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inhabitants of Two Hundred Islands, one of which is said to be one hundred miles in circumference, and to contain a population of Forty Thousand souls? We leave Mr. Waterhouse's recital of the horrible barbarities of the people, and their degradation and misery, with his cheering accounts of the success and promise of Missionary exertions, to speak for themselves; and will only further remind our readers, that, by virtue of an existing arrangement with the Directors of the London Missionary Society, our Agents are the only Protestant labourers in Feejee, and that the responsibility of practically caring for its perishing myriads especially devolves upon the Wesleyan Society.

While the perusal of this Journal, as it is confidently calculated, will materially assist our friends in forming their conclusions as to what response ought to be given to the Committee's last Appeal, it cannot fail, at the same time, by the evidence which it affords of the zeal and unwearied diligence with which the late General Superintendent of the Society's Missions in Australasia and Polynesia devoted himself, regardless of privations and dangers, to his one great work, to deepen the impression as to the loss which the Society has experienced by his comparatively early removal to his eternal reward; and to call forth more extensively earnest and continuous prayer, that his successor in the general superintendency of our New-Zealand and Polynesian Missions, the Rev. Walter Lawry, may be mercifully sustained in his labours, and watched over in the dangers to which he may be exposed; and that he may long be preserved as an instrument of great good in that Missionary service to which he has nobly consecrated, in intention, the remainder of his days. But we will not longer detain our readers from Mr. Waterhouse's instructive and affecting narrative.

JOURNAL OF A SECOND VOYAGE FROM HOBART-TOWN, VAN-DIEMEN'S-LAND, TO NEW-ZEALAND, THE FRIENDLY ISLANDS, AND FEEJEE, COMMENCED WEDNESDAY, OCTOBER 28TH, 1840, BY THE REV. JOHN WATERHOUSE.

EMBARKATION.

HAVING taken an affecting leave of my family and friends, to enter on a hazardous voyage in connexion with the onerous duties of my office, my feelings were of no common order; but, supported by Him

"Who watches every number'd hair,
And all our steps attends,"

I went on board the "Triton." I was accompanied by the Rev. Mr. and Mrs. Manton and family, who were bound for Port-Arthur, to relieve the Rev. John Weatherstone, who is going to the New South Wales District. The day was fine, and the Rev. Messrs. Turner, Longbottom, and Cargill, with some of my family, and several friends, accompanied us to the ship. Mr. Turner, in prayer, commended us to the care of our heavenly Father, with great fervour of spirit, and propriety of language. At six P.M. we weighed anchor, and arrived at Port-Arthur next morning at ten.

PORT-ARTHUR.

29th.—While Mr. Manton's things were being taken on shore, and Mr. Weatherstone's goods on board, I availed

myself of the kindness of Captain Booth, the Commandant, and Mr. Lempriere, the officer next in charge, and visited all the places. This penal settlement is delightfully situated, and the natural scenery varied and romantic; ornamented with a beautiful church, where our Missionary officiates. Captain Booth is a man possessing qualifications of a high order for such a situation. He was very anxious that I should see the whole department, both there and at Point-Puer; and accompanied me, explaining, as we went, the whole system; than which I can conceive nothing (subordinate to the Gospel) better calculated to reform the vicious, especially under the judicious management of Captain Booth. The two officers above-named, with the ladies, visited the "Triton," and expressed themselves much pleased with the accommodations, fittings-up, &c.; but Mrs. Booth seemed most interested in the portraits of the Ministers which hang in the cabin, and especially in that of the Rev. John Fletcher. I took occasion, from this circumstance, to recommend a perusal of his Life; Mr. Manton engaging to supply her with it. At seven P.M. I dined with the Com-

mandant and officers at his house; and, at half-past nine, proposed, respectfully, the reading of the Scriptures and prayer, which, though a new thing to them, was cheerfully complied with. I was induced especially to do this as an example to our Missionaries on such occasions, they being the only Pastors of the place. At ten o'clock we took leave of our hospitable friends, and were conducted to the vessel, accompanied by a soldier under arms, according to the custom of the place.

30th.—At day-dawn the wind became a little more favourable than it had been; and, having weighed anchor, in a few hours the wide ocean was our tossing-place; and most of the party soon became unwell.

November 1st, Sunday.—Sickness continued; but I endeavoured to preach in the evening. Most of the men were present, and I urged on them the necessity of a relative and real change, to make life happy, and death easy.

2d.—Wind still favourable. We came in sight of the coast of New-Holland. My mind is much engaged in contemplating the future. I am greatly perplexed, having so often to act on my own responsibility. O God, be thou my helper!

NEW SOUTH WALES.

6th.—We arrived at Sydney, met with a hearty welcome at the Mission-house from Mr. and Mrs. Schofield, and proceeded immediately to make preparations for our voyage to the islands.

8th, Sunday.—I preached at Princess-street chapel in the morning, and at Macquarie-street chapel in the evening, when I referred to the objects of our voyage. The congregation was large, and evinced a deep interest in the South-Sea Missions.

9th.—I went to Paramatta; and, at the Rev. Mr. M'Kenny's request, I accompanied him to H. H. M'Arthur, Esq., M.C., to obtain his consent to take the chair at the Missionary Meeting, to which he gave a ready assent.

10th.—The Rev. Mr. Cowper, Chaplain, of St. Philip's church, waited on me, to converse on the subject of Christian Missions; and especially to know whether we allowed our Missionaries to engage in land or commercial speculations. I told him, that they were imperatively prohibited. I reminded him of the time when I sat under his ministry at Rawden, in my native land. He said, "Well, I trust you see me the same man, only nearer heaven, I hope, in prospect and foretaste: and as for you, you have reached the highest point of ecclesiastical dignity." I availed myself of the op-

portunity of hearing him; and seldom have I heard a more faithful, heart-stirring sermon. It was a feast, to hear a Minister venerable through age, preach with all the zeal and energy of a young man.

11th.—I met Mr. M'Kenny, and as many of the brethren as could attend, to converse on matters generally connected with the Australasian Missions. Mr. M'Kenny, on the part of himself and brethren, expressed their cordial approval of my appointment as General Superintendent, &c.; with an assurance of their united and cheerful co-operation, at all times, in carrying out the plans of the Committee.

I was much pleased with the brethren, who are one in affection, and who earnestly endeavour to promote the interests of the Redeemer in this extensive field of labour, which is rendered more important to Protestants on account of the unwearied efforts of Papists to establish their false Christianity throughout the length and breadth of this land. To counteract the influence of that baneful system, and spread pure Christianity, in this important and rapidly-improving colony, is the great object of our Missionary toil.

14th.—I went to Paramatta, and, accompanied by Mr. M'Kenny, dined with — Brown, Esq., a member of the Established Church, who, with his lady and large and interesting family, showed us great respect and kindness. On my proposing to read the Scriptures and pray, they expressed their great pleasure, and summoned the servants to unite in worshipping God.

I was also pleased to find Mr. William Walker, formerly a Missionary to the Aborigines, in a delightful state of mind: he has been instrumental of considerable good in this town. He is a Protestant of the John Knox order, using his influence against the Pope and the Devil. He has the marks of an old man. His family is an interesting one. Having known him when young, and not being ignorant of his former entanglements with the world, my pleasure was more abundant at seeing and hearing what I did in his case.

15th, Sunday.—I preached morning and evening, with considerable enlargement of mind, on the duties, discouragements, and final triumphs, of the faithful Missionary, who labours in his Master's cause, and for his sake, and faints not.

16th.—We held a Missionary Meeting, H. H. M'Arthur, Esq., Member of Council, being in the chair. The chapel was crowded, and intense interest was manifested. The collections amounted to £50.

18th.—We held a valedictory service

in Macquarie-street chapel, Sydney. The Rev. D. Ross, Independent, and the Rev. M. Saunders, Baptist, took part in the service with our own Ministers.

It has been the particular wish of our friends that I should visit all the Stations in this Colony; but it must be deferred for the present, as New-Zealand, and the Islands, claim immediate attention.

20th.—At six A.M. we weighed anchor, and set sail with the Rev. Mr. and Mrs. Webb for Tonga, *via* New Zealand. I have received the greatest kindness from the brethren and friends in Sydney and Paramatta; but am especially pleased with the interest they take in Missions so dear to me.

I have not heard from home since I left, and it is probable I shall not till my return, which, if life be spared, will be at the end of nine or twelve months. Had I not counted the cost, my mind would have been greatly harassed.

25th.—I have had incessant sickness, with violent head-ache, from the time when we left Sydney till this morning, owing, in part, to the uncomfortable motion of our vessel; which is sadly out of trim, in consequence of every nook and corner being filled with stores. Nearly all the sailors have been ill. I am much enfeebled; but it is all well.

“ If so poor a worm as I,
May to thy great glory live,
All my actions sanctify,
All my words and thoughts receive,
Claim me for thy service, claim
All I have, and all I am.”

ARRIVAL AT KAWIA, NEW-ZEALAND.

29th.—We arrived in safety at Kawia, New-Zealand, after a short, but uncomfortable, passage; about four o'clock P.M. we were welcomed at the Mission-Station; at five o'clock I preached to the Europeans.

On crossing the bar, the first object of attraction was a vessel on shore. The Rev. Mr. and Mrs. Buddle, and child, and the Rev. Mr. and Mrs. Ironsides, had embarked to go to the south; but the ship was driven on shore. Their lives and property were, however, saved.

30th.—I learned that, a vessel having entered Kawia immediately after the wreck, a passage had been engaged for Mr. and Mrs. Ironsides to Cloudy-Bay; and that Mr. and Mrs. Buddle had returned to Waingaroa.

December 1st.—About four o'clock this morning we had a slight shock of an earthquake, similar to what I felt on my last visit. Last Friday there were two powerful shocks, extending to Aotea and Waingaroa; on which occasion the houses shook, and nature seemed convulsed in such a manner as our Missionaries had never before witnessed. The entire aspect

of this part of the land is that of former eruptions.

AOTEA.

2d.—The wind being unfavourable for getting out, I determined to go with the brethren overland to Waingaroa, and to meet them in the District-Committee, leaving the “Triton” till the wind should be favourable. We finished the first day’s journey to Aotea, the Rev. Mr. Turton’s Station, where a hearty welcome was given us. Having taken some refreshment, we spent half an hour in surveying the country; and were much pleased with the manner in which their lands had been cultivated, the promising crops of potatoes and kumeras, &c. A greater display of industry I had not seen in this land. The shades of evening coming upon us, we retired to the chapel, and by a rude drum or bell called the Natives together, when I gave a short account of my visit to other islands, told them what God had done at Vavau, &c., and urged them to embrace the Gospel, and give their hearts to God; telling them we wanted to see them happy in their souls, clean in their persons, industrious in their habits, comfortable in their houses, and showing love to their Missionaries. This Station is one of great importance.

WAINGAROA.

3d.—We set out early through the bush to Waingaroa. Some of the Natives had gone before, to light a fire about half-way, and boil us some potatoes. On reaching the spot we threw ourselves on nature’s carpet, wiping the perspiration from our brows. They brought what they call a “go-a-shore,” (an iron pot,) filled with hot potatoes; and, having a little salt, each man made free, by putting his hand into the pot and helping himself. Having had a hearty meal, we returned thanks, and again girt our loins. But such bush-work as now presented itself I had never before seen. Now we climbed the steep, catching at any thing to prevent a fall; then we descended precipices frightful to the eye;—jumping over fallen trees, leaping over bogs, entangled by shrubs, calculating on torn clothes, thankful for a cap instead of a hat;—until at last all the muscles and joints of our bodies called for rest. Thus, after eight hours’ hard travelling, we reached the Mission-Station, and were comforted with a pleasing welcome and wholesome food, sharing with the labouring man at night refreshing sleep.

BENEFICIAL EFFECTS OF MISSIONARY TEACHING.

4th and 5th.—I met the brethren in the District-Committee; and on the evening of the latter day I held several interesting

conversations with the Natives. Aporo, (Apollos,) a native Teacher, said, "In our heathen state we sat like beasts in ignorance; and as dogs, seeing others with something good in their mouths, snatch it from them and fight, so we fought and killed each other. When a woman was found guilty of adultery, the tribes to which the parties concerned belonged made war and killed the innocent as well as the guilty. When any one broke the *tapu*, murder was committed; when our women were confined, we put up a sort of *tapu*, and if any man approached, we allowed him to come near, and when he retired, we pursued and killed him. In our wars in former times, we were not satisfied with the death of a few of our enemies, but sought for the entire destruction of the tribe to which they belonged, that we might take possession of their land. If murder was committed, we sought revenge for generations on the children and children's children of the murderers. If our friends and children died, we considered them as gods, and looked to them for support in war, and supposed they came and whistled to us. Our Priests said they could see these gods, and from their appearance could tell whether we should be successful. We used to make as many mounds of earth as we wished to represent tribes, over which the Priests prayed; and at night they said the gods came, and so marked them as to inform us what would be the fate of each tribe. Those who were slain in battle were cut up, as we cut up pigs; to each man was given his share: we then made a fire, burned off the skin, and when the flesh was cooked, beat it with a stick to make it soft, and ate it with potatoes. The heads we stuck upon posts." I asked him if he had eaten any. He replied, "Yes; and we used to think it sweet, like pork." Pursuing his narrative, he said, "Our attention was first drawn from these things by European articles. This commenced at the north, and afterwards found its way down here. The articles were axes, guns, spades, and pipes. We supposed the musket to be a god, and were much delighted when we got one. We thought it would go off by blowing into the touch-hole; but when we found it would not, we applied a piece of burning stick. It went off immediately; and we were sure it was a god. When the muskets came, we began fighting with them from this place to Kawia and Taranaki, killing all we met with. As the thing just named came from the north, so did the good things. We heard that while we were fighting, Missionaries and their followers were praying. By and by Mr. W. came here, went to Kawia, and returned by way of Waipa, leaving two native Teachers. Another Teacher came from Mangungu. Through their

instructions a young Chief embraced Christianity; and at length a number of others. Afterwards Mr. Woon came, and then Mr. Whiteley and Mr. Wallis; and by their means a great number embraced the Gospel. Then the Missionaries left: I did not turn Christian when they were here; but I went to look on, while a native Teacher was addressing the people. I saw myself a sinner, and thought I should be left behind, as many were turning to God. I felt sorry on account of my sins, and had great distress of mind. I thought of my friends long since dead, and prayed to God, and said, 'Though my friends are hidden or lost, God shall be my friend.' I found relief, not by going back to my old practices, but by looking constantly to God, and remembering that Christ, the Son of God, made the payment for my sins. Then peace was made between God and my heart, as peace is made between two tribes who have been at war. They break a stick in two pieces, and lay them down between the tribes; then two of the principal men lay their hands on them, and peace is made. My peace is of the same kind; but it is liable to interruptions. If old things come upon me and throw me down, my peace will be broken; but if they do not, my peace will not be broken, and I shall get to heaven."

Hoani Piha (John Fisher) said, "I was first led to the house of God by two native Teachers, who were left at Waipa by Mr. W. When I heard them preach, it deeply affected my heart, and made me weep much. I heard a great deal about repentance. My heart was very dark, and I was very unhappy. I wept, and prayed to God to forgive my sins, for the sake of Jesus Christ. After I had prayed a long time, I felt joy spring up in my heart, and it was all light. By the living word of God I first found pain of mind and darkness of heart, and then the Spirit of God came to my heart, and gave me peace and joy. By the living word of Christ I was born again."

Hori Mori (George Morley) said, "Formerly I was in another road, and bore another likeness. When the new road was pointed out to us by the Missionaries, I paid no attention to it. But after these Stations were broken up, I began to think about it, and my sins were discovered to me about four thousand" (meaning an immense number). "They were like an army come against me to kill me, to slay me, to murder me; they fought against me and caused me great pain, as two men fight against and beat each other, and cause pain. I then began to think of taking to the new religion, and fleeing to Christ. In doing so, I found relief. The Spirit the Comforter came to my heart,

and I felt love, goodness, joy, and peace. I now love Christ. I cannot say that the outside man loves Jesus Christ; but the man inside loves him."

December 6th, Sunday.—I held native service in the morning and afternoon. The number was so great that the chapel would not hold them; consequently they assembled in the spacious yard connected with the Mission-house. They were very serious and attentive, while, through Mr. Whiteley, I called on them to repent of their sins, to believe on Christ Jesus, to show their faith by a becoming conduct, and to cultivate habits of industry and cleanliness, which, with attention to their houses, would greatly add to their comfort.

7th.—I conversed with a leading Chief on the subject of the Mission at Waipa, (west,) to which Mr. Buddle is appointed, and will proceed without delay. They promise to do all in their power to build a house for the Missionary.

In the afternoon, I visited their gardens, or rather lands, which to a considerable extent are brought under cultivation. The Natives boiled us some potatoes, which suited a keen appetite well: we also ate a little fern-root, which when cooked is by no means unpleasant.

8th.—After the sittings of the District-Meeting this day, William Naylor, the leading Chief of this place, a Christian, came to inform me that he had liberated all his slaves, and wished to know if I thought it good. I told him that it pleased me much; that God's book required them to let the oppressed go free; and that in this instance I should set him as an example to the other Chiefs. I also told him, how much it had delighted me to see his land so well cultivated; and, using a few words in the New-Zealand language, expressed my thanks for the potatoes which we had eaten at his village. He expressed his pleasure at this, coupled with a hope that by the time I came again I should be able to preach in their language.

9th.—Wind still unfavourable. I visited another native settlement, where the grounds were well cultivated, and crops promising. The Natives all accost me by name, and are anxious to shake hands.

10th.—I went with the brethren and their families by boat, thinking that a little excursion up one of the rivers would do them good. At length, we landed at the foot of a high hill, and climbed up to two or three native huts on the summit. On entering one of them, we found a solitary female reading the Scriptures. After a little conversation, she hastened to boil us some potatoes, which, with the cold meat we had taken, were eaten with relish.

11th.—Wind still unfavourable. I urged the same Missionary party to accompany me to the village of William Naylor, the

liberator of the slaves, who had been led to that act by a sermon preached by our Missionary, the Rev. J. Wallis, on restitution for wrong done. Here we enjoyed our dinners, which were provided as on the former days. I expressed to this Chief my pleasure in eating their excellent potatoes, and seeing him and his people so comfortable. I addressed the tribe, and urged them to give themselves to God, and serve him, believing on the Lord Jesus Christ, and making the Scriptures their study; for then they would be happy and useful. He replied, that they were much obliged by our sending Missionaries to them. Before, they delighted in war; but the Missionaries had taught them better, the good book taught them better, and they were endeavouring to live as it directed them, and were now happy. I gave him a razor. He said, it was not of much use to him: when he shaved, the beard grew again; he therefore preferred pulling his beard up by the roots with pippy (cockle) shells, and then it took a long time to grow. He showed me the process; but I have no inclination to adopt his plan.

While we were sitting, an interesting man came with his Testament, and read St. Paul's words to Timothy: "This is a true saying, if a man desire the office of a Bishop, he desireth a good work." Then, pointing to me, he said that I had desired a good work; and my office was to teach the Missionaries, that they might teach the Natives.

Another, as he carried my cloak through the bush, said that he was now doing as Paul directed Timothy to do, when he said, "The cloak that I left at Troas with Carpus, when thou comest, bring with thee." Another gathered a few wild berries, and gave them to me, saying, "Do you think them like the food which John ate in the wilderness?" These remarks led me to say to Mr. Wallis, "They seem to make themselves conversant with what they read." He replied, in the language of all the Missionaries on these Stations, "They love to read, and make what they read their own; but we cannot get books for them."

One interesting matron, who had had eight children, and had learnt that I had ten, said, "White man has plenty and variety of food; we have often nothing but fern-root; and that, I suppose, makes all the difference." Pippies, (cockles,) she said, was their best food.

13th, Sunday.—I went with Mr. Wallis to Horea. As we approached the village, we heard the sound of two hoes, instead of a bell, calling the Natives together. Their responses at prayer, and their great attention while I addressed them on the necessity of experimental and practical

religion, were very pleasing. On retiring, each vied with the other to shake hands with me. We returned to the Station to dine, and at three o'clock went to the chapel, where Mr. Wallis catechised the adults for two hours. It was an interesting sight. They answered with great readiness, and evidently understood what they said. At six o'clock I preached to the Europeans, and at eight o'clock I went to the native service. A young Chief commenced by reading the Confession and the Lord's Prayer: he then prayed with great ease and fervour. After a few verses had been sung, and a chapter read, William Naylor, the principal Chief, read and commented on St. Peter's words: "As new-born babes, desire the sincere milk of the word," &c. He showed, that as their babes had the mother's milk, and were a long time before they could eat kumeras and potatoes; so the babes in Christ could not do with strong meat at first. They had been babes at one time, when they could only do with promises, &c.; but now they could bear a little stronger meat, and it might be considered in part their duty to do something towards the support of their Ministers. The service closed at ten.

14th.—I met William Naylor and several other Christian Chiefs, at their own request. We went to the chapel. The Natives formed a semicircle. William, who was formerly a great warrior, rose and addressed me, saying, "We are greatly indebted to the Missionaries. Before they came, our delight was in killing and devouring one another; but now we love to read the Book, (New Testament,) and live in peace, cultivating our lands. We found the book to be the truth, and that the Missionaries had never deceived us; and from that book we learn, that those who have received the Gospel should contribute towards its support. From 1 Cor. xvi., I learn," (here he read it,) "that collections were made. But we have no money. We must, therefore, give of our substance, kumeras and potatoes. What we give this way must be considered sacred, expecting nothing again. When crops are good, we must give plentifully; when poor, moderately. White men have tried to deceive us, saying, 'Missionaries are to have great riches on their return to England, according to the number of converts they have made;' but their riches are in heaven, not on earth."

Another Chief said, that his mind and that of his people had been spoken by William.

15th.—Accompanied by Mrs. Whiteley and Wallis, we weighed anchor; and, the day being remarkably fine, we dropped out as the tide began to ebb.

AT THE HOKIANGA.

18th.—We reached the Bar at Hokianga. Mr. Martin, the pilot, by his signals from the hill, showed when we were to enter, and how we were to steer. His signals were strictly observed, and his directions followed with the greatest exactness. The second mate was sounding "fathom less three," and, immediately, "fathom less two," when a wave caused our vessel to strike the bar. Another wave followed with great rapidity: the second stroke unshipped our rudder. Seriousness and anxiety now sat on every countenance; but, by good management, under the kind providence of God, we eventually succeeded in coming safe to anchor. Mr. Hobbs hastened to us with his boat, and took me directly to Mangungu, a distance of twenty miles. We reached the Mission-house in safety: but when Miss Bumby saw me, she was almost inconsolable, her brother having been drowned a few months before by the upsetting of a canoe. To suppress my own feelings, was difficult. He was indeed a beloved friend and brother!

19th.—I went to the Mission-Station at Waima, accompanied by the Rev. Messrs. Hobbs, Whiteley, and Wallis: we found Mr. and Mrs. Warren well, and the place greatly improved since my last visit. Mr. Warren promises to be a valuable Missionary.

20th, Sunday.—Having made arrangements for this day's work on the preceding evening, and communicated them to the Natives, we held morning-service on a hill near the Station, there being no chapel. A large company of Natives assembled, and were addressed by Mr. Whiteley and myself. After dinner we walked five miles through the bush, the Natives taking me on their backs across the rivers. It was oppressively hot. At length we came to the top of a hill which gave us a commanding view of the beautifully-situated village belonging to Moses Tawhai, the Christian Chief, and his people. Moses sat on this mount, and, with a countenance indicating the finest feelings of a warm heart, said, pointing with his finger, "There I was born, and there I wish to die, and leave my children to inherit my land." Having surveyed the lovely spot, we hastened to it, when men, women, and children flocked around us, many of them having a copy of the New Testament. I asked the wife of Moses to read me a chapter out of St. Paul's Epistle to Timothy. She turned to it immediately, thus showing her acquaintance with the order in which the Epistles are placed. I preached to them, Mr. Hobbs interpreting. We afterwards ate a few boiled potatoes; but the establishment could not supply us with

salt. We had, however, excellent water; and, our wants being supplied, we returned home, where, after a ten miles' walk and other exercises, a mattress on the floor was welcomed as a bed.

24th.—I returned early to Mangungu, and after dinner commenced the business of the District-Meeting, which was continued in sittings from six to eight o'clock daily on financial matters; from nine o'clock to two, and from half-past two to eight o'clock, on general subjects. Close work in hot weather!

CHRISTMAS-DAY AT MANGUNGU.

