

POLYNESIA - EASTERN

- (1) Tahiti and the Windward Islands of the Society Group.
- (2) The Leeward Islands of the Society Group.
- (3) The Marquesas Islands.
- (4) The Tuamotu Islands.

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POLYNESIA - EASTERN

TAHITI AND THE WINDWARD ISLANDS OF THE SOCIETY GROUP

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Rousseau and Tahiti

For Rousseau's often-quoted comments on the
Tahitians and their civilization "the happiest...
of epochs", "the real youth of the world"

see: "Discourse on the Origin of Inequality"

(Everyman ed, Social Contract and Discourses,
214. Landon, 1913)

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THE OLD ORSMOND MANUSCRIPT

To the Rev. J. Carson,
to the Deacons and to Church Members
assembling in the King Street Chapel, Parkers, Santa.
From their apparently forgotten brother in church fellowship.
J. W. Orsmund, 1849.

- 1. A brief outline of the Tahitian mission and of their children.
- 2. Several features of the Tahitian Mission in 1817, the time of my mother.
- 3. Efforts to reach prosperity in the Islands.

THE OLD ORSMOND MANUSCRIPT

- 4. Several small (17) and occasional words are written about Tahiti and her people.
- 5. My time of contact from the visit of the Mission, 1811 however brief, and subsequently.

TAHITI 1849

Orders from the Society for Henry to leave Tahiti

Departure of the Society to me and my family in June 1846 - 1849.

My state at present. How money was obtained and sent to pay the debts of my children in Tahiti.

The dangerous apprehension that my children could not be transmitted further, if I did not send more money.

My present views, feelings and labors.

My attachment to the church in America.

From 1846 to 1849, a sketch.

- 1. My leaving my native town and friends.
- 2. My journey to London and residence there till my departure.
- 3. My voyage to Tahiti on a sailing ship, and detention in that place.
- 4. My departure from Tahiti by the ship that there is a missionary vessel.
- 5. My return with a vessel to visit my wife.
- 6. How much time the vessel and the date approach to the destination.

THE OLD ORSMOND MANUSCRIPT

To the Rev. T. Cuzens,

Obufara

to the Deacons and to Church Members

Upofara

assembling in the King Street Chapel, Portsea, Hants.

From their apparently forgotten brother in church fellowship.

J. M. Orsmond, 1849.

1. A brief outline of the Tahitian character and of their children.
2. External features of the Tahitian Mission in 1817, the time of my landing.
3. Impediments to real prosperity in the Mission.
4. However awful(ly) the Christian words are deceived about Tahiti and her faith it is really a misnomer.
5. My line of conduct from the visit of the Admiral, till Governor Bruat, and subsequently.

Orders from the Society for Henry Nott and Wilson to leave Tahiti.

Treatment of the Society to me and my Family in June 1816 - 1845.
Letters come August 1845.

My state at present. How money was obtained and sent to pay the outfit of my children to Tahiti.

The Governesses suggestion that my children could not be instructed further, if I did not send more money.

My present views, feelings and labours.

My attachment to the church in Portsea.

From 1816 to 1843, a sketch.

1. My leaving my native town and friends.
2. My journey to London and residence there till my embarkation.
3. My passage to Cork on a convict ship, and detention in that city.
4. Reported from Dublin to the ship that there is a conspiracy among the prisoners with a design to seize our ship.
5. Three ships that the Captain and the Mate supposed to be Algerenes.

6. Entrance to the Rio and occurrences there.
7. Sail for Sydney.
8. Reception and prospects in Sydney.
9. Haste to get to Tahiti agreeably to my instructions from the Directors.
10. Ship-Captain intrigues.
11. Bigness of my expectations as I approached (?)

The Counter Part.

Brief outline of the Tahitian's character, and of his children.

- (1) "Turn thee yet again and thou shalt see greater abominations than these."

For deception, lasciviousness, fawning eulogy, shameless familiarity with men, and artful concealment of adulterers, I suppose no country can surpass Tahiti. She is the filthy Sodom of the South Seas. On her shores chastity, and virtue find no place. The predominant theme of conversation from youth to old age is the filthy coition of the sexes. From the King and the Queen to the lowest grade, all are alike guilty, and if secrecy can be obtained, a very small reward will seduce any female. Often among deacons, and generally in all classes, it is found that persons go from the bed of adultery to the Lord's table, and from thence to the same bed. In the shaking of hands, in presenting one thing to another, especially by the eyes and the toes, are signs ceaselessly given indicative of a desire for copulation. It is the expected reward of almost every little act of kindness, while a nod of the really innocent.

Over his children the Tahitian has no other control than to aid them in acts of infamy. He will take his daughter by sea or by land to any place, to one of any nation, in hopes of money, or property or influence; he will remain there himself to prepare her daily meals, and do other servile drudgery for his daughter who is the wretch of the more hateful fornicator. Often does the parent say to the daughter, "Abandon that husband, and go to that, or come to this, who has plenty of pigs and food, or go to a foreigner that has wine spirits and money." She does so.

From childhood young people herd as pigs, in the sea, rivers, and valleys. After an hour in school, in which they are most refractory, they spend the day in the greater obscenities. The parents believe that a girl cannot menstruate, nor have enlarged breasts, till she has been ravished, which is always effected by the age of seven to nine, of which the parents approve, because, they say they grow the faster. Often I have been asked if we do not cohabit with our own daughters because, say they, "We see their large bosoms, but do not know the man who causes them!!!" Girls come to the schools to still or please the missionary, from thence to the native debaucheries, - to the ship, the barrack, or to the known lover. We dare not admit the native children, in any way, to associate with ours, so

base are their filthy communications.

Their deception, cunning and gesticulations are most vile and fearful.

(2) The external features of the Tahitian Mission in 1817, the time of my landing.

First impressions, and first disappointments are generally deep. The imagination of a Book-maker can describe a thousand pretty things which on the spot cannot be seen, (which) fact cannot substantiate. On my passage from London to Sydney and from thence to Tahiti, there were Tahitians on board, so that on coming to the shores I could articulate much Tahitian, to the surprise of the people.

The district on the Moorea in which all the Missionaries were at that moment living within a stone's cast of each other on the west side of the island is Papetoai. There were about 120 resident natives, 6 Missionaries, Nott, Henry, Bicknell, Hayward, Wilson, Tessier, and a low, drunken, swaring (sic) mechanic who had been sent out by R. M. Welks.

The houses of the Missionaries were disgracefully miserable and their children were running naked in the sea among the native offspring.

I could not see a garden, nor a chapel, for a little dirty schoolhouse, 24 feet long and 12 wide, with a muddy floor full of crab holes, at which a dozen attended, served for all purposes, tho several years had elapsed since the reign of the Government. Messers. Davies, Crook and Ellis, with the printing press, had removed to the East side of the island, to a district called Afareaitu, because there the people, in hopes of getting a sale for their pigs, fowls, etc., by the residence of the missionaries, were willing to put up a house for a printing house. At Papetoai they would not do it. Out of pity to the Mission children I begged to have them under daily tuition, but I was told by Mr. Davies that it was not yet time to institute a school for the children, and tho I offered to take the Mission children immediately into my own shed house, it was flatly refused. Not one in the 200 of the natives could read, there were no schools, no chapels, all round Tahiti or Moorea, nor had any conversion taken place; it was not the operation of truth in the mind, but of Pomare's club. All obsequiously made themselves Xians to re-obtain their lands from the Conqueror, which, in the late war, he had taken from them.

The district appeared like a deserted Village, and inwardly I exclaimed is it such places, with so many Missionaries and people, that I am to live and waste my life. But that I remembered my blindfold vows in my ordination service I would have left Moorea on the brig Haveis. She was on the stocks, ready for caulking and sheathing. We had paid too, too highly for our passage from New South Wales. Yet on arrival at Moorea the Captain was urgent to get us out of his ship Fox, as (although) there was

not a house, nor could the Missionaries accomodate us; their houses were bad and small. Mr. Bicknell had one little room which was everything to him. In this, on chairs and a settee, we slept for a night or two. We purchased a little cage house for six axes. It was brought from afar unbroken and put up near the houses of the Missionaries. I took off my coat etc. and sat (set) to as a carpenter to render it habitable. I made one corner of it our dwelling; grass separated our feet from the earth which was quite at the edge of the sea and well saturated with salt water; a box was my cupboard, its top my sideboard, and another top laid on four pieces driven into the floor was my table. For everything which the New Christians did I had to pay, while their fingers removed all light things, trowels, napkins, and my broach, the present of My Rodgers of Hanover Street. Having no other supplies, my own clothes and those of poor Mary, often went for work, servants and food. Soem said, "we shall have our country full of foreigners, - see Mr. Bicknell's large family." I applied to Pomare to mend a large hole in the roof of my house thro which a tun butt could have been passed with ease, but he said, "you can see the stars thro it, and as you are going to Raiatea, I will not repair it." The appearance of the Missionaries and families who had been most bitterly neglected by the Society, and of the prople totally, their destitution was approaching to wretchedness. Their spirits were sunk. Salting of pork was their daily employ, so that if a ship came they had pork in readiness to give in exchange for Cloth, Sugar, Tea, Flour, etc., etc., In New South Wales I met a Captain Campbell who took Mr. Ellis and Family down, and had just returned from Tahiti. He said to me, "Sir, you will repent going to Tahiti. The Missionaries have nothing - but they want everything, and they look wretched in person, and are domestically wretched."

The males among the natives, almost without exception, have a bandage four inches wide to gird the loins and conceal their nakedness - and no other garment. The females are naked from the shoulders to the hips, from whence to the knee they had a bit of cloth. Tho twenty years had rolled over their heads, Mr. Nott only of all who could preach to the natives intelligibly. At one meeting it was said, "Oh brethern, you must now try to preach. Here is one new Missionary who can already converse with the natives, perhaps others are coming, and what will be said if you do not try to preach;" after which each one took his turn, but the natives said that they could not understand them. At the time no books were printed, there were no translations. He who had come to preach came in and read the verse which on Saturday night had been translated for him, in my presence, by Mr. Nott, made a short oration, said farewell, turned on his heel and departed. There were only about six hymns; these were not known, nor was there one who could raise a tune. At once that task fell on me.

The King, who was indeed head and tail, root and branch, the Alpha and the Inega, the first and the last, in all religious affairs, to whom the Missionaries paid great obsequiousness and deference, was a beastly sot. There had been a fine still in operation under the care of Scott, Shelby, Hayward and Nott, which I saw, tho out of use. From it the King had

always drunk freely. He now sought from every house his draghm by sending a large phial. Some filled it, others returned it empty. At the time of service, he always sat outside under the shade of an adjacent tree, joking and laughing with his chiefs, and making horses on his slate. He never attended but one service a day, and to that he came at a late time. Not a Missionary, but Mr. Warner, a doctor, taught the King to read, write and cypher. He could write a pretty hand in which he greatly prided himself because in that day no Missionary could equal it. Division was the extent of his figures. He made his domestice learn to read, write on sand, on the plaintain leaf, and do sums. If any one fell short on any day, his punishment was to be sent to coventry for a given time, and to have no regular share of food.

At the time he had, by means of his family relations, collected from Raiatea his forces to regain the government, that thro the tyranny of himself and dependants, he had lost. The Missionaries said to him, "Now Pomare we have followed your father and you many years, have fallen and risen, have rested, and taken flight with you, and we have not yet effected that for which we came. You are now going to Tahiti to wage war, and if you get your government again, order that all must be Christians and burn their idols." He pledged his word that it should be so. Thus a nation was said to have been converted in a day. But those who did not consider themselves subdued, adhered to their gods and put to death 8 persons for forsaking their national deities. This has been called persecution. Now a new system of religion was established, and would appear that the Missionaries must become all important in giving directions for the conduct of the new converts in every stage of life and practice. But no, no, no. To Pomare all apply. He, by letter or in person, obtained from Mr. Nott who could speak Tahitian plainly, all he required, and then withdrew, full of self-conceit, to his enquirers to shew them their duty. The Missionaries were mere Cyphers of whom the King used to say publicly, "You must not do as the Missionaries do, but do as they tell us!!" He was abeastly creature, there has been no one who could call him father, and a few weeks before his baptism he had to dismiss several of great, ugly, male wives. The Missionaries dared not to baptize anyone before the King had passed under that ceremony. To remove his guilt, Mr. Bicknell urged on him the penance of planting in Taravao a large grove of coccoanut trees. He complied but got all Tahiti and Moorea to assist him. I could get no servants but lost all the skin off my hands washing my own and my sick wife's clothes. I had all to cook for her.

