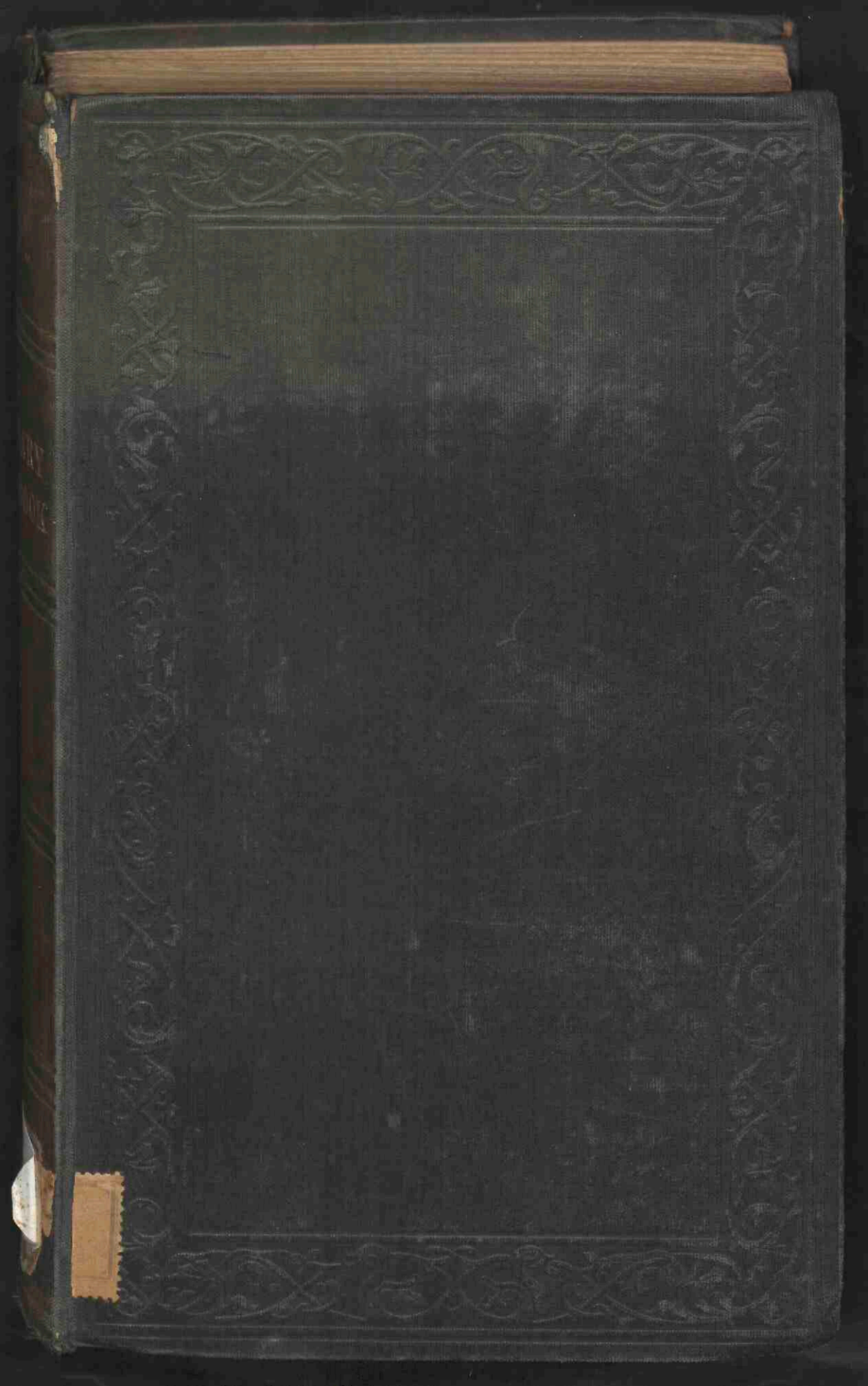
The missionary guide-book : or, a key to the Protestant missionary map of the world: shewing the geography, natural history, climate, population, and government of the several countries to which the missionary efforts have been directed; with the moral, social, and religious condition of their inhabitants. Also, the rise and progress of missionary operations in each country. Illustrated by forty-five wood-cuts, representing the costume of each people.



THE MISSIONARY GUIDE-BOOK.

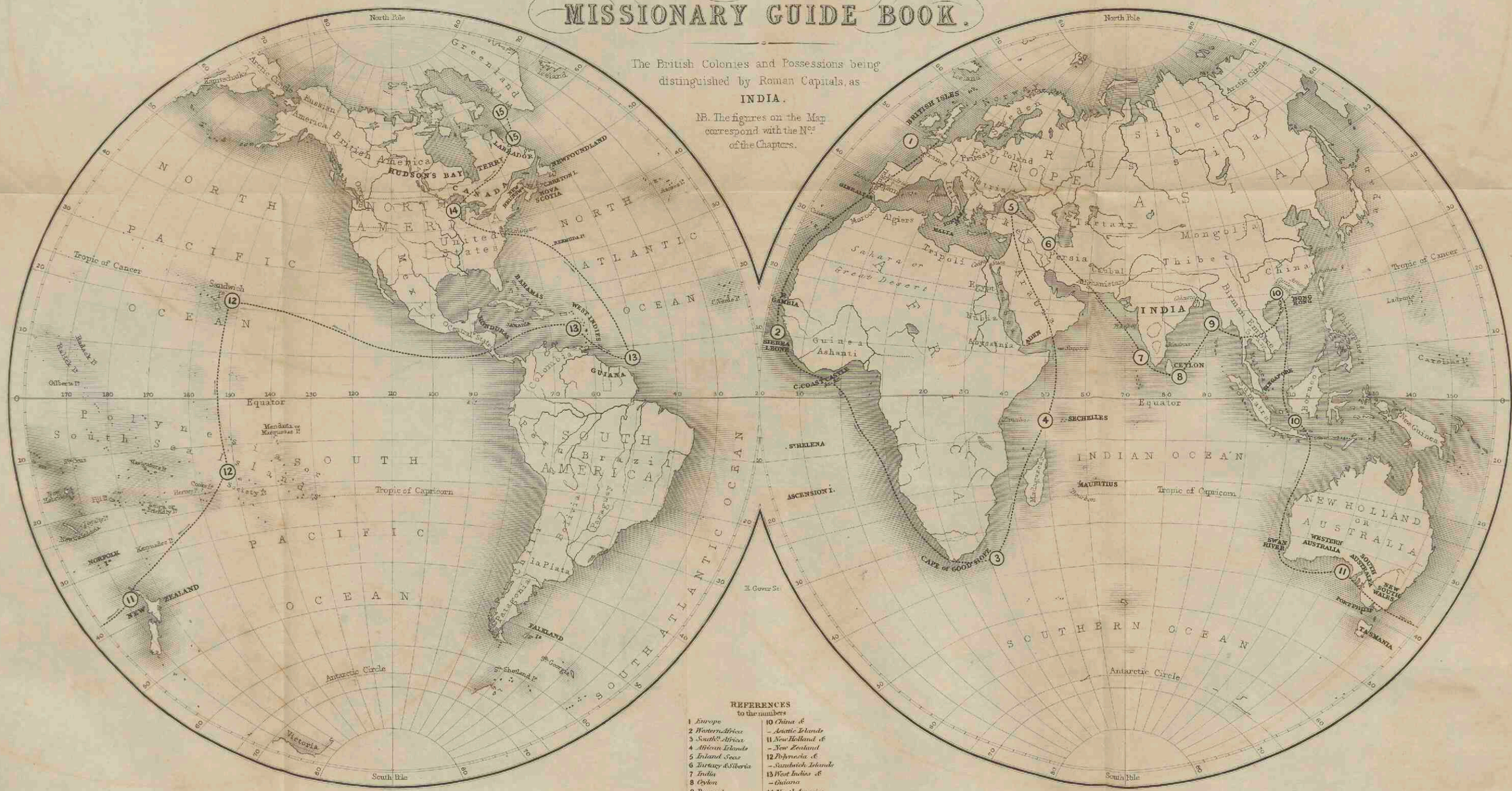
PRINTED BY
LEONARD SEELEY, THAMES DITTON, SURREY.