December 25th, Christmas-Day.—Having announced the arrangements for this day on the preceding Sabbath, a large concourse of people was brought together. Mr. Whiteley preached in the morning. A native love-feast was held in the afternoon. Mr. Wallis preached a good sermon to the Europeans in the evening. A public Baptism was announced for the following Sunday.

PUBLIC BAPTISM OF NATIVES.

In the afternoon, three Christian Chiefs, Class-Leaders, waited on me, and asked, "Did the eunuch meet in class before he was baptized?" I said, "No; he was reading the word of God, when Philip joined him, and, having instructed him in the will of God more fully, and satisfied himself that he was a fit subject for Baptism by ascertaining his faith in Christ, administered to him that sacrament." They then said, that there were three Chiefs in circumstances similar to those of the eunuch, and they wished to be baptized, if I thought proper. I wished them to meet me at Mr. Woon's, where I was going to tea in the interval of public worship. The first whom I questioned was a powerful, eloquent Chief, about fifty years of age, called Ko-te-Hika, (literally, "Fire-rubber,") who said, "I was urged by the Missionaries in former times to turn to God; but I was deaf to their advice, and have only now begun to seek the Lord. In the days of my obstinacy I refused to be saved. I was assured God knew every thing about me. I have now begun to seek the bread and water of life, and, after great thought, have determined to serve God. I cannot read the good book; but I can soon learn. I believe in Jesus Christ."

Ko-te-naiki ("the Knife") said, "I am from darkness; but I have begun to think about God; and, though I am from darkness and from sin, my heart is turning, and, my thoughts are fixed on God. I believe in Jesus Christ," &c.

Ko-Kaitoke, ("Worm-eater,") the son

of a most powerful Chief, who is now dead, and a remarkably intelligent-looking man, neat and clean, who afterwards took the name of "John Waterhouse," was also questioned by me through Mr. Whiteley. After we had begun tea, Mr. Whiteley wished to continue his inquiries. Ko-Kaitoke, thinking equal attention could not be given to two subjects at the same time, especially as the New-Zealanders never eat and talk together, asked, "Mr. Whi-te-ley, do you know what I say?" The answer showed that he was not very attentive at that moment. The Chief said, "Will you repeat what I said? and if you cannot, we will defer the business till you can hear my speech." We were not a little amused with his shrewdness, evidently coupled with great modesty. After tea, he said, "I am here, which is a proof of alteration of mind; I am a stranger to you and you to me. I have long been wandering about from place to place; and wherever I went, I saw nothing but evil. But now I have begun to think about religion. It is for you to consider; and if you turn me aside, I must go. It is my desire to be led aright. I believe in one God, and his Son Jesus Christ. I am determined to serve God. I have only lately run away to you. I can read in the word of God, and desire salvation." Many other things were said by them and to them; from which, and the testimony of the three Christian Chiefs, I was led to ask, "Can any forbid water that these should not be baptized," &c.

26th.—After the District-Meeting, I met all the candidates for Baptism. Most of them could read; and that circumstance has been one great means of keeping them from the delusions of Popery.

27th, *Sunday.*—A vast concourse of Natives had come from every direction, so that we had the chapel filled in a most uncomfortable manner, and many were outside. I had advised that the entire of the morning should be taken up with the sacrament of Baptism. Addresses were given both before and after administering the rite. Several seemed affected. I wished Joshua, our Feejeean Teacher, to address them, and, as he is eloquent in the Feejeean and Tonguese languages, I wished him to speak Tonguese, Mr. Hobbs acting as interpreter. Joshua said, "When the Missionaries came first to our land, we were ignorant, we knew not God. Fishers were our gods; a great house was our god; a stone in the land, our god; and whales' teeth, our gods. The Missionary proclaimed the true God, and called us to turn to him. Some yielded, others said, 'No; we will

serve our former gods.' But I have believed on the true God, and the payment paid by Jesus Christ for my sins; and it gives me great joy to see you embrace this Gospel. When I was at Feejee, I lived with a Missionary, the Rev. David Cargill. His wife died, and I went with him to Hobart-Town to take care of his children. I do not go wandering as the wind blows the dust. I have an object before me; and my wish now is, to go back and preach the Gospel. Great is my sorrow for my cannibal friends; but I fear not them that can kill the body only. By and by you shall see God's goodness more fully. If you serve him with your lips only, great will be your condemnation. You are baptized; cleave to Jesus Christ, lest the Devil come and spoil the work of God."

In the afternoon I endeavoured to improve the painful bereavement we had experienced in the death of the Rev. John Bumby. Nearly sixty Europeans were present.

In the course of the day I held a conversation with Moses Tawhai from Waima. I asked him what he thought about having a school for the children of his tribe. He said, "It is very good. We have been taught to worship, and to meet in class; and our children must be taught in school." He then asked me if I intended to return again to them. On my saying, "Perhaps not immediately; but I shall always feel interested in your welfare, and shall be glad to hear of you and your tribe, and of your progress in religious knowledge, experience, and practice,"—he said to Mr. Buller, my interpreter, "It is very good. Mr. Waterhouse has been here, and planted his good seed in this garden, that garden, and the other garden; but my thoughts tell me, that when he is gone, the seeds will be blown away with the wind. For when a man has planted a field, and does not stay to look after it, but goes away and leaves it, the army of pigs and fowls, and other things, gets in, and devours his seed, and spoils the work. When a man has sown a field of wheat, he is careful to visit it often, and drive away the pigs, &c., even until he has secured the crops; or else they will be devoured." In this manner he urged the propriety of my coming again to see them.

NATIVE MISSIONARY MEETING.

28th.—It was announced yesterday that a native Missionary-Meeting would be held this morning. Accordingly, at half-past eight, we went to the chapel. Very few but Chiefs came. I explained to them the manner in which moneys were raised in England for the spread of the Gospel; and told them what the Lord was doing in the islands of the sea, and what yet remained to be done. I then called

upon Titus, our Tonguese, who said, "Although small may be the contributions of your land, it is good to do what you can. In our land, Vavau, we have had an assembly, and the King said that he would do something to send the Gospel to Feejee, the land of savages and cannibals; for if they do not embrace Christianity, and receive the grace of God in this world, where can they receive it? It is your duty also to pray for Mr. Waterhouse, on his voyaging to different places. We must all strive to see which land will be first in the work of God."

Joshua, the Feejeean, said, "I will tell you how I was brought to God. When I first heard the word, I understood not, because I had no desire to learn. I heard from the Missionaries of the true God,—one God true, through whom I saw the wickedness of my heart. I felt as fire, conviction, and pain. Great was my grief; but I heard of the love of God, believed in Jesus Christ, and rejoiced in that love. Great is my love to God, and my hatred to sin. And in that day I said, 'Shall I seek after the things of this world? No; the things of God shall be my riches.' And when I had thus obtained favour of God, I began to work for God. I learned to read. Missionaries gave me books, out of which to teach the children and schools. This was at Tonga. When I went to my own land, two Missionaries went to Feejee, where the people murder one another. But the Missionaries feared not; for the Scripture saith, 'Fear not them that kill the body.' Good is our God, one is our soul, and one our work. If our work were trifling, we might fear; but it is the work of God. When I went to Hobart-Town, and saw the dwellings and chapels of the Teachers, I loved them greatly for the sacrifices they had made. Do not say that the Missionaries come to seek your riches. No; they come to seek your souls, and to save them from the curse of God, and the wrath to come. Do not say that all your things will be wasted by the work. Mr. Waterhouse will not say that this is wasting work. No; it is to carry Missions to all lands. You shall be rewarded in your own hearts; and, if faithful, on the day of judgment."

When the brethren had finished, as I understood the people were not prepared with money, (having explained our plans,) I said that we would defer the collection. Immediately, Thomas Walker, a leading Chief, rose and said, "I do not wish any one to understand that we are a poor people. No; we have great riches in this river; but we did not know that we should have to pay for our religion. Had that been stated to us when the Missionaries first came, it would have been for us to consider whether we would have their reli-

gion on such terms ;" with other similar remarks. We explained to them the whole matter, and urged the scriptural principle of endeavouring to benefit others as we had been blessed. On this Edward Marsh, Thomas Walker's brother, and a leading Chief, rose, and with warmth said, " We will never give any thing. If we had sent for the Missionaries, they might have asked us ; but if any thing is taken from the people, I will leave the chapel." Hereupon Thomas Walker rose, and addressed to his brother a most keen and sarcastic speech. He then showed that his own first speech was the language of some ; but whoever left the chapel, he was determined to give, and it should now go on. Directly one and another hastened to the table, and threw down their silver to the amount of £11.

29th.—At eight o'clock A.M. the Rev. Gideon Smales and Miss Bumby were united in wedlock, in the presence of the members of the District-Meeting. She had wished me, as her late brother's friend, to perform the religious service.

January 3d, 1841, Sunday.—Native congregations remarkably good, considering the unfavourable weather.

6th.—The District-Meeting has come to a close. It has been a time of fatigue and much anxiety. The senior Missionaries have pleased me much with their piety, good sense, and zeal in this great work. Several of the younger brethren promise to be useful Missionaries ; but the uncontrollable events of the past year have been great impediments in the way. I anticipate, from the carrying into effect of plans laid down, a greatly-improved state of things in this Mission.

During our sittings, several Natives sent subscriptions to the Mission cause.

I am now going to take Mr. and Mrs. Creed to Taranaki, and Mr. Whiteley and Mr. Wallis to Kawia : I shall then proceed to the Islands. O Lord God, be thou my guide, for I am a feeble worm!

DEPARTURE FROM THE HOKIANGA.

8th.—About ten P.M. I crossed the Bar of the Hokianga, after having for two or three days suffered much from sea-sickness, which, after the fatigues of a lengthened District-Meeting, debilitated me considerably.

13th.—We were south of Mount Egmont, at the sight of which a Native, whom we had taken from Mangungu, wept. It was the land of his ancestors. His father was killed by an invading and hostile tribe, and he was taken captive, and made a slave, when a little boy. His looks were very interesting while he said, " I am indebted to the Gospel for this sight. Sin is that evil thing, which as a fire was devouring us. We were

almost consumed ; but the Gospel brought the news of Christ Jesus, and that has saved us, and brought me hither." Mount Egmont is said to be fourteen thousand feet above the level of the sea. It is a sublime object, capped with snow, and stretching its base for twenty or thirty miles, until on the north and south the level, fertile land of Taranaki seems to extend as far as the eye can reach. I had intended placing Mr. and Mrs. Creed at Patea, above thirty miles south of the mountain ; but, how to accomplish this, was the perplexing question, especially as there is no anchorage, and it is altogether inaccessible, unless the wind be from the land. While I was in this state of perplexity, a strong breeze from the southwest sprang up, and we made for Ngamotu, which is the western key to Taranaki, and the only place of anchorage ; but that only in very fine weather.

A MISSIONARY PLACED AT NGAMOTU.

14th.—The weather was fine. At ten A.M., while the ship was working into the bay, I went in the boat, accompanied by Messrs. Whiteley, Wallis, and Creed, to see the place and the people. We passed a sort of sugar-loaf island or rock, on the side of which were a number of huts, placed as though they were never to be reached by human beings ; the sea on every hand washing the base, while we gazed on an almost inaccessible steepness. Here, we found, the Natives had taken refuge from the savage fury of the Whycato tribes, in their invasions about twelve months ago. We rode in safety through surging billows, till *terra firma* was again welcomed. The Natives surrounded us, and, Mr. Whiteley having told them the object of our visit, we walked about half a mile to a *roupo* house, put up by the direction of Mr. Ironsides on his visit in last June. We now summoned the people, and asked them, if they wished a Missionary to live among them ; and if they would build a chapel, and listen to his instructions. They spoke as follows :— " We have long expected a Missionary ; but his delay made our hearts dark ; and we said, ' The white people are buying up our land, and other tribes come to destroy us : we may as well sell all, and fly to the mountains, and die.' But now, if you will give us a Missionary, he shall be our father ; we will attend to his counsel, keep and cultivate our own land, and we shall yet be a people." We blessed them in the name of the Lord, and sent our boat to bring Mr. and Mrs. Creed and their goods with all possible dispatch. Mr. Whiteley and I remained, and (as we had taken no provisions on shore) requested them to boil us some potatoes. This desire was promptly attended to ; but, our

boat coming with goods, we had to seek a landing-place for them; so that our potatoes were cold before we could eat them. When we had anchored our boat, and brought a rope on shore to keep her steady in the surf, the Natives went shoulder-deep in the water, and soon emptied it. On their return, an European, who had come from Port-Nicholson a few days before, but had lived ten or twelve years in different parts of New-Zealand, asked us to go to his house. Thither we took our cold potatoes, and he gave us a little cold boiled eel, which employed our fingers, and met the demands of nature most delightfully. He also urged us to take a little beer; so that we abounded in good things. I told him, we were landing a Missionary. He said, "I suppose it is one of these Preachers who are coming to *naturalize* them."

By six o'clock we got Mr. and Mrs. Creed and all their goods on shore; and, as they had a tent, and there was plenty of fern, they might rest themselves when the shades of evening came on. Bidding them and these interesting Natives farewell, we hastened to the "Triton," which was under weigh, and a brisk and fair wind wafted us onward.

At this place we left also John Leigh Tutu, a native Teacher, whom we examined at our District-Meeting, and engaged to find him food and raiment. He is to alternate with Mr. Creed in visiting every part of Taranaki within their reach. I am decidedly of opinion, that a judicious selection of such men will be of incalculable use. John was the instrument in the hands of God of the conversion of William Naylor, the fine Christian Chief of Waingaroa, of honourable memory.

By a young Native, just arrived at Ngamotu, from Port-Nicholson, by sea, I had the great pleasure of learning, that Mr. and Mrs. Ironsides had arrived at Cloudy-Bay, and that Mr. Ironsides had about six hundred Natives surrounding him. He also saw Mr. Aldred, who had arrived at Port-Nicholson, and had got into a *roupo* house, and was making himself useful.

16th.—Last evening Mr. Wallis and his goods were taken in our boat, with an intention to land them within a few miles of Waingaroa. It was quite dark by the time they reached the shore; and such was the swell, as to compel them to return. After much anxiety on their account, we welcomed them again on ship-board, near midnight. This morning, however, while becalmed, we saw the boat from the Mission-Station making towards us; and at ten o'clock we bade farewell to Mr. Wallis, wishing him, if our vessel were detained, to forward a messenger by land to Kawia. Providentially, however,

a breeze in our favour sprang up; and about six o'clock in the evening we crossed the bar at Kawia, welcomed by our friends, who had come down in a boat to meet us. No sooner was the ship at anchor, than we entered the Mission-boat, and by eight o'clock took refuge in the Mission-House. This day they have experienced an earthquake. This is the third time I have visited Kawia; and on each occasion we have had an earthquake.

AT KAWIA AGAIN.

17th, Sunday.—At nine o'clock A.M. I met the Natives in the temporary chapel on this Station; and, after prayer, addressed them through Mr. Whiteley. They listened with great attention.

I dined at twelve, and immediately after set out, by boat, to a settlement I had visited in May, 1840. When we had gone about four miles, we landed, and went to a heathen village. The number at this place was much greater than when I first visited them; and such has been the indirect influence of Christianity on this people, that they rest from all labour on the Sabbath-day. This afforded me an opportunity of seeing them in a body. After singing and prayer, I addressed them, giving a brief account of my visit to the islands, and urging them to embrace that Gospel which had done so much for others. They were evidently much pleased with our visit. After bidding farewell, we hastened to our intended place, three miles further up the river, where our old friends greeted us with an affectionate welcome. The day being excessively hot, I preferred having service at the end of the *roupo* building, which is used as a chapel. They brought us a mat on which to kneel. Mr. Whiteley, as usual, was my interpreter; and they listened with great interest, while I told them what God was doing for their heathen neighbours, and what he was waiting to do for them. We then hastened home, which we reached by half-past five o'clock; and, as I had engaged to preach to an European congregation at six, a cup of tea was welcome. The night being warm, I preached out of doors. A boat's company had come to the service from the ship, (where Mr. Turton had preached in the morning,) and these, with the Mission party, three European settlers, and Mr. and Mrs. Turton, (who had come to endeavour to console Mrs. Whiteley, a report having reached her, that our vessel had struck on the bar at Hokianga, with a variety of other rumours, &c.,) formed a good congregation. Many Natives joined us, and were remarkably attentive. Thus ended another laborious Sabbath; but our labours, I trust, were not "in vain in the Lord."

18th.—To-day I had a very interesting meeting with the leading Chief and a numerous party of Chiefs and Natives from other places, assembled to hear a messenger from Taupo, belonging to the Ngateluwaretou tribe. Messengers had been sent from that tribe, to this and various other places, to prevail on them to join in a party to go to Kapiti, and avenge the death of one of their friends by slaughtering the Natives there. The leading Chief on Mr. Whiteley's Station is not yet a Christian; "but," as he says, "is sitting in the middle way, and is a great lover of the Missionaries." He is a fine man, much resembling in person the Rev. Robert Newton. He rose in his neat mat, and spoke with great animation, stating the object of the messenger, while venerable Chiefs listened with the greatest attention. He said, (commenting on the message,) "They have been with a Missionary to Taranaki, and some Christian Chiefs have liberated their Taranaki slaves. It will not do now to go and kill the people." Through Mr. Whiteley I said, "I am much pleased with your speech. I love the New-Zealanders; and the Taranaki people are now ours, having a Missionary there. My wish is, that you should all give up your old practices, and love God, love one another, and love your children; that you should cultivate your lands, grow potatoes, feed pork, and get comfortable clothing and good houses; and that you should have your children taught to work, and to read and write. I also wish you to keep your lands, for your children and children's children, and to continue a people. And now I should like to go home, and to have my wife and ten children sitting around me as you are, and to say to them, 'Such was the messenger, and such his message; and when my friend the Chief had told them our minds, they said, We will love God, and one another; and the messenger shall go back to his people, and tell them, that there must be no more fighting; but we will shake hands'" (taking the Chief by the hand) "'with every man, and live in peace cultivating our lands,' &c." And as they like action in a speaker, I gave them to see that it was a subject which fired my mind and body. When I had done, they unanimously cried, *Ka-pai, ka-pai*, that is, "Very good, very good." I said, "Then let all who are of my mind, signify it by lifting up the hand." Mr. Whiteley explaining, I lifted up my hands. It took amazingly with them, and up went their hands. I then went to the messenger, and shook hands heartily with him. They wished me to seal the covenant by a present. I therefore borrowed something of Mr. Whiteley, and gave part to the

messenger, and part to the Chief. The Chief immediately handed his over to the messenger, saying to me, *Ka-pai*. We then parted, much pleased with our meeting and its results.

In the evening a vast number came to Mr. Whiteley's to shake hands with me; and as they were sitting on the ground, I placed myself among them, while they all begged most imploringly for a Book (a New Testament). I told them that I had none, but we would sing a little, and I would hear them repeat the Catechism: with this they were much pleased. I got the book, and, being able with it to ask the questions myself, they were much delighted. Seldom have I witnessed a more interesting sight. Male and female, old and young, with sparkling eyes, answered the various questions with the greatest readiness. Having gone through the whole Catechism and the Commandments, I said, *Ka-pai, ka-pui*. They then requested me to catechise them on Scripture names, asking them such questions as, "Who was Adam?" &c. The whole of these they answered with equal readiness. Never was there such a people for reading; old and young acquire the ability with ease. But they want the word of God. If the Protestant churches could but see their privilege and their duty, in fortifying the minds of this people against the delusions of Popery, means would be provided for furnishing them with the Scriptures. Wherever I go, they beg for the word of God. It is no small trial to be so much away from my family; but if other agents could not be employed, I would willingly spend one year in going from place to place throughout the length and breadth of this land, to distribute the bread of life. Could not the British and Foreign Bible Society aid in this great work? *

19th.—This day I placed the foundation-post of a new chapel for the Natives, a considerable number being present. A bottle was put in the post with a paper in it, bearing the following inscription: "The foundation of this chapel was laid by the Rev. John Waterhouse, General Superintendent of the Wesleyan Missions in the South Seas, on this day, the nineteenth of January, one thousand eight hundred and forty-one. This station was commenced in April, 1835, was abandoned in May, 1836, and recommenced in January, 1839. The resident Missionaries are, John Whiteley, George Buttle. The numbers in society are: on trial, 130; Church-members, 400. May the Lord abundantly prosper his cause, and make this house, now to be

* The Committee of that Society have since then made two very liberal grants of the New-Zealand Testament.—EDIT.

erected to the honour of his name, the birth-place of many immortal souls!

"JOHN WATERHOUSE, General Superintendent,
"JOHN WHITELEY,
"GEORGE BUTTLE."

24th, Sunday.—Yesterday we attempted to cross the bar; but the wind became unfavourable, and we were thankful to reach our old anchorage in safety. This morning, Mr. Whiteley sent his boat for me. I reached the Mission-House in time to give a short address to the Natives at their morning-service. Mr. Whiteley read the baptismal service, and we jointly addressed them on their respective duties as professed disciples of Christ. At half-past five I preached to the Europeans, and at seven to a crowded congregation of Natives, from Philippians i. 27. Mr. Whiteley interpreted with great ease, while each paid the utmost attention.

25th.—This morning the two principal Chiefs came. Kave (one of them) and his people had been at all the services on the Sabbath, and were about to return to their place, seven miles distant. Neither he nor the Chief at his Station has embraced Christianity; but they are both very friendly, and express great pleasure at their people having embraced Christianity. Kave expressed his great regret that Mr. Whiteley had so few copies of the New Testament; and, as they generally speak in figurative terms, he said, "Your house is now very large; but it will be dark, as you have so few lamps to put in it." By "house," he meant the visible church of Christ; and by "lamps," the word of God. He further said: "I greatly approve of what Mr. Waterhouse said last night, when he invited young and old, male and female, parents and children, to come to Christ, and to come now; but I should have liked it better, if he could have said, 'I have a lamp'" (or book) "'for you.'" He then made a speech of some length with considerable action, and said, "I am a courageous man. It is not one blow which can bring me down; I can bear a second and a third" (striking at the same time the back of his head): "but you have nearly killed me; I shall be forced to become a Christian." When he had spoken thus, we shook hands very heartily and parted, Mr. Whiteley expressing a hope that my interview with these Chiefs would have a happy effect.

In the afternoon I went on shore with the Captain, as we lay off Kave's villages. Kave saw us, and accompanied us to one of their huts, when he brought the New-Zealand Hymn-Book, and we sang a hymn. He then desired me to pray.

This I did in English; and, on rising from our knees, he seemed much pleased, and wished to accompany us to the vessel. I made him a present of an English Bible, with which he was much pleased, and said he should go to Mr. Whiteley, and get him to read and explain it.

I have scarcely met with a New-Zealander in any place where the Missionaries have been who cannot read the sacred Scriptures; and I never met with any people in humble life possessed of so much knowledge of the New Testament. In my casual intercourse with them in company with the Missionaries, they have asked the meaning of one text of Scripture after another; so that all our time has been occupied in commenting upon the word of God. I have been wearied with their importunities for a copy of the Scriptures. "Book-a, book-a," is their constant cry. British Christians, help in this matter! Protestants, send this sovereign antidote against Popery!

DEPARTURE FROM NEW-ZEALAND.

29th.—I left Kawia at one o'clock A.M. Taking the bar at night was attended with some risk; but as we had been detained for several days by contrary winds, I was exceedingly anxious to be on our way to the Islands.

February 2d.—We passed Cape Maria, the northernmost point of New-Zealand. While passing this place last June, Mrs. Wilson (wife of the Rev. Francis Wilson) departed this life, and the following day her mortal remains were committed to the great deep. Every object here has a solemn interest. It was a time not to be forgotten. May we, like her, be ready when the Master shall call!

3d.—We were still abreast the North Cape. The wind was strong, and the sea high and rough. All the elements seemed agitated. In the midst of this, I was taken suddenly ill; perspiration poured from me in an almost indescribable manner, reducing me in a short time to a state of great feebleness. Nor did it afford any relief, in this state of pain and physical prostration, to hear a tremendous sea break in some two or three yards of the bulwark in the fore-quarter of the ship.

6th.—Through mercy, I am getting strong again. On the whole, my mind has been kept in peace. The rain is tremendous; and it is very oppressive to be closely confined from day to day below deck.

7th, Sunday.—I had again (though not very well) to take the two services, Mr. Webb pleading indisposition. Our congregations are attentive; and we are encouraged to hope that good is done.