He was in the highest sense despotic, and whatever he wished, he took, and in his name his servants did the same.

(3) Impediments to the real prosperity of the Mission. Trammels were on every hand.

Continual love of superiority in some, and endless evil speaking was and is the greatest hindrance, (Crook and Bourne).

The King's pleasure was the rule for all. No Missionary would be received into any district, no school or chapel dared to be built, no Missionary Society formed, no Missionary meeting held, no place of worship opened for divine service, till the pleasure of the King had been obtained. Three cases I was announced to be placed at the bar of justice for acting contrary to that general maxim, for holding a Missionary May meeting in my own station, tho I had sent the collection in time for the meeting held at the Queen's chapel at Papetoai. I and Mr. Henry were deputed by the committee to take the money held by the people, put it in a box, secure and send it to the parent Society. A meeting was called, a feast prepared, and we attended with box hammer and nails, when to my grief and astonishment, we were told, "You Missionaries take all the property, and leave none for the Queen, we will not give it." They then bowed, one and all, their heads to the ground, spat their bare bottoms in our faces, crying at every spat they gave, "we, we, we tell you so."

It has been all of a piece. Pomare's command formed the Society in the raw ignorance of the people when his word was law, and very many times we were told at the May meetings that we were robbers of the Queen's money.

The children and all must, if they attend at all, which was always against their will, be led all round the shore home 40-60-90 miles as sailors, while some were every few minutes blowing thro their fingers in imitation of the Boatswain's call, and others dancing obscene gesticulations accompanied with lascivious language. Every evil was in the train; Mr. Davies for more than ten years attended no May on account of the hard speeches from the people. It is 16 since I attended one. I have opened 9 chapels and in three instances in disregard to the will of the chiefs and Queen, thus easing the burthens of the people by presenting the immense masses of food, cloth and pork which, in accordance with the custom in the times of dedicating Maraes, were now presented at the opening of all chapels all thro the Islands. Such duties have been attended in my presence with the greatest obscenities, and, for opposing them, I stood alone I was called an enemy, and frequently threatened with judgment, and banishment from Tahiti. In one magazine a letter from Mr. Nott states that all the respectable people of Tahiti are church members. Which means that all the chiefs are admitted to the Lord's table, tho many, yea the great part, go hence to their guzzlings of rum. Indeed, so much of a piece had been the conduct of the missionaries who had introduced the still that they dared not oppose the chiefs for fear of other awful disclosures. For a few days and nights on my first arrival I heard singing at what was called by Mr. Nott Family worship. At this I wondered the more as no missionary that I had visited had singing at family worship. Curiosity led me forth in the shades, and I found it was at one house only, and in a week or two all was silent. The people told me that the singer wanted pay for his tunes, so that had given it up.

For these last thirty years there is not only no singing, but very little or no reading, and in most instances one in the dark kneels up and says a prayer, as was customary in the times of the idols, while all in the house beside are snoring, chatting, or whiffing the bitter weed.

It was an exchange, Idolatry for Xianity in which Pomare was High Priest, Oracle and Governor.. He had heard of all your lands

some who rudely broke wind while the man in house was saying his prayers (many of which were most ludicrous and vile) and it gave rise to his noted threatening. "If anyone of you speak against my new God, Jehova, I will extract that man's rectum while still alive, and then ectirpate his race. "No Missionary dared to oppose Pomare. On one occasion I wrote in English a letter of remonstrance with him for the infamy of his conduct, which I requested Mr. Nott to translate for me. He read it and returned it, saying, "No Sir, such a letter would ill become us the old Missionaries, and how could it be approved from you who come but yesterday. Do you not know that we owe all to Pomare?"

(4) However awful, the Christian world are deceived about Tahiti. It is a misnomer.

The King changed his Gods, but he had no other reason but that of consolidating his Government. After his conquest it is true he went by short stages to shew his authority, receive presents from his newly acquired subjects, drink the abundance of native spirits, and then in their inebriety, cast down their Marae and destroy their Gods, thus by strategem taking away from any future rebellion thro the power of the idols which were always leaders in war. That is Tahiti, a race of gluttons. Slow bellies. Murderous in the extreme. No man on earth can surpass a Tahitian in concealing premeditated murder beneath a lying tale or a delusive laugh. Much has been said about plastered houses, and many there were, but by all abhorred, and the boarded houses, not on Moorea, were put up in hopes of getting gain for them as brothels and eating houses, or they would never have been put up. For they were told, "It will induce ships to visit your port, and persons will come and sleep and eat in your houses." A dollar, a bottle of rum, or of wine, are most powerful baits on Tahiti. The people generally herd as brutes, all ages and sexes under one covering, on the same mat, without a single parting in the house. The people are worse now in the domestic affairs than they were twenty years ago. I have seen the plastered, and white-washed walls in Bumauia used as a wall to a Tobacco garden. Never was money worse appropriated than that which has been lavished; - her Deputations, her Sugar Mills, Spinning machinery, - English school apparatuses, - artizans, and inefficient Missionaries.

The moral character of the Tahitian Mission is forbidding, - its literary character is puerility, - its religious character is heterogeneal, and the finger of scorn, the index of contempt, points to several of our accredited agents as base whore-mongers with native females, and, as report affirms with Mission daughters.

All school houses and places for worship, Mission houses, etc., are done by order of the resident chief under the sanction of the Queen. In accomplishing those works, the most bitter litigations take place, and truly offensive language is often employed such as the following.-

" You will be judged and disenherited of all your lands

if you do not go and finish your part of the work."

" I will smash your head with a stone and take your bowels to gird my loins if you do not come (complete?) your share of the work."

The greater the chief, the more he is feared, the more work is done. If he be good, the more the Missionary seems to prosper; if bad the harder his times are. The Mission has ever been, and now strictly is, the nursling of the Chiefs and Kings. A Missionary's influence away from the Chief is froth, tho to effect their own purposes the Chiefs put the Missionary in the foreground, while in the background they approve or disapprove of his measure as suits their interests. The Chiefs blame the people, and those again the Chiefs. I have been at the building of nearly a score of chapels in the various islands, but I never knew one really finished, nor one put out of hand without a variety of cruel storms, ill will, and often fighting as a share of, or too large a share of the work, and often about the veriest trifle. At many I have worked really hard, laying the floors, making the pulpits, desks, etc., for which they say, we will not find timber, "For that is for yourself and not for another to make a gabbling upon, and you must make it yourself, and find nails and paint etc."

Sleep, not lively interest, seems to fill our chapels at the times of divine service, for which several reasons are to be assigned;--strangeness of the discussions, horrid articulations and painful absence of energy in the speakers. There are some under whose sermons the eyes of the heavens sparkle with pleasure; discussions about lands, laws, property, privilege, tho they often continue all day and night, are attended to with undiminished ardour. Our Religious Meetings are obstinately and universally made a time for the Chiefs to give public notices, so are the times of school. Scarcely a sabbath in any place passes, but the time is now chiefly occupied in political discussions immediately the Missionary withdraws. His remonstrances are not heard.

Tho I had been on Moorea 3 or 4 months, Mr. Davies refused my aid in his ABC school in which he had about a dozen adults. His modes of tuition were exceedingly vague and deficient, but this was in truth his first school, and the more I saw of the universal ignorance of the people, the more he was vexed. Wo is me that I ever came to Tahiti, that I ever joined such a Mission and became one with such Agents, of whom no one could ever speak well of another. I began on my arrival to teach Mr. Nott the conjugation of the English. When I asked him for a sentence containing every part of speech in Tahitian he could not give it of Biblical knowledge he had none, yet he assumed and obtained the name of translator, and two who could not, cannot now pronounce Tahitian, fled as chased affrighted doves to England, seized uncerimoniously the work from him whom the

Committee had appointed to do it, and because correctors of a Book which they cannot now read with ease and perspecuity. England is deceived. The Tahitian Missionary ought never to have been mentioned. Thro the influence of the Chiefs she has contributed but always against the grain. Hundreds gave their name, but never gave the oil. Hundreds gave entirely empty bamboos, and hundreds gave them with only half a pint of oil on the top, while all beneath was salt-water or gutter mud. The same maxims were practised in paying the Gospels etc., very much of the oil as soon as contributed was stolen. The Natives say that we, the Missionaries, have made ourselves rich by their oil, but for which, not one box of things would ever have come to us from England. They do not believe that their contributions ever went towards the spread of the Gospel. The many ships Mr. Williams built and sold makes them say more against us and the intentions of the Missionaries.

Our churches, (if so they may be called,) are at a low ebb, they call for tears of blood from us. Deacons and people say all round Tahiti, "Let those people who sent those Missionaries, support them and pay for building their houses; we never asked for them. We can read and pray, what more do we need?"

Great contempt has been cast on all of us a body because the assurances several continued obstinately to give of help from England have proved false, and the people Queen and all, find the French quite agreeable. The feelings of Godly sorrow for sin, - the love for all Holy conversation, - the hatred of the soul to those who love and make lies, - the love of the bretheren (if there are such) glorying in the Cross of Christ, and the whole round of feelings that characterize the true guileless disciple of Jesus, and aspirations of souls after God, are not to be found on our coasts. The clang of the Conventicle, from long association, and a power to speak great swelling words, is the fort of the Tahitian, while our whole rising race are engulfed in the vortex of moral degradation. There is one man who is the chief judge of Tairarabu whom, after my pastor in King Street, I have called Thos. Guzens (Futene). He is the best I know. I do not know one young person round the station that evinces early piety. Oh God, be gracious to us, save and bless, for we are poor, blind, naked and miserable indeed, sunk in sin.

(5) Existing circumstances of the Mission at the time French protection was sought.

For these last nineteen years ninety miles have separated my residence from where may be called the Seat of Government at Papeete, at which place especially the continual arrival of every description of ship brought ceaseless difficulties which, - after several unwise and ineffectual efforts to suppress, the Queen had neither power nor wisdom to disentangle.

Drunkenness, outrages of ships' companies, internal commotions, and the usurpations of several chiefs made her life wretched. She therefore resolved to pay a long promised visit to her family relations in the Leeward Islands. I was at Tairarabu when she left, having left her chiefs, Paofai, Hitoti, Paraita, Tati, Utami, and a few others, as her regents. Shortly after her departure, and while she was on Borabora, I sailed for the colony in quest of medical aid for a distressing giddiness which rendered me useless. At the time I left, a Spanish vessel of large dimensions had landed her cargo of horses, (and) was hove on her beam ends in hopes of proceeding to Sydney, her destined port. No French ship had yet arrived, - but the gin, the drunkenness, the bloodshed that came out of that Spanish ship, and the threats made by her officers to the Tahitians, (led them) to seek some antidote before those threats could be executed. One who hated Pomare, her people, her Missionaries, and her laws, and especially the preaching consul, advised the deputed chiefs to ask French protection by letter to the King of France giving at the same time assurances of success on the ground of their having been refused at the British throne.

(1841) ?

