total extinction.

An unexpected misfortune happened about this time to the Missionaries, which, though of less real importance than some other events, was calculated to affect them considerably. Three of their number had cleared and enclosed a piece of ground, and having devoted much of their attention to its cultivation, had planted it as well with cocoa-nut, and other trees of the islands, as with orange limes, citrons, and a great number of plants that they had brought with them; all of which, by the care bestowed on them, were growing remarkably well, when, in one hour, the whole of this pleasant plantation with its fences was destroyed by fire. There appeared little doubt that this unfortunate occurrence had been wilfully effected by some of the natives; who, moved by

jealousy, set fire to the long grass immediately to windward of the orchard, when it communicated to the fence, and soon consumed the whole to the ground. Although, on the present occasion, the loss of the Missionaries was painfully felt, yet by this time the natives had begun to look upon them, and all they did, with such suspicion, that they thought it wisest to make no complaint to the king upon the subject, but to suffer the injury quietly.

There were two things in particular, however, which, in process of time, served greatly to excite against them the jealousy of the natives, and to cause themselves much uneasiness. One was, their attempts to put a stop to the barbarous practice of infanticide, so rooted among the customs of this otherwise humane people, which, in various ways, very much recoiled upon themselves; and the other, the dreadful effects of European diseases, introduced by former profligate visitors, which, together with the cruel custom referred to, seemed to threaten the depopulation of the whole island. Often did the Missionaries benevolently attempt the cure of these wretched persons, who were thus pining under

diseases which they did not understand ; but the ignorant people had no other idea of a cure than something of the nature of a miracle, and seeing but little immediate effect from the medicines of the Englishmen, they were often more exasperated against them, than conciliated by their humane efforts. The mortality among the islanders from this distressing cause, was at one time very great ; and the survivors of those who died in the deplorable state which the disease had brought them to, beginning next to feel symptoms of it themselves ; charged this visitation upon the God of the foreigners, who, they said, scourged them with new and incurable afflictions ; and were led to attribute to the Missionaries, and the prayers which they constantly addressed to their God, all the miseries which they witnessed or suffered. This prejudice naturally operated strongly against any effectual reception of the truths offered to their belief. " When the Missionaries," says Mr. Ellis, " spoke to them on the subject of religion, the deformed and diseased were sometimes brought out and ranged before them, as evidences of the efficacy of their prayers, and the destructive power of their God. The feelings of

the people on this subject," he adds, " were frequently so strong, and their language so violent, that the Missionaries have been obliged to hasten from places where they had intended to have addressed the people."

While the Missionaries were thus struggling with difficulties, and enduring trials and privations of no ordinary kind, they remained, from various causes, for five years, labouring in the midst of the Pacific, without having the consolation of once hearing from their friends in England, or obtaining any supply of the conveniences and comforts to which they had been accustomed, before they had voluntarily buried themselves in this sequestered quarter of the globe. Since the year 1801, when the ship called the *Royal Admiral* touched at the island, they never had the sight of a British vessel; they were not only left in the greatest anxiety regarding all whom they had left of their connections in Europe, but their clothes and other articles were quite worn out; and many of them travelled about instructing the careless natives, without having even shoes to their feet. This state of privation and anxiety, in which they were so long suffered to remain,



was not, however, chargeable upon the society at home, but arose from want of opportunity from Port Jackson, to which the supplies had from time to time been sent; and which were suffered to remain, while the poor Missionaries, destitute of every thing but the food of the island, their plantation destroyed, and no fruit appearing of all their labours, became exceedingly discouraged, began to despond much as to the ultimate success of the mission.

From this painful state they were at length a little relieved, by the arrival in Matavai Bay of a sloop from Port Jackson, in the month of November, 1806; which brought the long looked for letters from England. The supplies that the sloop carried, however, had lain so long in Australia, that they were almost useless; having been damaged by sea-water, on the voyage from Port Jackson, and so arrived in a totally spoiled condition. This event, then, proved of but little real relief to the desponding Missionaries, whose numbers had been, in the beginning of the year, reduced, by the departure of one of their number, named Shelly, from the island, together with his family; who, obtaining some transient

opportunity, sailed for Port Jackson; having, at this time, as we are briefly told, "relinquished Missionary pursuits." On the 12th of May, 1807, this loss was but partly compensated by the arrival of a Mr. Warner, who had been sent out from England as surgeon to the Mission; for, on the departure of the same vessel that brought Warner, a Mr. Youl also, who had joined the Mission in 1801, took the opportunity of leaving the island by it, and sailing for Port Jackson.

These losses were but little to the Missionaries, compared to a death which happened among themselves on the 27th day of September following; and shortly after, the alarm of a new war, or, rather, the rekindling of the smothered flame of the former war, in the district of Atehuru. This was the decease of Mr. Jefferson, who, arriving with the others on the first planting of the Mission, had been, for some time, its president, and may, in many respects, be considered as having been, all along, its leader. This intelligent man was possessed of a devotedness to the Missionary cause, and a zeal in the prosecution of its various labours, which was