10th.—For the last week there has been

almost incessant rain, with a northerly wind and agitated sea; so that every thing is excessively damp. The sailors' clothes are all thoroughly wet. But this morning the clouds are dispersing, and the wind seems more favourable. My time has been variously employed during this voyage. I have had much pleasure in reading "Barrett on the Pastoral Office," and "Jackson's Sermons," both of which are valuable. I have also read copies of "The Watchman" for twelve months, not having had leisure to do it on shore. What strange events! How many of my friends are dead! What changes! After all,—

"T is pleasant through the loop-holes of retreat
To peep at such a world; to see the stir
Of the great Babel, and not feel the crowd."

But what a stir! Popery, Puseyism, Chartism, Socialism, and all the varieties of Republicanism, &c.! But the armies of Emmanuel are in the field; the struggle may be severe; but "truth is mighty, and must prevail." Now I must look to my own work among the Heathen. Lord, help me!

17th.—We were two hundred and fifty miles from Tongatabu, becalmed and the weather oppressively hot.

20th.—The wind was still unfavourable. A beautiful land-bird came on board, and allowed us to give it a night's lodging. In the morning it had liberty to go or stay, when it pinioned its way out of sight; but returned in the evening, and occupied its former apartment. The following morning a little paper was put round its neck when it left us; but it returned in about an hour, and eventually died on board. This incident, though comparatively uninteresting to persons in their comfortable houses, furnished a subject for profitable reflection to an anxious Missionary, cast upon the providence of Him who careth for the sparrow.

21st.—We had two services, as usual. I read prayers, and Mr. Webb preached for the first time these four weeks. Sick-ness has been his almost constant companion; so that preaching-work in general has been my lot, well or ill.

THE FRIENDLY ISLANDS.

22d.—At day-dawn we came in sight of Eua, a beautiful island, twelve miles from Tongatabu. It is one of the sweetest spots I have seen in these parts, like so many fine parks, with lawns, &c.; having extensive tracts covered with rich herbage, and fine trees here and there, as if nature and art had combined to give interest to the imposing landscape. Just as we were approaching Tonga the wind changed, and we shaped our course for Eua, which was neared about half-past five P.M. Being anxious to know

the state of Tongatabu, I had the boat lowered, and we sought the passage, which lay between hidden rocks, admitting only of a canoe or boat. The Natives appeared; and being eager to know whether they were Heathen or Christian, we inquired the name of the Chief, and found that the Natives were in their fortress, but the parties presenting themselves were Local Preachers and others from Tonga, who exclaimed, *Mr. Uate-hou-si, jitoofa, jitoofa*, "Love to you, love to you." With this welcome, I landed; but as it was very wet, and night approaching, I could not go to their fortress, three miles off, where the Christians were collected, expecting an attack from the Heathen. Under these circumstances, we went into a canoe-house, with about twenty Christians from Tonga, who had come in company with some Local Preachers to visit this infant church. Some of the inhabitants who were in that part joined us, while we sang a Tonguese hymn. I then prayed in English, and called on a Local Preacher (an important Chief from Hihifo) to engage in the same exercise. He had great power with God, while engaged in prayer. Many wept; one great man kept kissing my hand. They thanked God for bringing me in safety, while every eye seemed suffused with tears. Hermas, the Chief before-named, and Samuel, another Local Preacher, left their canoe to the care of the Natives, and accompanied me to the "Triton" to point out the reefs, &c., by which we were surrounded. We reached the vessel a little before dark, and spent the evening in talking on Tonga affairs. I then learned that Mr. Thomas had been at Tongatabu, and had visited the heathen fortresses, and succeeded in obtaining a promise that hostilities should cease; but as no interview had taken place between the rebel Chief and the King, all the parties were living in their fortresses, and durst not go to cultivate their lands, lest an invading foe should come upon them. They also told me that Mr. and Mrs. Tucker were at Nukualofa, and that they had experienced a blessed revival of religion there. We immediately directed our course for Tongatabu.

AT TONGATABU.

23d.—The wind being unfavourable, we attempted in vain to reach Tongatabu; but, a small canoe coming off with a native pilot, and as I found they could take me within four miles of Mr. Tucker's, I got into the canoe, and reached the land in safety. Accompanied by the afore-named Local Preachers, I succeeded (though bathed with perspiration, and almost exhausted) in reaching "home," as the cordial welcome of my excellent friends, the

Rev. Mr. Tucker and Mrs. Tucker, gave me at once to feel that I had a home in a strange land. My pleasure in seeing them was, however, much abated, by learning their infirm state of health. Mr. Tucker had been "in labours more abundant," which, with great mental anxiety, had brought him very low; and the tropical heats had so far prostrated the strength of Mrs. Tucker, that, in the opinion of a medical man, nothing would benefit her but a return to her native country.

24th.—Mr. Tucker took me to see King George and his Queen. He was sitting with the skeleton of a sermon in his hand, preparing for his Sabbath-duties. I was greatly delighted at seeing this Christian King. He is a tall, fine looking, well-made man, with a remarkably penetrating eye, and dignified carriage, Christian benignity beaming from his countenance. His words were few, but well-chosen. He does not think aloud, but deliberates, and then speaks. I gazed upon this miracle of mercy with wonder and delight.

At three o'clock, I preached to a thousand people. Mr. Tucker interpreted. The King and all the people were remarkably attentive; and, on the King's return home, he took a Local Preacher with him to assist in writing down the sermon they had heard.

25th.—I had the schools assembled in the chapel. About a thousand were present; and I was much pleased to find them not only well acquainted with the Catechism and Christian doctrines, but also conversant with the outlines of geography and astronomy, and able to answer with accuracy the various questions proposed. Mrs. Tucker has taken great pains in instructing them in these elementary principles, which, I was exceedingly gratified to find, have given much enlargement to their views. They also showed me some maps they had drawn under Mrs. Tucker's guidance. Those who have learned a little geography, read Scripture history with double interest.

In the afternoon, I preached in the second chapel. A Local Preacher prayed, and thanked God that these were the very truths which they had been accustomed to hear, and, what was better, had experienced. In the evening, King Josiah Tubou sent me a large turtle and some fowls, as a present.

26th.—I visited Hihifo, a large fortress, occupied by the Christians. The old King accompanied us in his canoe. We went twelve miles by water, and three by land, up a lovely walk shaded by trees, and admitting of about three abreast. On entering the fortress, we found the watch in arms, as though it were a besieged city. There is a spa-

cious square in the middle, with a few very fine large trees, (toa, or iron-wood,) on the boughs of which the vampyre bats were hanging by the claws in immense clusters. The noise and squealing of so many thousands were intolerable. The head is shaped like that of a fox; the nose is sharp and black; the ears are naked and pointed; the hair is short and smooth, of a mouse-colour inclining to red; the wings are similar in colour to the common bat, but on the joint of each wing is a sharp, crooked claw. At sunset they take their flight in swarms, and remind one of the English crows on their return to roost. At day-break they come back to their former retreat, hanging in clusters, and are noisy beyond endurance. The smell proceeding from them is exceedingly disagreeable. They live mainly on fruit, and are eaten by the Natives. Two or three were shot for me, the skins of which I preserved. In their heathen state, they were held sacred, and regarded by many as gods: so that, to have shot one at that time would have been an unpardonable offence. The sight to me was very interesting, I having seen so many on the wing after sun-set, while passing the numerous islands of Feejee in June, 1840.

On our arrival at Hihifo, the wooden drum was beat, to call the people together for public worship. In a few minutes a thousand persons were assembled, whom I addressed; after which Mr. Tucker married eight couples, and I baptized two children. We then repaired to the house of the Chief. The other Chiefs formed a circle, and kava was drunk, of which I took a little, and ate some fowl and yam; but as they have no knives, the fowl was divided with the fingers, put on a banana-leaf, (which was used as a plate,) and given to me. Warm cocoa-nut milk was handed round in a cup made of the banana-leaf; and thanks being returned for our refreshment, we set out again, staff in hand. On reaching the sea, we found the tide out, so that we could not get to regularly deep water, without winding our way through reefs. How to accomplish this with any thing like speed was my difficulty, until I saw five Natives throw themselves into the sea, each having hold of a rope which was fastened to the head of the canoe. Sometimes they were diving, and sometimes swimming, until they found a little coral, on which they stood, pulling us onward. By means of this and of large poles, used on board to push our vessel forward, we got into deep water, and hoisted our large sail, when a stiff breeze sprang up, and we went at about twelve knots an hour. Having to tack several times, I was not a little amused to see one man,

each time the sail was moved, jump into the water with a rope fastened to a given point of the sail, by which means he kept it from endangering our vessel. On inquiry, I found this to be their general plan, when changing the position of the sail, in order to make a tack under a strong breeze. Before dark we reached Nukualofa, and were glad to see the "Triton" safely at anchor. It appeared that, after I left her on Tuesday, the wind became contrary, and she was driven to some distance, encountering winds and passing reefs, till this morning, when they saw the hand of God in their deliverance. In the middle of the night, when all around was dark, the vessel passed a narrow opening between two reefs, and, suspecting danger at hand, they sounded seven fathoms, and immediately five fathoms, when they dropped anchor, and waited for the morning light. At day-dawn they saw themselves surrounded by reefs, with only one obscure entrance. Weighing anchor, they succeeded in extricating themselves, and got safely to their moorings opposite the Mission-premises, three days from the time when I left them.

27th.—King George came to dine with us. He was dressed in European clothes. As soon as dinner was over, he retired, fearing that his presence would prevent us from conversing on matters of higher importance.

28th, Sunday.—I heard King George preach at eight o'clock A.M., to a large and deeply-interested congregation. He looked remarkably well in his snow-white cravat and black coat. There are several English Ministers whose skin is much darker than his. He has not much action, but is deliberate and impressive, combining in his appearance the dignity of a King, the simplicity of a Christian, and the benignity of one called to preach the Gospel of the blessed God. At my request, Mr. Tucker took down in pencil the sermon as he delivered it, and translated it into English, which gave me a fine opportunity of judging for myself of a discourse, with the delivery of which I had been so much pleased; nor was the pleasure in the least diminished by reading it.

At eleven o'clock, I preached in English to Mr. and Mrs. Tucker, our sailors, and one or two more; and at four o'clock, by an Interpreter, to an immense congregation of Natives, many hundreds being unable to get into the chapel. At the close of the service a number of persons were baptized, and a couple married. A very gracious influence was experienced during the sermon, and many wept.

VISIT TO THE HEATHEN FORTRESS AT MUA.

March 1st.—Finding there was a mere cessation of hostilities on the part of the Heathen, without peace being ratified, I determined to visit, in company with Mr. Tucker, the Mua, one of the largest heathen fortresses in this land. We went about twelve miles by water. Fatu, the principal Chief, a very stout and highly-interesting man, treated me with the greatest politeness, and showed the utmost readiness to listen to my advice. I begged him and a few of his Chiefs to accompany me to King Josiah Tubou, and ask forgiveness. He put his arm around me, saying, "You are now my son. I want peace; but I am ashamed and afraid to go to Tubou. But if he will visit me with you, I will humble myself." After a lengthened conversation, we returned to the Mission-house, passing on our way several large turtles sleeping on the surface of the water.

RECONCILIATION EFFECTED BETWEEN KING TUBOU AND THE REBEL LEADER.

2d.—Mr. Tucker and I went to acquaint King George with what Fatu had said; who observed that it was very good, if Fatu was sincere, and if Tubou would go; but he was afraid he would not. We went to the old King, and rehearsed the matter of our visit to Fatu from the beginning. He seemed for a while very reserved; at length, however, he consented to send for King George and some of the principal Chiefs, that their opinion might be taken in this matter. They decided that it was best for them to go with us. The old man said, "They will kill me; but if they do not, I shall never come back again." On our reaching the sea-side, the scene was quite affecting. The Queen threw her arms around the old King's neck, and held him, weeping bitterly, while a vast crowd caught the feeling, and we doubted whether it was possible to get him into our boat, he having refused to go any other way. At last we succeeded, and rowed off. Immediately two canoes followed, that they might report to King George, in the event of any hostility being shown. On our sighting the Mua, the King was evidently much affected; and when we had landed, he sat down on a little grass, with Mr. Tucker on one side, and myself on the other. The company from one of the canoes surrounded us, while the other kept at sea to carry tidings. After a short interval, Fatu came, and for some minutes sat weeping by the side of the King. Tubou then turned his face, and, agreeably to the Tonguese mode of kissing, touched noses. Then all rose up,

and we went into the fort to the large house in which the Chiefs assemble. Here we were left by Fatu, and for some time not one of his people came near us. At length, however, I heard a rushing, and saw a number of Natives running in every direction. This I found was to get their mats, to put over their ordinary dress, none being allowed to appear in the presence of Chiefs without them. After this the Chiefs came in a body, each having a string of green leaves around his neck. They sat outside at a distance from the King. The leaves (from the *ifi* tree) were a token of submission and humiliation. Fatu sat at the greatest distance, while an old heathen Priest interceded for them in the name of their gods. Josiah, as a pledge of forgiveness, commanded their leaves to be thrown aside, and desired them to come nearer to him. Immediately the kava-ring was formed outside the house, the King, his speakers, and ourselves, being under cover. The kava-roots were first placed at the feet of the old Monarch. One of the speakers then commanded them to be divided among the young men to chew: each man chewed until they became a pulp. The kava-bowl was then brought, and each made his deposit. The bowl was turned to the King, who, through his speaker, passed judgment as to the strength of the kava. After this the bowl was filled with water, when the kava-maker washed his hands; and stirring the kava about for a while, squeezed it well. Some fine flax, called *fau*, was then put over it, and, by singular dexterity, all the fibres were enclosed as though it had been a bag. The greatest muscular strength was now brought to bear on the precious root, till no more could be wrung from it. A number of cups, made of banana-leaves, were presented by the hands of different waiters; and when notice was given of the cup being filled, (by a person who sat near the kava-maker, who squeezed the liquor from the fine flax which was dipped in the kava-bowl every time,) the King's speaker, or herald, announced the name of the person to whom it was to be presented; when he, hearing his name, clapped hands, and then drank it. More than one hundred Chiefs and people were present; and after the first round of kava, a second was prepared and drunk. The King then made a short speech, expressing that his displeasure was now turned away. Several Chiefs came and kissed his feet; after which the company dispersed, and Mr. Tucker and I left the King, and went to Fatu's house, who expressed much pleasure at what we had done. He also introduced me to a great Chief from Rotumah, who declared his earnest wish that a Missionary might go to that important island, which has many more inhabitants than Vavau. After this

we returned to the old King, who seemed to have some fear that they would kill him in the night. About eight o'clock, P.M., a signal was given, indicating the approach of food; and, as we had left Mr. Tucker's at seven in the morning, and the King had not tasted anything all day, this intimation was the more pleasing. At last, about six females came into the house with *toume*, "torches," from the cocoa-nut tree: these were kept constantly burning, and our house was lighted by them. Others came to the outside with lighted torches and provisions; which latter consisted of several pigs baked whole, two very large sharks, with smaller fish, and forty baskets of baked yams. Everything was placed before the King, and counted in his presence, who, through his speaker, ordered them to commence operations. The pigs were cut up with great skill and despatch. About twelve pounds of the best part were appropriated to our use. A man came to wait upon me, who carved with his fingers, and gave me a supply on a banana-leaf, (which was to serve as a plate,) while the milk of the cocoa-nut was our beverage. The King, however, had no disposition to eat. After all was cleared away, and the Heathen gone, we had family-prayer; and, as we remained in the large house where the Chiefs generally hold their meetings, (a place that will hold five hundred persons, and is open on each side,) there was plenty of room for sleeping. Mr. Tucker and I lay in one corner, with a mat under us, and a thick piece of wood as our pillow. I perceived the King had no sleep. I believe he was still fearing their treachery. I had no fear of that kind; but the mosquitoes were unmerciful in their attacks; so that, at the dawn of day, my hands and face were painfully swollen.

At sun-rise, about two hundred Chiefs and people came again, and drank kava with the King; after which, thankful for the success which had attended our efforts, we returned home, where we were heartily welcomed. Some anxiety for our safety had been felt, in consequence of a report being in circulation on the preceding night, affecting our security.

VISIT TO THE BEA, WHERE CAPTAIN CROKER WAS KILLED.

4th.—I went to the Bea, the heathen fortress where Captain Croker was killed. It is nearly a mile in circumference, and is surrounded by a deep moat, with here and there an entrance. Their guns are so placed as to prevent any one entering without permission but at the hazard of life. The rash act of Captain Croker in attempting to take the fort, is altogether unaccountable. They allowed him an interview with their Chiefs, and hearkened to his conditions of peace; but requested

time for consideration, as they had to consult with other Chiefs. However, he became impatient, and demanded an immediate surrender. They permitted him to take his great guns within musket shot, and then killed him on the spot.*

The Chiefs of this fort received me with great cordiality of feeling: they told me they were weary of war, and wished to cultivate their lands. I advised them to go to King Josiah, and ask pardon. They replied, "He will kill us." I said, "My life then for yours. I will stay here whilst you go; and if he kill you, your Chiefs may kill me." They answered, that it was "not Tonga fashion;" but if the King were to go and see them, all would be well. As we were going to sail the next day, I could only reply, that Mr. Tucker and myself would do all we could to prevail upon the King to visit them. But, finding the King was from home, we could only convey our mind to him by letter. I fear, however, he would not have courage to go. These heathen Chiefs presented me with kava; but as I did not drink any, they forwarded the root to me at the Mission-house, as a mark of respect. Some bananas were likewise sent.

SAIL FOR HABAI.

5th.—As we intended sailing to-day, I asked King George to dine with us on board. He accepted the invitation, and, as soon as thanks were returned, he retired; and we weighed anchor about half-past one, and directed our course for Habai. During the night and next day we had a heavy gale, so that our friends at Tonga doubted of our safety, especially as it was the month for hurricanes.

7th.—The weather was more moderate, so that I preached twice.

9th.—We came in sight of several of the Habai islands. Agreeably to the directions of King George, we ventured on a new channel, which is by far the best entrance to the Mission-Station. We named it "King George's Channel." We reached the Mission-house at Lifuka, about noon, and were kindly welcomed by Mr. and Mrs. Peter Turner.

10th.—The "Triton" sailed to Vavau for Mr. Thomas and the brethren, while I stayed to visit the societies in this Circuit. In the afternoon I preached to a large congregation. Mr. Tucker interpreted, and many expressed themselves as being much profited. I spent the remaining part of the day in obtaining all possible information about the people.

14th.—I preached in the morning to a large Native congregation. Many had come from the islands to hear me. The Rev.

* For the particulars of this melancholy affair, see the Annual Report of the Society, for 1842, pp. 66—68.

P. Turner preached in the afternoon, and in the evening I preached to the Mission-families.

15th.—I had intended visiting the off-islands; but we found it impossible to get a suitable canoe.

16th.—I went to Holobeka, and preached to the Natives on the nature and importance of true religion.

18th.—I visited the schools, but greatly regretted their want of efficient aid. A master, thoroughly acquainted with the best system of education, would be of essential service in training up Native Teachers.

19th.—I went with Mr. Turner to meet the Class-Leaders, for the purpose of conversing on Christian experience; and I felt much encouraged by their testimony of getting so much good under my ministry. There are among them some choice men, well-qualified to teach others in the things of God.

21st, Sunday.—I preached at eight A.M. to the Natives; the chapel was crowded. Mr. Turner interpreted, and the blessing of Him who comforteth his people was our portion. In the evening I preached again, by request, to the Mission-families.

REMINISCENCE OF CAPTAIN COOK'S VISIT.

22d.—An old Chief, named Malubo, who is supposed to be the oldest man in these islands, had come ten miles on the Saturday to hear me preach on the Sabbath. He was brought to the chapel on a native mat, fastened to two poles, and borne by four men. This morning, Messrs. P. Turner and C. Tucker accompanied me in his canoe, with about fifty natives, to Uiha, his own land. On landing he was taken as before, and carried to their chapel, where I preached to a large and deeply-interested congregation, who had been called together by the beating of the *lali*, "wooden drum." When I had concluded the service, we repaired to the house of a Teacher, where we had some yam and fowl, brought on leaves, and placed before me. We asked a blessing, and my host divided it with his fingers, and put it on my plate (a leaf). Our wants being supplied, we proceeded to the *abi* of the old Chief, who gave me the following account of Captain Cook's visit:—"I was a little boy when Captain Cook and Captain Clark came. I went on board ship, and took up a nail. Man called me teef" (thief); "me no teef. At first we went with our canoe, yams, and pigs, and seeing the fine figure-head on the vessel, thought that Cap-pa-tin Cook. We called to it a long time, and it would not speak or buy yams. We continued crying, 'Will you buy yams, hogs,' &c.; but there was no answer. So we stood gazing and wondering, till at last the Captain appeared, and then we found

out our mistake. They sent up sky-rockets, and we were greatly alarmed. They went to the sky, and then burst. We all thought them gods, and were much afraid." In giving this narrative, the ardour of youth seemed to fire him, and every eye glistened with delight on witnessing the animating scene, especially when he alluded to the yet happier days when the Missionaries came, and the love he now felt to Jesus Christ.

From Uihā we went, accompanied by our old friend, to Hano, distant about twenty miles. The wind was favourable all the way. As they expected a visit from me, no sooner were we seen nearing the shore, than the drum beat to call them to chapel. Immediately on landing, we hastened to the house of God, a beautiful place, well fitted up. I preached, and several others prayed. The divine presence was graciously with us. After service, they brought nine baskets of baked yams, a baked shark, and some cooked fowls. Night approaching, we ordered them to be taken on board the canoe, as we had now about sixty passengers. The fowls were good, carved by the finger of a Native. A little after sun-set, I reached Lifuka, having gone forty miles by canoe, and preached on two islands. Such close work, after Sabbath labours, made rest extremely desirable.

23d.—The Missionaries from Vavau reached here this morning. At five o'clock P. M. we commenced our District-Meeting, and arranged for its sittings by adjournment. The brethren are all well, and have given me a cordial welcome.

28th, *Sunday*.—I preached to the Natives in the morning. Mr. Rabone interpreted. I felt myself a little indisposed during the service, and in the evening was taken very ill. My indisposition continued for several days, but not so as to prevent me from attending the sittings of the District.

April 4th, Sunday.—This day was ushered in with wind and rain, and there was every appearance of a hurricane. The Natives came to secure our houses with ropes, and every thing assumed an alarming aspect; but towards evening the sky cleared, and the storm passed away, without much damage being done, except the blowing down of fences, &c.

11th, *Sunday*.—I preached in the morning to the Natives. King George and King Josiah had come down from Tonga. The congregation was unusually large, and the divine presence was felt. At the close of the sermon, they called on King George to pray; but his feelings soon overpowered him, and he wept in silence, while hundreds of eyes were suffused in tears. Mr. Thomas and several others engaged in prayer: it was a

time of refreshing from the presence of the Most High.

In the evening I preached again, by request, to the Missionaries and their families, on the great doctrines of Christianity; the manner in which they should be preached; the importance of a faithful and impartial exercise of discipline; and the essential advantage of unity among themselves and families, setting a godly example to their flock. At the close of the service, the sacrament of the Lord's supper was administered, and all proclaimed it "good to be there."

12th.—King George has been to Mrs. Tucker to beg a sketch of all the sermons which I have preached in his land, expressing, on the part of himself and his people, the profit they had derived from them. This has encouraged me to preach to the people wherever I go.

13th.—We are now coming to the close of one of the most laborious District-Meetings I ever attended. So much information was needed on every subject, that my mental and physical powers have been kept on full stretch. Our hours of sitting were, (after breakfasting at day-dawn,) from seven to twelve; from half-past one to four; and from half-past four to eight or nine o'clock, daily, (Sundays excepted,) and that in the tropics. I was almost broiled, perspiration finding its way through every pore. At the close of this important Meeting, the following Resolution was passed, and a copy of it sent to me, which afforded me no little satisfaction, as I had to correct several inadvertencies into which they had unintentionally fallen.

(COPY.)

"*Friendly Isles' District-Meeting,
Lifuka, Habai, April 12th,
1841.*

"Moved by the Rev. John Thomas, and
"Seconded by the Rev. Peter Turner,

"That we, the Members of this Meeting, hail, with the greatest pleasure, the arrival of the Rev. John Waterhouse, General Superintendent of the Wesleyan Missions in Australasia and Polynesia; and while we deeply sympathize with him in the personal and domestic sacrifices he is called to make, we beg him to accept of our most unfeigned and cordial thanks for the very important and valuable aid which he has rendered us and the cause of Christ in these islands.

"And we devoutly pray the great Head of the church to prolong his life, that we may long enjoy the benefit of his personal care and wise counsel.