Without ever consulting the Queen they wrote to the King of the French, to which they were aided, and instructed by a Dutchman. No persons on Tahiti knew of the deed save those about the Queen's residence who were the persons she had appointed to act for her in the affairs of the Government. Commotion seemed to swell all round the coasts. The little chiefs groaned beneath the superior chiefs, and those again seemed to be sick of a woman's government. Tavini, the supreme judge of Tairarabu, was also brought into league, and now every great clan in Tahiti seemed determined to overturn the Government, to ease themselves of so much taxation, and contribution. The Missionaries and European residents paid to the French Government the debt demanded for Mr. Pritchard's hardihood in effecting the departure of the Roman Catholic Priests. Neither the Queen nor any chief paid one penny. The letters to France, and the treatment to the Priests induced me to tell all the chiefs that the day of their trial and greed was on an hasty wing. Scarcely a day passed without some painful rumours and evil tidings, and the Queen and her husband were ceaselessly fighting, so that she had watchers round her all night for a long time. I was one of those who performed the painful task because she considered me one of her family, for having fed and educated her brother, Pomare III.

The arrival of the French Admiral put the Queen and Tahiti generally in great consternation, while the individuals who conspired to invite the protection of the French were very warmly caressed and enriched by valuable presents; after much ado, having determinately obtained from the Queen at Moorea, a hundred miles from me, the signatures required, the Admiral whom I never saw departed.

Soon the arrival of Bruat was announced, and at the moment (that the) ship came off the harbour, the medicine which the Queen had taken to destroy the fruit of her womb to spite her husband operated, and the foetus fell away. She, as is the case with Tahitian women at such times, did not lay by for hours. Ill advised by Europeans, and especially by the Consul they flew in the greatest precipitancy for shelter, and were most humanely permitted to be on the Consul's Varandah, or on the grass before the house; they were like swallows hanging on the sides of a building. All goods were speedily removed from the government house, without the least occasion for it. Many hours passed, and the Admiral could not possibly get an interview with the Queen; he therefore ordered the troops to be landed, put the Protectorate flag in place of Pomare's, and without the slightest resistance, the French entered the Queen's house.

Madam Bruat refused to enter, and shed many tears on the occasion saying, "We expected to be received with open arms."

National Messengers were immediately despatched all round Tahiti, and these are verbatim the words which they delivered to us in Bogus Love. I wrote them immediately.

1. Friends, the Queen has sent us to say the evil has sprung up in Tahiti.
2. The Queen's flag is down, the French flag is up.
3. It is unknown what will follow.
4. All of you keep your places.
5. Take no hasty steps.
6. If the French put up flags break them not down.
7. If they dig holes help them not.
8. Take no wages from them for work.
9. Be kind to all the French.
10. If they take your pigs, let them have them.
11. If your fowls, withhold them not.
12. Pray to God for the Queen, that her government may be restored.
13. Regard the laws, the Sabbath, the Schools and the Teachers.

Farewell.

I at once determine to make these suggestions a basis for my conduct. A few days after, I was in the house of Missionary Joseph, when Mr. Johnston, the Normal School Master, handed, in his own handwriting, an extract from the official letter from the British Government to Consul Fritchard.

1. It was perfectly clear that the Queen's message to us was taken from it.
2. I appeared to be sent, not as a secret but as a guide for my conduct.
3. Whoever in England wrote it, it was well adapted, and strikingly applicable.
4. In all my subsequent Meetings with the people I produced those sage suggestions.

About a week after I left home to go to Papeete to condole with the Queen, and was perfectly astounded to find Tahiti under broken, rusty, mutilated arms, - with clubs, old swords, fish spears and bayonets, and all urging their way to the Isthmus called Taravao.

To my enquiry, "What is all this?" I was informed, "The Queen and Mr. Pritchard order us all to assemble in Taravao, and those who do not are all French, Enemies to Pomare."

On arrival in Papeete, I found the Queen and her family sitting about, some of the green before Mr. Pritchard's house, their sleeping mats on his Verandah, and her own house not only empty, but occupied by Bruat and family. I felt indignant, and with all the Missionaries who were also at the time assembled, refused compliance with a kind of letter which invited us all to pay him a visit and advise as to the best methods to secure the welfare of the Tahitians. The French seemed not to have the remotest idea that their arrival in Tahiti was a thing repugnant to the wishes and feelings of Pomare.

"Had I known it," said Madame Bruat, "I would not have come to Tahiti."

They could not understand why they were not received on open outstretched arms, as they had fondly expected. He never supposed that opposition and disaffection would meet him as soon as he stepped from the ship to the shore. For many hours in the excessive heat the soldiers had been under arms, till several fainted beneath their burthens. They were armed to give Pomare on landing a royal salute; for the same reason the ports of the ship were hoistened, and the guns pointed.

Pomare had been persuaded that the French were really come to take by force her Island. Bruat was to be pitied. He had nothing to do with his own Mission, but was sent by his King with protection for a defenceless, powerless, ill-taught female. He knew not her language, and

"Then why do not all act as you do in accordance with the views of your Government? I have a copy of that letter in a News Paper"

none but an evil-intentioned Dutchman who had sworn that he would not die till he had upset the Tahitian Mission, and I am persuaded that could they have surmounted their vile prejudices, they might have lulled all to rest on the pillow of a good understanding, and no hostility would have been heard of.

(6) Like the other Missionaries, I stood aloof from the French. Bruat I never saw till, after several months, he made a voyage round Tahiti, and called at the house of the Supreme Judge to take in native form, his dinner, a quarter of a mile from my residence. After his meal he sent his aidecamp to me with a polite message to know if I would honour him with a call, with which I complied. He said, "Now Mr. Orsmond you have called on me, I will go with you to your house." His suite followed. On taking their seats, I said, "Gentlemen, I have nothing to set before you save it be a cup of coffee or tea." At this all eagerly caught, and were served at three o' clock. All were exceedingly pleased.

Bruat said, "Mr. Orsmond, tell me how it is that all Tairabu is quiet and without destruction, while all Tahiti beside is confusion and war, and the Missionaries seem to me to take the lead."

I replied, "Governor, the Gospel and my profession are my real guides. I use no other means. A few days ago an extract from a letter, which from its tenor, seems to be from authority in England.... came, however, without preamble, date or signature. It assured all British subjects on Tahiti that England will never use force against the French in Tahiti because the Queen, of her free will, signed the document inviting French protection. It cautions all British subjects against giving offence, either by word or action to the French. It advises us to use all amicable means to maintain peace among the natives, and forbids us to deceive the people by false encouragements of aid from England under present circumstances."

Bruat said, "Have you that document by you?"

I replied, "Yes."

"Will you let me read it?"

I said, "I suppose I shall not do wrong in doing so. For it was sent I suppose for the rule of my conduct, tho I know not out of whose letter it was extracted, nor what lady extracted it. But Mr. Johnston copied it from a Lady's handwriting and put my copy into my hand in his own handwriting at Papeuriri.." I shewed it. It was read. He laughed, and asked, "Pray Mr. Orsmond, has every Missionary a copy of this paper?"

I said "Yes Governor."

"Then why do not all act as you do in accordance with the views of your Government? I have a copy of that letter in a News Paper

direct from my Government."

He produced the abstract, which I read and found it verbatim.

Having taken their coffee they departed with every expression of gratification.

I soon found from hints that the Missionaries were all exasperated with me for having shewn the document to the Governor without consulting the Consul and the Committee. Several Meetings of the brethren were called of which I knew nothing.

My business called me to Papeete to the place of Bruat's residence. Being informed of my arrival, he politely by note invited me to dinner, in compliance with which I increased the displeasure of my Brethren, tho I returned and associated again with them at 6 in the evening. I slept in the house with them. But their hearts and faces were turned from me.

There were continual breakings out among the people. The Dutchman advised the confinement of some refractory chiefs. He also recommended the steam ship to go to some remote districts to seize some other chiefs, in which she did not succeed. The seizure of these people was a most unpolitic measure at this time on Tahiti. It raised frightful apprehensions, - created insurmountable aversions to the French, and induced all to assemble in arms against them. The French stood neutral to see the result.

The Missionaries (came) as a committee to me, demanding copies of all my correspondence with the powers that be of whatever sort since 1844. In reply I said, "I have had no correspondences," and that, had I had, I would suffer death before I would yield to such a requisition, on such terms, from such persons, under such circumstances. I begged them never to make such a demand again, for I was not an outlaw.

My reply gave unqualified offense, and at a meeting of which I was not made acquainted, it was Resolved, "That Mr. Orsmond attend no more of our quarterly meetings till he gave the information the Committee has demanded."

There was no opportunity to attend any other. Thro a wish to get free from the Island chiefly, and partly thro groundless fear, Messrs. Jesson, Howe, Morre and Joseph resolved on going away contrary to all advise, entreaty and reason.

Such a measure filled the French and Bruat especially with a sincere regret, and led the natives to exclaim, "Oh, what liars these Teachers are; they said they would abide with us till the last, and they are the first to run, - of what lying sermons they have preached to us; they said, "God will protect us," then why do they fly away?"

"Break down and burn our houses, eat our hogs, and fowls, consume our gardens, and let all fly to the mountains; the Missionaries are all gone to Raiatea away from us."

The Queen was advised to write and beg permission to take shelter on board a little, very little ship. A measure that was highly painful to all the French, displeasing to all at Tahiti, and no ways honorable to the Consul who, it is said, advised it. Every means that mercy, and wisdom could employ to get Pomare on shore again was used by Bruat and his suite (suite). But she had stepped from liberty to subjugation and was no longer suffered to write or to express in words her own mind. For the officer, by covering his own mouth with his hand, intimated that she must hold her tongue. All efforts proving ineffectual, the French imposed on the Consul perfect neutrality, and that no further was he to advise the Queen.

To this as a gentleman and an officer he agreed.

It was known that he did not desist, and one evening as he was stepping of the jetty to visit the Queen on board, a police officer offered him his arm, and he was taken into confinement, while Bruat was ninety miles from the spot. He knew nothing about it, for it was done by a person to whom he had deputed his government for the time.

After a dreary, wearisome, but perfectly voluntary confinement on board, in which it is hard to say which was most prominent, her unrelenting obstinacy to her own undoing, or his cruelty in entailing the horrors of bloodshed on her subjects, she sailed on a large English ship to Raiatea. She embarked and disembarked without a salute. The yards only were manned.

A few weeks after her departure, and before the final adieu of the fly-away Missionaries, news of a most satisfactory nature arrived from France. Hearing that Bruat was sending the steam ship to take to the Queen the cheering information, I by letter applied (for) and obtained permission to go on her to see Pomare which I the more ardently desired as the Captain had forbidden me and my wife from visiting her on board in Papeete.

The news conveyed were -

1. "Pomare, I learn from letters just come from France, that Louis Philippe disowns the sovereignty of Tahiti.
2. He will abide by the Protectorate.
3. Your Mountains, Harbours, Valleys, Reefs, People, Laws, Religion, Teachers are Yours.
4. Come back frankly to the Treaty and let me know your pleasure, and a Frigate shall attend on you, and bring you and your retinue to Tahiti."

From Tahaa she saw the steam ship in the offing, exclaimed, "Here is that Devil, the steam ship, come to take us all prisoners."

In a moment's notice she and her very large party flew off in boats and canoes to the southern part of Raiatea into an inaccessible valley, and forbade on pain of death any but her servants to approach. The object of the voyage was, of course, frustrated, the three attempts were made, and large sums paid to get a letter to her. The natives lied, obtained the money, and destroyed the letter. The real letter was kept aboard. We returned by way of Borabora to Tahiti.

From the time I left my door to go on the steam ship, till I entered it again, 8 days only had elapsed. In that time I preached thrice and administered the Lord's supper to my old church members in Borabora. I addressed a large assembly in the court-house on Raiatea, and also a full house on Huahine. But my enemies made this visit of mine a great crime which they called sailing about on the steam ship. Not only with unhandsome letters, but the run away Missionaries who had snatched my adjudged work of correcting the Bible out of my hand, did me great harm. The Lord reward them according to their works.