KEY MAP
TO THE
MISSIONARY GUIDE BOOK.

The British Colonies and Possessions being distinguished by Roman Capitals, as

INDIA.

NB. The figures on the Map correspond with the Nos of the Chapters.



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to the numbers

1 *Europe*	10 *China &c*
2 *Western Africa*	– *Asiatic Islands*
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4 *African Islands*	– *New Zealand*
5 *Inland Seas*	12 *Polynesia &c*
6 *Tartary & Siberia*	– *Sandwich Islands*
7 *India*	13 *West Indies &c*
8 *Ceylon*	– *Guiana*
9 *Burmah*	14 *North America*

15 *Labrador & Greenland.*

LONDON, PUBLISHED BY SEELEY, BURNSIDE AND SEELEY, FLEET STREET, 1846.

THE MISSIONARY GUIDE-BOOK;

OR,

A KEY TO THE PROTESTANT MISSIONARY MAP OF THE WORLD:

SHEWING

THE GEOGRAPHY, NATURAL HISTORY, CLIMATE, POPULATION, AND GOVERNMENT

OF THE SEVERAL COUNTRIES TO WHICH MISSIONARY EFFORTS HAVE BEEN DIRECTED; WITH THE MORAL, SOCIAL, AND RELIGIOUS CONDITION OF THEIR INHABITANTS.

ALSO,

THE RISE AND PROGRESS OF MISSIONARY OPERATIONS IN EACH COUNTRY.

"*O sing unto the* LORD *a new song; sing unto the* LORD *all the earth;.....declare His glory among the Heathen, His wonders among all people;.....say among the Heathen that* **the Lord reigneth.**" Ps. xcvi. 1, 3, 10.

"*Not by might, nor by power, but by my Spirit, saith the* LORD OF HOSTS." Zech. iv. 6.

ILLUSTRATED BY

Forty-five Wood-Cuts,

REPRESENTING THE COSTUME OF EACH PEOPLE.

SEELEY, BURNSIDE, AND SEELEY,
FLEET STREET, LONDON.
MDCCCXLVI.

*** *Any profits which may be derived from the sale of this work, will be devoted to the cause of Missions.*

PREFACE.

It is designed by the Compiler of this "Missionary Guide-Book," that it should form an accompaniment to, and be explanatory of, the "Protestant Missionary Map of the World;"—and the great object in preparing both one and the other, is to make missionary intelligence more accessible, than heretofore it has been, to all classes of the Christian community. The delineation of missionary character, and the details of missionary labour, and, under God, its results—embraced in this volume, are taken from a great variety of the most authentic and approved sources,—and will, it is hoped, be found to give, especially to the young, and the uninformed upon such subjects, a consecutive and condensed view of the state, and spiritual wants, of the world. The Statistical Tables are compiled with great care from the Annual Reports of the different Missionary Societies,—still, inaccuracies will doubtless be discovered, both in the Book and Map, for which the compiler must beg the indulgence of the Reader. In the event, however, of a second edition of the book being called for at any future period, any hint kindly communicated as to discovered mistakes and inaccuracies, will be gratefully received, and carefully attended to. It may be well to mention here, that the statistics included in the "Tabular Views of Missionary Stations" are (with only some few exceptions) carried down to the end of the year 1844, the compiler having experienced some unavoidable delay in the completion of the work.

The "Protestant Missionary Map" has been coloured, with a view to shew the *average proportion* of Heathenism, Mahometanism, and Christianity existing in the world at the present time; but to pourtray the *exact truth* on such a Map would be impossible. The Tables of Population at the foot of the Map have been compiled from the most approved authorities, as Montgomery Martin, Murray, &c.; and where these writers have greatly differed in their statements, the *mean* number between the two has been preferred.

It only now remains for the writer to add the expression of prayer, that it may please God, even through this imperfect undertaking, to call forth a deeper, more extended, and more powerful effort for setting forth His own glory, and the salvation of all mankind.

THE MISSIONARY GUIDE-BOOK.

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THE MISSIONARY GUIDE-BOOK.

CHAPTER I.

EUROPE.

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

THE Continent of Europe is inhabited (with the exception of Turkey generally) by different sects and denominations of *Christians*, and therefore does not properly come within the proposed object of this work, which is, to explain and elucidate the "Protestant Missionary Map of the World," and to furnish the uninformed reader with a concise description of those portions of the globe still inhabited by *Pagans* and *Mahometans*, as those are the countries to which *Missionary* efforts have been principally directed. But in passing from the British Isles, in our Missionary tour of the world (as shown in our "Map of the British Colonies"), we must briefly notice those Missions which are being prosecuted on the continent of Europe, viz. those of the "Wesleyan Missionary Society," and those of the "London Society for Promoting Christianity among the Jews."

The parts of Europe of which this chapter treats, are, generally, cultivated and fertile. France is a well-watered country, and produces, in the southern districts, the vine, the mulberry, and the orange. Corn is mostly cultivated in the northern parts of France, while the soil of the central provinces is of a poor and chalky nature. Parts of Prussia are sandy and marshy, but flax, oats, tobacco, and rye are successfully cultivated. Switzerland is a mountainous country; and Austria con-

tains extensive forests. There are large salt-mines and mines of coal and iron in these central countries of Europe.*

SECT. II. & III.—POLITICAL HISTORY AND SOCIAL HABITS AND MANNERS.

The Political History and the Social Habits of central Europe are so generally known, that we do not deem it needful to enter on this part of the subject, as we have done with reference to other countries.

Polish Jew, at his prayers in the Synagogue.

SECT. IV.—FORM OF RELIGIOUS WORSHIP.