"Signed,

"JOHN THOMAS, Chairman of
the District,

"PETER TURNER,

"CHARLES TUCKER,

"STEPHEN RABONE,
 "MATTHEW WILSON,
 "FRANCIS WILSON,
 "WILLIAM WEBB,
 "GEORGE KEVERN.
 "To the Rev. J. Waterhouse,
 General Superintendent,
 &c."

20th.—The "Triton" left with Mr. Thomas's goods for Tonga three weeks ago. The vessel had to be examined there, as some of her copper had been taken off by a coral-reef on her way to Vavau. She was not able to return until yesterday, the wind proving unfavourable. This has afforded the brethren time to write the originals and duplicates of the Minutes of the District-Meeting, &c.

21st.—The wind being unfavourable for Tonga, but favourable for Vavau, I have resolved on taking the brethren thither, that they may enter upon their work at once; and as the greater part of Mr. Tucker's goods is at Vavau, it will give the invalids a little time to arrange for the voyage. About two P.M. we weighed anchor, and set sail with a favourable breeze. All the passengers became very sick, as we left the last island of the Habai group; but we were cheered with the prospect of reaching Vavau early in the morning. About half-past eleven at midnight, I heard the Captain, evidently in a tone of painful anxiety, exclaim, "Hard-up, reefs close a-head." Every man was at his post. We were not more than two ships' length from that which threatened immediate destruction to the vessel and all on board. As we were on the windward side of the reef, it would have been impossible for any boat to have lived. I tried to quiet the minds of the females, though I had little hope of our escaping. The vessel, however, answered the helm, and her bows just passed the reef without striking. Thus, as by miracle, we were all saved from a watery grave.

"Oft hath the sea confess'd thy power,
 And given me back at thy command:
 It could not, Lord, my life devour,
 Safe in the hollow of thy hand."

May that life be thine, most merciful Father!

22d.—At ten o'clock A.M. we reached the Mission-Station at Vavau, and united in praising our Deliverer.

24th.—The "Triton" has again sailed to Habai, to take Mr. and Mrs. Thomas, Mr. and Mrs. Matthew Wilson, and Mr. and Mrs. Miller to Tonga. She will then return, by the will of God, to this place direct, which circumstance affords me an opportunity of inquiring into local affairs.

25th, Sunday.—I was very feeble in body. I sometimes doubt whether I shall

be able to get through the heavy work everywhere awaiting me. I could only attend native service once, as I had engaged to preach to the Mission families in the evening. At sunset I preached from 1 Peter v. 7. It was a word in season, for which they returned me thanks. But I had an unaccountable depression of spirits, owing, probably in part, to my having so little sleep in consequence of the annoyance of mosquitoes. The friends, however, are remarkably kind.

26th.—I conversed with several Natives from Rotumah, who have embraced Christianity while here. They are very anxious to have a Teacher. I must arrange, if possible, to meet their case.

28th.—I preached to the Natives. Mr. Turner interpreted. A gracious feeling was experienced, indicative of better days. I spent the evening in examining several who had offered their services as Teachers for Rotumah. The best of them are yet very defective, though sincere and steady men. *Unless special attention be paid to the training of native Teachers, very little permanent good will be done. An efficient Native agency is of paramount importance.*

29th.—I examined more minutely the men selected for Rotumah. Under all circumstances, they are the best we can get; but every step I take in this business shows *the absolute necessity of immediate measures being adopted to improve the Native Teachers.*

30th.—I went with the Mission families to Talou, the highest land in this neighbourhood. We had a commanding view of almost all the islands in this group. The scenery is beautiful beyond description, and far, very far exceeds that of Tonga or Habai. But the frequent hurricanes keep the people in extreme poverty.

May 2d.—I heard Mr. P. Turner preach in the native language and in English. He is an excellent man, very sedate, impressive, and judicious. I met the society after the morning service, and endeavoured, through Mr. Turner, to impress on them the importance of personal and practical godliness, especially as members of the visible church of Christ.

4th.—We are now anxiously awaiting the return of the "Triton" from Tonga, having arranged to visit Niua, Niua-fou, and Rotumah, on our way to Feejee. We have selected the best Teachers we can get for these important places, and shall leave them where the claims of the people may be most urgent.

5th.—Last Sunday it was published, that a love-feast would be held at Neiafu this day; and, although the weather was very unfavourable, the assembly was large. Mrs. Tucker gave me in English

their statements as they proceeded, so that I had not only an opportunity of seeing and hearing them in their own tongue, but also of judging in each case. In general, they gave a very clear and distinct account of their conversion, which was thoroughly scriptural. Frequent reference was made to the period of Mr. Turner's former appointment as the time when they were led to repentance for sin, and found redemption through the blood of Christ. His love, they said, was still burning in their hearts. An interesting Feejeean spoke, saying, that he was from the land of barbarism, and testifying what God had done for him in a most satisfactory and pleasing manner. Several whom I had (through the Missionaries) selected as Teachers for Niua, Niua-fo-ou, and Rotumah, added to the statement of their experience that of the call of the church, to leave their own land and their kindred, in order to preach the Gospel to those who "have not yet their Saviour known." They described, in a very interesting and impressive manner, their conviction, that this was the will of God. One said, that some of his friends wished him to stay till they were dead; but he applied that scripture: "Let the dead bury their dead; but go thou and preach the kingdom of God." When he had concluded, his venerable sire arose, and gave his account of the struggle of his mind about parting with his son; but when he told him of God's call, he durst not say a word.

At the close of the day, I met the persons who were going as Teachers, to give sundry advices. I am much pleased with them, but greatly regret that they could not have the benefit of a Training Institution. *This I consider of more importance than any thing else in these lands.* If they were well instructed in sound theology and useful knowledge, they would be most valuable auxiliaries in the church of Christ. Some of them have a great thirst for knowledge, and when they have acquired an acquaintance with the English language, the key of knowledge will be in their hands, and out of this treasury, by the blessing of God, they will enrich others.

On a general view of these Stations, I see much cause of gratitude to God on their behalf, and have been highly pleased with the Missionaries; but there is very much yet to be done. It is a painful fact, admitted by the Missionaries generally, that the civil state of this people, and their acquaintance with useful arts, have not been improved in proportion to the time during which they have professed the Christian religion. An attempt will be made to supply this defect.

6th.—I went in company with the Mission party to Makavi, and preached to

them on the nature and importance of religion. On our return home, we were overtaken by rain, which made travelling through the bush very uncomfortable, the leaves and long grass being surcharged with wet. I am now anxiously awaiting the arrival of the "Triton," that we may visit other lands.

7th.—I went with Messrs. P. Turner and Tucker to select ground for the use of the persons who are to be trained as Native Assistants; it being very desirable to have their building as near the Mission-premises as possible.

8th.—I visited Hihifo and Hotogake, two small out-Stations; each of which has a neat chapel sufficiently large to accommodate the population in its respective locality.

9th.—I preached in the morning to the Natives. Mr. Turner interpreted; but at one period his feelings so far overcame him that he wept, and for some time was unable to speak: the feeling became almost universal. My subject was, "They that sow in tears shall reap in joy," &c. I feel quite at home in preaching to the Natives: they say I have a very happy method of communicating scriptural truths to them, which is no small encouragement to one who wishes to sow beside all waters, looking to Him who alone can give the increase.

In the evening I preached to the Mission-families, and a few Europeans. To give a word in season to the brethren and sisters engaged in Missionary toil, and to receive their marked expression of thanks for my well-meant, but imperfect, services, cheers the mind subject to occasional depression from a deep sense of utter unworthiness.

10th.—I am fifty-two years of age this day. The friends have kindly honoured me on this occasion with a dinner as much in the English fashion as possible; and also with the presence of all the Mission-party, who unitedly expressed their wish that my days on earth might be lengthened, and every blessing be the portion of me and mine.

It has been, however, a day for solitary musing, as well as social congratulation. I retired from the heat of the sun under the boughs of the castor-oil tree, and there poured out my soul to God with deep humiliation of mind. A poor, unprofitable worm of the earth,

"Every moment, Lord, I need
The merit of thy death."

11th.—I went to Feletoe, and preached to the Natives. The population in all these places is fewer than I expected to find. In every village they have a chapel; but they need "line upon line" on the absolute necessity of improving their habitations; and there is a great want of

domestic comfort. The frequent and dreadful hurricanes, which have for many years been experienced, have no doubt tended to discourage them in this as well as in other matters. A state of all but absolute famine, for so long a time, must have had a chilling influence. Still, however, I cannot but lament this sad defect. Mr. Turner and his colleagues have set themselves to correct existing evils.

15th.—Another week is coming to a close, and we have no tidings of the "Triton:" it is a time of painful suspense, and my health is not very good. I begin to fear that, from the uncertainty of the winds, we cannot visit all the islands I had intended. No one can fully enter into my feelings. My wife and large family must necessarily be the subject of many an anxious care, as I have been only six weeks at home for the last thirteen months, and must be several months longer before I can see them.

16th.—I attended native service, and heard Mr. Wilson preach, with much pleasure. In the evening I again preached, by request, to the Mission-families. Mr. Turner returned from the country in time for our service, though he had travelled on foot a long way, and had preached four times, and met two societies. I entertain a hope that Mr. Turner and his colleagues will be a great blessing to this people, who are far, very far from being in a quite satisfactory state.

18th.—The "Triton" arrived in safety, which made all hurry and bustle, as I wanted to prosecute our voyage.

19th.—I preached my farewell sermon to a very large congregation, from Phil. i. 27; from which I urged the necessity of practical godliness.

20th.—I took leave of our excellent friends, Mr. and Mrs. P. Turner, Mr. and Mrs. Kevern, and Mr. F. Wilson; to all of whom we felt much obliged, but especially to our friends Mr. and Mrs. Turner, whose affectionate, unremitting, and devoted attentions had been so marked. It was very dark when we left the shore; but we reached the "Triton" in safety. Mr. and Mrs. Tucker were invalids going to the colony, and five native Teachers, with their wives and families, were designed for the islands we might visit.

VISIT TO KEPPEL'S ISLAND.

21st.—Wind favourable. At dawn we weighed anchor and sailed for Niua Tobutobu, commonly called Keppel's Island, distant one hundred and sixty miles north.

22d.—In the morning we sighted the island to which our course had been directed. There is no anchorage; but, the weather being fine, we succeeded in reaching the

shore about noon without much difficulty. Two or three Natives had come to our assistance, swimming about a mile. When the boat could not proceed farther for want of water, two of them carried Mrs. Tucker; and Mr. Tucker and myself were each carried on the back of a Native. At last we reached the village, and were introduced to the wife of the principal Chief, who is by courtesy called *King*, and his wife *Queen*. She is a most interesting person, surpassing in beauty any I have seen in these islands: her husband had gone to Samoa. The house was large and remarkably clean: we seated ourselves on a mat in the *latoa* (or enclosure in the front of the house). Kava was immediately served, and the Deputy Chief made a speech, bidding us welcome to their land. After this I met the Teachers, (the senior Teacher being dead,) the Local Preachers, and Class-Leaders. As Mr. Tucker was very unwell, Mrs. Tucker assisted him in interpreting for me, while I questioned them on various matters relating to the society. They have fourteen male and thirteen female Class-Leaders, with three hundred and fifteen Church-members, eleven Local Preachers, and two Schools. One or two cases of delinquency had been inquired into; the judgment on which, after hearing, I confirmed. It was also considered important that some addition should be made to the number of Class-Leaders, as several were removing to other lands. I ascertained who were most likely, as to ability, piety, and uniform good conduct; and nominated them, subject to my approval on examination. Six presented themselves, four of whom I approved, and appointed them accordingly; the other two I considered defective at present in Christian experience, though worthy members of society. I also allowed one, who had been deposed from office two years ago, and of whom all gave a good report, to be restored to the office of Class-Leader and Local Preacher.

On our return to the *abi*, (house,) we had a little boiled pork brought on a banana leaf, and some yam; of which we ate, as well as our half-sick stomachs would allow. After this Mrs. Tucker had endless questions to answer on the meanings of different English words introduced into the Tonguese Scriptures. Several came also to give in the names of the children who were to be baptized; and the Queen requested that her son might be called "Waterhouse," to which I most cheerfully consented, the father being a Preacher and Class-Leader, and the mother an intelligent Class-Leader, of interesting manners.

The evening was spent in conversation with the Teachers and Natives, and in preparation for marriages, baptism, &c. After family prayer, and eating a little yam, we

prepared for rest. Mr. and Mrs. Tucker spread a mat on the floor, and prostrated themselves, while I threw myself, unrobed, on something which, by way of distinction, I shall call a bedstead; but the mosquitoes kept such a vigilant watch, that an attempt to sleep was in vain.

23d.—At dawn of day three females came to be examined preparatory to baptism. At eight o'clock the *lali* (drum) beat, calling us to worship. The chapel is a beautiful place, and will contain six or seven hundred people: it is inclosed in a manner superior to any I have seen in these islands. The chapel was soon filled: all the adult population of the land was there. I preached, and Mr. Tucker interpreted. We then married a couple; and, as all the adults had been baptized except three, I published for those three and the children to be baptized in the afternoon. I then met the Leaders and Local Preachers, while the parents of the children went to the Chief's house that Mrs. Tucker might write down their names, and answer the many important questions they had to ask on scriptural subjects: this occupied our time until noon, when we sat down to dinner. A fine turkey was brought on a banana leaf: it had been baked in a native oven. Their method is to serve it up with their hands; but we preferred using our little knife. We wondered what they had stuffed it with, to make the breast so plump; but the secret was soon unfolded,—it was a large stone, which had been heated, and put there to assist in baking. This bird and yam met our wants; but we regretted that we had not a little salt ashore.

At two o'clock the drum beat for public worship: the chapel was soon filled. I addressed them on the important subject of Christian Baptism; and, having baptized the adults, the names of the children were called over, and I baptized one hundred and one, closing the whole with an address. I then met the Local Preachers and Teachers for a short time. Just as we finished, the Captain came, and said he was apprehensive that the wind was about to change, and we must be on board as quickly as possible. I left Bartimeus Vea, a native Teacher whom we had taken from Vavau, with his wife and three children; and we went to the ship, accompanied by vast numbers, weeping and shaking hands when we left the shore. It was exceedingly fatiguing to be so continually employed, and to have the mind so much excited, partly through want of sleep, and exhausting perspirations, incurred by drinking cocoa-nut milk, our best beverage. However, we got safely on board, and set sail for Niua-fo-ou, one hundred miles distant.

VISIT TO NIUA-FO-OU.

24th.—We sighted the land early in the morning. On nearing it, our minds were impressed with the bold, iron-bound coast, which seemed to bid defiance to our landing. At length we were somewhat relieved by seeing a small *bobau*, ("canoe,") paddled by three men. They came near; but the sea was so rough that they were afraid of their canoe being swamped. The first question was, "Is it a Missionary ship? Have you got any Teachers?" As soon as they found it was even so, we could detain them no longer, either to give us news, or show us a landing-place. Respect to their Chief compelled them to hasten back with the intelligence, that he might prepare for our reception. They went, overjoyed with the glad tidings, leaving us to find a landing-place. As they approached the shore, one of them twirled his paddle in the air, as if frantic with joy: the feeling was reciprocated by those on land, when we saw the natives jumping like rabbits from rock to rock. We gazed on the spot where they had begun to congregate, clothed in their best *gnatu*, (native cloth,) and beautifully-plaited white mats: still we saw no possibility of getting ashore. Soon we heard the *lali* beat, calling the people together; and then, discovering that we must land where the natives were assembled, the boat was lowered, and we passed securely the rolling waves, until we were within fifty yards of the huge rocks against which the foaming billows were frightfully sporting. While pondering, to perplexity, how we were to effect a landing, there was a sudden rush, from a rock, of forty or fifty Natives into the water, who surrounded our boat, each determined to shake hands, while they were yet swimming. Our second Mate, who had charge of the boat, vociferated against it, but all in vain. We threw out our anchor, to prevent being dashed against the rocks; and, when we were sufficiently near, I jumped out, the Natives catching me in their arms, to prevent my falling into the sea. Mrs. Tucker gave a bold spring, with a Native, before I could be in a position to give her my hand; and they secured her and Mr. Tucker in a similar manner. Immediately, each of us was placed on a mat, fastened to two long poles, and supported by native cords. It was at once raised to the shoulders of eight or ten men, who ran up the rocks with perfect safety and amazing dexterity, while hundreds surrounded our *palanquins* (as we called them by way of distinction). They ran with us also through the bush, where vast numbers had been employed in preparing the way, breaking off large branches of trees, &c. At last we came to the enclosed ground round the house of

the leading Chief, who is appointed by the King to govern for him, as he is growing old. Here we wanted to alight, but they would not allow it; so over the stile we rode, and were carried into the house, where we were lowered to the ground, and took our seats on the chairs. King George, Queen Charlotte, Melchisedec the Chief, and his wife, all Class-Leaders, with the Teachers, Local Preachers, Chiefs, and people, surrounded us in the lawn fronting the house, pronouncing us welcome, while many wept aloud for joy, some of them exclaiming, *Fakafetai kia Jesu. Fakafetai two mou moui.* ("We give praise to Jesus. We are thankful you are alive.") Many of them kissed our hands, as a mark of respect. Night approaching, a boiled fowl and yam were substitutes for dinner, tea, and supper; when (having prepared for sleeping, not on the ground, as we expected, but on two native bedsteads, given up for our use, on each of which a mat was spread,) we returned to the Natives, who occupied all our time in answering various questions, Mrs Tucker giving the meaning of English words in their Scriptures, while we conversed on matters relating to the society, and made arrangements for the following day.

25th.—At day-dawn we found the native Teachers waiting to receive instruction. At eight o'clock the *lali* beat to call them to service. The chapel is ninety feet by thirty-seven; one of the most beautiful places I have seen, the roof being made of the bread-fruit tree, the pulpit strong and rather high, with about seven steps at the entrance. The chapel was filled with an interesting congregation, to whom I preached from Acts ii. 26. I afterwards met the Teachers, Local Preachers, and Leaders, while Mrs. Tucker went to the house to arrange with the parents for the baptism of their children, and to write their names. The report at the different meetings was very encouraging. There are ten Local Preachers, twenty-eight male Class-Leaders, twenty-one female Class-Leaders, five hundred and sixty-one church-members, and six chapels. At noon we went to take refreshment; but they had been so interested in our sayings and doings, that we were in danger of having only "angels' fare." At last, however, a little yam was brought, which we ate with relish.

At two o'clock the *lali* beat again: the chapel was crowded, the same plan being adopted as at Niua Tobu-Tobu. One hundred children were baptized; after which I examined thirteen young men, recommended as Local Preachers. I was pleased with their answers, and authorized their being employed, provided their talent for preaching was approved on their being regularly heard.

In the evening various presents were brought; as native cloth, pigs, yams, &c., which I accepted, at the same time fearing it would be impossible to get them on board. In the course of the evening, Eliza Ann, widow of the late King of Niua Tobu-Tobu, (one of the Teachers who was murdered at Wallis's Island a few years ago,) came at my request to give some account of her sufferings. She is a fine-looking woman, about thirty-four years of age, a Class-Leader, devoted to God and his work. After detailing the account of her husband's murder, (when fifty or sixty other men were killed, leaving the women alive,) she said, the King sent for her to live with him, the report being that her husband was killed, that he might take her to wife. She resolved rather than be placed in such circumstances, to go into the bush, and die in solitude. Accordingly she fled, and dwelt, unknowing and unknown, for two moons, (months,) not daring to leave her secluded spot. In this solitary sadness, her strength wasted, when she was found by a Tonga man, almost dead. He took her to his house, and she gave directions about her burial. The King, hearing of this, went to her, and ordered them to hold her up, that he might look at her. He then commanded her to eat, or be put on a stick, and thrown into the sea. She ate a little, and began to recover. On her recovering a little, the King went again to see her, and told her to go to his house: this she positively declined. He went a second time; but she would not go. He then allowed her to remain for a season. During this period, one of King George's canoes was drifted thither; and after a short period they began to make excursions on the water, returning in due time. At last she got on board, when they went as before; but, the wind being favourable, they sailed away, and reached Fotuna, nearly one hundred miles distant; and then, after five nights' hard toiling, she arrived at Niua-fo-ou. I said, "Were you afraid when they were going to kill you?" She answered, "No; the Lord greatly strengthened me."

We conversed also with three men, from Wallis's Island, who a few days ago had been drifted thither in a small canoe, after five days' tossing on the water, in all but a hopeless state. From them I learned, that the Papists had taken possession of that part of the land where the anchorage is; and that the leading Chief there, who is pilot, was zealous in their cause; but that the King, who lived in another part of the land, was opposed to them; and that his son was gone somewhere, and rumour said, it was to get Tonga Teachers. On hearing this, I appealed to the native Teachers, who had been three years

on this island, if they were willing to go, with their wives and children, to suffer and, should it be the will of God, to die for their Master. One of them said, "The time is gone by for me to seek my own will: you have only to say it is your mind, and I will go." His wife expressing herself in a similar way, and the others being equally willing, orders were given for them, their wives, and children, to be ready by the dawn of the next morning.

The calls of public duty required all possible expedition, or we should have wished to spend a day in recreation in this interesting island, where the effects of the Gospel are more visibly displayed in the improvement of the state of the people than in any of the islands I have yet seen. It is far, very far, before Vavau. The native Teachers, of a superior order to any I have met with, have done themselves great credit; and we are more than ever convinced of the vast importance of our intended school at Vavau, for training native Teachers, to qualify them more fully for those islands where they must necessarily be alone, probably for years together.

This island is volcanic. On the summit of the mountain, (which Captain Buck visited, as we were otherwise engaged,) an extensive lake, of ten or fifteen miles, opened to the view; it is studded with small islands, presenting a scene grand and imposing beyond description.

26th.—We parted from our kind friends, who were early at the house, ready to accompany us to the boat. They wept bitterly, kissing our hands, while we blessed them in the name of the Lord. The sea was rough, and there was no access to the boat, but by jumping from a rock, crowded with Natives, accompanied by the King and principal Chief. I leaped into the boat, Mrs. Tucker was thrown into the arms of the Second Mate, and Mr. Tucker managed as I did. We then rode the swelling waves, with not a little tossing, until we were welcomed on board the "Triton." The boat returned for the Teachers and their families; but, wind and sea rising, we were under the necessity of leaving many of our pigs, yams, &c., to the no small grief of our excellent friends. We have left three Teachers; two of them have been there three years, and one we had taken with us.

All being on board, and the wind favourable, we directed our course to Wallis's Island, distant one hundred and twenty miles.

WALLIS'S ISLAND.

27th.—We sighted Uvea or Wallis's Island; and at two P.M. entered the harbour, where two whaling ships were at anchor. The entrance is very difficult,

and highly perilous in bad weather. There are seventeen islands in this group, many of them small and uninhabited: the population of the main land is about three thousand five hundred, the greatest part being under the influence of a powerful Chief, who has embraced the Papal heresy. The King, who lives ten or twelve miles distant, is still heathen, and, with his people, (who are, however, smaller in number,) is all but in open war with the Chief. The Chief sent for me; but I declined going. The Natives, frightful from their fierce countenances and unusually long hair, crowded our decks, so that our circumstances were not the most enviable. After much thought and conversation, we resolved, if spared till morning, to wait on the King, unless there should be any thing connected with the Chief and his people, wearing a threatening aspect.

28th.—Just as we were going to family prayer, the Chief came, with a large double canoe and about fifty men. I invited him into our cabin, and asked Mr. Tucker to pray in Tonguese. Our Natives began to weep; and when we rose from our knees, the eyes of the Chief were suffused with tears. He is a fine tall, gentlemanly man, and can speak better English than any Native I have met with in these seas. I said, that my object was, to visit the King, and, if possible, obtain leave for two of our Teachers to instruct his people. He said, "This is my ground; but I shall not object to your visiting the King, though we are not friendly, as he will not *lotu* to the Pope." From this I inferred, that the vessel would be in safety; and, therefore, taking four men to manage the boat, we went with Mr. Tucker about ten miles to His Majesty's residence. The King was taking kava with his Chiefs when we arrived. He is a fine-looking man, between thirty and forty years of age, with remarkably black hair nearly a foot long, and a keen, penetrating eye. We were kindly received. I was directed to sit on his right, and Mr. Tucker on the left, hand; the Chiefs, many of them venerable with age, forming a circle,—all fine, interesting persons. The man whose business it was to announce the name of the individual to whom kava should be handed, called my name. I clapped my hands, according to custom in such cases: the cup was then given, which I handed to the King, who drank its precious contents. I then made known, through Mr. Tucker, my errand. The King said, "I have great love to my gods, and shall not embrace Christianity at present. I also killed some of your Teachers, and, after such an act, should be ashamed to embrace their religion." We reasoned with him, having, according to custom, presented our gifts; but all seemed in vain.