Men who had studied Tahitian on the shoulders of others, whose pride led them to correct the errors of the Bible in a language that they never knew, could not then, can not now articulate, would, you may be sure, produce a lame work. It is so. The natives say it is worse than the First Edition, which was taken off slyly, precipitately, by Mr. Nott, and put unseen by the Missionaries to the Bible Society press. Mr. Nott had sailed six weeks before, and Mr. Davies knew of his departure. In the first Edition there were more than 2000 errors, and in the present there are very many.

Endless efforts were made to get me and my family to the valleys where there were neither houses nor gardens. I despised all entreaties.

The baking of hogs, the temptation of spirits, drunkenness, debaucheries of all sorts among (all) ranks and ages, were the amusements of the day. Many who went to the valleys, on seeing the practices of these persecuted praying Christians, were filled with disgust, and came down to their homes, saying, "It is worse there than at home."

To please and delude the Missionaries who occasionally visited them, the Chiefs passed a by-law among themselves and ordered all who had not been (baptised) should now offer themselves for baptism. They did so. Then they must have the ordinance. This was like Pomare's first tricks, but all decipher (able.)

Two chiefs came to my old out station at Tautita and took by force two boxes of wine which they conveyed slyly to Papenoo, and told the blindfold Missionaries that it had been purchased for the occasion!! Be in the schools and the church by day, and by night in the beds of the foreigners, or the town of Papeete, rolling in drunkenness.

Oh my dear Mr. Cuzens, the Christian world is deceived with respect to Tahiti, Huahine, Raiatea and Borabora. Too, too much has been said. The Deputation were unable to detect the cheat.

At length, while the French were preparing a fort as they thought for the protection of the district adjacent, without notice, offence, or the least suspicion on their part, and when perfectly off their guard, the Tahitians fired on them. The French ran to their huts for their ammunition and fire locks, and several natives fell, with two or three of the French. I was twenty miles from the spot. Now all barriers were down. As an overwhelming flood, the people (all Tahiti) came to the spot. Two or three of the Missionaries saw, but too late, the evil that was done; they had broken their word and left their homes.

My son George, a Captain of the India service, who was on his way to England at the juncture, touched at Tahiti; (we) and four old chiefs from my church went and begged all to disperse and return to their homes without attempting new mischief. They turned their backsides to us, and called all Missionaries liars, and Mr. Jesson, they said, was the worst.

All pressed on, some on foot, some in canoes, and some on the backs of others, to form, by the aid of some run away foreigners they had among them, an entrenchment. They said they would never cease till all the French were killed, after which they would kill me and my family and all who remained at home with me.

In August 1845, as I was leaving my door to attend our church meeting, the following letter was put into my hand:-

"Jan. 16, 1845, etc, etc."

See the papers, (the letter was apparently not found, but the contents are clear from paragraph shortly following.)

Just at this time Governor Bruat and his troops, in passing thro Haapapa, to disperse the natives and restore peace, called at the house of Mr. McKean, who had been the bitterest enemy to me and to the French. He said, "Oh Governor, those Missionaries who have been long here are men of no education but now we are come (Jesson, McKean and Howe) it will soon be all right we hope." His Excellency smiled and nodded assent.

The natives were astounded to see McKean and Howe who visiting him at this time, so very friendly. They said, "Why this, the Missionary who has been saying so much against the French and against Orsmond, see he is a Frenchman too. What a liar he is."

He then went himself and broke open a case of wine, drew a cork and handed Bruat a glass, a glass to Mr. Howe, and took a cheering glass himself of which those three, Jesson, Howe, and McKean were very fond. This was a sabbath day and early in the morning. Shots were flying, McKean was marked out; as he turned on his heel to go in after taking leave of Bruat, a ball from the house in which 1000 (100?) natives were assembled, hit him in the back of the head, but did not quite pass through. It raised a lobe on his forehead half as large as a pullet's egg. He fell, and judgement on him.

I took my seat to read the letter from the holy, dispassionate, heavenly minded directors, those imitators of Christ and his humble apostles.

1. I knew that those gentlemen had by a previous post, sent out letters to several of the Missionaries to leave Tahiti and the Mission, because (like Jabob of old, like Wilks, Clayton, and Thrope) their sons were ungodly, and thought this was their mode of getting rid of me, after a union from 1814 to 1845.
2. As I read and wept I exclaimed, "Oh my large poor family;" my household heard me and wept. My poor wife and children sobbed aloud.
3. In a strange country of infidel Christians, in old age, when superannuation for long servitude was my right,-- to be so served.
4. The natives said, "Mr. Thomson delivered the letter to us, and told us that he knew the contents, and that it served you right because you sat with your people at home."

5. The treatment of your Directors gives me a mean idea of the Protestant religion which is said to be all mercy.

5. I took the letter to the church meeting, and translated it to the Church members.

Could you have heard the speeches, and seen the tears, had your heart been like that of the directors for hardness, it must have relented.

Their speeches were affecting, their tears more so.

An old priest of Oro said, "In Tahiti we used to kill the tale bearers, and either drown the thief, or chop him to pieces. You Missionaries and tale bearers, you steal each other's good name. We thought that the Christians across the waters were wise, today we see they are fools. You have been seeking peace, they wish you to join in war. Bruat took coffee with you and you with him. Is that a crime? Judges, Governors, Chiefs, and hundreds and hundreds of people have made friendships with Bruat, and have had from his table hospitalities. So have all the Missionaries, - why are you singled out? We have no money, nor cloth, but we will not give you up. Are those men in Berstane lords of our land that they order you away? We ought to do that, not those. Let us be all poor together, and pray to Christ to make us rich, - a fish will bring you gold if he command it so."

It was a time of great weeping and high toned feeling, I had not been aware there was so much good will. (IN) the time of trial it shall be seen.

News soon reached Governor Bruat 90 miles distant that the letter of which Mr. Thomson had so unhandsomely spoken had arrived at Mr. Orsmond's house, and that he and his family were in tears.

Two officers were sent to know the truth of the report, and they took a copy of the most ungracious Resolution.

For fear of a similar treatment the Missionaries on Tahiti said "We must do as the Directors say, or we shall be cut off." Governor Bruat wrote to me saying.-

1. Continue to preach in your station.
2. Preach the same gospel of peace that you have always done.
3. Your Directors will soon be ashamed of what they had done, even if they have not maganimity enough to tell you so.
4. Dry your tears; as we are made the cause of your misery, I am sure that my Government will authorize me to give you as much at least as you would have had from the Society that sent you out.
5. The treatment of your Directors gives me a mean idea of the Protestant religion which is said to be all mercy.

6. Had you done wrong I could not offer you support, but in my views you have done your duty. All my officers, - all Chiefs, Governors and Judges and People of Tahiti say so too. Fear not you shall have support.

E... offered me money instantaneously, but I had not a penny from any quarter for one whole year, save what I obtained from selling my clothes and furniture.

Still hoping the Directors would relent as they did not, after 1846 had advanced, I was necessitated to take support from any quarter believing that all came from God.

Had my dear pastor Rev. Jn. Griffin and Tutot D. Bogue been alive, I should not have been so served. I am a friendless being.

All natives, foreigners, Judges, Governors on Tahiti applaud the measures that I adopted, and pity my situation, saying who would be so foolish as to give their children to such a hasty restless Society. Oh Mr. Guzens, pity me.

I had not been in Tahiti two years before the Directors wrote to me Mr. Ellis and Barff to say that we must do something to support ourselves. But for the solemnity of my ordination vows in King Street chapel I should have left the Society as unworthy of further regard in 1818. Oh my fellow church members pity me.

To complete my misery, and to extort deeper groans, the Governess of the female school at Walthamstow writes out to say, "The Directors inform you that unless you make remittances your children will be educated no further."

As I can have nothing now direct from England, I am necessitated to purchase all at Tahiti at full 100 per cent above the England and colonial prices. My money is therefore scanty at vest. I live miserably poor. From one year's end to another, a bit of salt pork and breadfruit is my fare. I see no milk. Now and then I indulge in a cup of weak coffee without sugar. We make a little loaf twice a week.

I sold my horse cows and boat and wearing apparel to obtain money to send to the Directors to equip my children out, by the last voyage of the Jn. Williams. My plans were by then over ruled and my children detained, and I have I suppose, to find in some way or other more money.

To my beloved friends in church fellowship, let us look at Joseph in all his afflicting changes and say there is a special providence and unseen powerful hand directing our affairs. A prison was Joseph's lot - penury under the Protectorate is mine. Let not self will contrroll, cast not a divine providence into the scale of casual lies. If the Keeper of the Prison, if an Ungodly King favour Joseph, a French Governor, a Louis Philippe has sustained and fed me. I have made no compromise, - no sacrifice of truth; the duties of my station I cease not to perform. No restraints are laid on me. The very best thing that ever came to Tahiti is the Protectorate. There are now good laws, and power to enforce them. Laws made by the people themselves. "Bestill and know that I am God, I will over turn, and give to him whose right it is, and he shall reign."

Pomare is now more rich, powerful, independent and happy than all her forefathers were. A steam ship is always at her command, she has a good salary, and does not complain that Missionary Simpson also advised her to sign the treaty of the Protectorate. In former times she was under ceaseless perplexities. She had laws but no power to enforce them, and scarcely ever did a ship of war touch at the Island but the Captain was invited to settle some difficult case. His power was low, and shakles made all tremble.

Had not national animosity predominated, and a love of greater gain controlled, the merchants and others would never have advised the Queen to oppose to the last the Protectorate of the French. Many of those lawless foreigners used to bid defiance to the Queen's police by large bull dogs, pistols and huge knives. The merchants governed the Queen. They brought cargoes, landed and sold them without paying a cent of duty to anyone. Now mutinous ships are soon put to rights, - there are no drunken men and women in a state of nudity, - our persons and property are secure, and there is a court and fair trial for all.

There are not only no hindrances cast in the way of our duty as Missionaries, but very many aids are afforded. The law made by the people requires that the children shall attend school. Governor Lavaud has contributed money for the purchase of paper, slates, pencils, books, ink and pens. He visits in person the schools, and seems determined to raise Tahiti from her state of degradation. Protestants in England have in their vignettes, their frontice pieces, their oil coloured paintings, in their speeches, their hand bills, reports, chronicles, and from their pulpits, spread delusive statements, base fabrications, and things about Tahiti which, could they see Tahiti, they would despise. The Queen will not have in her sight the oil painting exhibiting herself and Pritchard, who was, she declares, the prolific cause of all Tahiti's troubles and her own humiliation. That little book called, "The Island Queen" ought to be burnt by the common hangman. It depicts miseries, cruelties, privations, speeches, and a thousand evils that never existed save in the poetic imagination of the authoress. The long letter in the end addressed to Queen Victoria is a masterpiece of deception.

It was written by one who knew the great odium would settle on his brother in law, who was never the Queen's staunch friend, for I have seen her weep several times on account of his overbearing treatment of her. She also said in my hearing, "I will never forgive Mr. Pritchard as long as I live. He shewed me my person in caricature on board of the..... and then made me a laughing stock for himself and the Captain."

No Book was ever published better calculated to mislead a blindfold public than it is. The Queen will not see the portraits of herself and Pritchard in oil colours. She scoffs at them. So she does at that which represents the first landing of the French.

There is now a mutual and well-established convention between the Queen and the French, and to make any agreement or law valid, it must first obtain the signatures of both. I cannot read the heart, but impartial judgement leads me to assert that Pomare was never before so happy.

1. No impediment is thrown in the way of her adopted religion.
2. The schools, of which she was always neglectful, from which derived very little good, are now encouraged and are prosperous
3. She can have a ship at any hour, or boats free of expense.
4. Not only does she receive a large salary from the French, but a tax is laid on every Tahitian who collects once a year from her, one shilling.