In regard to *Religion,* all the central parts of Europe (including France, Germany, Switzerland, and Austria), were, about three hundred years ago, the scene of the greatest revolution perhaps that has taken place in the history of the Church,—we mean the *Reformation;* when vast numbers, headed by Luther and Calvin (and other great Reformers), threw off the yoke of Popery, and, *protesting* against its errors, henceforth received the name of *Protestants.* "Speaking generally, the whole south of Germany may be called Roman Catholic; the whole

* See "Murray's Encyclopedia of Geography."

north, Protestant. Of the greater German states, the Roman Catholic religion prevails in Austria and Bavaria; the Protestant, in Prussia, Saxony, Hesse, and Hanover. In Germany, the Roman Catholics still form the majority, being reckoned at eighteen millions, the Protestants only at twelve millions."* As the Moravians, or Church of the United Brethren, had their origin in Bohemia and Moravia, two of the western states or provinces of Germany, and as they will be frequently mentioned in this Missionary sketch, we shall here say a few words upon their rise and progress in Europe. The Moravians are descended from a people, who, like the Vaudois and Waldenses of Piedmont and Switzerland, never bowed beneath the Romish yoke, but may be traced directly up to the primitive apostolic church, and belonged to the Sclavonian branch of the early Greek church; the gospel having been preached in Illyria and Dalmatia (countries immediately south of Austria and Bohemia), by the apostles. Rom. xv. 19; 2 Tim. iv. 10. Though some of their princes adhered to the Roman communion, yet the people resolutely retained the Bible in their hands, and performed their church service according to the ritual of their fathers, and in their own tongue; refusing to submit to the introduction of images into their churches, the use of the Latin tongue in their public or private worship, or to refusing the cup to the laity in the celebration of the Lord's Supper; all of which they esteem errors of the Roman Catholic church. For these heresies, as they were deemed, they were persecuted without mercy, and almost without intermission, many with torture and cruel deaths, more with the spoiling of their goods, and multitudes with imprisonment and exile; the words of the apostle Paul, Heb. xi. 36—38, being in them literally fulfilled: "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts and in mountains, and in dens and caves of the earth." Among the confessors and martyrs of the fourteenth century, who suffered in the persecutions carried on by the Emperors of Germany and the Popes, were John Huss and Jerome of Prague, the Bohemian Christians, who were burnt to death for their adherence to the faith. During the war that ensued after the death of Huss, in 1414, the Church of the United Brethren, under its present name, was formed, by those who chose rather *to suffer as witnesses* for the truth, than to defend it by weapons of worldly warfare. A bloody

* See Murray's "Encyclopedia," p. 683.

decree was issued against the Bohemian Christians, at the German diet, in 1468, and their first bishop, Michael, was imprisoned. Their sufferings from persecution at this time were dreadful. Upon their obtaining some respite, they were the *first people* who employed the then newly-invented art of printing for the publication of the Bible in a living language; and *three editions of the Bohemian Scriptures were issued by them before the Reformation.*

But as the Reformation did not penetrate into the recesses of Bohemia and Moravia, they suffered renewed persecutions till about 1660, when they were so broken up, hunted down, and scattered abroad, that they ceased to be known to exist as a church. About this time, their bishop, John Commenius, a great scholar, published a history of the Brethren, with a "Dedication to the Church of England." Sixty years afterwards (in 1722), the Moravian church was raised, as it were, from the dead, by a persecution intended to crush its last remnant in Moravia. Some families, flying from thence, found refuge on the estates of an Austrian nobleman, Count Zinzendorf, who had been carefully brought up by a pious grandmother in the principles of the Reformed faith; and who, throughout his life, was the firm friend, supporter, and assister of the Moravian Christians. Upon his estate, the Brethren were allowed to build a town, called *Hernhutt*, which is situated on the borders of Saxony and Silesia. Here their countrymen joined them, and it is still their principal settlement. The United Brethren first appeared in England about 1740. The most malignant calumnies were immediately spread against them; but in the simplicity of their conscious innocence, they laid their case before the British Parliament. Their doctrines, discipline, character, and history, were scrupulously examined in Committees of both Houses, and two bills, exempting them from taking oaths and from bearing arms, were carried, with the unanimous consent of the bishops, and they were acknowledged in these bills to be "*an ancient Protestant Episcopal Church.*" They have now several congregations in England, Scotland, and Ireland; but their numbers are everywhere small, and their means of supporting the work of enlightening the heathen very slender. If it could be ascertained *how much* they have done, and with *how little* means, the world might be held in wonder and admiration, while *they* would say, "It is the Lord's doing, and it is marvellous in our eyes."

Governors, bishops, statesmen, and officers, have alike borne testimony to their worth. Of their missionary zeal, Mr. Wilberforce thus speaks, in his work entitled "Practical Christianity." "It is a zeal tempered with prudence, and softened with meekness, soberly aiming at great ends by the gradual operation of well-adapted means, supported by a

courage which no dangers can intimidate, and a quiet constancy which no hardships can exhaust."*

The established religion of France is the Roman Catholic, but all sects are tolerated by the state. Of the thirty-two millions of people in France, about two millions and a half are computed to be of the Reformed religion, and are said to have at present 404 pastors. In 1837, their number was 366, according to the "Ecclesiastical Budget." "The Reformed worship of France was re-organized by Napoleon Bonaparte, in 1804. Those who chose to profess Protestantism, whether Socinians or Neologians, or of whatever sect they might be, were permitted to have 'pasteurs,' paid by the state, at a salary of from £50 to £80 a-year. But as the Consistorial Churches (so called to distinguish them from the Lutheran branch of the Reformed Church) were not compelled, when re-organized, to use their Confession of Faith, or to subscribe to it, the greater number of the salaried pastors were found lately, upon inquiry, to be infected with infidelity; and, at this time, the state-paid Protestantism of France is for the most part *Socinianism;* though, within the last ten years, the Trinitarians have received an acquisition of more than 100 pasteurs."†

In 1559, at the *first* General Assembly of the French Church, when she drew up her unexceptionable Confession of Faith, she numbered 2150 churches in her connection; but by constant persecutions and the increase of Popery in France, she rapidly declined; and, in 1598, the Reformed Church of France only numbered 760 communities. This was the year of the passing the "Edict of Nantes," by Henry IV., by which the Protestants were, in some degree, allowed the free exercise of their religion; but they were still dreadfully persecuted, till, in the year 1685, this edict was *revoked* by Louis XIV. At this time there were 2000 Protestant ministers in the French Church.‡

The Protestant Church in France is divided into two branches; viz. those who are of the French Reformed Church (and sprung originally from the Geneva Reformers); and those who adhere to the Confession of Augsburg (in Germany), which Confession was drawn up by the enlightened and excellent Melancthon, approved of by Luther,

* See "Sketch of the United Brethren's Missions in 1836." Printed at the office o the London Association, 38, Charles street, Parliament-street. Also Bost's "History of the Bohemian and Moravian Brethren." One vol., abridged and translated from the French. Published by the Religious Tract Society, 1838.

† See "Address by Rev. M. Brock," of Bath, printed in 1842.