Jotham, the oldest of our Teachers, made his appeal, approaching the feet of the King, and begged permission to stay and teach his people the way to heaven. The King replied, "If King George were to come, I would *lotu*." Jotham said, "King George is but a man; we have brought the commandment of God, which is greater; and if you reject this offered word of mercy, it will be hard with you at the end." An old heathen Priest was then appealed to by the King. He had long grey hairs, and an almost diabolical countenance, and expressed, in the strongest terms of indignation, his unqualified disapprobation of our object. Finding that we had urged the matter as strongly and as long as prudence dictated, we left, persuaded that the old Priest had influenced the King's decision: he, however, shook hands most heartily on our parting.

On reaching the ship, I sent for the Roman Catholic Chief, and asked, whether he would allow them to stay in his land, and preach "the unsearchable riches of Christ" without let or hinderance. He said, "If you had come first, I would; but now I do nothing without consulting the Priest." I said, "The Priest teaches things contrary to the word of God," noticing several particulars, and remarked, "The land being your own, you can do what you please: unless the Priest governs you, and you govern the people." He wished explanation, which was given him in very plain terms. He replied, "I am sorry; but I can do nothing without the Priest."

I then asked him about the recent murder of the Roman Catholic Priest at Fotuna, an island one hundred and twenty miles distant. He said, the King's son had embraced their religion; and the King being grieved, sent for the Priest, saying, that he had bad eyes, and wished him to apply a remedy. The Priest went to his house, and, on approaching him, the King split his head with an axe: the people then proceeded to the Priest's house, and divided the spoil. I said, that it was a bad thing to murder any one; that if such things were allowed, they could not expect ships to visit them; and that in every instance of murder they should seek out the parties, and judge them. He replied, "That is my mind; and if I can get five hundred men to Fotuna, I will demand from the King a reason; and if I find that the party had laid a plot against the King, I will say, that it was right; but if it was done without cause, he must be punished."

We had also a conversation about our Teachers who were murdered some years ago in his land. From his testimony, and that of others, in the heathen part of the land, I am led to conclude that their deaths

were occasioned by the great imprudence of one individual; which shows the necessity of Native Teachers having a proper training.

The Priests here are those three whom King George sent away from Vavau four years ago. They are in daily expectation of the Bishop from New-Zealand with more Priests, when they intend making another attempt on the Friendly Islands.

I shall write to all the brethren to fortify the infant churches against the delusions of Popery. Mr. Hunt has it already in charge to inform those who are in training as Teachers, on that subject; and I shall direct Mr. Wilson to do the same with those in training at Vavau. He has Dr. Hannah's Lectures on Popery. All who may henceforth come to these islands, or to the colonies, should be well instructed in these matters.

31st.—We weighed anchor, and set sail for Rotumah, distant three hundred and ninety miles west. The weather is more settled, and there is a prospect of a pleasant voyage.

June 2d.—The last two days have been employed, as well as the rolling of the ship would allow, in writing the particulars above given. The last fortnight has been a time of excessive labour to myself and my invalids; but we have all been mercifully supported.

3d.—We have been not a little amused with a Rotumah Native, who had embraced Christianity at Vavau, and whom we were taking, with several others, to form the nucleus of a church, and thus help the Teachers. The Captain asked this man, through Mr. Tucker, whether there were any reefs near the land we were approaching, as there were some laid down in Hobsbrough's Directory. Peter replied, (not knowing there were any books but the Bible published,) "If there is such a thing in *buka tabu*, (the Bible,) it must be so; though I never heard that such a reef was in existence. But I fully believe all that is written in the *buka tabu*."

Joshua, the Feejeean, whom Mr. Cargill had taken to Hobart-Town for the purpose of taking care of his children, has conducted himself with the greatest propriety. He is a valuable man as a Native Teacher, and a very powerful speaker. He gave an account of his visit to the colony in several islands. He has just given us the following account of a singular trial to which he was put by the Tuilala, King of Somosomo, before the Missionaries went to that part. Having preached before the King, the King said to him: "Now we must see whether your religion or ours is true. Therefore the Devil Priest must come, and you must swim together, and whoever can out-swim the other, we will consider his reli-

gion true." "Very well," said Joshua; "but, mind, if I die in swimming, it may be by a shark, for he is no god, and will eat any thing in his way, or I may die for want of breath: but this will not prove my religion false. I will stand the trial." The next day, however, when the trial was to have been made, the Priest sent to say, he had no doubt that Joshua could out-swim him, as he was old, and should soon lose his breath, and therefore he must decline the trial.

ARRIVAL AT ROTUMAH.

4th.—After a pleasant and (for the "Triton") a quick passage, we anchored at Rotumah about two P.M. The Christian Chief, whom we had brought from Vavau, wished us to be on our guard, as some of his countrymen were great thieves. He said, that when one of the first vessels came, they stole the compass, and carried it to a hill in the bush, declaring it to be a god who had brought the vessel. The Captain obtained it afterwards, through a leading Chief. As we entered the bay, Tokainina, one of the principal Chiefs, came in a canoe with the pilot. Some eighteen months ago he was at Tonga, and had seen Mr. and Mrs. Tucker several times; but as he was on board a whaling vessel, the Captain never allowed him to be with them alone. On his return from Tonga, he called at Niua-fo-ou, and professed to embrace the Christian religion, requesting a Teacher, whom we had now with us, to go to his land. This circumstance afforded some encouragement. We found him a very fine, tall, intelligent man, about twenty-six years of age, who can talk a little English. At first there seemed a degree of shyness; but soon all reserve left him; and he said, "White Missionary very good man. Mr. Waterhouse, you shall now be my father; and Mrs. Tucker, you shall be my mother. We love you both too much. You go ashore, and Mr. and Mrs. Tucker, to see my wife and one child." To this we readily assented. I then called our Teachers together, and requested he would take them under his care. He said, "One should live with him, and the other with his mother," who is a very great Chief. Isaiah, the Rotumah Chief, whom we had taken, said, that two of them should go to his part of the land, as soon as he had arranged with the other Chiefs. We then went on shore, and waited on this old mother Chief, presenting, as usual in these lands, our gift. She received us very graciously; but the intense curiosity of the natives to see Mrs. Tucker, with their singular looks and expressions of astonishment, baffles description. To avoid suffocation, we left the house, and took a walk. The natives, however, crowded

around us. Occasionally, when we sat under the overshadowing branches of a large tree, they came near to Mrs. Tucker, and put their hands to her feet. On our walking rather quick to avoid rudeness, one young man, who could speak a little English, said, "You stop little bit; they want to see the woman." On being indulged, higher notes of wonder were heard.

Rotumah is much larger than either of the Niuas. Its surface has a volcanic and uneven appearance, with several high mountains. It abounds with cocoa-nut and bread-fruit trees, is a very fertile soil, and is seldom visited by hurricanes. The Natives, especially the women, are much less in stature, and very inferior to those on the other islands. Many of the Natives have a smattering of English, there being a number of English, Americans, and Portuguese in the land, by whom their morals have been awfully corrupted. We could not arrive at any thing satisfactory as to their numbers. The Chief said, he had two thousand people, and the other Chiefs, eight thousand; but I should be more inclined to reckon the whole at three or four thousand.

5th.—Two Tahitian Teachers came, who were left on this island by the late Mr. Williams, after it was entered on our Minutes, and we had engaged to supply it; Mr. Heath having subsequently visited them. I asked, whether they had any success. They said, No; not a single Native or New-Zealander had joined them, and that Mr. Williams, knowing it was our ground, said, they were only to stay till we sent Teachers. They knew nothing of the language, and were making no attempt at it. They rejoiced greatly that our Teachers were gone under more favourable circumstances, and were delighted especially in recognising one of them as an old friend whom they had known as a Local Preacher, in Samoa, when Mr. Turner was there, whose ministry had been so signally owned of God.

With the Christian Natives, members of our religious community, whom we had taken from Vavau, our Teachers and their wives, we have already a society of twenty members, sanctioned by two Chiefs. I am exceedingly pleased with our batch of native Teachers and their wives, especially those whom we took from Niua-fo-ou. Their piety, zeal, good sense, and prudence will, under the divine blessing, do much good. They were plodding hard at the language on the voyage, being assisted by the Rotumah Natives. I have no doubt but some of them will be able to converse in that language in a month. They are going to translate the Lord's Prayer immediately, as it is usual

in all our assemblies in these seas for the whole congregation to join in repeating it. Mr. Tucker has kindly given them pens, ink, and paper. I have furnished them with other things, as far as it was in my power; and they, with their wives and children, are gone to live with two Chiefs, until further provision can be made for their comfort. Our parting scene was affecting; they wept and kissed our hands, while we commended them to Him whose loving-kindness is better than life.

Tokainiua, the Chief, is exceedingly anxious that a white Missionary should go and live amongst them. I engaged to press this matter on the attention of the Committee. *First.* There are the poor Natives, than whom none can more need the Gospel. *Secondly.* The sad intermixture of Europeans, &c. *Thirdly.* The circumstance of so many being able to speak English, so that a Missionary could do much good immediately. *Fourthly.* Because the emissaries of the Church of Rome have determined, if possible, to make that one of their Stations. The Romanists have already, through some medium, given them an idea that no good Missionary is married. That "doctrine of devils" I refuted.

Isaiah, the Rotumah Chief, has been in church-fellowship seven or eight years with our people at Vavau. Through Mr. Tucker I examined him; and, being satisfied on several points, I have authorized him to act as a Local Preacher, which, from the circumstance of his being a Chief and knowing the language, will be of vast importance.

The Captain being apprehensive that the wind was about to change, which would render our anchorage insecure, we were all hurry and bustle in getting our twenty-six native Teachers, &c., on shore, and preparing for the dangerous reefs of Feejee. We had been exceedingly inconvenienced by having so many Natives on board, especially when it was wet. We were almost literally broiled. Our friends in England can have no idea of our uncomfortable circumstances, under a tropical sun, and every place crowded with men, women, and children, many of them sick; but a life of ease does not belong to us.

9th.—I conversed with an interesting youth, a Feejeean, the adopted son of the King of Rewa, who had *lotued* some time ago at Tonga. We found him at Rotumah; and it being the wish of his father, that, if we met with him, we should take him home, I gave him a passage. He told us, he had visited New-Guinea and New-Ireland; and that in New-Ireland the men are in a state of entire nudity, and the women little

better. He says, it is a very large land, with many inhabitants; and he thinks, from their disposition, they would receive a Missionary. We also questioned him concerning Rotumah, where he had lived five months. He says, that the greatest difficulty in the way of the people becoming Christians was, that so many white persons are living among them; who said, that if they became Christians, their women could get no more money by going on board ships. It is a common practice for the women, as soon as a vessel comes to anchor, to lend themselves to the men for prints, calicoes, &c.; and our vessel was the only one he had seen where that was not done.

11th.—About one hundred and twenty-five miles south of Feejee. The day has been sultry and oppressive, without much wind. After sunset, the lightning played sportively; but not so as to indicate an immediate storm, there being no thunder. At ten P.M. night's curtain was spread in darkness more drear, pierced by awful flashes of fire. At length the wind rushed suddenly from its depository, and the rain descended in a manner which we had not before witnessed. All hands on deck were putting forth their best energies in taking in and reefing sails, &c., while Mr. Tucker, who had often marked the rise of hurricanes, questioned whether this was not the precursor of one of those fearful storms. But before midnight God stilled the tempest.

"The storm was laid, the winds retired,
Obedient to his will;
The sea that roar'd at his command,
At his command was still."

13th.—I preached twice to the ship's company and passengers, Mr. Tucker being unable to render any assistance.

ARRIVAL AT THE FEEJEEAN GROUP.

14th.—At dawn of day we sighted Kandavu, in Feejee, the island which Mr. Cargill and I visited under such perilous circumstances, about twelve months since, on our way to Hobart-Town. At noon we passed this large and important land, and were visited by two canoes, from whom we learned that they were at war among themselves. The adopted son of the King of Rewa, whom we took on board at Rotumah,—a youth, about twenty years of age, very pleasing in person, well-informed, and able to speak a little English,—told us that he had once lived on this island; that on the high mountain there are very large wild hogs, and that many Natives have been killed and devoured by them. He says, there is also a spring of hot water.

The desolations of war have been dreadful, when men, women, and children have been eaten. On being asked if he had eaten human flesh, his reply was, "Yes, often; we used to think pork sweet, but that was sweeter." He then showed us the part of the human body which was reserved for Chiefs, as being the most delicious. More generally, he says, they roast the bodies, and then boil them; as they are tenderer when cooked in that way. He stated, further, that at Vatutu two hundred and thirty bodies were eaten at one feast. This was corroborated by Joshua, and confirmed by others. I had not a Missionary for Kandavu, or I should have liked to visit them once more, the Chief having, on the former occasion, assured me that they would be glad to have one. The land is as large as Tonga and Habai. I saw a canoe, with a great number of men, going to war at Tausura. At two P.M. we anchored at Vite Levu, seven miles from the Mission-premises. On our way to the Station, we passed a great number of canoes; all the men having their faces blackened, indicating war. On approaching the Rev. Mr. Jaggar's, I was surprised to see that, since my last visit, a native bridge had been erected over the river: the span is one hundred and forty-seven feet, and it has thirteen arches, the centre arch being fourteen feet above the water. The Mission-house I found greatly improved. It is now decidedly the best house in the Feejee, or the Friendly, Islands. The inmates were well, and gave me such welcome as a father would receive from his family. We spent the evening in listening to the most horrifying accounts connected with their wars. About three weeks ago, more than one hundred persons were murdered at Viwa, within a short distance of Mr. Cross's house. About twenty bodies were carried to Rewa, and a general scramble took place among the people for them. Three of the bodies had the entrails taken out, and were washed and prepared for the oven opposite the Mission-premises, and in the presence of Mr. and Mrs. Jaggar. Each party then fastened a cord to the body of the man they had taken, and towed it on the river to his respective *kora* or "town." One head was thrown into Mr. Jaggar's yard, and partly eaten by their dog: one of the teeth is in my possession. As Mr. and Mrs. Jaggar were going to the service on the succeeding Sabbath, they met some Natives taking the roasted thigh and ribs of a man, as a present to a Chief. While looking at it, some of them remarked, "It is not well cooked." On passing one house, they heard them say, "What vegetables shall we have with the man's flesh to-day?" These accounts, together with the

perilous situation of Mr. Cross and his family, made me determine, God willing, to visit them on the morrow. But our difficulty was, to get a canoe, as so many were employed in the wars.

PERILOUS SITUATION OF THE MISSIONARY CROSS AND HIS FAMILY AT VIWA.

June 16th.—Mr. and Mrs. Tucker, Mr. Jaggar, and myself, set out in a canoe to Viwa, twenty miles distant. We reached the place before dark, and found Mr. and Mrs. Cross and family well, considering the painful circumstances in which they had been placed. After we had partaken of some refreshment, Mr. Cross gave us the following account:—"Many reports were in circulation that the Bau Chiefs were meditating war against Viwa, and intended to murder Namosemalua, and his nephew, the young Heathen Chief; that they had yams, &c., prepared to eat with the bodies of those slain in war; and that Viwa would become an easy pray, as many whales' teeth had been sent to different Chiefs, to engage them on the side of Bau. At this time an old Chief came from Bau with a request, that the Chief of Viwa would cease to prepare for war. Soon after their arrival, the Priest professed to be inspired by their gods; and as he was near my house, I went to see and hear. After various gesticulations, he said, 'I am the Chief of war. I only am strong and wise to fight. I can do as I please. War is that by which I amuse myself; I love it; I wish now to sport therein. War is the proper exercise of Chiefs; it becomes them. There are two things worthy the attention of gods and Chiefs,—war and feasts. Go on; build your walls; erect your fences. Fighting is good. I will fight; my hand is strong, and long also. I can extend it to Somosomo, to Tonga, to Britain, and all lands. Why do you not go and burn Somosomo? Well, erect your fences; the people of Vungalea are erecting theirs, and all the cities are preparing for war; but none will prevail against Bau.' He then addressed the old Chief of Viwa, and said, 'Your children are shooting and amusing themselves with war; if they go too far, lay your preventing hand upon them.' The god then called for *yang-gona*, (kava,) that he might drink and walk about, for he was weary with sitting, having come in a canoe from Bulu (the supposed residence of the gods) yesterday, and having been awake all night, watching over the people of Viwa. *Yang-gona* was prepared, and he drank abundantly. After this, he withdrew without farther ceremony. His departure was indicated by the Priest's feigning to faint, and then appearing like one awaking from

his sleep. The old Chief then offered me his hand, and said, that the god who had just visited them was his son, who died, went to Bulu, and became the god of war. I corrected his error, and proclaimed to him the *one* living and true God. The following night, two canoes came from Nameua, with a number of the representatives of those who had joined Somosomo against Bau. These, having learned that the people of Viwa were favourably disposed towards them and Somosomo, and hearing that Bau was about to attack Viwa, came to inquire about it, and to offer assistance. After this, twelve additional canoes arrived from Nameua. Tidings of these things were sent privately to Bau in the night; and Tanoa said, 'Go immediately to destroy Viwa;' but his son Seru said, 'Wait till we inquire the cause of these preparations for war.' Seru went accordingly, and declared they had become one with Somosomo, and that he would go and sacrifice to his gods, and return to fight. A man of Viwa replied, 'Very good; do as you please; we only wait your decision. The reason of our preparing for war is, that you have sent whales' teeth to various towns, that we may be destroyed.' Seru said, 'Go you; make all things ready; I will present to my gods the yams, &c., which have been collected, and return to destroy you.' He returned to Bau, and informed Lajiki and Tuboutotai, two Tonguese Chiefs, who sent to offer me a canoe, to take us away before the war commenced. This I declined, thinking it best to stay with our little flock, believing that God would protect us; and I requested that neither they nor their people would assist in the war, not even so much as by lending a canoe.

"During this time the men of Viwa were strengthening their fortifications, and the young Chief gave orders for them to assemble to receive instructions respecting the manner in which they were to proceed. Two persons were now chosen by the Chief to make known his mind to the people; the substance of which was, that the men should be courageous, that thereby they would be victorious, great would be their riches, and the spoil should be divided: they would have whales' teeth, muskets, clubs, canoes, and women. The speaker stood, having a spear in his hand, which he directed towards himself, or lifted up his club, while each expressed his determination to defend the land against their enemy. About noon it was reported that the enemy was near, and, to effect a landing in different parts, had divided themselves into three parties: the strongest party took the centre, and placed themselves opposite our house. The party in the centre were met, and asked, 'Why

have you come? Must we indeed have wars?' The reply made was, 'That is the end for which we are come.' Immediately the firing commenced; and it was reported at the settlement, that the young Chief had killed one with his musket, and orders were given to beat the drum; (they have a certain way of beating, by which all know an enemy has fallen;) the supposed victorious parties shouted for joy, and rattled their spears, clubs, and other weapons, clapping their hands in exultation. A second report was, that another enemy had fallen, and orders were given for a repeat on the drum. But immediately it was said, the enemy had gained a landing, and the Viwa people were making for the fortification to defend themselves. This was followed with shouts, 'Our enemies have gained an entrance into the town.' The men of Nameua had been placed around the fence near us; the enemy rushed suddenly and overpowered them, and all the horrors of murder followed. Some, to save themselves, leaped over our garden-fence, both at the front and back of the house, their enemies pursuing them to death. One was killed close at our door, and another at the window. The firing was awful, and they were falling dead on every hand. I took Mrs. Cross and the children into the middle room, made a bulwark of boxes to keep off the shot, and we committed our cause into the hands of our heavenly Father, believing he would preserve us. I gave directions, at the commencement of the fight, to the domestics and Teachers, to come into the house and keep the door shut; but, looking out at the window, I saw the dead bodies surrounding us. In the midst of this, a person came to tell us, that the enemy had been let into the town by treachery, and that the whole was previously arranged by the young Chief and Seru of Bau, with a view to destroy the men of Nameua. In less than an hour the war was over; a hundred were killed near our house, and the men of Bau were busily engaged in conveying the bodies of the slain to their canoes, that they might be taken to Bau to be divided amongst their different friends for the purpose of being baked and eaten. One hundred and seventy were slain. Most of the Tonguese from Bau came to assist in the war.*

* In this Mr. Cross seems to be mistaken. The great Chief Tuboutotai, who can speak English, told me, in the presence of Mr. Tucker and Mr. Jaggar, that they had gone purely to defend Mr. Cross and the Mission-premises. I had his account also of the war, which was substantially the same as that given by Mr. Cross; and this Chief had it from Seru. Before the war, Seru had said, "The Missionary shall be safe. If he is injured, it will be from the sky: we shall not touch him."

When it was over, Seru called to say, we need not fear; the war was over, and we might dwell in peace: he had love to us, and had given direction to his men of war not to touch us or our premises. I thanked him, saying, 'I know not the meaning of your wars. You and all your people knew we were of another land, and that we did not interfere in your wars, so that I was not afraid of being hurt.' Next morning Seru called again, to request we would not leave the land, and go to Lakemba. I replied, 'We are not thinking to remove; but I wish your wars were over.' [Here occurs Mr. Cross's account of the murderous stratagem of the Bau people against Viwa: but it is too long for insertion.]

On the tidings of the catastrophe at Viwa reaching Nameua, eighty women were strangled to accompany the fallen warriors to the land of spirits.

After the hearing of these things, we had family prayer, and retired for the night. I went into a detached house at a little distance, and lay on a table; and they not knowing but any night a war-party might come to avenge the blood of the slain, and the mosquitoes, moreover, making more free than welcome with a stranger, my night was sleepless; and the morning light was more than usually welcome.

AT BAU.

17th.—I left Viwa for Bau. We had great difficulty in getting to the canoe, the tide being out, the wind strong, and much rain making it unpleasant wading through the mud: we were almost broiled by the vertical rays of the sun. Our canoe soon reached Bau; when we went to the house of Tanoa, to whom all Feejee pays respect. He is, in a certain sense, Prince of Kings, a venerable old man. His house surpasses, in magnitude and grandeur, any thing I have seen in these seas. It is one hundred and thirty feet long, and forty-two feet wide, with massive columns in the centre, and strong, curious workmanship in every part. Tanoa received us very graciously; and on my offering a present, he clapped hands, which was the highest mark of respect, and an acknowledgment that he was in the presence of a greater Chief than himself. If the people had clapped hands at his instance, that would have shown respect; but doing it himself showed the greatest. He beckoned me to sit on the mat by him. About a hundred persons were in the room with him. He put his hands frequently on my thigh, and various parts of my body, giving a smile of approbation. I told him it was my great wish that a Missionary should live on his land at Bau, and teach the people: he replied, "It is very good." I said, "Will you build him a house?" He said, "I am building that part of the city which was

burnt down; but it is in my mind to build you a house." His principal wife, an interesting woman, expressed a wish that a Missionary would go and live among them. Having urged them to renounce Paganism, embrace Christianity, and strive to enter the kingdom of heaven, we bade them farewell.

We then called on Seru, his son, whose life is characterized by war, cruelty, and bloodshed. He has thirty or forty wives; the principal one was sat by him, while he was sleeping on his mat. On being roused from his slumber, he gave me with lordly indifference his hand, the savage being depicted in every feature of his countenance. Having told him what lands I had visited, and our object in visiting them, I added, "When will your wars cease in Feejee?" He replied, "We will fight till we die; we will teach our children to fight, and our children's children shall fight." I said, "It is a pity in so good a land for your people to be destroyed." He answered, "It will be very good for them all to be dead." While we were there, we were told they were going to eat a man, and that his body was in the oven. Our natives were sent to inquire more particularly into this matter, and found it even so; and that another man who had been killed, was sent as a present to another *koro* to be eaten. I asked Seru if he would let Mr. Cross live with them. He said, "Mr. Cross, you hate me; I would have let you come here, but you would not." As he seemed disposed to talk of nothing but war, we left him, and went to another great Chief, Vaci-koso, a very large, powerful man in his day, but now enfeebled through age. I asked, as he professed to embrace Christianity two years ago, if he now loved the Lord Jesus Christ. He said, "It is very good, and I am trying to do so." We then proceeded to the house of Lajiki, a great Tonga Chief, who some years ago professed to embrace Christianity in Feejee. Mr. Tucker told him how much King Tubou and King George were displeased with him for joining the Heathen in their wars. He said it was not his mind; but he was over-persuaded. This Chief went to Bau, with about five hundred men, and is now left with about forty Tonguese, the others having gone to Lakemba. We left this populous city, greatly regretting that I had not a Missionary to stand up between the living and the dead, that the moral plague might be stayed. When we had sailed about ten miles, our men exclaimed, "They are going to roast a man!" We made sail for the spot, and saw the dead corpse in a small canoe ready to be taken to the oven, as soon as it was sufficiently hot. Portions had been cut off, and sent to a great female Chief, the Queen

of Rewa's mother. Afterwards I saw the old woman, who is much respected by the Feejeeans. She seems an old, hardened cannibal.