The strife in England about the Protectorate on Tahiti has not converted one soul to God, it has lessened the dissenting body in the eyes of Governments, and had led to the exhibition of a thousand evils. God has cast abominable filth upon us. He has discovered our secret parts: the reception of the Gospel on Tahiti was a mass of religious trickery, bursting on the shore of fainting expectation. No longer able to bear the outrages of old Pomare's servants, the chiefs rose in the night (night?) and Pomare, to save his life, fled to Moorea, Tahiti, his government, his power, fell behind him. All the Missionaries were at the time on Moorea salting pork for supplies, and distilling spirits of which Pomare had a large share. He was drunk when I arrived and I never saw him sober. All Tahiti combined against him, and forbad his return to her shores. Aided by the chiefs of Moorea he made an unsuccessful attempt, and returned to Moorea again.

He then called to his aid Tamatea, his father in law, of Raiatea, who led with him the Chiefs and people of Tahaa, Borabora, Raiatea and Huahine. All assembled in Moorea and prepared for a descent on Tahiti to obtain that authority which Pomare, by over-bearing voraciousness, had lost.

Before he started, the Missionaries said to him:-

"Pomare, we were the friends of your father and family, we have followed you, have fled and rested with you, and now you are going to Tahiti, with your club, as all have taken arms against you; all will be your vassals if you succeed; if you do, save the refugees and the conquered, and command all to be Christians."

He said, "I will do so, and I will order all chiefs to come to Moorea and have their names written down as learners."

He went; by united clubs, he conquered; by the force of his command he converted Tahiti to Xny when as yet there was neither a school house nor a chapel on any part of Tahiti, nor on Moorea. After my arrival, the very first chapel that was ever built, was erected on Moorea, on the same site where the lime stone chapel now stands. It was a Royal change from an Old to a New Religion of which not a word, not a form, was known save that they put their hands to their foreheads as they prayed.

Pomare therefore was the Oracle. To him all applied for advice and for rule under the New Religion. He, not the Missionaries, conducted all. They were led by his will. He gave out this command, "You must do as the Missionaries do, but do as they tell you."

When I came to Moorea in 1817 there was not a chapel in which to assemble, neither for the natives, nor for the Mission families whose children were herding about with natives in every forbidding way. Every napkin, or knife, or article that I put from my hand was stolen, and on asking Mr. Nott to shew me the Xns, he said, "Here they are all around you."

Because I had often expressed my surprise to see them such christians, I took such pains to discover their domestic character; again and again letters were written home to guard the early directors lest letters from Mr. Orsmond should make them think ill of the change, for he was a new comer and could not yet read the native character. Therefore it has been that I wrote so seldom and that you have not seen my letters in the magazines. I used to say to poor Williams, "I could write as you do, but I dare not."

The new government of the Queen put great authority on the Missionaries, who were now called the King's darlings, and must be obeyed. The natives tried to ape them in everything: some chiefs paid others pigs and cloth to come and sing morning and evening. But to pay for religion was intolerable and soon singing was dropped. There was no book printed, save a most obscure little thing printed in New South Wales. None could read at the time of my arrival, and on making application for the children, Mr. Davies told me the time was not yet come. A Mr. Warner, a doctor, taught Pomare to write, who as soon as he knew, taught a few of his favourite

domestics. No other could read. The Missionaries had taught none to read, none to write. There was one little short prayer everywhere, without a deviation of expression; one man who had learned a short catechism by memory went all round Tahiti and Tairarabu teaching by rote this catechism. As he was said to have come from the Missionaries on Moorea, he was, out of fear of Pomare, everywhere received and had for his reward plenty of baked hogs, native spirits and many whores at every habiting place.

After my arrival, all the Kingly-formed disciples were at the great A and B. I was not only preached against by Mr. Nott, who had come 20 miles for the purpose, but prayed against and spoken against because I dared to go to neighbouring districts to teach, to read and pray on a sabbath day.

In April 1817 I arrived; in the following May at Papetoai in Moorea, among 50 or 60 chiefs and people, (all Tahiti and Moorea beside being ignorant of it) Pomare, directed by Mr. Nott, formed the Missionary Society. The King had all to say. No one else made a speech. It was in every point premature; the chiefs were its officers, and the handful of people wondered why they should be ordered to learn to make oil to give for a thing they knew not, prized not, loved not. The meeting closed, and the King set off messengers to apprise all Tahiti that they must consider themselves a Society now. There was not, for more than a year afterward, any resident Missionary on Tahiti. Who could then explain what this Society was, - the chiefs to whom the messengers were sent would not. All was darkness and deception lifted up her head.

Hundreds of names were written down because it was a thing commanded by the King, and thousands of perfectly empty bamboos were handed to the Missionaries' care. When the day came to pour the oil into the casks, it was found that the bamboos had been smeared with oil but contained none. Complaint was made to Pomare, who replied, "You ought to be more wise than to let the natives deceive you."

In every year, at every station, the same tricks have been played. I have seen some bamboos $\frac{1}{2}$ full of dirty water, some containing $\frac{1}{2}$ pint of oil; all the bamboos were tied up five in a bundle, because each was ordered to give five. Many came professedly to lend a hand to pour the oil into the casks; without taking out the corks, they held for $\frac{1}{2}$ minutes the bamboos over the tunnel bucket, then tossed them on their shoulders, and walked home with the stolen oil.

So the Society has been formed and served by the new converts, and the very same modes were adopted at the time they were paying for the Luke, which, I believe, would never have been purchased but for Pomare's orders. He claimed for himself the right of supplying all the important chiefs. A great number were granted to the debauchee for the purpose. I was eye witness to all these circumstances in 1826 or 7. The people of

Papetoai (the residence of the first Christians, and the place where the Society was formed) had been making oil. Some oil had been sold by the chiefs for money. Living at the time on Griffin Town on Moorea, the Missionaries requested me to meet with old Mr. Henry, the chiefs and people of Papetoai, where Mr. Henry then resided, and obtain the money, and nail it up in a box in the presence of all, direct it, and leave it to be forwarded by them (for they would not trust their Missionary). We attended at a meeting called for the purpose, stated our errand, and presented the box. "We will not give it," one and all replied. I said, "Why not?" Who is the author of this your resistance?" In a moment they one and all turned round their heads to the ground, spat each one his bare bottom in our faces, crying as they did so, "We are the authors, we are the authors."

I know not what because of the money, for I instantly set off for my home, and in a few weeks Mr. Henry left Papetoai and went to Tiarei in Tahiti in consequence.

Scarcely did a May meeting return but we had public abuse from the chiefs, who wished to know how much longer we intended to rob the King. It was really property collected for Pomare, and had we not now had our share?

Tahiti is a vortex of iniquity, the Sodom of the Pacific and gazing stock to the world, a thorn in the eyes of the just. All contradiction, licentiousness and obsequiousness. Even now we dare not suffer our children to assemble with the native tribes. Virtue is not in Tahiti; chastity is unknown save in the presence of some only of the Missionaries. If a female be taken into the parlour for conversation those outside say, "Oh, she is whore, to the Missionary, and therefore soon taken into the church." If our children, by the turgency of their breasts, shew signs of puberty, it is immediately asked who was her man, or was it the father. For it is maintained that no one can menstruate till she has been ruptured by coition. They say, "Oh let them alone, they are only children, and will grow the faster for it." Be not shocked, the half has not been told you. The moral character of the Tahitian Mission is hateful. Would to God that the Missionaries were free from blame, but let a man be ever so wicked, if he get the chiefs and the King on his side, it is impossible, however guilty, to find him out.

I was once appointed with poor Williams and Threlkeld to investigate some reports about missionary Davies, He ran off immediately to Pomare saying, "Oh these young missionaries are trying to find out something against me, and perhaps I shall be hung." The King called out, "If anyone say anything against Mr. Davies, I will extract his rectum and hang him alive." Not a word could afterward be obtained in evidence, tho many, many said, "It is all true."

No one that I never knew has been so much beclouded by reports of drunkenness and adulteries as Mr. Simpson, but because he takes care

to shelter under the wing of the Queen, he is out of reach. The chief judge, Tairapa, of Moorea, at all times points to a fair faced girl, and he tells all whom he sees, "That is not my child but Simpson's, the Missionary." And every time he gets drunk, he beats his wife and shouts loudly. "You are a whore, and this girl is the Teacher's." Anything he wants, he has, and triumphs, saying "The Missionary will be afraid to refuse me anything."

Mr. Howe had heard so much from a woman who is pointed out as Mr. Pritchard's lady of pleasure, that he instituted an enquiry, and went from Griffin Town to Papetoi to see Mr. Simpson and have an investigation. As soon as Mr. Howe had made known to Simpson the business he slipped off and out of breath to Tairapa, the chief judge. "Oh Tairapa, Tairapa, compassionate me, here is a new come Missionary come to judge me." "A well," said he, "do not fear we will order thy affaire." On their way on the whale boat to Griffin town, the two Deacons and the chief judge and Queen's speaker of Papetoi agreed (in presence of Mr. Howe who knew not the language) to threaten the woman that they would sink her alive to the bottom of the sea if she dared to speak a word against Mr. Simpson. On landing they watched a good opportunity and told her so. She then at the meeting denied all, and said, moreover, that she had told Mr. Howe nothing, but it was his own thought!! Mortified and disgusted, Mr. Howe turned also, and now affirms Mr. Simpson's innocence.

The Mission cannot prosper. All has been brute force. The Chiefs, the King have been everything, and Christ nothing. Cases of concersion we find not. Our words are idle tales.

In 1837 Mr. Nott made up his mind to visit England, and he said to Pomare who was then living in every abomination, "Oh Pomare, I am going to end my days and die there. But what shall I say when I go to Queen Victoria? She is of the church, and she will ask me, "Where is Pomare?" What is she doing? Is she in the church? What can I say to her? I shall turn pale for shame. Your father, tho in the church, died drunk, and do you mean to die in wickedness?"

"True," she said, "I shall be ashamed for Queen Victoria to know all about me. I will come into the church the next ordinance sabbath."

She now gave it out, "I am going into the church and those who do not do so shall neither partake of my provisions nor sit in my presence."

It was effectual. All her sycophants, her ungodly mob, must now join the church, and it must be, too, on the same day. To make

it more royal she sent round orders to all the stations, for all to regard the Missionary and go enter the church as she was going to do. The cry was everywhere, "Remember the command of the Queen." A Tahitian can let fall a shower of tears at any time, and to impose the more effectually on Mr. Nott (who would not now know the natives because he had an end to serve.) they came with falling tears saying, "Oh we wish to join the church," tho no could tell why or wherefore, save that the Queen was doing so. The Queen's immediate followers around Tahiti imitated her, and now the Missionaries, and especially Mr. Nott, wrote home. "There is a revival of religion in Tahiti, "it is given in golden letters in the chronicle.

Before,—long, long before,— Mr. Nott reached England, those creatures of the Revival Queen and all were again wallowing in the filth of iniquity. Often has Mr. Nott complained at our quarterly meetings that if, on the arrival of Visitors, the chiefs wished an overflowing Assembly, in half an hour they could effect it, tho he could not for they could not regard him. It is the King, the Chiefs, or no school house, no chapel, can be done; and the people of Bunaauia said to Mr. Darling, "Go and make a pulpit for yourself, you are to make a noise on it and not we."

He made it with his own hands!

But it is enough. The judgement day will disclose all. I take to myself my proportionate share of blame, but I have written fully on the subject tho not only have my letters been concealed, but there were interdicted when my beloved Pastor, the Re. Jn. Griffin, said to me, "Your letters are expensive, and we hope to hear from you thro the magazine."

My state at this moment is that which claims gratitude to God, for tho I live most painfully low, I have never lacked. My wife, poorly as she is, these last afflictingly necessitous 5 years, pork enough for our table. There is no prisoner, soldier, nor sailor but enjoys a greater variety in his daily good than I do. I am a teetotaller from conviction and pleasure. After the eviction of myself and family, January 1845, I sold my horse, boat, cow, and any other essentials to obtain the sum that I sent to pay for my children's school expenses. By false representations my children are alienated. I have borrowed from friends and am now sending 31 (£) to equip my three children outward on the John Williams, that expensive wasteful ship, the next time she comes out. If you ask how I have obtained 31, I say by theft from back, and belly too. My two daughters are without shoes. The French give me the stipend, but excessive percentage on everything here, and saving by cruel parsimony the money to send to England for my poor children, prevents my being able to get a sufficient supply of printed calicoes for my wife and children.