‡ In 1660 the last meeting of the assembly was held: by this interdiction the Presbyterian Church government in France was broken up, and this was a severe blow to the French Protestant Church. See Lorimer's "Sketch of the French Protestant Church." 1840.

and publicly presented and read before the Emperor Charles V. at the Diet of Augsburg, in 1530, by the Elector of Saxony and a number of other German princes who had thrown off the errors and yoke of Popery.*

Besides these two Protestant Churches (both recognized by the French government as national), there are several small sects of French Protestant dissenters, as Wesleyans, Independents, Free Church, &c. Neither of the two principal bodies of Protestant Christians in France adopt the episcopal form of church government. The Calvinistic branch was, at its first organization, governed by consistories (or synods), composed of lay and clerical members. Buonaparte established, in 1804, that they should consist of twelve of the most highly taxed members of the congregation. They have the management and controul of all ecclesiastical affairs, and might, by law, interfere in spiritual matters also, but seldom do. They are more frequently a hindrance, than a help or blessing, to both ministers and people. The Articles of the Reformed Church in France admit "that there should be pastors, elders, and deacons."† The deacons seem to hold a good deal the same kind of office as the "seven" did in the time of the apostles; and they have now lately established a society of *deaconesses*, under strict regulations. The ministers or pastors of the French church are ordained by seven ministers chosen by themselves from any part of France, who have a right to examine them in morals and doctrine; but as regards their proficiency in *learning*, they must bring certificates from the place where they have been educated, before they can present themselves for the ministry. Their ordinations are very solemn and edifying. There is a college at Montauban, established by Buonaparte expressly for the education of Protestant ministers, and another at Strasburg.

The Protestants have a right by law to demand a minister whenever there are 500 people of their own community to be found within a given district. The proportion the rich Protestants in France bear to the poor are as 10 to 4; i. e. those who are in competent circumstances, and those who work for their daily bread. Their places of worship have, in some cases, formerly been Roman Catholic churches; but, in general, they more resemble our dissenting chapels, and are fitted up with open

* The first-named branch (the *Reformed* Church) drew up their Confession of Faith in forty articles, in the year 1559. They have also a Catechism for youth, but they seldom make use of either, not being compelled to do so. In doctrine and discipline they very much resemble the Kirk of Scotland. See Rev. J. G. Lorimer's "Sketch of the Protestant Church in France."

† See "Historical Sketch," by Rev. J. Lorimer.

benches or rows of chairs. They have a pulpit, but not always a reading-desk. There is a form of liturgy in the French Reformed Church, but it is very meagre, comprising only a Confession of Faith, one or two short prayers, and the commandments. They have a short published form, for baptisms, marriages, and burials; but much of their prayers and exhortations are extempore. They do not confirm by the laying on of hands, as in the English Church; but before the young partake of their *first communion*, they are not only instructed and examined, but solemnly exhorted by their minister to ratify their baptismal vow. The French clergy, both Calvinists and Lutherans, dress in black; and in their own churches wear a gown, though, elsewhere, it is not considered indecorous to preach without. Being professedly acknowledged and protected by the Government, they never *need* conceal their sentiments or office, as they cannot now be openly persecuted *as Protestants*,—though, when the municipal authorities are bigotted Roman Catholics, all Protestants, both ministers and people, are often subject to real and vexatious persecutions, owing to unjust and misused power, backed by a *false* interpretation of "La Charte."*

According to a statement, quoted in the Missionary Register, from the "Archives of Christianity," in 1834, there were in France 31 Consistorial Churches of the other branch of the French Protestant Church, who adhere to the Confession of Augsburg, who were supplied by 223 pastors.

Before we draw this section to a close, we must say a few words upon that very interesting, but sadly neglected, portion of the inhabitants of Europe, *the Jews*.

The Jews on the continent may be divided into two great branches—the mercantile Jews, and the literary Jews.† Of the first-named class, many are very rich, while others are only poor vendors and hawkers of goods. Many of the foreign Jews are bankers, and many more are wealthy merchants. Then, of the literary Jews, many of them, on the continent, spend much time and pains in becoming acquainted with the Old Testament Scriptures, (which they have always possessed in the ancient Hebrew tongue), and in studying the Talmud, or writings of the Jewish rabbis. The word *Talmud* signifies learning, doctrine, or

* The French Protestant Church in London has no connection whatever with the Protestant Church in France, being dependant on the Bishop of London, and their ministers' appointment resting with the Crown. This Church was originally founded by our Edward the Sixth, but revived in the reign of Charles the Second, for the benefit of the French refugees who fled to England owing to the bitter persecutions going on against Protestants in France.

† See Rev. E. Bickersteth's "Address on behalf of the Jews," 1845.

wisdom: and the book that bears this name consists of two parts, the "Mishna," or "Second Law," and the "Gemara," or "Commentary." The Talmudical writings have been composed at different times, by distinguished scholars of the Jewish nation, in the Hebrew language. Not contented with the simple text of the divinely inspired writings of the Old Testament, these Jewish rabbis, or learned men, have invented a vast number of human traditions and observances, which they term the *Oral Law*, and say is as necessary to be read, understood, and believed, as the revealed will or law of God, written by Moses and the prophets. The Talmud has been compiled since the crucifixion of our blessed Lord, and the subsequent dispersion of the Jewish people; the Jewish rabbis pretend and teach that this oral law (or Talmud) "was given by God to Moses on Mount Sinai, at the same time that the ten commandments were written; that Moses handed it down by word of mouth to Joshua, Joshua to the elders, the elders to all the prophets in succession, and the prophets to eminent and leading men of their nation; the last of whom (they say) was Simon the Just, who was the high-priest: and after him followed a regular succession of wise men, which ended with Rabbi Judah the Saint, a man of most eminent talent and virtue."

The whole of this account of the giving and handing down the oral law (including a great deal that is absurd and fictitious), is a mere invention of the rabbis, to account for its existence and to support its authority. And it shows us the darkness and ignorance in which the unconverted Jews are sunk, when we learn that they instruct their very children to believe, not only that there are *two* divine laws, when the Bible makes mention of only *one*, but, that the Talmud, or oral law, is of *far greater importance* and weight than the divinely *written* law, viz. the Old Testament scriptures; and this is their *false* reasoning:—"God foresaw that the Gentiles would copy out, and abuse to purposes of impiety and heresy, the twenty-four books of holy writ; and so he delivered to Moses a *spoken* law, which was to be handed down by word of mouth from one generation to another; nor would he allow it to be handed down in writing, till the sects of the Mahometans and Christians had arisen, lest the Gentiles (the heathen) should pervert it to the same evil purposes as they did the written law."*

A converted Jew of Poland calls the Talmud "that horrible chain of darkness, by which Satan holds fettered millions of the sons of Abraham."

* See "Jewish Advocate for the Young," published by the London Society for Promoting Christianity among the Jews.