MORE CANNIBAL BARBARITIES.

On our arrival at home, after taking a little refreshment, Mr. Jaggar narrated the following facts:—One of the servants of the King of Rewa, a few months ago, ran away; she was soon, however, brought back to the King's house, when, at the Queen's request, her arm was cut off below the elbow, and cooked for the King, who ate it in her presence, and ordered her body to be burnt in different parts. The woman is still living.

Two men that were taken alive in the war at Viwa, were removed from thence to Kamba to be killed. Seru, the Bau Chief, told his brother Raivalata the manner in which he intended them to be killed. He said, "That will be very cruel," and that if he would allow them to live, he would give him a canoe. Seru answered, "Keep your canoe; I want to eat men." Raivalata then left the town, that he might not witness the horrid sight. The following cruel deed was then perpetrated:—The men doomed to death were made to dig a hole in the earth for the purpose of making a native oven, and were required to cut fire-wood to roast their own bodies. They were then directed to go and wash, and afterwards to make a cup of the banana leaf, which, from opening a vein in each person, was soon filled with blood. This blood was drunk in the presence of the sufferers by the Kamba people. Seru then had their arms and legs cut off, cooked, and eaten, some of which were presented to them. Seru then ordered a fish-hook to be put into their tongues, which were drawn out as far as possible, and then cut off; these were roasted and eaten, while they tauntingly said, "We are eating your tongues." As life was not extinct, an incision was made in the side, and the bowels taken out, which soon terminated their sufferings in this world. Mr. and Mrs. Jaggar passed the town at the time this took place. A man who had witnessed this bloody deed, gave the particulars as above stated. It was confirmed by several others at different times, and a Feejeean, who has *lived*, gave me, in person, the same blood-chilling account.

After a war at Verata, Seru had the children of the slaughtered taken to Bau, and fastened to trees, that his own children might kill them with the bow and arrow, and thus learn to be warriors, it being the custom of Feejee to train their children for war in this way. A few months since, a man was bathing in the

Rewa river, when a shark devoured him; on the hearing of which, a near relative strangled the widow.

About the same time, a young woman ran away from the King's brother at Rewa. She was, however, soon brought back, when fifteen muskets were fired at her; her brains were then beaten out with a club, and the body roasted and eaten.

The father of the present King of Rewa was one of the greatest cannibals ever known. He used to say, when vegetables were brought him, "What is there to eat with it?" They answered, "Pork." "No; that will not do." "Fish." "No; that will not do. Have you got a (*ika-levu*) great fish?" meaning a dead human body. He used to feel people; if fat, he said, "Your fat is good, I must eat you;" if lean, he sent them to be fed. He liked man's flesh especially in the morning. If his sons did not eat with him, he beat them. This account Mr. Jaggar had from the present King's brother, a very intelligent man.

[Horrible as are the preceding and following details of cannibalism in Feejee, some others of a still more appalling character are described in this portion of Mr. Jaggar's narrative, as he gave it to Mr. Waterhouse. These are, however, too shocking for publication, and we therefore omit them.—EDIT.]

A Chief, a relative of Tanoa, made his escape, and was pursued until they found him in a tree, from which he was brought into the presence of Tanoa. His hands were then tied, and he was made to sit before Tanoa, who kissed him, while with his own hands he cut off one of his arms, when, having drunk some of his blood, he threw the arm on the fire, and afterwards eat it in his presence. The Chief said, "Do not do that to me: I am a Chief." Tanoa then cut off the other arm, and his legs; also as much of his tongue as he could; then divided the trunk, leaving what remained to dry in the sun.

They sometimes eat the human body raw; but they say it is better baked. Sometimes the blood is drunk warm, and at other times cold. They also drink the blood of pigs.

The present King's brother says, he was sent by the King to kill a man who had stolen a pig from him. On reaching the man's house, he found him dressing his head; and, on approaching him, the man gave the usual mark of vocal respect. The Chief said, "I am come to kill you." The man answered, "Why?" He replied, "Because of the pig you have stolen from the King." The man said, "Very good, do what you please with me." The Chief then said, "Follow me to the water." On his arrival there, the man was knocked down with a club; but was not killed. Af-

terwards he went to the King, and narrated the circumstance. The King then sent to his brother, ordering him to kill the man; who, obeying the royal mandate, went to the man's house. On seeing the Chief, he wept. The Chief said, "Why do you cry?" The answer was, "I love my life." The Chief said, "Do you wish to live?" "Yes; but it is difficult, because the King has ordered my death," replied he. The Chief then tied up the man's eyes, and killed him on the spot. This account was taken from the Chief's own lips.

RESTRAINING INFLUENCE OF CHRISTIANITY.

19th.—Though few have as yet embraced Christianity at Rewa, its collateral effects are felt. A great Chief at Bau *lotued* and died at Rewa, and Mr. Jaggat was allowed to give him a Christian burial in the place sacred for Chiefs; and his widow was not strangled, because she was the widow of a Christian man.

A woman at Suva, whose husband died lately, wished to be strangled; but they failed in the attempt, and proceeded to bury her alive. She then exclaimed, "Let me live!" but they were deaf to her entreaties.

A Chief died, a few months ago, at Kandavu. His widow wished to be strangled; but, as it is necessary that a near relative should do this, the wish could not be met, her son being away at the war, so that she still lives. I was much pleased with her son, who seems favourably disposed to the *lotu*.

In the evening, we were surprised by the discharge of a number of muskets simultaneously; we sent to know the reason, and found it was in consequence of a man being taken ill, and they were firing to drive the devil away, having a persuasion that he had inflicted the pain.

29th.—I preached to the Natives, in a house belonging to a Chief, and was much pleased with the number of persons present, and their generally serious behaviour. At eleven A.M. I preached to the Mission family;—the rain descending almost in torrents, prevented more than one European attending.

In the afternoon, rain still pouring down, Mrs. Jaggat met her class; at the close of which she called on a native woman to pray. I was surprised at her fluency; and as we were in an adjoining room, divided only by reeds, I requested Mr. Jaggat to give the subsequent part of her prayer, which was as follows: "Thank you, God, for putting love into Mr. Waterhouse, to leave his wife and children, and come from such a distant land, to tell us about the things of God. He has not come to seek the riches of

this land; but in love. I thank you for having preserved him on the waters from winds, rocks, and reefs; and no wonder! for all things are easy to you; things difficult are easy. Give us a retentive memory, to keep what we heard him say in the morning! May we go to hear instruction, whether it rain greatly or blow violently! Bless —, who is ill; help her, that she may not fear death. Give us a mind to endure; not to be discouraged, and go back," &c. They give her an excellent character. One day she could not get a canoe to bring her to her class; and, rather than lose the opportunity of meeting her Christian friends, she swam across the river, (one hundred and thirty-seven feet wide,) which is infested with sharks.

The incessant rain made it impossible to go and preach out of doors, as usual. I therefore had the Teachers collected together, to inquire into their Christian experience, &c. One of the Teachers at Bau, rather than go to their war, fled to Zoar, the Mission Station, for refuge.

21st.—The King came to see me. I said, "It is my wish to have a chapel without delay; and I should be glad to see it begun before we leave these islands. Will you give us men to build it?" He replied, "It is very good. The Chiefs who have *lotued* have land, and I will give you men." Finding that it would take one or two hundred men to raise a foundation to secure it against the floods, which almost periodically inundate the land, and that the only way in which they will do it is, by carrying the soil in their hands, I said to the King, "The Chief Vairilavu has a foundation, on which he was going to build; but it was abandoned, because your gods could not see the water from it; and, as our God can see the water from any place, it will do for us." The King replied, "If he is willing, it is very good." We sent for the Chief, who was kindly disposed, and engaged to let us have it; but refused taking a deposit till he had consulted some others. Their influence, however, induced him to negative our request; and a messenger was sent to make known his mind, he being ashamed to see me, thinking the transaction not honourable on his part.

ALL FEEJEE OPEN FOR MISSIONARIES.

22d.—Tanoa, the old King of Bau, has come to see me, with a great number of his men. I said, "Will you build us a house for a Missionary at Bau?" He said, "I have come to tell you, if you will send a Missionary, I will do it immediately." To have a Missionary there, is of essential importance: it is the metropolis of Feejee, the seat of cannibalism, the sink of iniquity. O that my voice could reach

Great Britain! Feejee, of all lands, needs help! Had I Teachers, they would receive them in every island. We want men fearless of death for Christ's sake; men willing to be martyrs. We cannot count the number of Feejeeans. Some men have just been at Rewa, who had never seen the sea before, and who speak an entirely different language: they are willing to receive the messengers of mercy; but, until some King or commanding Chief shall *lotu*, there will be great difficulties. The fields are ripening. Pray ye the Lord of the harvest to send labourers into this extensive field!

After sun-set, Mrs. Tucker was alarmed by incessant firing for perhaps five minutes. We were left to conjecture the cause, especially as an invading foe was hourly expected. The mystery was soon unravelled, by the King's brother bringing me five wild ducks he had shot; a seasonable supply, as we had nothing but an old, tough pig to masticate from day to day, which we feared had partaken of the fragments of human beings.

23d.—The rain has abated; and the wind is more favourable. Mr. and Mrs. Jaggar are preparing to accompany us to the District-Meeting. The unsettled state of things renders it needful for her to go, as no female will be secure alone. Mr. Cross cannot leave for a single night, as they are in constant peril from the Heathen.

25th.—At ten A.M. we weighed anchor, and set sail for Somosomo, committing our cause to Him who

“Through hidden dangers, toils, and deaths,
Has gently cleared our way.”

A great Chief, belonging to Bau, who *lotued* at Rewa about two months ago, has begged a passage to Somosomo and Lakemba, wishful to tell their Kings of the true God and Saviour. I am much pleased with him, and hope his mission will be for good; but as they are all engaged in war, it is doubtful.

27th.—We were off Bakeke, an interesting island, which I visited on my last voyage; but, having no interpreter, could do little more than make them understand who I was. As they had shown me great respect, I was anxious to visit them with Mr. Jaggar, especially as the Chief whom we had on board was one who had the right of governing that land. After the morning service, conducted by Mr. Jaggar, we were arranging to go ashore, when a favourable breeze sprang up, so that our intention was frustrated, it being essential to make all haste to Somosomo. There are eight islands in sight, all thickly peopled. A Missionary placed in one of these islands, with a good canoe, and native Teachers in all the rest, might do

the most important service by periodical visits.

I conversed with our Chief about the native wars, the circumstances which led to his *lotuing*, &c. He said, the conduct of Tanoa, of Bau, had become insufferably bad in killing and eating men, without any provocation; and that, on visiting a distant island, he used to send his warriors to kill a number of men, before he would allow the sail of the canoe to be lowered. On several occasions he caused men to be killed, and laid, as they had been used to lay wood, to preserve the bottom of the canoe, when she was going to be launched, that over their bodies she might be dragged into the water. Afterwards the bodies were eaten. At this time, the uncle of our Chief, named Mara, himself of high rank, a powerful man, of undaunted courage, rose in rebellion against Tanoa and the Bau Chiefs: he succeeded in raising a large party, and for a while was successful; but, in their triumph, Mara had three bullets lodged in his body by a Manela man, yet still survived. Having banished Tanoa to Somosomo, he took up his abode at Bau, and spared Seru, the son of Tanoa, who, growing up to manhood, took upon him to revenge the insults offered to his father; and, by treachery, succeeded in destroying the rebel Chiefs. The greatest difficulty was with Mara, whose life was often attempted; but when they were going to shoot at him, he stood undismayed, and filled them with terror. At last they attacked him with hatchets, clubs, muskets, and knives; during which conflict he struck them and bit them; but he eventually fell, and left our Chief as the only survivor, who fled to Rewa, where he has subsequently lived. For some time he was the greatest persecutor that the Christians had. About ten months since he was afflicted, and exhausted his riches by presenting them to his gods; during which time he was constantly troubled with alarming dreams, intimating that his affliction was for persecuting the Christians, and shooting at the Missionaries. At length he made known his mind to Mr. Jaggar, sending at the same time to the King to say, that if he got better he would return to Heathenism! Since then he has seen the folly of his past conduct, has renounced Heathenism, and embraced Christianity as the truth, and is seeking to enjoy its comforts, and to benefit his countrymen. He can now read and write.

AT SOMOSOMO. BENEFICIAL INFLUENCE OF THE MISSIONARIES.

28th.—We arrived in safety at Somosomo, and found the brethren and sisters well, considering the trials they have had. The two Kings, and almost all the fighting

men, were away at a great feast. Since my last visit, the Missionaries have been in perilous circumstances; and, for a while, thought they should have to flee for their lives; but, of late, the King has appeared of a better mind. The perpetual wars, however, of this unhappy land, and the threatened invasion of the Bau Chiefs, make it a grave question whether the time to leave Somosomo is not come. A number of their slain have been brought and eaten in the presence of the Missionaries. At the same time, one or two circumstances show the salutary influence which the Missionaries are exerting over the mind of the young cannibal King. A very large beautiful canoe has been built here; and, as it is the custom to kill and eat as many human bodies as there are planks in the canoe, the carnage on this occasion was expected to be great; and, on its completion, orders were given that so many men should be killed as a feast for the carpenters. The Missionaries, Messrs. Hunt and Lyth, went to the King with presents, and entreated him to spare the men; but he seemed deaf to their entreaties. They continued to importune, until, like the unjust Judge, he was wearied into compliance. But how he was to satisfy the Chiefs in such a departure from their ancient customs, was one difficulty. This, however, he surmounted, by saying, as his men were comparatively few, he wished to spare their lives. Thus the canoe was finished and launched, without being stained with human blood. It is also the custom, when a new canoe of such magnitude takes her first voyage, to kill and eat some of the people of every land at which she touches. One or two of the Christian Tonguese were with the King on this occasion; and, as they approached the different lands, the people fled into the wilderness to escape death. The King, however, gave commandment in every case, that no men should be killed; and, when the Sunday came, he said to the Tonguese, "It is your sacred day. We will not sail, and you may worship your God." The canoe eventually returned without one individual having been killed.

In another instance, the people of Viwa on this land were encouraging the Chiefs of Bau in their wars. The King mustered his army, and determined on war with Viwa. Messrs. Hunt and Lyth took presents to His Majesty, and begged, that if the people surrendered and asked pardon, he would have mercy and spare the innocent. The result was, he went with eleven hundred fighting men; and after killing a few, the rest surrendered; but as there had been a great deal of treachery connected with the Bau alliance, it was expected that the law of extermination would be enforced; especially as they had

gained the fort, and his warriors were anxious to massacre the whole, and take the spoil. But the King commanded, that neither man, woman, nor child should be killed. They were accordingly spared; and the war-party returned without any of their usual marks of triumph. These are glorious achievements; and by one acquainted (like me) with cannibal Feejee, they must be regarded as the twilight of a brighter day.

30th.—We began the District-Meeting, which is to be held by adjournment at Lakemba; the circumstances of this place (Somosomo) presenting a difficulty in the way of the two brethren accompanying me. If they leave, their wives must go with them, and their property would be liable to be destroyed. If the females remain, some brother must stay with them, or the consequences may be most serious. This difficulty has, however, been met, by Mr. and Mrs. Tucker's consenting to stay till our return; which, in Mr. Tucker's infirm state of health, is no small sacrifice of feeling, when the perilous state of this *koro* (which may be visited by hostile tribes at any hour) is considered.

In the evening I went to see the immense quantity of yams collected for the approaching feast of the Natives. There were more than would fill two vessels the size of the "Triton." Canoes were gone to the great land for pigs to be eaten with them. Feasting and war seem to be the order of the day!

July 2d.—We left Somosomo, accompanied by Messrs. Hunt, Lyth, and Jaggar, for Lakemba; Mr. and Mrs. Tucker staying to protect the Mission premises and their families, during our absence.

4th.—Mr. Hunt preached twice: sound doctrine in forcible language. Twenty islands in sight.

5th.—We went ashore at an island called Vantuvara; at one side the exact shape of a hat with a broad brim. We were attracted by the appearance of smoke, in different places, which Joshua (our Feejeean) said was not from fire, but from the tree called *malawathi*, or, in English, "burning tree." Some cannot bear to stand by it for the heat; and the liquid emitted by it, on cutting, burns like caustic. We had intended getting some of it; but, hearing the barking of a dog and a human voice on what we had understood to be an uninhabited island, we thought it prudent not to proceed, as we were unarmed. We found part of a wreck of good old English oak. On leaving, two canoes came from another island: they said they had a large cask of oil, which had floated there; but as they would barter for nothing but muskets, we could do nothing with them.

6th.—The wind being unfavourable, and Trevutha being in sight, an island to which Mr. Calvert was said to have gone in a frail canoe; and nothing having been heard of him, when a letter to that effect reached Somosomo, about a month ago, we directed our course thither, the wind being favourable; but as it was surrounded by reefs, there was considerable risk and difficulty in getting to the shore. On our landing, not a native was to be seen; but we found the impress of a human foot, and eventually a pathway to the *koro*. I led our little company forward till our road war abruptly terminated by an immense rock, on which we gazed with wonder; nor was our astonishment lessened, on finding that there were several small holes for the hands and feet at unequal distances, and that the summit could only be gained by securing our hold in that way. At length we all got safely to the top, thankful that no foe had met us with a club, as one man might chase a thousand in such a place. Natural scenery now burst on our vision with indescribable grandeur: it appeared as though the mountain had, by some awful convulsion of nature, been rent asunder, while each side formed a barrier at least from one to two hundred feet high. The bottom had rich soil, covered with cocoa-nut and other trees, and verdure of the richest foliage. We proceeded for nearly a quarter of a mile on this beautiful lawn, which reached behind us to a great extent. Here we seemed shut out from the world, with but one way of ingress and egress. At the end of this beautiful platform, with its towering rocks on either hand, and lovely adornings of nature's tapestry, we had to scale other rocks, until two native houses were seen; but in vain we called, *Sa yandra*; ("You are awake;") echo only answered. Pursuing our path, rocks on rocks remained to be climbed, when a few more houses presented themselves; but the inmates had fled into the wilderness. At last we found a blind old man, as cheerful as a lark, and from him we heard that Mr. Calvert had been there, which gave us confidence as to our safety. We united in singing,

"My God, the spring of all my joys," &c.

Attracted probably by the sound, several peeped out of the bush at us, and among others was the native Teacher whom Mr. Calvert had left. At first he was evidently alarmed; but, on learning who we were, was filled with joy, and sent for the Chief who had *lotued*; with whom and some of his people we conversed, encouraging them to hold fast their profession. Leaving these people, who have for their defence "the munition of rocks," we descended in safety,

accompanied by the Christian Chief and Teacher, to whom I made presents.

7th.—I landed at Lakemba, and was welcomed, as usual, by the Mission families, whom we found tolerably well, (excepting Mrs. Williams,) and active in their work. In the evening I waited upon the King and Chiefs with presents.

8th.—We entered on the business of the District-Meeting, having all the brethren present except Mr. Cross. The sympathy of the District-Meeting was expressed to him in a letter, as we painfully felt the peculiarly trying circumstances in which the Viwa war had placed him and his family.

11th.—I preached in the morning to a Feejeean congregation, and Mr. Calvert interpreted. They were remarkably attentive while the truths of the Gospel were made known. At the close of the service, I baptized Mr. Calvert's child. On the retiring of the Feejeean congregation, the Tonguese were called together, and I addressed them, Mr. Lyth interpreting. The two services being so near together, I felt the effects of fatigue. In the afternoon Mr. Hunt preached in Feejee, and Mr. Lyth in Tonguese. After dark, I preached to the Missionaries and their families; and, at intervals during the day, examined several native Local Preachers, as to their Christian experience. At the close of five services, with other engagement, all parties seemed disposed for rest, especially as on the week-day we are so fully engaged in business connected with our Annual District-Meeting.

12th.—At the close of our Meeting to-day, a rumour was heard that the King and a war-party from Somosomo were approaching this land with hostile intentions; in consequence of which, all hands are employed in repairing fences, &c. A watch is to be kept through the night.

13th.—All remains quiet; but the sound of preparation for war is heard, and we know not at what hour an invading foe may come.

15th.—Before we entered on the business of the District, I conversed with a Native on their preparations for war, &c. He said, "War is not what we seek; we only endure it: it breaks our rest at night. We cannot see our wives and children, nor eat our food with comfort."

I went during the day to see the embankment which they are raising to defend themselves in the event of their enemies' effecting a landing; it is about fifteen feet high, with a deep moat outside. All hands are employed in preparing for a defensive war, which may surprise us any hour; but our defence is in God.

In the evening I waited upon the King, in company with the brethren. We crossed the water on a cocoa-nut tree, horizontally

placed, Mr. Calvert going before, and Mr. Williams following, taking hold of each other's hand; when we unfortunately lost our equilibrium, and all fell in; but we soon succeeded in reaching *terra firma*: our friends, however, managed better. Nothing discouraged by our unexpected immersion, we proceeded, wet and dirty, to the King's house, and urged our request. The circumstances are these:—A young woman at Ono, who, when a child, was betrothed to the King of Lakemba, (who had some thirty or forty wives besides,) embraced the Christian religion, and experienced its renewing power, after which she devoted herself to the service of God, and became exceedingly useful. As she was now of full age, the King determined to have her among his wives in his own house. She said she would sooner die than go. Determined on his object, he sent some canoes for her with two hundred men; a storm overtook them, and they were drowned. The King, however, still resolved to have her, and Mr. Calvert had offered him a considerable amount of property if the King would release her from the obligation under which she was placed by betrothment when a child, and allow her to remain at Ono. This was refused; and we went to intercede with him on her behalf, and offered a greater amount of property; but he (under the influence of his Chiefs) was invulnerable, and nothing now remains for her but a compliance with his wish, or death.

17th.—This evening we finished the business of the District-Meeting, except writing copies of the Minutes, &c., for England. Like the other District-Meetings, it has been harmonious, but very laborious, as we seldom closed our labours until bed-time. But my health has been unimpaired: and most important measures have been adopted for promoting the great objects of the Mission.

A CHRISTIAN FEEJEEAN'S ESTIMATE OF MISSIONARY SACRIFICES.