The French gave me some black cloth, then I paid the European tailor 100 franks to make my coat; 25 to make my waist coat; 30 to make my pantaloons; - 100 bushels of flour 16 dollars!!!

The French gave me some black cloth, then I paid the European tailor 100 franks to make my coat; 25 to make my waist coat; 30 to make my pantaloons; - 100 bushels of flour 16 dollars!!!

On the 20th of March, Mr. Wilson, one of the missionaries of the ...

garcia

Extracts from a Private Journal on board H.M.S. Dauntless

upon the other missionaries Messrs. Bost, Hayward and Paine
Jan. 10th 1822. - As we passed along the shore of Otaheite
with a fine breeze, the disappointments of the past week
vanished from our remembrance in the delight experienced in
viewing this lovely country. - Innumerable falls of water
caused by the late rains were seen dashing from heights to
heights until they were were lost in the deep vallies. -
A rich green, in many places, extended up to the very top
of the high land, and the beautiful vallies abounding in
cocoanut and bread-fruit trees, carried with the sight an
idea of peaceful happiness and contentment. - attention was

On our arrival in Matavai Bay, Mr. Wilson, one of
the Missionaries came on board. - and the natives soon crowded
about the ship bring hogs, plantains, breadfruit, cocoanuts,
limes, pine-apples and various other productions of their
island. - Here we instantly remarked a wonderful difference
between these and our last visitors; (viz. at the Marquesas).
No wild expressions of surprise - no shouts bespeaking the
savage - no attempts at plunder - no noise or confusion
attended their coming on board. - this was the first thing
which struck us: but as we went on, surprise and pleasure
at the change, or rather at the contrast, increased at every
step - The chiefs saluted us with a shake of the hand and
their comprehensive expression Ia-ora-na which we under-
stood to mean a wish for everything you most desire for
yourself. I accompanied Mr. Wilson on shore and called

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struck me forcibly, and determined me to find out whether upon the other missionaries Messrs Nott, Hayward and Jones - natives to the book which contained the fundamental laws of our religion. - I therefore went into other huts, and

After the morning service on Sunday we were extremely gratified at hearing some youths and girls, and a great number of very fine children, say their catechism, which is a very long one. - The silence - the order preserved - the attention and the devotion, paid to the subject surprised and pleased me beyond measure. - Notwithstanding that we were present, who at all other times drew crowds of the children and natives after us, their attention was by no means distracted. - After the catechism they sang a psalm, and concluded by one of the youths praying extempore.

As we were returning to the beach to go on board, it came on to rain. Many of the natives came around us to beg we should take shelter in their houses. - We went into the nearest and were quickly offered whatever the hut afforded to eat. - Amongst other things they shewed us their Bible. It was an English Bible, which of course they could not read; but it was most highly valued, and had been the reward of diligent labour, in some way or other, voluntarily undertaken in order to obtain it. To have it read to them and explained in their own language is their greatest delight. This was highly prized and safely replaced under the pillow of an old woman who had produced it with much pride and satisfaction. This little trait

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struck me forcibly, and determined me to find out whether this was an extraordinary instance of the attachment of the natives to the book which contained the fundamental laws of our religion. - I therefore went into other huts, and was gratified with the same sight. - There was no ostentation in the thing; - it was evidently heartfelt. - They showed it as a treasure, to obtain which they had laboured contrary to their usual habits; and looked upon it now as a friend, and a subject for conversation and thought of which they had hitherto no idea. - It told them of duties which were unheard of before. - it preached to them gentleness and kindness to each other - gratitude and affection to their parents - compassion and assistance to the aged and infirm. - These they now practise more rigidly than we do in England, and particularly the last. - Under their own religion the sick and the old were abandoned to their fate and objects of ridicule; but now the children are seen bringing their aged parents to the church that they may partake of the pleasure they themselves derive from the explanation of the Bible. - A great many can read and write, and the schools for the children were going on well.

On the morning of the 13th Mr. Crook and Mr. Bicknell came on board and accompanied us on a visit to the Queen. Her house, which has nothing to distinguish it from others, (except two or three natives who parade the enclosure in the capacity of guards,) stands upon a narrow, low point of land forming the south side of the entrance in-

to the harbour of Oparre, - The other side and the harbour itself is formed by the coral reef. - This point is extremely picturesque. - It was formerly the site of a Morai, and the beautiful trees which were always planted in their place of worship gave a solemn and peaceful effect to its beauty as we rowed by.

35.

But there arose an awful sensation on first learning the uses to which the ground had been consecrated, and viewing those trees whose branches, like those of the weeping willow, having a mournful and dejected appearance, so many human victims had been sacrificed, to gratify at once the superstitions feelings of a degraded people, and the rancour, revenge, or hatred of a diabolical priesthood and a savage king. - But now, how changed the scene! - The once savage and cruel king, Pomarre, lies buried there by hands devoted to the Christian faith. - He died a Christian - having abjured, not only the forms of his idolatrous religion, but the savage and inhuman actions which it warranted. - Pomarre - who was seen after one of his victories, to string the heads of murdered infants together and drag them after him along the beach, to gratify his horrible revenge and exasperated feelings, - two years after he had embraced our faith gained a signal victory over his bitterest enemies, and, for humanity's sake, actually forbade the pursuit of those who had fled to the mountains. The woman and children of the vanquished, who, in all other instances,

were pursued from mountain to mountain, butchered and hurled down precipices without pity or remorse, were then, not only thought in orders of the king, but also from the improved feelings of the soldiers themselves, treated with the utmost tenderness and care. - Such was the wonderful effect of the beautiful system of morality preached and practised by our Gracious Saviour, upon the minds of these interesting people. - Religion is with them the business of their lives. - They have no idea that ridicule can attach to the performance of those duties required of them by the Book of God. - And although they cannot perfectly obey all the injunctions contained therein, but, like other frail human beings, give way to strong temptation, yet they go far - very far beyond the generality of us in self-denial, and check propensities which they had formerly indulged, and thought there was no wrong in them, merely from a sense of their being contrary to the Divine commands of their Maker. - Such, for instance, was theft, of which at present scarcely anything of the sort occurs. -

(One evening I had the satisfaction of conversing with Mr. Nott, and gathered from him many details of what the Missionaries had gone through in the prosecution of their duties. The journal mentions these at considerable length, and in conclusion I find the following remark: -) Do not these men

deserve the support and esteem of every sensible and thinking being? - They have quitted country and every comfort of this life, to live amid danger and anxiety, from a sense of duty!

Their reward will be received from the Great Master whom they thus faithfully serve. - He alone can duly reward them - to Him alone they look for it. - In all the professions men serve their country it is true, but independent of the joyful feeling, created by a sense of this duty, they they acquire fame by so doing, and to what breast is the love of fame a stranger? - These missionaries perform their duties amongst savages, regardless of wordly fame, - and are looking beyond this life for the reward of their labours. -

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A Court of Justice. -

Two of the Missinaries met us at the Queen's residence to attend a court of Justice, for the purpose of trying two natives for assaulting an English mechanic in the employ of the chiefs of the government. - The chiefs insisted upon the trial - the man who was ill - treated, wishing their release. - The scene was an interesting one, and we were fortunate in having an opportunity of witnessing it. -

At the time appointed a great many people of both sexes and all ages assembled under some very fine trees near the Queen's house. - A small bench was brought for the two judges, the rest either stood or sat upon the ground, forming something.....;

less than a semi-circle. - We were provided with low seats near the judges. - Mr. Crook was so kind as to interpret to

us as the case went on. - The two prisoners were seated cross-legged upon the ground, under the shade of a small tree, about twenty paces in front of the judges. - There were both ill-looking men, dressed in the graceful tiputa. - When all was ready to begin, one of the judges arose and addressed the prisoners at considerable length, and with a good deal of action - not violent, but firm and gentle motions of the arms. He explained to them the accusation which brought them there, and read to them the law, under which, if proved guilty, they would be punished. - When he had finished and called upon them to say whether it was true or not, one of them got up and answered with great fluency and good action. - He maintained their innocence and called a witness to confirm it. - The witness, very artfully, turned his evidence to the account of the accused. - Others also in some way or other favoured the accused, and the defendants were therefore discharged from want of evidence against them. - Such a thing in Otaheite as impartial justice and a patient, candid investigation of the truth in a case where the chiefs themselves had brought the offenders to justice, struck us with astonishment and excited a great interest in the scene. - The laws are lenient and appear to be very good. - They are drawn up by the missionaries, and the punishments are such as turn the labour of the offenders to the public good.

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The level land in this part of the Island (viz. districts of Matavai and Oparre,) is of considerable width, and

abundantly watered by numerous beautiful streams from the mountains. - The winding way in which they glide through this rich and lovely tract of ground gives an idea of a paradise.- No sign of cultivation appears, but look where you will, the eye meets with all that is necessary for the support and comfort of life, in that climate, in the greatest profusion.

(The Otaheitians are considered an indolent people, incapable of the least exertion. - But what can be expected from the inhabitants of a country, which, without requiring the labour of the husbandman, yields everything they consider necessary and even luxurious? - This cause of their indolence appears to be, in a great measure, the reason of the devotedness they manifest to the precepts and exercises of the Christian religion. Religion is with many of them the whole business of their lives. - They have no family cares to interfere with the performance of these duties. - Provision for their children takes up no part of their thoughts, for the child is provided for the moment it receives life. Providence has so showered its blessings upon this fruitful land. The introduction of Christianity has provided them with a theme for contemplation, and a subject of conversations. They possess something to engage their leisure hours, (and indeed all their hours are so;) instead of the vicious indulgences which stained their former lives.- congregation flag in their attention The contemplation of the future welfare of these islands is very pleasing. - There is great encouragement to

clothe them with every happiness that civilisation and religion can bestow. - The minds of the people, free from bigotry, gentle and affectionate, are like a rich soil, which only requires good seed and a moderate share of attention to bring it to perfection.

On Wednesday afternoon we attended a native Divine Service: - It was begun with a hymn: - then Mr. Nott, who did duty, prayed extempore for some length; and then read a passage from the Scripture, upon which he preached with great fluency, in the Otaheitean language. - The church was well attended, though not so full as on Sundays, when it is crowded. - Almost all the women, young and old, were habited in the European manner. - The most perfect order reigned the whole time of the Service. - The devout attention these poor people paid to what was going forward, and the earnestness with which they listened to their teacher would shame an English congregation. - I declare I never saw anything to equal it! - Objects of the greatest curiosity at all other times, they paid no sort of attention to us during the solemnity of their worship. - After it was over, crowds as usual, gathered round to look at our uniforms, to them so new and uncommon. - I looked round very often during the sermon and saw not one of the congregation flag in their attention to it. - Every face was directed to the preacher with sincerity and pleasure in it strongly marked. - I had

I now bid farewell to Otaheite, excepting

I now bid farewell to Otaheite, exceedingly gratified by all I have seen and heard of this truly interesting island and its inhabitants. - I never expected in the accounts they had sent home, there remained sufficient to lead me to anticipate that they had done a great deal. - But I now declare their accounts were beyond measure modest; and far from colouring their success they had not described it equal to what I found it. - It is impossible to describe the sensations experienced on seeing the poor natives of Otaheite walking to a protestant church in the

most orderly and decent manner, with their books in their hands and most of them dressed in European clothes. - Having just quitted the Marquesas where we saw the very state the Otaheiteans were in at the time of their first visitors, astonishment and delight kept us silent for some moments, we of course saw the change to great advantage; and the magnitude of it is so astonishing that all has the appearance of a dream. - When, however, fully convinced of the reality, the Hand of an Almighty Providence is distinctly acknowledged.