The Jews have brought themselves into bondage to many unnecessary observances, to which they attach great merit. Three of these precepts, viz. phylacteries, fringes at the corner of garments, and the sign on the door-posts, are styled by modern Jews, " the fundamental principles of Judaism." They obey the precept, " And it shall be for a sign unto thee upon thine hand, and for frontlets between thine eyes," by sewing up slips of parchment into a small leathern box, upon which is written this and three other passages of scripture, and wearing these boxes, one upon their foreheads and the other upon their left arms, while they are saying their prayers, as shown in the print at the head of this section. The thong of leather, which is attached at one end to the box containing the phylacteries, is bound round the arm seven times, and also round the hand and middle finger in a particular manner, to all which they attach a meaning, and use much ceremony, and repeat many prayers, while putting them on. One of the Jewish rabbis asserts, that " Whoever has phylacteries on his head, M'zuzah on his door, and fringes on his garments, is assured that he will not sin ; for it is written, " And a threefold cord is not easily broken." (Eccl. iv. 12.) Another rabbi goes even farther, and says, " Whoever wears phylacteries, his sins are forgiven him."*

Whatever be the ruling principle that prompted the invention of all this error and absurdity, the Jews are a living proof of the truth of holy scripture, which states, that " blindness in part is happened unto Israel, till the times of the Gentiles be fulfilled." From other parts of scripture we learn, that they shall be *again* gathered into Christ's fold ; that they shall *again* inhabit their own land, in peace and plenty ; and shall *again* be the favoured sons and daughters of the Lord Jehovah. The Jews have always been not only a scattered people, but a severely persecuted people. They are, even now, by Protestants more often despised and derided, than befriended and pitied ; and especially have they met with persecution, contempt, and ill-will from the nations professing the Roman Catholic religion, and from the Russian or Greek Church Christians.

The Jews are very numerous in Poland ; all the trade of that country being in their hands. There are about two millions in the Russian dominions, of whom 400,000 are in Poland.

" The Jews, both on the continent and in England, dislike a trade or handicraft, and, if they learn one, will leave it off as soon as they can. In short, their own tastes and habits, as well as the forbidding and unkind conduct of most Christians towards them, incline them to live

* See " Modern Judaism Investigated," by M. Margoliouth, of Dublin, 1843.

as a *scattered*, but a *separate*, nation, quite distinct from the rest of the people in whose land they are sojourning; thus literally fulfilling the whole of scripture, particularly many passages in the prophets and in Deuteronomy. The number of Jews in England is supposed to be about 30,000, of whom, it is said, 20,000 are to be found in London and other large towns in the kingdom. There is a continual succession of Jews from the continent, coming and returning for the purposes of trade. The wealthy Jews are not negligent of their poorer brethren, as long as they adhere to Judaism; but as soon as any Jew embraces Christianity, he is cast off by all his former relations and friends, who will no longer give him any assistance when in distress, and very often will not even notice or speak to him again.

The Jews have almost always, in a manner, *two* languages—the Hebrew, which they all *read*, and the language of the country in which they dwell, which they *speak*. They take great care to instruct their children in the Hebrew tongue, for the sole purpose of being able to read the Old Testament, and the Talmudical writings. The Jews have schools and universities of their own on the continent; and as Biblical critics they have ever been distinguished, and thus kept alive among themselves a love for Biblical literature.*

Their religious services are full of endless and unmeaning ceremonies, and ritual observances. They have many fasts, the principal is the *Day of Atonement*, which they observe with very great strictness. They have *no* sacrifices, but they eat their paschal supper, and keep the passover feast at the same time that we observe Easter. Their whole religion may be said to be one of outward forms and ceremonies, upon which they lean for salvation, but "*the doing of which* can never make the comers thereunto perfect." Wherefore we read of the deathbed of Jews being the most awfully wretched sights possible. For they have no sure and certain hope to lay hold upon, when the hour of their dissolution approaches, seeing they refuse to believe in the *only* way of salvation which God has provided. Alas! they *know not* the blessed gospel! They know not (too frequently) any form of Christianity, but the bowing down to images of the Virgin Mary or the crucifix, and other mummeries of Popery, or the careless lives of unbelieving Christians, who live as without God in the world; and so they are hardened in their prejudices against their crucified and risen Lord, and vainly persist in denying Him who has bought them with his precious blood. In all their wide and long-continued dispersion, the children of Israel still remember Zion. Jerusalem is yet, as in the days of old, the centre

* See "Address on behalf of the Jews," by Rev. E. Bickersteth, 1845.

of attraction to the Jews of all nations, and numbers are now ardently longing to return to the land of their forefathers.

Mr. Ewald, in his lately published Journal of Missionary labours in Jerusalem, during 1842-3-4, informs us that the small congregation of believing Jews now assembled at Jerusalem (where a Protestant church, begun some time ago, is now about to be finished) amounts to 25 souls. The Church of England services are performed there by the Anglican bishop and his chaplains, in the Hebrew, German, and English languages.

SECT. V.—ACCOUNT OF MISSIONARY LABOUR.

"*For Christ is the end of the law for righteousness to every one that believeth. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him.*" Rom. x. 4, 11, 12.

There are many peculiar difficulties in the way of the progress of divine truth in **Ireland**, which is one of the countries to which the Wesleyan Missionary Society has sent its missionaries and teachers for upwards of forty years. The instruction of the people is greatly hindered by the Roman Catholic priests, who vigilantly oppose the spread of the gospel light, and thus prevent our getting access to the greater part of the Irish peasantry; while the frequency of political agitation, and the heat of party strife, prevent calm and serious attention from those to whom access may have been gained. Yet notwithstanding these obstacles to their labours, the missionaries have been made the honoured instruments of much good to the poor priest-ridden Irish, and many have been converted from the errors of Popery through their means.

In **France** they have also laboured with some success, both in the north and in the south, on the borders of Switzerland, at the foot of the High Alps, where that truly apostolic minister, Felix Neff, laboured with such persevering zeal. The winters are very severe in these Alpine regions, and the avalanches fall in immense masses from the frozen mountains above the villages. Within this circuit (the south of France) the Wesleyans had, in 1841, as many as four thousand regular hearers.*

The prosecution of labours among the French, in Paris, is attended with much difficulty, on account of the practical disregard of the

* See "Report for 1841."

Sabbath which there so universally prevails. In 1842, the Wesleyans greatly felt the want of a place where they could hold public worship undisturbed; as a theatre had been opened immediately under the windows of the rooms in which their congregation assembled, the noise of which hindered their Sabbath-evening worship. But in the good providence of God, it was so ordered that the theatre did not succeed, and the building was closed. The Wesleyans obtained permission from Government, and converted it into a very neat commodious chapel, 60 feet long by 30 feet wide. The Committee of the Wesleyan Missionary Society remark, "When we state that this is the third time, in France, that a theatre has been converted into a house of worship, our Christian friends may, with us, thank God, and take courage." In Paris, the Wesleyans have day and Sunday schools at work, which it is believed have been the instruments of much good to many.*

In the year 1826, there were in France 120 members belonging to the Wesleyan Societies' churches; in 1844, we see (by a view of our tabular list of stations) they had nearly twelve hundred under their care and ministry.†

In the kingdom of **Wirtemberg** (a Protestant German state), the preachers of the Wesleyan Missionary Society have access to about forty-two towns and villages, and their hearers amounted, in 1842, to 657.