18th.—The Feejeean service was conducted by Joshua, the native Teacher, who had been at Hobart-Town, &c., and who, at the request of the Missionaries, gave a narrative of his travels, &c. He stated, in a very touching manner, the circumstances which led to his accompanying Mr. Cargill, also my visit to Kandavu, where they had determined (as stated in my former journal) to cut off the first boat's crew that touched on their land. He further said, "On my arrival at Hobart-Town all things were new to me; it seemed quite a new world, and I said to myself, 'Is it real, or am I dreaming?' For some time I could not persuade myself it was more than a dream; at length

I was convinced of its reality, and gazed with increasing wonder, and my soul fled from me in astonishment. I then began to love the Missionaries more than ever, who had left such good things to come to Tonga and Feejee. The Chiefs at Hobart-Town were very kind, and asked me to preach, that they might know whether I was wise." A similar account of Sydney was given by Joshua, who testified of the kindness shown to him; "But," said he, "on going to the chapel, I was surprised to find that they made *viou*" (organ), "sing. The Chiefs wished me to tell them the root of my going; they assembled, and I told them the root of it all. I then went to Paramatta, in a vessel whose sail was fire. I looked, but could not tell what made it go straight on; it had no sails like our canoes, no man paddling as with us; and yet, wind or no wind, it went straight. I found, moreover, that it listened to what was said, and stopped when it was told, to let people go off. All that I could find as the means of its going on, was, two things which went up and down." After remarking on the wonders of Sydney, Paramatta, the Missionary Meeting, and his visit to New-Zealand, &c., he said, "I am thankful I have visited Hobart-Town and Port-Jackson, and have seen so much: and now, for what reason, think you, can Missionaries leave such good lands, houses, and riches, and people that respect them; and come here, where their houses are bad, their food bad, and they have to endure bad words, and bad things? What is the conclusion? They come in love to us, in love to our souls, not to bring us worldly news, but the Gospel, that we may not perish. You who come from Tonga to Feejee, talk about leaving your land! what its riches, what its food, compared with what the Missionaries have left? Let us, then, attend to their instructions; let us be decided in religion. Remember, the love of God is heavy; and, remember, the wrath of God is heavy also. This is the end of my report." Mr. Hunt, who gave me the substance of Joshua's speech in writing, has added: "The impression made on the mind of Joshua is very pleasing. He seems to have derived a satisfactory evidence of the truth of Christianity from the self-denial of the Missionaries, in leaving their houses and friends, and in coming to these lands to teach and preach its doctrines and precepts. From the strain of some parts of his discourse, it appeared to me that this conviction was very deep on his mind. I hope he will be the means of diffusing among the Feejeeans and Tonguese the good he has received from his visit, and thus help forward the work of the Lord." When Joshua had finished, the drum beat, and Mr. Lyth

preached to the Tonguese; Mr. Jaggat preached in Feejee in the afternoon, and Joshua gave his narrative to the Tonguese afterwards. I had engaged to preach to the Mission families in the evening; but, in the course of the day, I was taken suddenly ill, so that Mr. Hunt had to preach. Mr. Lyth administered timely aid to me, so that I was enabled to attend service, and administer the sacrament of the Lord's supper. Mr. Hunt preached a plain, evangelical, and powerful sermon, thoroughly good, which, with the sacrament, was a "time of refreshing from the presence of the Lord." At the close of the sermon, a white man, who had lived nine years in Feejee, expressed a wish to disclose his mind, which was as follows:—"I have been here some months, and often felt under the preaching of Mr. Calvert and Mr. Williams; but, last Sunday night, when Mr. Waterhouse was preaching, I felt my sins a heavy load, and have had no rest night or day since; and this evening, while Mr. Hunt was preaching, my burden increased, and I see I must give up my sins. The King gave me, on my coming, one of his wives, and I have lived with her ever since; but I see this must be given up. Will Mr. Calvert allow me to sleep on his premises?" This was agreed to, and he has consequently given up that evil, and we hope will now serve God.

19th.—The "Triton" is fifteen miles off, and the wind unfavourable. I begin to feel anxious about home; but sacrifices must be made. None, however, but myself can enter fully into this matter. My friends here are kindness itself; but home, sweet home, I long to see. My work, however, is not yet finished in these islands, where dangers, hidden and seen, surround us. I conversed with Abiathai, a Tonguese Teacher, who escaped when his nine companions were murdered at Sikobia, as stated in the former part of this journal. He said, "I had just left our canoe, in search of our Chief, when they murdered the nine men left. Hearing of the slaughter, I fled into the wilderness, and remained there two or three weeks. I then returned, and lived with one of the principal Chiefs, who engaged to protect me. While living with him, I read to him my book," (parts of the Bible,) "and prayed morning and night, after conversing often about the *lotu*" (religion). "I then began to preach in his house on Sundays and Wednesdays; and, as he understood Tonguese, he interpreted what I said to the Feejeeans. At last the Chief said, 'I should like to serve your God; but my people want to know more about it in their own tongue.' At this time a canoe from Natewa came for my companions who had escaped to Mapare. As they were going, the Chief said to me, 'Please yourself

whether you leave or not; but if you do leave me, I shall not give up worshipping the true God.' I then resolved to stay with him; and had not remained more than three weeks, when the Tonguese came to revenge the death of their friends. I had said to the King, 'Let us go inland and live, as we know not what may happen;' and all who went with us from the seashore were saved; but those who remained in the *koro*, men, women, and children, were killed, except three women who were (after they had made the most powerful appeals) made prisoners. Neither the Chief with whom I lived, nor another Chief who was with us, had any part in the murder of the Tonguese. After the indiscriminate slaughter, and the burning of the *koro*, the two Feejeean Chiefs said to me, 'Well, what shall now be done? Will you leave us? Do beg of your friends not to kill the women, or take them prisoners.' I went; but my pleading was in vain. The Chiefs then said, 'Shall we live, if we go to see the Tonguese?' They accompanied him, and he asked for them to live: the Tonguese Chief said, 'You shall live; we have had satisfaction for the murder of our friends.' The Feejeeans thanked him, and said, 'It is just that our people should die, because we were murderers; but we will now *lotu*; it is a good thing.' The Teacher was compelled by the Tonguese party to leave them; but he says they have burned their idol temples, and acknowledge the true God; and that if he can have his wife from Vavau, he will go and live among them. I have directed him to go by the first canoe for his wife, and have written to Mr. Peter Turner to facilitate his removal as far as it may be in his power. To me it has been a most distressing affair: he says he believes, that, had it not been for this calamity, all the people (and it is very populous) would have embraced Christianity. O what need of Missionaries!

At Lakemba, although the King and the Chiefs are still heathen, yet *such is the indirect influence of Christianity, that human flesh has not been eaten in this island for more than two years.*

GENERAL REMARKS ON THE BENEFICIAL EFFECTS OF MISSIONARY LABOURS.

20th.—I have now closed the business of the three Polynesian Districts, each of which is vastly important, but this the most so, from the circumference of its Mission field, the immense population it contains, their physical and mental capabilities, their industrious habits, their profound respect for their Chiefs and all other official characters, but, withal, their awfully-degraded and cannibal state; yet, more especially from the influence Christianity is exerting:—*di-*

rectly, in "turning men from darkness to light, and from the power of Satan to the living God," and the raising up of Teachers of a noble order, who count not their lives dear unto themselves, so that they may win souls; and *indirectly*, in taming the savage, softening the horrors of war, and saving the shipwrecked mariners from the jaws of man-eaters;—to say nothing of various minor matters.

The Missionaries have succeeded in fixing the moral lever which, by the supply of suitable aid, and the blessing of God, will revolutionize the inhabitants of this interesting group of islands, containing a greater population than all the lands of New-Zealand, the Friendly Islands, the Niuas, and Rotumah together.

An intelligent heathen Chief of rank came to Mr. Calvert and said, "I have brought to the father of us" (meaning me) "two *yardngi*" (weapons of defence). "The club," he said, "is the *lali*" (bell or drum) "of Naungu, who is the father of gods and men; and who, when this club had split the skull of any man, used to say, 'Heathen, my bell is ringing again!' The spear," he said, "is *mvale*," (to fall,) "as, on its entering a man, it never fails to kill him, and he falls." This Chief, who has shown great kindness to the Missionaries, received my thanks, accompanied with suitable presents, which made his eyes glisten with delight. He is in the order of Priests; and, being remarkably acute, and possessing a thorough acquaintance with the Feejeean language, they wish him, as they have no Priest, to take upon himself that office; but as he considers their religion a fable, he said, "If my mouth should go to my stomach, or back, or elbow, I shall be Priest; but so long as it continues where it is, I shall not."

Mr. Calvert told me of his visit to Trevutha, the island we reconnoitred in search of him, and of which I have given some account already. After the Chief and ten others had embraced Christianity in that place, the heathen Priest was invoking his god, when the god, who is supposed to speak through the Priest, said, "I am greatly afraid; for the great God" (Jehovah) "has come to this land. I dare not report loud to you. I have run away from Lakemba to this place; but as the great God has followed, I do not know what land to reside in. I am greatly afraid, and shall therefore go to Kombara."

21st.—The wind being strong and unfavourable, no canoe could reach the ship, or any boat come from her; and, as they have little fire-wood on board, it occasioned me great uneasiness. The brethren have nearly finished the writing department of the District-Meeting, so that we are waiting with some anxiety for

a favourable breeze, as the "Triton" is anchored among hidden rocks.

23d.—I left Buthainambua early in the morning for the "Triton," and with difficulty reached her about noon, and found all well; the ship being painted, and every thing according to my mind.

24th.—I went in a canoe with Mr. Calvert to Narothake, for pigs, yams, &c., as our stock was nearly exhausted. Here we have a beautiful chapel: it is small, but remarkably neat. We found some difficulty in reaching the ship.

In the afternoon we weighed anchor, and moved a few miles, passing various rocks within six feet of the surface of the water. We are anchored in safety, just within the reef, and about eighteen miles from the Mission-Station, with no immediate prospect of sailing, or getting on shore. Messrs. Calvert, Hunt, Lyth, and Jaggar are now on board.

We are intending, by the will of God, to visit Ono, nearly two hundred miles distant. The introduction of Christianity into that land was under the following circumstances: Israel Takai, a Feejeean, while absent from his own land, embraced the Christian religion; and on his return to Feejee met with a Chief from Ono, and urged him to embrace the true religion, and worship that God whom they called Jehovah. The Chief, affected with the new tidings which he had received, hastened to Ono, and told them what he had heard, and that the worshippers of Jehovah had a sacred day, (Sunday,) on which they assembled to worship the true God by praying to him. Not knowing how to pray, they sent for the heathen Priest, and requested him to intercede for them with Jehovah; when he, much affected, said, "Lord, bless these people; they are thine. Lord, love them, preserve them, bless them! I am on another tack, I shall wait awhile; but, Lord, bless them." In this way they continued to worship God; when, fearing they were not right, and having an earnest desire to be instructed on this all-important matter, they sent a messenger to Tonga for a Teacher. A report of these things reaching Lakemba, Teachers were immediately sent, and the happiest results followed.

Since then, the people of Vatu (Turtles'-Island, about forty miles distant) have embraced Christianity through the instrumentality of a few Tonguese on their way to Ono, and a native of that place, who embraced the true religion while at Lakemba. After this, a man of slender talent, but genuine piety, was sent to teach them to read, and to assist them in their religious exercises. Mr. Calvert visited them in one month from the time of that person's arrival; when, to his astonishment, he found that the principal

Chief had acquired the ability to read, with fluency and propriety, the Scriptures of the New Testament.

At two o'clock P.M. we weighed anchor, and, by the blessing of God, succeeded to passing rocks and reefs without hurt in the vessel, or to any soul on board. We are now out at sea, with a fair wind to Vatu or Ono; intending, God willing, to visit both islands.

This being the day for opening the annual Wesleyan Conference in England, our fathers and brethren have not been forgotten in our devotional services. This is the second year in succession in which I have been on the watery deep during the Conference-month; but,

"Mountains rise and oceans roll
To sever us in vain."

It is consoling to have an interest in the prayers of Christian Ministers.

AT VATU.

28th. — Last night we reached Vatu, distant from Lakemba one hundred and ten miles. The natives came after dark in a canoe, in which Messrs. Hunt and Calvert went ashore to make arrangements for our work. This morning we breakfasted soon after day-dawn, and hastened to them, where we were received with a cordial welcome. I was much affected while hearing of the wicked and cruel conduct of the Lakemba Heathen, who, more than twelve months ago, visited this land in thirteen canoes; and, having eaten their yams, nuts, &c., wantonly destroyed what was unripe, leaving the Missionaries exposed to the effects of famine, and then threatened to bind the Teachers, skin them, and dry them in the sun. On hearing this, a Christian Feejeean, an important Chief, who had accompanied them, said, "I can bear with your eating and wasting all their food; but I cannot endure to see the servants of God used in that way; and if it is done, we must make war." The heroism of this man saved them; and they set sail to Ono, to compel a Christian woman, as stated in a former part of this journal, to be the King's wife, he having thirty or forty before. They had not, however, proceeded very far, before four canoes were lost, and one hundred of them were drowned. "Verily, there is a reward for the righteous; verily, there is a God that judgeth in the earth."

On our landing, I waited upon the Chief, a fine man, who has renounced Heathenism; but, having left his lawful wife, and refusing to live with her, without any scriptural cause, I admonished him, telling him that we must deny him the ordinance of Christian baptism. He said he was willing to give up the wife of another man whom he had taken; but

he could not live with his wife, who was just confined of her fourth child. We prevailed upon him to accompany us to see her. She expressed great love to him, &c.; but all was in vain; so that my decision remained unaltered. After that, we called upon the Teachers, whose persons, houses, and gardens, do them the utmost credit: there is nothing like it in the Friendly Islands, or any other part that I have yet seen, except the Niuas. Here is a beautiful chapel: the pulpit is made out of a solid piece of wood, which a native was oiling to make it shine. Our time was now taken up with examining the candidates for baptism, in baptizing them, in addressing them on the importance of the sacred ordinance, and their individual duty as those who were baptized "in the name of the Father, the Son, and the Holy Ghost." The number now baptized was fifty-three; one couple were married; and the whole company who attended the chapel had new native cloth dresses on, — men, women, and children. A more interesting sight I do not expect to see, especially when it is remembered that less than two years ago they were perfect Heathens, and that now they have all renounced Heathenism, and acknowledged God to be the Lord. While we were on shore the ship had to keep out at sea, on account of the dangerous reefs; and we used all diligence to get on board as soon as practicable. We had a good supply of wholesome food under a large tree; our table, the ground; our plates, the leaves of a banana tree; our food, boiled fowls, fish, and yams; our soup-plates, cocoa-nut shells; our carvers, nature's fingers; ourselves without knives, but thankful that we could use our hands; our beverage, the milk of cocoa-nuts; our towels, the green rind of the banana tree; and every other thing to correspond: so that, with a good appetite and with thankful hearts, we were as happy as our friends in England at their more sumptuous repast. Before dark we were not only on board the "Triton," but had passed the reefs on which the American whaler "Shylock" was wrecked thirteen months ago.

ARRIVAL AT ONO. TRIUMPH OF CHRISTIANITY.

29th. — This morning we reached Ono, a small group of islands, encircled by a large reef. Two little canoes came off to meet us; but the sea was so rough, we could not venture in them, and it was with considerable difficulty that, in about two hours from our leaving the ship, (in the whale boat,) we reached the large island; and then we had to walk a considerable distance to the town. On reaching the place, we found all the Chiefs seated under the wide-spread branches of a large tree,

waiting to receive us. I requested Mr. Calvert to make known to them my object in coming with the brethren, Hunt, Lyth, Jaggar, and himself. The leading Chief then replied, expressing his pleasure at seeing us, and said, addressing Mr. Calvert, "After you left us on your former visit, we continued to sit, until our heathen neighbours began to plunder and to fight us. We were then compelled to war: but ten nights since they all came over to us, and we are now all sitting in peace in this place. As we expected the ship coming, we remained here, and shall continue till you leave us, and then all will go to our own places as before."

As there was a great space of ground, I requested the *lali* to be beat for service, seeing the chapel could by no means contain them. At the sound of the drum, men, women, and children came and formed a large circle; the Chiefs, many of them venerable through age, sitting in front of us. I preached on the nature and importance of true religion, showing that it was God's free gift, but must be sought by genuine repentance and faith in our Lord Jesus Christ. Mr. Calvert interpreted with great readiness, while every eye seemed fixed on us, and every ear open. After preaching, I met the Teachers, to inquire into the cause (or, as they call it, root) of the war, the manner in which it was conducted, &c. I wished one to report, and the others to testify, whether it was in all respects correct. He said, in substance, "The Heathen began to take and kill the pigs belonging to the Christians; and the Christians went to make them an offering, that we might sit in peace. We went again, and urged them to embrace Christianity, that evil might go from the land. Some bowed down to worship, among whom was a leading Chief; but others refused. Two heathen Chiefs accompanied us to our own place; it was the day of our prayer-meeting; the *lali* was beat for service; and on one of the Teachers taking a heathen Chief with him, the others were displeased, and went with their companions to get clubs, spears, &c. On retiring from the prayer-meeting, they heard that some young men had taken the clubs, spears, and guns from the Heathen, as one of the guns had been stolen from a Christian. The Christian Chiefs then asked the Teachers whether it would not be well to present a peace-offering to the Heathen, that we might be at rest. The Teachers replied, it would be good to be of a humble mind. Accordingly the Christian Chiefs and four Teachers went to *soro*" (present their offering) "to the leading heathen Chiefs, taking a whale's tooth. Matavena, a great Chief, was of a bad mind, and said, 'We will fight.' Tuirno, another great Chief, seemed satisfied. A third

Chief said, 'We will fight.' Josiah, the Christian Chief, said, they should cease talking about war. He then told the Christians to come away: some of the Heathen accompanied them, but left their property. By night the Heathen took the Christians' property and food to their friends secretly, and afterwards publicly by day. The Christians then went, and took the Teachers and their friends away from that place to another *koro*, fearing they would be killed treacherously. One of the heathen Chiefs told the Christians not to remove, as the Heathen would return to their own places: another objected. The Heathen then required the Christians to go to a heathen temple; one of our Chiefs went and desired peace, but could not obtain it. After this, the Heathen went to their own town, the aged Heathen preferring to remain with us. On the following Sunday, as Enoch, the Teacher, and another, were going to preach, a party of the Heathen attacked them, intending to kill them; but they were providentially delivered. Next day, the Heathen commenced embanking their settlement, as a preparation for war; the aged Heathen went to dissuade them, but failed in the attempt. We then saw that war could not be prevented, and we repaired our fortifications. The Heathen mustered their forces; we went to defend ourselves; and on our appearing, they put off the battle for that day, saying, they would war on the morrow. On Saturday, we sent men to watch our pigs, &c.; and on Sunday the Heathen made ready for war. On seeing this, a Christian had an interview with a heathen Chief; the result was, that the latter prevailed upon the Christians to leave the field of battle, and return to their *koro*; but when on their way thither, the Heathen attacked them. One Christian was killed, and another wounded: the heathen party then fled, leaving the dead body. This being reported at Ono-leru, the Christians went to fetch the corpse, and returned to worship God in his house. The following Tuesday, we went to defend our land, and secreted ourselves; when the Heathen came upon us. Four Heathens and one Christian were killed, and others were wounded. After that, the Christians took the canoes from the Heathen, calling upon them to make an end of fighting, and embrace Christianity; but their efforts were unavailing, so that they had to keep a perpetual watch on the land and on the water; during which time a Heathen was shot. After this, the Christians lay in ambush, and then took the Heathen by surprise; when they said, 'Let us live, and we will all *lotu*;' consequently, not one of them was hurt, and we are all now living together in love." We endeavoured to point out to them the evil of war, and that the

Prince of Peace employed weapons for conquering the world which were not carnal; and said that we could only recognise those as candidates for baptism who had voluntarily renounced Heathenism, and acknowledged the one living and true God, and Jesus Christ the Son of God.

On the whole, we were led to the conclusion, that the Christian party manifested the utmost forbearance, and that such mildness in war was never before known in Feejee. That the Heathen, who were at least one-half of the population, should be all spared on their surrender, and treated, not as slaves, but with the utmost kindness, is a conquest which Christianity alone could achieve. Six only were killed in this war; two Christians and four Heathen. Many of the latter had long wished to embrace the Christian religion, and all of them seemed to consider the Christians' God the true God, or the victory would not have been so singularly given them, and such unparalleled mercy shown.

We continued, every man, employed in one way or other, till late in the evening, with the exception of a few moments spent in eating baked fowl, yam, &c., in the same manner as at Vatu: we then had a mat placed on the ground, and tried (but on my part in vain) to sleep.

30th.—After examining the candidates for baptism, the *lali* was beat, and the chapel was soon filled. I baptized twenty-two adults and twenty-two children, giving an address before and after, on the solemn engagement upon which they were entering. This service occupied nearly two hours; at the close of which, we had the *lali* beat, and held service (as the chapel would only contain a small portion of them) under the trees, as before. The entire population attended. I preached from Acts ii. 26; Mr. Calvert interpreted, with great ease; and a more attentive congregation was never seen. After service, forty-four couples were married. I then met the Teachers; afterwards the Class-Leaders, and examined all the Teachers and Local Preachers as to their Christian experience. Having been engaged in this way from nearly day-dawn till almost two o'clock, a baked pig, with yams, in native fashion, was served, of which we all partook freely, and then hastened to the ship; but our canoes could not weather the storm: the boat, however, succeeded in crossing the reef, and, through broken waves, we reached the vessel in safety.

31st.—The wind being favourable, we directed our course for Lakemba; but, there being a heavy swell, we became somewhat indisposed.

August 1st.—The canoe came off at Lakemba this morning, when we heard from Mr. Williams that the Mission party

was much as usual; so that without going on shore, we parted with Mr. Calvert, and availed ourselves of the favourable breeze for Somosomo.

IN PERILOUS CIRCUMSTANCES AT SOMOSOMO.

2d.—This evening we arrived at Somosomo; but the vessel, on coming to anchor, grounded, which gave our friends at the Mission-Station much concern, as the Natives were running in every direction with muskets, clubs, spears, &c., to take the spoil. In five minutes, however, she floated, and we got safely to anchor, to our great satisfaction, and the no small joy of our friends, whom we found not so well as when we left them, as wars and rumours of wars had kept them in a continual state of excitement.

On the whole, I cannot but consider it providential that we visited Ono at the time we did, as, had we gone when we first intended, we should have been in their war-time; and at no period could we have had so many together as on this occasion. It was also a time when special advice on various matters was needed. We have left five native Teachers, but greatly regret our inability to give them a Missionary, as all the inhabitants (about seven hundred or upwards) have renounced Heathenism.

3d.—Our anchorage being bad, we made all haste to get on board, especially as it is a doctrine among the Heathen in Feejee, that if a ship get on shore, she is given to them by the gods, and that it is their privilege to kill the crew and share the spoil. Under this idea, some of them proposed last night that the Mission-House should be barricadoed, to prevent the females getting away while they accomplished the horrid deed. These circumstances made it desirable to improve the ship's position; and before nine o'clock I was on board with Mr. and Mrs. Tucker, Mr. and Mrs. Jaggar, and their child. The anchor had just left the ground at twenty fathoms: when they had raised it five fathoms, it became entangled in a rock. After hard toiling and much anxiety for several hours, the Captain saw no way of escape but by cutting the cable; after which we succeeded in getting away from this dangerous spot, leaving our anchor and twenty fathoms of chain, and pursued our course to Rewa.

Captain Rugg, on entering the anchorage at Rewa, a few days before us, got on the sand: about two hundred natives went armed to kill and plunder; but, fortunately, she got off; otherwise it would have been a bloody scene, as he had all his guns charged, and was determined to defend her at all hazards.

Our arrival at Somosomo last night was most opportune, as arrangements were

made for war this morning; but it was prevented by the timely and prompt interference of our Missionaries. While we were away, there was a war in the neighbourhood, when several were killed. The King of Somosomo is still at Lamolomo, with his canoes and warriors: whether his intention is to take Lakemba, time only will show. Rumour says, we shall get into the wars at Rewa. War, war, is constantly sounding in our ears. The moral horizon portends desolation and woe. Happy they who have made God their refuge!

[Here follows an interesting account of heathen customs, furnished by Mrs. Tucker, for which we have not room.]

AT REWA.

August 5th.—This morning we reached the anchorage at Rewa in safety.

6th.—We went in a native canoe to the Mission-Station, where the war-sound is heard in every direction. During our absence from Rewa, war, murder, and bloodshed have been the order of the day.

At Ra, a district in Rewa, a Chief of one of the fortresses sent a *soro* to the Rewa Chief, to lend some of his people to assist in destroying a neighbouring fortress. The offer was accepted, the fort destroyed, and the Rewa people had four of the bodies as their portion, which were cooked and eaten.

At Kandavu they have been at war among themselves; and all the people that I visited, in company with Mr. Cargill, under such perilous circumstances, have been killed, and men, women, and children eaten.

Ovalau has also been burned during our absence. At the time Tanoa was driven from Bau, the inhabitants of a district called Talou were so alarmed by the war, that they fled to Nameua, Ovalau, &c., where they continued till the Viwa treachery, already recorded, gave them alarm, (as Ovalau is on friendly terms with the Bau people,) lest they (the Talou people) should share the same fate as their companions at Viwa; which led them to the following expedient: They professed to go in their canoes several times for turtle; and when a favourable opportunity, as to wind, &c., presented itself, they determined to sail, giving their wives directions that, as soon as they were prepared, some of the party were to set fire to the *koro*, to throw the inhabitants into confusion, during which period they were to escape; which plan was successful.

The Nameua people have also visited Viwa, with the intention of revenging the death of their friends. They sent a message to Mr. Cross, that he and his family, with the Christian party, would be *tambu*. They arrived in

the night with a number of canoes, reconnoitred the coast, but did not attempt to land. On this occasion, two of their canoes fell in with a Bau canoe, and addressed the men in the Bau dialect. The men, thinking them friends, went in company with them; but, on a nearer approach, they found that it was the Nameua people. At this discovery, they were greatly alarmed, and made for the shore; on approaching which, one man, hoping to escape, threw himself into the water; a second and a third did the same; but all were captured; the fourth, remaining in the canoe, escaped. The Nameua people said to their prisoners, "Do you think *you* only know how to eat men? *We* can eat them also." They were then taken, roasted alive, and eaten.