That the people themselves feel and own the benefit of the change is a source of great gratification. - They congratulate themselves upon the abolition of those idolatrous practices which exposed their lives to the caprices of their fiendish priests; for when human sacrifices were wanted, the murderers were generally sent to despatch those who had offended the priesthood. -

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I now bid farewell to Otaheite, exceedingly grate

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I now bid farewell to Otaheite, exceedingly gratified by all I have seen and heard of this truly interesting island and its inhabitants. - I never expected to find them such as they are, that is, advancing with rapid strides towards civilization and happiness. -

Island of Huaheine. -

Island of Huaheine. -

At about ten O'Clock on the morning of the 20th of January 1822 - the ship being hove to outside the reef, a party of us proceeded towards the village of Farree. - After passing the reef of coral which forms the harbour, astonishment and delight kept us silent for some moments, and was succeeded by a burst of unqualified admiration of the scene before us. - We were in an excellent harbour, upon whose shores industry and comfort were plainly perceptible; for in every direction white cottages, precisely English were seen peeping from amongst the rich foliage which every where clothes the low land in these islands. - Upon various little elevations beyond these, were others which gave extent and animation to the whole. - The point on the left in going in is low and covered with wood, with several cottages along the shore. - On the right the high land of the interior slopes down with a gentle, gradual descent, and terminates in an elevated point which juts out into the harbour forming two little bays. - The Principle and largest is to the left, viewing

them from seaward; in this and extending up the valley the village is situated. - The other which is small, has only a few houses, but so quiet - so retired that it seems the abode of Peace and perfect content. -

Our landing attracted a multitude of both sexes and all ages, and although objects of great curiosity to them they were most gentle and orderly in their conduct towards us. - Never molesting us by crowding too near, but anxious to please by shewing us to the houses of the missionaries or any other little good offices in their power. -

In company with the Missionaries Mr. Ellis and Mr. Barff we visited the church. - It is a large, airy building fitted up with some pews for the Queen and principal chiefs, with a good reading desk and pulpit. - It will contain about two thousand people, and is always full on the Sabbath when every islander, with the exception of only four or five repairs thither with pleasure. - This district now contains all the inhabitants of the island, about two thousand, who have abandoned their habitations in other parts to collect round the missionaries in order to have the benefit of their instructions. - The natives finding it was impossible for the missionaries to attend constantly in the different districts,....

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came of their own accord to this resolution, and now visit their property once, twice or three times a week as they find it necessary. - Besides prayers on the Sabbath, there is a meeting in the church on Monday evenings, when portions of

the Scriptures are read by the natives and explanations given by the missionaries. - This is called a conversation meeting, and is well attended as we had an opportunity of remarking. - On Wednesday evenings regular Service is always performed. - The conversations are all at the request of the natives themselves, the missionaries appearing to adopt the plan of allowing them perfect freedom in such things. - The Christian religion is indeed firmly established, - the natives act up to its precepts, and perform their devotions with cheerfulness and joy; and look upon the time thus spent as the most important and the most delightful of their lives - Besides they regard it as the cause of their present happiness and tranquillity, and cherish it accordingly with enthusiasm. -

From the church we proceeded to the Queen's house and were followed by between two and three hundred fine children. - The greater part of them, we were told, could read and write very well. They are exceedingly quick and docile. - I stopped and looked upon them for a few moments with feelings I cannot describe, when I remembered that had it not been for the heavenly influence of our religion, more than three fourths of these fine children would never have reached the age they had; but had been sacrificed while infants to the diabolical custom, or causes of infamy. - These are the rewards these excellent men profess. - What must be the feelings of their hearts when they look round upon the numbers of human beings they have been made, through

Divine Providence, the instruments of saving from death and conferring upon them civilization, happiness and ~~were~~ content. - ~~and like burning for coconut and white-washing.~~

Industry flourishes here. - The chiefs take a ~~much~~ pride in building their own houses, which are now all after the European manner; - and think meanly of themselves if they do not excell the lower classes in the arts necessary for the construction. - Their wives also supass their ~~of~~ inferiors in making cloth. - The Queen and her daughter in law received us in their neat little cottage, dressed in the English fashion. - The former is an elderly woman and bears an excellent character. - She had lately the misfortune of losing her only son, a promising youth of nineteen, to the great grief of all the people. - The furniture of her house was all made on the island by the natives, with a little instruction originally from the missionaries, and constituted of sofas with backs and arms, with rope bottoms, really very well constructed; tables and beds by the same artificers. - There were curtains to the windows made of ~~the~~ their white cloth with dark leaves stained upon it for a border, which gave a cheerful and comfortable air to the ~~one~~ rooms, - the bedrooms were upstairs, and were perfectly ~~are~~ clean and neat. These comforts they prize exceedingly, and such is the desire for them that a great many cottages after the same plan are rising up everywhere in the village. -

The sound of industry was music to my ears. - ~~ion~~ Hammers, saws, and adzes were heard in every direction.

Houses in frame met the eye in all parts, in different stages of forwardness. - Many boats after our manner were building, and lime burning for cement and white-washing. - Upon walking through the village we were very much pleased to see that a nice, dry, elevated foot-path or causeway ran through it, which must add to their comfort in wet weather when going to prayers in their European dresses. - As we stopped occasionally to speak to some of the natives standing near their huts, we had frequent opportunities of observing the value they set upon the comforts of an English style of cottage, and other things introduced among them of late. - They said they were ashamed to invite us into their huts, but that their other house was building and then they would be happy to see us here. -

Upon our return, to the houses of the missionaries we were most kindly and hospitably entertained. - Afterwards I walked out to endeavour to get to the Point which I mentioned before as projecting into the sea, and formed the division between the two bays. - When I had reached it I sat down to enjoy the sensations created by the lovely scene before me. - I cannot describe it; - but it possessed charms independent of the beautiful scenery and rich vegetation. - The blessings of Christianity were diffused amongst the fine people who inhabited it; - a taste for industrious employment had taken deep root; - a praiseworthy emulation to excell

in the arts which contribute to their welfare and comfort had drized upon all, and, in consequence, civilization was advancing with wonderfully rapid strides. - These happy beings take great delight in the exercise of their religion; and although in opposition to the propensities which were supposed to form leading features in their character, they practise many of the virtues inculcated by it. - Revengeful feelings are checked upon that account, and great forbearance shewn under injuries.-

I passed the rest of the evening, with great enjoyment, in the society of the excellent missionaries and their truly excellent wives, and with the gentlemen deputed by the London Missionary Society to inquire into the state of these missions.

(On the morning of the 21st of January 1822 I bade adieu to these interesting islands and pursued my voyage.)

While engaged in probing testimonies in support of the writs from those who have not themselves been parties to it, I trust I may be excused from adding one or two more. I am happy brother Howard(?) after service thought these testimonies are borne by naval officers & foreigners, as dependance will be placed upon them by those who look at the labour & reports of the Missionaries with suspicion.

Captain Goimes, of the Hope, who touched at

Huaheine in April 1821, observes: "The natives of this island place their perfect confidence in their preachers, (Messrs Ellis & Barff) & act all times by their advice. They are advancing fast in civilization. Their houses are neatly built & fitted up; some of them two stories high, lathed and plastered, & divided into apartments & they seem to enjoy the comfort of their new habital .

The convicts are building a quay (?) which is intended as the site of some chiefs houses, the stones for this purpose are carried on rafts from the reefs. The chapel (comparatively speaking), is a fine building, and well fitted all the principal persons having pews, with pews for the families of the missionaries. The other part of the chapel is filled with neat stools, some of which have backs.

On the Sabbath, I attend to the native service, & was surprised to see the regularity & good order observed. The children come ushered in by their teachers in their several classes, with as much uniformity as we should see in the children of a public school in London. 4 Capt. Grives, Journal.

The following letter from Captain Henry of the Brig Governor Mac Quarie (brigs?) also a very pleasing & decided testimony..... in separate paper -

POLYNESIA - EASTERN

THE LEEWARD ISLANDS OF THE SOCIETY GROUP

- (1) Letter from Mr E. Lasseter at Raiatea to J. Branden, H² Consul, Papeete, dated 22.10.64, acks Branden's despatch of 17.10.64, informing L. that B. had rec'd despatch from Earl Russell at FO (no 2 of 22.7.64) stating that Consulate of Raiatea is to be temporarily added to Consulate of Papeete. L. adds that "your request as regards the archives of the Consulate here shall be strictly attended to".
- (2) Letter from L. to G. C. Miller, H² Consul, Tahiti, dated 9.5.65, acks his despatch of 19th ult requesting L. to send the archives of the Consulate left with him by Consul Ross, which he is doing by "Coquette" enclosed in 2 cases. Nanyard note says these were rec'd at the Tahiti Consulate on 20.5.65, actually by the "Piraro" as the "Coquette" had no room.

Tahiti British Consulate Papers. ML Unrot Mss Set 24, Item 8.

POLYNESIA - EASTERN

THE MARQUESAS ISLANDS

MARQUESAN SOURCE MATERIALS

George M Sheahan in his duplicated volume entitled "Marquesan Source Materials" states that "This volume constitutes the appendix to the first part of, a dissertation for the Ph.D. degree, which will be submitted to the Board of Research Studies of Cambridge University, by George M Sheahan, Jr., of Emmanuel College. The dissertation will be entitled: 'A Study in Acculturation: The Marquesas Islands.'"

Check by letter to Cambridge whether the thesis is extant, and if so may it be copied.

MARQUESAS ISLANDS

1829

Letters from Comdr. Wm. B. Finch, Comdg. the Vincennes on voyage to Tahiti, Honolulu, Canton, and Manila, July 1829 - April 1830. Naval Records, U.S. National Archives.

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Catalogue of Papers contained in Budget No.1.

Orders for the Cruise.

- No.
- 1 Narrative of Visit to Nochevah. July and August 1829.
 - 2 Visit to Otaheite and Raiatea. Sept. 1829.
 - 3 Nautical Remarks upon the Passages to Nochevah, Otaheite and Raiatea. September 1829.
 - 4 Observations upon Nochevah. Sept. 17 1829 - and Passage from Society to Sandwich Groupe. October 10 1829.
 - 5 Visit to Woahoa. Nov. 21 1829.
 - 34 Retrospective View of the Visit to the Sandwich Islands. Dec. 1 1829.
 - 38 Passage from Sandwich Islands to Macao, thence to Manilla and to outside Straits of Sunda. Feb.25 1830.
 - 49 Visit to Capt Town and St. Helena. April 23 & May 6 1830.
 - 50 Summary of the Cruize.

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"Narrative of Proceedings On a Visit to Nochevah July and August 1829 in the U.S. ship Vincennes".

The only reference to the sandalwood trade is as follows: "I was asked by Tahwahhahneah ~~me~~ to repair an old whale boat which had been given him for Sandal wood, and I agreed to do so, which delighted him."

.....

Enclosure B. "Tahwahhahneah, an elderly man whose style or address is King of the Gods and Chief of Tiehony Bay related, that between two and three years ago, a French vessel anchored there, inticed him on board, exacted 40 large

hogs, and tied him up for several hours to the mainmast, until the people on shore complied with the demand; that he was then released, being almost exhausted, and permitted to go on shore - but obtained no remuneration for the supplies thus extorted.

That next day the vessel's boat approached the shore for water, having five men in her - that the Natives being concealed, suddenly rose to view, fired with musketry into the boat, killed one man and wounded two others - the remaining two returned to their vessel, when she immediately departed.

Wherein, I would ask, can the Captain find consolation for such sacrifice of life? Is not the punishment natural, and is it not deserved? Which the greatest savage, the Frenchman or the Islander? Is not the Frenchman an accessory in the death or maiming of his own people, or is he not at least a Robber of the most contemptible class, and subject to humiliating if not condign punishment?".

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Enclosure C. "The Chief of Hackapah had also acquainted me with abuses practised towards his people; among other I regret to state that he alledged an American or English ship stood into his Bay five months past, received or enticed a canoe along side, having seven persons in it, among the number the son of a Chief, took from her three of said persons, and sent the others adrift; none thus taken have since been heard of.