Ever since the year 1808, the Wesleyans have had a missionary labouring at **Gibraltar**, among both the English and Spanish population. That Gibraltar belongs to Great Britain, should be considered by us as a marked interference of a wise and gracious Providence. This strongly fortified town holds a remarkable position between the two great continents of Europe and Africa, and entirely commands the entrance of the Mediterranean Sea. The people of Spain are the most bigotted Roman Catholics, and their government at home is very intolerant (or rather the priests have great power); but in the Spanish colonies in America, which have thrown off the yoke and declared themselves free states, and are now quite independent of the mother-country, missionaries or Bible-society agents are not molested or hindered in

* See "Report for 1842."

† It may be well to observe here, that, under the head of "Communicants," in the column set apart for that information in all the "tabular views" where the Wesleyan Missionary Society is concerned, the numbers generally imply what this body of Christians term, in their Church government, "Full and accredited members;" whereas, in regard to other societies, the term has reference simply to those members of the different churches who are in the habit of constantly receiving the Lord's Supper; but we did not think it necessary to appropriate a separate column to each of these distinctions or classes.

their work to nearly so great a degree. The Report of the Wesleyan Society for 1843 states, that "the prospects of the mission at Gibraltar are hopeful. In the Spanish department, the *schools* occupy a prominent position. The pupils are many of them children of Romanists, who regularly read the Bible at school. A weekly meeting, for explaining the scriptures and prayer, has been commenced for the Spanish adult population, and promises to be productive of good."

At **Malta**, which also belongs to England, the operations of the Wesleyan Missionary Society (commenced in 1826) do not extend to the native Maltese, who are all Roman Catholics, but are chiefly confined to the English in the island.

It is to endeavour to propagate through France the religious principles of the Reformation, in opposition to Socinianism, infidelity, and Popery, that the two societies termed "Sociétés Evangéliques" of Geneva and Paris were formed (in 1830 and 1833), the former headed by Messrs. Merle d'Aubigné, Gaussen, Galliard, and other excellent men. The Paris "Société Evangélique" employs 17 *pasteurs* or ordained ministers, 7 scripture-readers, or *evangélistes*, 25 schoolmasters, and 11 Bible and tract distributors or *colporteurs*,—in all, about sixty agents. The Geneva Society, in addition to these same objects, supports a school of theology, where 33 students (in 1842) were receiving a sound religious education, to fit them to be future ministers of the gospel. It is to help forward the cause of Protestantism in France *through the medium* of these two "Sociétés Evangéliques," that the English "Foreign Aid Society" was formed, in 1840, whose funds amounted, in 1844, to £2005 : 4 : 10.

Respecting the labours of the London Society for Promoting Christianity among the Jews, we must now make a few passing observations; though the nature of this work does not allow of our entering at all fully into the details or working of the Society. It was formed in 1808, and at first embraced both Dissenters and Churchmen; but did not become a thoroughly Church of England society till the year 1817, when its rules were re-modelled, and the pecuniary difficulties into which the society had been plunged were removed by the generous interference and Christian liberality of a zealous individual, Mr. Lewis Way. This gentleman undertook a journey into Russia and Poland on behalf of the society; whose first missionary, the Rev. B. N. Solomon, a converted Polish Jew, commenced his arduous labours among the Jews of his own country, in February, 1818, under the sanction of the late Emperor Alexander. The society had at this time translated the New Testament into the Hebrew tongue, which was well and eagerly received by the Polish Jews.

In 1817, the King of the Netherlands issued an edict, requiring the education of all Jewish children; and Mr. Solomon, the society's first missionary, thus speaks of the schools established in Poland, previous to this time, by the Emperor of Austria: "The importance of providing a proper education for the Jewish youth in Poland did not escape the penetration of the great Joseph II. Emperor of Austria; and numbers have felt the happy and salutary influence of his schools, so wisely appointed and beautifully arranged, exclusively for the education of Israelite children. Many it has led to the habit of reading and reflection, and rendered capable of examining the claims of the Christian religion."

Mr. Solomon recommended the society commencing editions of the New Testament in the Jewish-German, or German-Hebrew, and also in the Polish dialect, for the use of those among the lower orders of Jews, who had not had an opportunity of studying the Hebrew language. In 1820, the society sent a Swiss Protestant minister to travel among the Jews on the shores of the Mediterranean; the Rev. A. S. Thelwall to Amsterdam (where were 28,000 resident Jews); and a converted Jew as a missionary to his brethren in Poland. In 1821, the Rev. B. N. Solomon, missionary to the Polish Jews, having completed the translation of the New Testament into the Polish dialect (usually denominated *Judeo-Polish*), which work he effected in the house of the venerable Rev. Thomas Scott, at Aston Sandford, returned to his labours in Poland, accompanied by Mr. Alexander McCaul, then a graduate of Dublin university, who had been, for a few months, in the seminary established in London by the society, for the purpose of educating missionaries for the Jews.

In 1822, Mr. Joseph Wolff, a converted Jew, left the London seminary for Malta and the East, in the society's service. Many of the chief rabbis at Jerusalem willingly received the Hebrew New Testament at his hands, and entered into discussions with him on points relating to Christianity. In 1823, the society sent out three more missionaries,—making now twelve in all. The Jewish scholars, at the Bethnal-green schools (which commenced, in 1817, with 6 pupils), now amounted to 33 boys and 49 girls.

The number of Jews in Gibraltar is stated to be about 2000; and numbers are constantly passing and returning through the town from Europe to Africa; the society were therefore desirous of sending a missionary to this important station. Mr. McCaul was ordained in England in the year 1823, and returned to labour on the continent.

In the Report of 1824, mention is made of various auxiliary societies aiding in the conversion of the Jews on the continent, and of the German

missionaries sent out by the Edinburgh Jewish Society. Besides the scriptures, the London Society has continued to print and circulate, for many years, great numbers of Tracts and Psalters in Hebrew, German, English, and Polish, and has translated the Liturgy into Hebrew.

In 1825, the society published a new and improved edition of the whole Hebrew scriptures, both Old and New Testament; and, in 1827, a Judeo-Polish translation of the Old Testament was commenced by the Rev. A. McCaul; also a 12mo. edition of the whole Hebrew scriptures, revised by Dr. Neumann, a learned Jewish convert, from Breslau. Several converted Jews were now employed by the society. Hitherto the labours of the society's missionaries among the Jews seem to have consisted principally in travelling about from one town to another, throughout Holland, France, Austria, Prussia, and Poland, but, in 1828, we find some taking up a more fixed residence at the following places (as well as prosecuting their journeys at intervals), viz. Basle, Amsterdam, and Rotterdam, Nieuwied (on the Rhine), Offenbach (near Frankfort), Dusselthal, Dresden, and Hamburg, Posen, Breslau, and Warsaw.