In the evening Messrs. Tucker and Jaggard accompanied me to the King, who was asleep; but, on his being roused from his slumbers, he said, "I am stupid, being tipsy with *yaugona*" (kava). He expressed his pleasure on seeing me again, and wrapped himself in his mat for sleep. We called on his brother Philip, a very great Chief, who can speak a little English; who said, "Will you have a glass of wine, or a little brandy?" which we declined, greatly regretting that a vessel had recently supplied them with "fire-water." We then waited upon the third brother, Bativundi, who has a large party embarked with him against the King. This Chief had been banished for adultery with the King's principal wife. About a week ago, the King was keeping a large feast, during which festival he contrived to take possession of his large houses, being supported by many Chiefs. This has divided the fortress, so that the horrors of a dreadful war are anticipated.

7th.—I went with my companions to make peace between these three great Chiefs. I *soroed* to the King with whales' teeth, and begged him, for the sake of his people, and to save human life, to forgive his offending brother, who had acknowledged his fault, and said that he wanted only to live in his own place. The King accepted the peace-offering; but said, "I will not drink kava with him yet: he is a very bad man; he was a party to the stealing of goods, when the Missionaries first came; he is an enemy to the *lotu*; he has no soul; he is like a bird or a beast, or like the Englishmen who come hither because they do not like to *lotu* in their own land. When he is humbled, truly humbled, I will forgive him." I replied, "If you go to war, vast numbers will be killed; and we want peace." He said, "That is good of you, Turanga and the Missionaries: I shall not go to war; but I cannot yet drink kava with him." We then went to Bativundi, and told him

that I had *soreed* to the King on his behalf. He said, "It is very kind of you, the messengers of God, to do this. Go now, and pray to the English God Jehovah, and Jesus Christ, that the King may be of a good mind." We also told Philip, the other Chief, what we had done; who was much pleased, but said, "It is difficult, very difficult to forgive, because it is now known to every man, woman, and child."

8th.—Last evening, near midnight, I was taken exceedingly ill: all hands were attending upon me for two or three hours: it was a dreadful attack of spasm between the right shoulder and breast. In the morning I was better; but kept my bed nearly all the day. Mr. Jaggar preached twice to the Natives, and Mr. Tucker addressed a short sermon to the English. Seventeen Natives *lotued* last Sunday, and six to-day. The prospect of usefulness is increasingly encouraging.

In the evening Philip, the Chief, came to say that his brother had offered a further insult to the King, by taking possession of some yam-ground; and that the King had wished him (Philip) to accompany him with a club and muskets to his brother; and he must stand outside the fence, while one of them killed the other; and, whoever fell, he must go with the club immediately, and give the finishing blow; adding, "If to-morrow passes without one of them being killed, it will after that be bad, very bad in the land." He then wished to shake hands with me in bed, and retired, saying, "I have to sup with the King." I begged them to be at peace.

9th.—Though very feeble, I went to Viwa, to see Mr. Cross, having received a painful communication from him, stating that Mrs. Cross was confined, and her life had been in danger; his domestics had left, and he was almost worn down with fatigue. Mrs. Jaggar accompanied me, to wait upon Mrs. Cross. Our presence revived them; but the voyage, with conversations on District affairs, exhausted me greatly.

10th.—I had a lengthened conversation with the great Chief, Namosemalau, who declares that he knew nothing of the treachery which led to the death of so many at Viwa: had he known it, he said, "I would have died sooner than it should have been done." I told him I had read a published account of the burning of his *koro* by the French; and it was very evident, that if they followed their old practices of killing and eating white people, and taking their riches, the men of war would punish them. He asked, with concern, whether I thought they would be revenged on him for his past bad conduct. I said, "No: if you are faithful to the *lotu*, and keep from wars, showing love to strangers, it will be well, your Missionary will be a guardian to you, and you will be

safe." He said, "Your speech has comforted me greatly: it will be well."

About ten o'clock A.M. I took leave of our kind friends, leaving Mrs. Jaggar to take care of Mrs. Cross.

While at Viwa, I learned that many houses had been burned down at Bau. I said to our Teacher, who had come from that place, "Were a hundred houses burned?" He said, "That is very few compared with the many." It is supposed to have been the work of an incendiary. The houses had only been built a few months.

We left Viwa with a good breeze in our favour. The navigators contrived to facilitate our passage by a short cut; but a hidden rock stopped our progress; after which we were incessantly grinding reefs, so that I expected our canoe would be dashed to pieces. At last, night overtook us, and we had no prospect of reaching home: several Natives were overboard, searching for a passage, in which they were eventually successful; so that I got to the Mission-house by ten P.M. sufficiently jaded.

11th.—The King sent a kind message, saying that the sea was stormy, and he would send us to the ship in his large canoe; for if any thing of a painful nature should take place, it would distress him. I felt obliged; but having sent for our boat, I preferred that mode of conveyance, and we reached the "Triton" before dark.

12th.—The wind was unfavourable. The following singular occurrence took place during our short stay at Rewa: At Mr. Hunt's urgent request, we brought a man and his wife, servants to Mr. Hunt, who had proved themselves faithful, to see their friends, purposing to return as soon as possible. Mr. Hunt had given them a special caution not to part with their box, or any article. On their arrival, however, a petty Chief belonging to their tribe, who considered he had a right to possess all their goods, asked the man to give him two boxes. Shadrach, being now a Christian, and thinking on that account he had a right to refuse, said, "No: the boxes were given to me by Mr. Hunt, who told me not to give them away; but I will give you this necklace of whales' teeth." The Chief went away; and, finding Augusta, the man's wife, with her friends, on the opposite side of the river, in revenge, and as a proof of his power to govern them, he hurried her into a canoe going to Kandavu, a distant island. Some people, seeing it, cried out, "She is a *lotu* woman:" still he resolved that she should go. They then went to the heathen Priest; who said, "It must not be: stop the canoe, or the God of the *lotu* will send a bad wind for Kandavu." The canoe

was stopped, and she returned to her husband. Such is the view of the Priest as to the superiority of Jehovah, in governing the elements.

15th.—We are weather-bound. Mr. Tucker preached this morning a short, appropriate, and useful sermon: it is the first time he has been able to preach on board the ship. I think, however, there is a prospect of his again becoming an efficient labourer. I preached in the evening to the ship's company, (as we were at anchor,) all being present.

DEPARTURE FROM FEEJEE.

16th.—At two o'clock P. M. we weighed anchor, and, under a stiff breeze, got safely to sea.

19th.—We passed Hunter's Island this morning. It is extremely agreeable to be greeted by such a land-mark, four hundred miles on our way to Hobart-Town. A flood of anxious thoughts now rush on the mind about home! The elements of disquietude compass me about! Lord, help me!

25th.—Mr. Tucker has furnished me with the following particulars, collected while I was visiting Ono, &c.

On the erection of a temple for their gods, or the house of a great Chief, a number of persons were killed for a feast at different stages of the building, sometimes to the amount of one hundred. On all such occasions, the entire body is eaten.

On the building of a canoe, at the different stages, (as when the deck is finished, the mast is fixed, and when it is launched,) human bodies are eaten to the amount of ten to twenty, or more, at each time. Sometimes they put up the mast, and agree that it shall not be taken down until the number of persons determined on be killed. A new canoe carries terror with it: at every land it touches on the first voyage, men must be killed and eaten.

When a Chief wants human flesh, he will put as a signal a piece of kava in the thatch of the house, which kava is *tambu* until he can get human bodies to eat with it.

When Chiefs die, men are killed and taken to the Priests, that their spirits may go to Bulu ("the place of departed spirits") to intercede with the gods for the return of the Chiefs. A number of their wives are also strangled at the death of a Chief.

When a young Chief first puts on his *massi*, ("dress,") which is done at about the age of fourteen or fifteen, until which time he is in a state of entire nudity, one person is slain, that he may stand upon the body to be dressed.

When a Chief is angry, he orders the

person who gave the provocation to be killed, which mandate is promptly obeyed.

Life is so uncertain in Feejee, that if two men meet each other in the interior in a solitary place, in passing, each gives a blow, by which one is generally killed, each fearing lest, if they pass quietly, he shall fall a victim to the cupidity of his fellow.

When bodies are wanted for a feast, those who are comparatively strangers generally fall victims. They are not ordinarily killed in the fortress: but as soon as they get outside, the messenger of death performs his task.

If a canoe gets injured, and the persons who are in it make for the shore in that state, although it is their own home and land, their fate is to be killed and eaten. If the canoe, through misfortune, becomes unmanageable, and is noticed from the shore, another canoe will probably go off to secure their prey. A short time ago, one went from Bau to a canoe thus circumstanced; but finding, on reaching her, that she was likely to be restored to sailing trim, they became their friends, and assisted them.

While at Rewa, Mr. Tucker had occasion to go to the "Triton," seven miles distant, in a canoe. As they returned, the wind and tide broke the canoe; but they succeeded in reaching an uninhabited part of the land, and repaired her. Some Tonga Teachers were with him, who said, that a short time ago, a Rewa canoe was injured on a reef near the island where the "Triton" lay at anchor, and that, on their arrival at Rewa, they were killed and eaten by their friends. All this is done under the notion that, by this calamity, the gods had given them their bodies to eat.

A fortress called Tokofoko, in the Rewa district, was taken, a few months since, and burned, in which was a Chief whom they determined to kill. To accomplish their purpose, he was shot and clubbed; afterwards his body was taken to the principal fortress, where it was roasted and eaten, the first morsel being given to the Queen's mother, as the body cannot be eaten till she has feasted herself.

29th.—In the preceding night we passed, during a heavy gale, a rock called Ball's Pyramid, on the one hand, and How's Island on the other, each remarkably high. No sooner had we weathered them, than a sudden change of wind, attended with heavy rain and lightning, made our situation not the most enviable. In the evening I preached sitting, holding myself by the table.

30th.—We are still near the islands. Our cook says, there are three white men there, each having a New-Zealand woman for a wife, and that they grow potatoes, &c.

September 5th.—Mr. Tucker being un-

well, I preached twice ; but, from the violent rolling and pitching of the ship, I was under the necessity of sitting each time.

6th.—We came in sight of Mount Dromedary, on the coast of New-Holland. The wind was unfavourable, and we were dreadfully cold ; but, through mercy, all on board are tolerably well, considering the great change from tropical heats.

IN SIGHT OF HOME.

16th.—This morning we entered the Derwent. No pen or tongue can describe the conflicting feelings of my mind, as I had never heard of or from my family since the day on which we parted. I endeavoured to prepare my mind for any calamity, and to hail every thing short of overwhelming trials as the greatest blessing. At length we neared Hobart-Town, and saw a boat making for our vessel. I recognised two of my sons in her ; and, with stentorian voice, asked, "Is all well ?" And when I was answered in the affirmative, I was filled with unutterable emotions of gratitude. On landing, we hastened to my residence, where commingled feelings of gratitude and pleasure were reciprocated by rivers of tears. The friends soon came to greet me welcome home, after encountering dangers of no common order, during an absence of eleven months.

20th.—My hands, head, and heart are still full. I rise at half-past five o'clock, breakfast at seven, dine at twelve or one, and work harder than I ever did ; and the letters from New-Zealand, &c., give me no prospect of rest. They want me to go and attend their District-Meeting ; but my wife cannot endure the thought of my leaving home again so soon ; and I feel that it will not do to be always in toils and dangers at my time of life, unless I see it indispensably necessary.

October 1st.—I accepted an invitation to dine with His Excellency the Lieutenant-Governor, Sir John Franklin, and Lady Franklin, in company with Count Straliski, a Polish traveller, and several gentlemen, who wished to hear a little of my travels.

During this week, I gave a narrative of my visit to the Polynesian islands in the large chapel, to a most respectable audience : some members of the Legislative Council, with several merchants and strangers, were present, who listened with profound attention for two hours and a half.

2d.—I received the following note :—

To the Rev. John Waterhouse.

"REV. AND DEAR SIR,—We are depicted, by several Christian friends, who

are desirous of personally congratulating you on your safe return, most respectfully to solicit your attendance on the morning of the 6th instant, at a breakfast given at the school-room, Upper Melville-street, in token of respect and gratitude to one whose chief aim seems to be the fulfilment of his heavenly embassy.

"We have the honour to be,

"Rev. and dear Sir,

"Your very obedient Servants,

"H. KERR,

"E. WILLIAMS.

"Hobart-Town, October 2d, 1841."

6th.—Mr. and Mrs. Tucker, and all the members of my family, met our friends. The place was crowded, and great numbers wished to be there who could not be accommodated. The room was tastefully ornamented with curiosities I had brought from Feejee and the Friendly Islands. The breakfast table was elegantly laid out with choice and ample provision, and the whole was conducted in the most pleasing manner.

After several had spoken, one gentleman wished to give five pounds towards the support of the Native Teachers in Feejee, &c. ; another put down his name for six pounds, and one for two. It was then suggested, that the curiosities should be left for the inspection of the public for eight or ten days, from three to five o'clock each day ; which was done accordingly. Missionary boxes were placed on the table ; but no charge made. The visitors were most respectable ; sometimes four and six carriages were in waiting at once. Sir John and Lady Franklin, with others of the first class, were there. Mrs. Tucker, my daughters, and other ladies, were in attendance to explain. The public journals spoke of it as a great treat, and made laudatory remarks. The result of the proceeds thus obtained, without any thing in the form of request, was,—Missionary-boxes, £20. 18s. ; in subscriptions, for the Feejeean and Tonguese seminary for the training of Native Teachers, £22 ; Lady Franklin giving five pounds.

This incident, after such privation and fatigue, cannot but be gratifying, especially as I hope to get a little money for these important Missions.

I am now preparing for attending the District and Missionary Meetings at Launceston, and various places through the island, and shall be glad when the hope of a little quiet can be cherished.

Your affectionate Servant in Christ,

JOHN WATERHOUSE.

THE Journal of Mr. Waterhouse's Second Voyage, which we have thus laid before our Readers, was announced by him as about to be speedily forwarded to England, in a Letter to the General Secretaries,

which we deem it expedient here to put on permanent record. It admirably illustrates his own Missionary zeal and devotedness; and presents in a condensed and striking view some of the topics, of which in the course of the Journal itself larger details are given. His concluding appeal on behalf of "Cannibal Feejee" is surely irresistible.

Extract of a Letter from the Rev. John Waterhouse, dated Hobart-Town, Van-Diemen's Land, September 24th, 1841.

THROUGH the good hand of God upon me for good, I have returned to the bosom of my family, having been away eighteen months, minus six weeks in the months of September and October, 1840; during which period I held the annual District-Meeting in this colony, which, with a press of other matters, prevented me from seeing my friends except from the pulpit; and now I have so many letters from the different stations, and such a tax on my time and mind, as almost overpower me. My reception in this town has been marked with an universal welcome. We had a very large congregation on Wednesday evening. Lady Franklin, some members of the Council, merchants, and many strangers, were present, when I gave them a long account of my voyage, &c. I spoke for more than two hours to a deeply-interested audience. But I must leave these little matters. The last twelve months have been spent in a minute examination of your affairs in the three Polynesian Districts. To my family, such an absence has been no small trial; and if I had not very deliberately counted the cost before I left England, my heart would often have fainted. My health has on the whole been tolerable, considering the oppressive labour of the District-Meetings, during each of which I had a short but severe attack of illness.

We have had several providential deliverances from imminent danger at sea. Our arrival at Tonga was most timely; such was the infirm state of Mr. Tucker's health, that a few weeks longer might have cut off all hope of his recovery. The voyaging from place to place has been of great service to him, while I have received the greatest help from him and his excellent wife. In visiting the two Niuas, Uvea, and Rotumah, I was able, by their mutual aid, to perform almost herculean labour for the benefit of those interesting lands. Your ship "Triton" has been of incalculable service in taking the brethren to and from the District-Meetings, and their respective stations, and in taking native Teachers to the out-islands. Sometimes we have had, including their children, thirty or forty passengers. But, for all these things I must refer you to my journal, in which I have entered nothing but sober and deeply-affecting facts, without

any embellishment. I have endeavoured to carry out your plans without consulting comfort or ease. Life and health have been jeopardized; but, through mercy, not sacrificed. I have obtained an intimate acquaintance with every part of our work in these seas, with the wants of the people, the aid required, &c.

In every place I have been most affectionately welcomed, and the greatest possible kindness has been shown; and I hope things are now placed in such a position as will facilitate the work of God.

As it will be impossible for the "Triton" to take stores to New-Zealand and the islands at the same time, I intend taking New-Zealand at one trip, and the northern islands at another, as it would be impracticable to do the work in one year without the risk of life. My constitution is much shaken by incessant toil in the tropics; but as I know every man, every place, and almost every thing connected with the Stations, I can do much by writing; and shall only add, that I am tolerably well, and had the happiness of finding my family in health. Dr. Officer says, Mr. Tucker has no organic disease, and hopes, by an entire rest for a season, he will rally again. Mrs. Tucker's health is much improved, so that we are greatly encouraged by the hope of their recovery. At the same time I think it my duty to say, that we cannot anticipate their ever being able again to take a tropical Station, for which they are so admirably fitted by peculiar qualifications. Should health be given them, they will be a blessing wherever God, in his providence, places them. I fear they will be tempted to wish a return to England; but Mr. Tucker must speak for himself. Nothing on my part shall be wanting to promote their recovery.

Niua Tobutabu is an interesting Christian land, under the instruction of two native Teachers, and a number of Local Preachers; the Chiefs, who, by universal consent, are called King and Queen, and who are most interesting persons, are Class-Leaders. The people are considerably in advance on Vavou, as to their enclosures about the chapel, and general appearance. We baptized one hundred children; there are three hundred and fifteen members in society;

and we are greatly delighted with this pious people, whom we left weeping as we returned from their shores.

Niua Foa is a place not to be forgotten. The moral glory of other places was here shrouded by that which here excelleth, in genuine Christian simplicity, fervent and active piety, external neatness, and golden-age charity.

"They all were of one heart and soul,
And only love inspired the whole."

There are in *Niua Foa* ten Local Preachers, forty-two Class-Leaders, and five hundred and sixty-two members of society, under the care of three Native Teachers. The congregations were large and deeply attentive. We baptized more than one hundred children. King George, Queen Charlotte, and the great Chief to whom the executive department is intrusted, with his wife, are all Class-Leaders: they accompanied us with their tribes to the bold shores, when, on leaving, they kissed our hands, and wept bitterly. At Rotumah, where I left five Native Teachers and their families, we have now twenty members;—but I must refer to my Journal, where all the circumstances are narrated, as well as our visit to Uvea, or Wallis's Island, which was a matter of some risk, from our conflicts with the Romanists and the Pagans. I had to encounter the Romanists in their own camp, as the Priest had charged me with bewitching his children. We were compelled to leave this interesting island, where the united influence of Popery and Paganism forbade our leaving the Native Teachers; but on our arrival at Somosomo, I found an Uvean Chief, with about sixty of his men, who had been drifted thither in a canoe, and were not allowed to return without the King's leave. They have attended the preaching of your Missionaries, and a number have *lotued*. I had a lengthened conversation with the Chief, son of the King of Uvea, who said, if I would send a Teacher with them, he should be supported; and, knowing from his father that the Romanists were not liked by that party, I engaged a chosen man to accompany them; saying, I would report the matter to you, and, if possible, would get them a Missionary. Messrs. Hunt and Lyth will use their influence with the King on his return home, to give them leave to go to their own land with the Teacher.

Feejee, of all lands I have visited, is the most important; but as we have sent a District-Report, you will see the state of things. The brethren and sisters in these lands are choice persons, well fitted

for their work. They have expressed their obligations to me in the most pleasing manner. The Christian *Tonguese* in Lakemba are persons who left the Friendly Islands in their heathen state, and embraced Christianity at Lakemba. Measures are adopted in every place for the resident Missionary to have them under his immediate care, as well as the Christian Feejeeans.

The state of these lands is awful beyond description, as my journal will show. The hands of the heathen natives are against every man, and every man's hands are against them. Wars, deaths, and desolations are sounds daily heard. We had to witness the most appalling scenes: we have sat among cannibals, while human flesh was roasting; we have seen a man prepared for the oven, while it was heating. While we were there, some have been roasted alive, others have been cruelly tortured,—their limbs cut off and eaten in their presence! Widows have been strangled, and cruelties of the most revolting nature practised. But the messengers of mercy have taken their stand, and a blessed influence is exerted immediately and indirectly wherever they have gone. The horrors of war have been softened, and a few have been savingly converted. *All we want is Missionaries, men of God, who count not their own lives dear unto themselves; laborious, self-denying men, men who make the world their parish, and heaven their home; but who would prefer labouring in this land of death. The whole of cannibal Feejee is ready to receive them: the common people are tiring of war.*

Could my beloved countrymen have seen what my eyes have beheld, felt what my heart has felt, and heard what my ears have heard, men would be found, and *money would be found*. Think of a people without God, without hope; murderers, men-eaters; implacable, unmerciful! Rise, ye men of our Israel; rise, young men and maidens, old men and children; help, by your prayers, and by your purses. I beseech you, by the groans of the suffering, the sighing of the captive, the shrieks of the mangled, the tortures of the widow, and the merciless state of the fatherless children, send some messengers of mercy to Feejee, and help us to train Native Teachers.

If humanity has any claim, sympathy any place in the heart, benevolence any correct tone of feeling, piety any compassion, the Scriptures of truth any weight of obligation, and the life's blood of the eternal Son of God any voice, *help, but help us now!*

IN connexion with the preceding Journal and Letter, and as an interesting sequel to them, we here insert a Letter from Miss Waterhouse, which was received at the same time with the concluding portion of the Journal.

To the General Secretaries.

MY DEAR SIRs,—At my father's request, I hasten to forward you the remaining part of his Journal. He is now travelling through the land, narrating, in the different places he visits, some of the scenes and circumstances through which he has passed during the last eleven months. He holds the District-Meeting at Launceston this week; and we hope to see him home again in a fortnight. Since his departure, urgent communications from Mr. McKenny, who strongly presses him to preside at their approaching District-Meeting, seem to require his presence in Sydney. My father's letter to us to-day, induces me to think that we must again resign him for a season. We cannot calculate upon the "Triton's" being ready

for sea in less than three weeks; and then she will probably call at Sydney on her way to New-Zealand. That my father's health continues so good under the pressure of perpetual excitement, intense anxiety, and "labours yet more abundant," is matter of devout gratitude and wonder. He is extremely solicitous to hear from you: it would strengthen his hands, and gladden his heart.

I beg that my honoured parent and our family may still be remembered in your supplications, and that we may be often commended to the protection and care of our heavenly Father, whose "will we seek to obey."

Believe me, my dear Sirs,
Yours very affectionately and respectfully,
JANE M. WATERHOUSE.
Hobart-Town, November 2d, 1841.

It will be seen, on reference to the letters communicating the afflictive intelligence of the death of Mr. Waterhouse, as given in the "Missionary Notices," for September, 1842, pp. 137—142, that, within six weeks after the conclusion of his Second long and arduous voyage, this eminent servant of God again "left Hobart-Town, with an intention to visit every place of importance in the interior of the Colony of Van-Diemen's Land, in order to raise an interest in behalf of the Missions in the South Seas, and to collect moneys for the relief of the Funds of the Society;" which, as he had learned, by official communications from London, were then in a very depressed state. How zealously he addressed himself to this work, and how laboriously he prosecuted it, unmindful of fatigue, and of the consequences which might result from travelling in unfavourable weather, those letters affectingly show. Symptoms of approaching disease having manifested themselves immediately after a Missionary Meeting at Longford, in attending which he had been exposed to "torrents of rain," he set out on his return home; which he reached in a state of great exhaustion, and where he finished his brief yet glorious Missionary career, on the 30th of March, 1842. But the near approach of death, the period when all things are usually seen in their true light, did not change his views of the importance and obligation of the great work in which he had worn out the last energies of his life, or induce him to admit, that, however great the pressure of pecuniary embarrassments, the just demands of that work can be safely disregarded. As the closing scene drew nigh, he lay for some time apparently full of thought, when he suddenly raised himself in his bed, and exclaimed, [What? "*Retrench?*" No! but,] "*Missionaries! Missionaries! Missionaries!*" and with this dying testimony in favour of the imperative claims of the Mission-cause, his happy and triumphant spirit passed into the presence of God. "He, being dead, yet speaketh."