I saw the parents, wife and sister of the young Chief, who besought me to find him, and send him back; indeed the father shed tears and drew my attention to a string suspended on the side of the house, having five knots in it, as [remainder of the paragraph indecipherable]

Is not the perpetrator of the above recited acts subject to the penalties of the law, suppressive of Piracy or the slave trade?

I told the Chief if I could detect the person, I would have him punished; and further would make an effort to restore the stolen natives.

Note Additional. - On arriving at Honoruru (Wahoa) the subject alluded to accidentally became the topic of conversation between myself and Consul Jones, in presence of Dr Maloney [?]; which led to the discovery that the aggression had been committed by the American whale ship Balina, Capt. Russell, of New Bedford, or Nantucket.

The Balina had sailed from Waho^a towards the coast of South America for the purpose of completing her cargo only a few days before my arrival. It is probable that she will be in the United States sometime towards July or August.

Mr Jones informed me that Capt. Russell stated the Natives were hired to him by the Chiefs, or had voluntarily enlisted with him; if even so, how is he ever likely to restore them to their homes again.

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Enclosure D. "A very decent well-behaved man called William Morison, who is thoroughly acquainted with the language of the Island, has been of very essential service in my intercourse.

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Observations upon Nochevah. - September 17 1829.

..... "It appears to me that nothing is required to be done at Nochevah but to overcome wars and occasional sacrifices, to render the inhabitants a most estimable people; happy they certainly are - well fed, well clad, and amply accommodated for the climate. I have never witnessed more attention bestowed upon females and children any where than at Nochevah. They are decidedly beautiful, and unquestionably an higher order and more noble race

of people than those of the Georgian and Society groups.

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CRETAN. (Whaler).

1829.

Mutiny of crew of, at Marquesas Islands. mate's threats at

S. G. Thurs. May 7 Ze-f

Capt. G. and India Extracts. were decided to be landed

(from Bengal Hurkaru). mutineers put to sea, fearing

Singapore, Aug. 14 - Fr. ship La Rose arrived here few days ago from W. Coast of S. America. Touched at "the Marquisa Island" on way here, from whence has brought on Capt. Gulliver, lately Commdr. of S. Sea Whaler some called Cretan, of London, owned by Messrs. Alexander Birnie & Son.

Cretan sailed fr. Plymouth 23 Mar. 1827 bound 1st for Otaheite, intending them to go to fish for whales in S. Seas.

Arrived Tahiti 25 Aug. where landed some passengers. Sailed on 21 Sept. for Gallipago Is., which reached 8 Dec. Fished from thence to Marquisas, anchoring at Resolution Bay, Santa Christiana on 1 - Mar. 1828.

Crew then began to show signs of insubordination and no. of them left ship.

On 15 Mar. some of men confined by Capt. Gulliver under hatches, at this whole crew arose in mutiny, and freed them.

On 17 Mar. when ordered to get ship under weigh; crew then pointed guns aft, armed selves and refused to weigh anchor while Capt. G. or 3rd mate stayed on board

or if did, would then cut Captain's and mate's throats at sea, or turn them loose in boat.

Capt. G. and 3rd mate therefore decided to be landed at S. Christiana, while mutineers put to sea, fearing perhaps some attempt by Capt. G. to recapture ship with help of natives. Capt. G. stayed on island till taken off by La Rose on 24 May.

3rd mate chose to stay behind and try to get some ship direct to England.

The 3rd mate has been extremely friendly. The mutineers appear to be generally friendly towards all foreigners who visit them. They do not, however, appear to have made any progress towards civilization since the Commodore left them; or to have risen in any respect above their character and condition at that time, as described in the Journal of his Cruise. Acts of treachery and savage violence are still occasionally committed on defenceless strangers, and it becomes all such to be constantly on their guard in their intercourse with them, in all parts of the island, but particularly at the Valley of the Typhoon.

From the best information I could obtain, there are on an average about twenty American Whalers touch here in the course of a year.

Wheat, wood, vegetables and fruit are ~~not~~ readily obtained here in trifling quantities, but large quantities are reserved expressly for the purpose of purchasing muskets and powder; so that I, not being disposed to trade in these articles, was necessarily obliged to procure the fresh [?] for my crew during my stay. But on this point they do not always think their visitors so particular, and I was sorry to learn that, through [?] of our countrymen chiefly, they were already in possession of a considerable number of muskets and powder.

Vincennes, 1835. Report of Cruise to South Pacific made by U.S.S. Vincennes (Commander J.H. Aulick) in 1835. (U.S. Nat. Archives, microcopy 147, roll 21, Commanders Letters 2.1.36 - 29.12.37).

.....

"Accordingly on taking my departure from the Coast of Peru, I directed my course for the Washington Group, and after a short passage of 19 days, anchored in Massachusetts Bay, Island of Nooakuvah, on the 18th of Augst.

Our reception by the Natives was extremely cordial and friendly. The former visit of this Ship, and Commodore Porter's long sojourn amongst them, ~~is~~ continues to be remembered, and I believe still exercise a favorable influence on their conduct generally towards all foreigners who visit them. They do not, however, appear to ~~be~~ have made any progress towards civilization since the Commodore left them; or to have risen in any respect above their character and condition at that time, as described in the Journal of his Cruize. Acts of treachery and savage violence are still occasionally committed on defenceless straggers, and it behoves all such to be constantly on their guard in their intercourses with them, in all parts of the Island, but particularly at the Valley of the Typees.

From the best information I could obtain, there are on an average about twenty American Whalers touch here ~~per~~ in the course of a year.

Water, wood, vegetables and fruit are ~~easy~~ readily obtained here for trifles, but hogs are reserved expressly for the purpose of purchasing muskets and powder; so that I, not being disposed to trade in these articles, was scarcely able to procure one fresh [?] for my crew during our stay. But on this point they do not always find their visitors so particular, and I was sorry to learn that, through [?] of our countrymen chiefly, they were already in possession of a considerable number of arms, and some ammunition.

Aulick, 1835.

We sailed thence on the 27th, taking with two of four American seamen whom we found there. The other two refused to leave the Island. On the 5th of Sept. we arrived at Otaheeta

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Major J.C. Bell - Marquesas Islands
Ms. of 800 pp.

In an article, by Major J.C. Bell, "Amongst the Pacific Islanders", The Victorian Review, vol. VIII, No. XLVIII (Oct. 1, 1883), p. 749, the author refers to a manuscript of 800 pages given him by a German resident in the Marquesas Islands, concerning these Islands from 1837 on. Major Bell apparently kept the manuscript and did not have it published. He is thought to have settled in Melbourne, and it's possible that the Marquesas Ms. was acquired by a library in that city, e.g. The Public Library of Victoria; possibly the University of Melbourne Library?

Note: (21.9.64) This was investigated by Susan Moore, Research Assistant, when in Melbourne, who was shown a file on the subject in the Public Library, Melbourne. Apparently the Library staff have made an extensive search for this MS in Victoria and England, but without success.

POLYNESIA - EASTERN

THE TUAMOTU ISLANDS

Mangareva

TUAMOTU PEARLING TRADE

Hugh Cumby MS in ML gives the best account of the Tuamotu Pearling Trade.

Pp.27-8 for account of the English lad who was made a chief on Anaa.

P.41: sugar planted by 3 Europeans on Tahiti.

Pp.43-44: beachcombers on Tahiti.

P.49: discovers island (low, coral) in $22^{\circ}23'S$; $140^{\circ}10'W$. Lagoon island, about 300 miles from the Gambiers. About 9 miles in circumference.

P.59: discovered Maturamo, Tenanoa and Tenararoa.

Maturamo $21^{\circ}25'S$; $136^{\circ}40'W$. Largest about 20 miles in circumference.

Carysfoot Island $21^{\circ}00'S$; $138^{\circ}26'W$.

Accounts of native navigation and canoes.

P.63: wind bound party. P.71: another wind bound party.

P.64: the seizing of Capt. Walker's brig from Sydney (the inside story).

P.70: the Paliseer Islands are 4 in number, situated in $15^{\circ}38'$; $146^{\circ}30'$.

Account read to p.100.

Hugh Cumby, "Journal of a Voyage from Valparaiso to the Society Is.
performed in the schooner Discovery, Samuel Greenwood master,
in the years 1827 and 1828" MS on fol. H 134

H 1336.

Hugh Cumming MS, Pt 27-8 for account of English
last who was made a chief in Anaa. Excellent.

P 41 says plotted by 3 Europeans in Tahiti.

Pt 43-4 includes in Tahiti.

The last account of the Transient Party beds.

49. Discovery Island (see map) in $22^{\circ}23'S$, $140^{\circ}10'W$. Lagoon
about 300 from beach, about 9 miles in circumference.

59. Dunes Matuzamoa, Tezamoia & Tezazamoia
Naturana $21^{\circ}25'S$, $136^{\circ}40'W$ Largest about 20 miles in
circumference.

Carryfort Island $21^{\circ}00'S$, $138^{\circ}26'W$

Accounts of other navigators at Anaa

widened party 63. Walker 71.

P. 64 says of Capt Walker's bay from Sydney (wide story).

70. Polson's Islands 4 in all in $15^{\circ}38'$ $146^{\circ}30'$

Red to p. 100.

POLYNESIA - EASTERN

MANGAREVA

Mangareva

A SKETCH OF THE GAMBIER ISLES.

At the south-eastern extremity of the archipelago of Tuamotu lie the Gambier Isles, forming a small state under the protection of the French. The regent lives at Mangavera, the largest of these isles. France assumed the guardianship in 1845, and established conditions for the government. In 1867, the time of the recall of M. Hyppolite from Tahiti, nearly all foreigners left these islands, and their departure was gladly witnessed by the native government, which freed from all restraint, could monopolize the trade in pearls and oblige the people to buy their necessaries of them. This political isolation stopped commerce and delayed the progress of civilization to such a degree that the value of silver was not commonly known. It also brought about disease by preventing the people from obtaining any variety in their food. The French have put a stop to this, and the natives have been compelled to adopt these laws: Commerce shall be free. Every one can exercise his own choice in religion and education. Quarrels shall be settled by the French tribunal. All corporal punishment shall be abolished. So now the isles are free to all.

The climate is well tempered, and the seasons quite strongly marked. The songs and dances common to other tribes are unknown here. Foreigners are greeted with evident marks of dissatisfaction by them, yet they are unmolested. If the Catholic Mission will use its influence to support the authority of the French government, much improvement may be looked for. The great thing necessary is to teach them to work.

The soil is not very fertile, and most of the land is surrounded by high mountains, while in the valleys grow cocoanuts, oranges, bananas and the Breadfruit. This latter forms when fermented the principal food. The taro is rarely found. The pandanus tree abounds, especially upon the old coral reefs. The soil in many places seems peculiarly adapted to the cultivation of cotton and coffee. The harbor abounds in fish, yet the natives do not catch many. Their natural indolence and want of foresight prevent their taking pains to obtain fish and animal

food for themselves and they suffer from it. Most of their time is spent in obtaining the pearl oyster, and every year they procure fifty tons of nacre; yet the beds are becoming exhausted from lack of care.

The race is fast fading away, a very few of either sex attain old age. The women are decreasing faster than the men. Education is rare, yet quite a number taught by the mission speak french. The boy's school at Mangavera has about 100 pupils from 6 to 12 years of age, and the girls', a little out of the city, numbers about 60 pupils, from 8 to 13 years, old. They are taught to work as well as to read, and the schools are having a good result. Spite of the low condition of the natives, there are some pretty residences, and the cathedral, adorned with nacre, is very handsome. Seen from the sea, the chief city, Rikitea, presents a beautiful aspect, and the only pleasant part of the place is see. It is to be hoped that commercial relations may soon be established between these islands and Tahiti, thus stimulating the natives to a desire of trade and elavating them.--

* Translation by Prof. Chickering from the French newspaper published at Tahiti.