Some of the *difficulties* the missionaries met with, in attempting to circulate the scriptures among the Jews, are mentioned in the 19th Report of the London Society. 1. The *poverty* of the lower classes, that they could not purchase whole copies of the Bibles published, even at very low prices. 2. Their old prepossession for *Commentaries*, so that they refused to buy Bibles printed without note or comment. 3. Their systematic *contempt* for the word of God, and their adherence to the remark found in their Talmud, "*The Bible is like water, the Mishna like wine, and the Gemara like spiced wine.*"

Out of 36 missionary agents, employed by the London Society, 1829, 12 of them were converted Jews. The society had their schools for Jewish youth at Posen, Hamburgh, Dresden, Dantzic, Warsaw, Madras, and Bombay.

But we must hasten to a conclusion of our remarks respecting this most zealous and persevering (but ill-supported and little-known) society. Its funds have gradually increased since its renovation in 1817, so that they are now more than double what they were twenty years ago, but still they do not exceed £25,000; a very small sum, when we consider the urgent claims and great necessities of the Jewish nation.

Our readers must not judge from the portion of the annexed tabular view relating to the Jews' Society, that these are *all* the towns on the continent of Europe, where Protestant missionaries have at any time been stationed; for there is this peculiarity regarding the London Society for Promoting Christianity among the Jews, that their mission-

aries often change their residence: as the people among whom they teach are *wanderers*, so are *they* obliged to wander in search of the lost sheep of the house of Israel. The Reports of past years, in addition to the places mentioned as stations in 1844, contains the names of the following towns, where their agents have at different periods resided,—Amsterdam, Cologne, Halberstadt, Keila, Magdeburg, Marseilles, Offenbach, Metz, Bromberg, Nieuwied, &c.

Name of Society, Country, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native do.*	*Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
WESLEYAN MISSIONARY SOCIETY.							
IRELAND.							
IRISH (ROMAN CATHOLICS AND PROTESTANT).							
Lucan and Trim	1						
Kilkenny and Tipperary	2						
Youghall	1						
Fermoy and Mallow	1						
Kinsale, &c.	1						
Kerry, &c.	1						
Killaloe, Ennis, &c,	3						
Galway	1						
Ballinasloe	1						
Erris	1	52	—	2940	52	4000	1799
Cavan	1						
Bailleborough	1						
Donegal	2						
Ramelton, &c.	1						
Newtown-limavady	1						
Ballymene and Antrim	1						
Ballycastle	1						
Comber	1						
GERMANY.							
SUBJECTS OF THE KING OF WIRTEMBURG.							
Winnenden, &c.	1	52	—	800	—	—	1832
FRANCE.							
FRENCH AND ENGLISH.							
Paris	2	2	—	80	1	112	
Boulogne	1	—	—	33	—	—	
Calais	2	1	—	65	1	140	1816
Lille and Roubaix	1	—	—	25	—	—	
Calvados and Caen, &c.	1	—	—	53	1	40	
Nismes, Montpellier, &c.	3	—	—	365	9	220	1840-1
Bourdeaux, &c.	2	—	—	144	2	52	
La Drome (South)	4	—	—	282	5	208	1816
Les Cevennes	3	—	—	130	5	140	
SWITZERLAND.							
SWISS AND ENGLISH.							
Lausanne, &c.	2	—	—	60	2	110	1840-1
SPAIN.							
SPANISH AND ENGLISH.							
Gibraltar	1	5	—	76	—	248	1808
LONDON JEW'S SOCIETY.							
JEWS.							
England. London	4	—	5	—	—	—	1808
England. Liverpool	*1	—	1				
England. Bristol	*1	—	—				
Poland. Warsaw	5	—	2				
Poland. Lublin	*2	—	—				
Poland. Kalisch*	*2	—	—				
Poland. Cracow	2	1	—				
Prussia. Posen	*1	6	1	—	Several.		
Prussia. Fraustadt*	2	—	—				
Prussia. Konigsberg	1	—	—				
Prussia. Amsterdam	1	—	—	—	Several.		
Prussia. Dantzic	*2	—	—				
Prussia. Berlin	*2	—	—				
Prussia. Frankfort-on-the-Oder	1	—	—				
Prussia. Stettin	*1	—	—				
Prussia. Gottenburg	*1	—	—				
Prussia. Creusnach*	1	—	—				
Prussia. Breslaw	*1	—	—				
Ger. & Neth. Frankfort-on-the-Maine	*2	—	—				
Ger. & Neth. Brussels	*1	—	—				
Ger. & Neth. Strasburg*	2	—	—				

Note.—The Missionaries marked thus * are *converted Israelites.*

CHAPTER II.

WESTERN AFRICA.

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

The general appearance of this division of the vast continent of Africa is that of a rich, flat country, bounded on the north by the sandy desert of Sahara. There are ranges of mountains north and east of Guinea, which have never yet been explored. The western coasts of Africa are watered by several noble rivers, the principal of which are the Niger, the Senegal, and the Gambia; also by several small rivers and tributary streams, which fall into the Gulf of Guinea. This country comprises the territory called Senegambia, the British colony of Sierra Leone, the capital of which is Freetown; the American colony of Liberia; and the country generally known by the name of Guinea, which comprehends the kingdoms of Ashantee, Dahomey, &c.

The extent of the territory belonging to the settlement of Sierra Leone is about 300 square miles. The British possess also four small settlements on the coast of Guinea, viz. Cape Coast Castle, Succondee, Dix Cove, and Anamaboe, as well as the fort of British Accra. The Danes have a fort at Accra, and the French at Whydah. The use of the forts to the British is to protect their trade in gold, ivory, and palm-oil; but they were originally built to facilitate the slave-trade. Coomassie (or Kumasi) is the principal town in the kingdom of Ashantee. The town of Bonny is situated at the entrance of the river Niger, and has been a great mart for the slave-trade with several European nations. The islands of Ascension and St. Helena belong to Great Britain; the Madeiras and Cape de Verd Islands to the Portuguese. Below the river Niger are the states of Congo, Loango, and Benguela, on the coasts of which the Portuguese have formed settlements for the purpose of carrying on the slave-trade.

The climate of the whole of this portion of Africa is excessively hot,

and peculiarly unhealthy to Europeans. Among its chief vegetable productions are, the oil and date palms, the baobab (which is the largest tree known), the yam, the succulent plant called the screw-pine, the beautiful silk-cotton tree, the plant that bears the earth-nut, and the splendid locust-tree, and various kinds of fruit-trees. The sugar-cane, the orange, the lime, rice, maize, and tobacco, are partially cultivated.* The animals that most abound in the western parts of Africa, are lions, tigers, leopards, panthers, elephants, crocodiles, and several kinds of snakes.

Liberated Negroes of Western Africa.

SECT. II.—POLITICAL AND COLONIAL HISTORY.

This country is peopled by various tribes of the negro race, among which may be named the Foulahs, the Bulloms, the Mandingoes, and the Ashantees. They are governed by despotic chiefs, who have been generally ready, with unprincipled foreigners, to carry on that iniquitous traffic, the slave-trade, bartering thereby their own subjects for money and various articles of manufacture. Thousands of the poor Africans are, for this purpose, annually torn from their families and homes, to supply the West India Islands and other colonies with cultivators of the soil; and it is this cruel trade in human beings which has been the curse of Africa for nearly three hundred years.† It is now, however,

* See "Murray's Encyclopedia of Geography."
† See "Clarkson's History of the Slave Trade."

rendered illegal by the British government; and, since the 1st of August, 1834, all British slaves in the colonies have been free, and are no longer considered as the exclusive property of their masters, but are placed on the same footing as labourers in other free countries.

The colony of Sierra Leone was founded in 1787 by a chartered company in England, and, in 1809, was taken possession of by Great Britain. Its population has been estimated at about 40,000 souls, the greatest part of whom consists of the negroes taken by British cruizers from slave-ships, and brought back to Africa, in consequence of the laws made by Great Britain, and recognized by other powers, against the slave-trade. The cost to the British government, for maintaining our establishment at Sierra Leone, is about £77,000 annually. The exports of this colony consist principally of timber, bees'-wax, gum, ivory, palm-oil, and rice. In 1840, the imports into the colony amounted to £80,000, and its exports to £72,000.

The Americans, in 1820, formed a colony on the coast southward of Sierra Leone, which they named Liberia, and its chief town Monrovia. The settlement is about three hundred miles in length; but, by late documents published by them, they seem to be extending their dominion further in a south-easterly direction, towards Cape Palmas. Their original design in forming the colony was to afford an asylum to liberated slaves, both those taken from the holds of slave-ships, and those who had obtained their freedom in America, whom they thus sent back to their own land, with the view of their diffusing the blessings of Christianity and civilization among their own benighted countrymen.* In 1835, the population of Liberia amounted to 1500 people.

There is a considerable trade in gold, ivory, &c. carried on along the coast of Guinea, chiefly by the English, who commenced trading with Guinea early in the reign of James I. The British settlements are governed by a committee of merchants; but the forts are now in the hands of the British Government.

The kingdom of Ashantee contains about a million of inhabitants, who are a fierce and warlike race of people. There are a number of large towns in Ashantee; Coomassie, the capital, is stated to contain 15,000 souls. Their king has been a great promoter of the trade in slaves, and is continually going to war with the neighbouring tribes. He is at present on good terms with the British Government. The form of government of the tribes of Western Africa is generally the feudal system which once obtained in our own land.

The late expedition from this country to the Niger was undertaken

* See Missionary Register, 1820.

with a view of conciliating the different African chiefs bordering on that river, and of discovering the best mode of trading with them, and bestowing upon them the blessings of civilization. Favourable terms were entered into with some of the chiefs, and a farm was commenced upon the banks of the Niger, about 180 miles distant from its mouth. One advantage, among others, gained by this expedition, was that the king of Eboe promised that, if other sources of trade were pointed out to him, he would consent to give up the slave-traffic. The expedition was unhappily broken up on account of the unhealthiness of the climate, laying prostrate in death, as it did, many of its commanders and men.

African of the Mandingo tribe.

SECT. III.—SOCIAL HABITS AND MANNERS.

The negro tribes of Western Africa are in a very degraded and barbarous condition, as the effects of any intercourse with civilized nations do not extend far beyond the sea-coasts. Their dwellings consist entirely of rude huts, made of mud or wood, the art of masonry being as yet unknown to them. Their dress is of the most simple description, and made of a coarse kind of woollen stuff, which they either manufacture themselves, or obtain from the northern states by Arab traders. The natives of Western Africa are fond of gay colours and of ornaments of every kind, such as beads, rings, and gold lace.

"The Negroes are, generally speaking, among the most ignorant of

the human species; in no part of this extended region has been found a single alphabet, or even a picture or symbol of any description. They are also complete strangers to any of the ornamental arts or refined luxuries of more civilized nations: they delight in war; but in their domestic habits, they are cheerful, gay, hospitable, and kind-hearted, and are passionately fond of music and dancing."*

The absence of enlightened freedom is one of the most striking characteristics of African society. In the nations of Western and Central Africa, the few are despots, and the great mass of the people are slaves. The number of Pagan Negroes held in a state of slavery by the "followers of the prophet," † is far greater than that of the free population. The lives and services of the slaves are at the disposal of their masters; they are employed in cultivating their plantations or in trading for them, receiving such an allowance for their support as their owners may deem sufficient. Humiliating as is this dependence on the will of another, yet the treatment of slaves in Africa is not uniformly severe; and in many instances they rise to power and office. A careful investigation of African society will serve to show that the foreign slave-trade is valued by the native princes, not only on account of its pecuniary advantages, but also as an outlet for what they deem a redundant slave-population. In many cases the slave-trade is the immediate cause of the internal wars by which Africa is ravaged. Polygamy is another of the distinguishing features of society in Western Africa. The kings and principal persons have usually a great number of wives. The hardest work devolves upon the female sex, who will be found cultivating the plantations and grinding at the mill, though the women of the higher classes in Ashantee and other parts, are exempt from such drudgery.

The Ashantees and Fantees form an exception, as regards what has been already stated of the ignorance of the arts in Western Africa, as they are ingenious artists in the gold which their country produces; and iron is also manufactured by these nations to a considerable extent. The tanning of leather is also understood by them; and in weaving, the Ashantees have made considerable progress.

The Mandingoes are an extensive tribe dwelling on the banks of the river Gambia. In 1834, the Methodist missionaries wrote of this people, "They are noted for their shrewdness, their propensity to traffic, and their intelligence, compared with other Negro tribes. They are men of lofty bearing, with high intellectual foreheads, and a quick sagacious eye; they are tall and well-made, and, in figure, more resemble the American Indian.

* See "Murray's Encyclopedia of Geography." † Mahometans.

The knowledge which Europeans have gained of the languages of Africa is very limited and imperfect. The dialects of Western Africa, from the Senegal river to the mouth of the Niger, are divided by Dr. Pritchard into ten classifications. The Arabs and native Mahometans learn to read in the Arabic language.

A Bedouin Arab Woman of North Africa.

SECT. IV.—SUPERSTITIONS AND FORM OF RELIGIOUS WORSHIP.

The natives of Western Africa are Pagans (and that of a very degradingly ignorant character), excepting where the Moors and Arabs have induced them to embrace Mahometanism; and even then they often retain many of their heathenish customs and notions. Those among them who are still idolaters, worship the most insignificant and senseless objects, as shells, beads, teeth of animals, or even a crooked block, cut into some frightful and fantastic form. In this part of Africa each man sets up in his hut, or else carries about his person, the peculiar object of his worship and veneration, which he calls his *Fetiche* (or *Fetish*), and looks upon it as a kind of *charm*, to preserve him from evil or cause him to prosper; and he generally fixes upon some acts of self-denial, in honour of his false god, which he will sooner die than fail to practice. Their priests or diviners they call *Fetish-men*.

Most of the pagan tribes of Africa sacrifice *animals* to the *evil spirit*, and entertain a notion that the spirits of their departed parents or relations are *maintained* by them!

Mr. Beecham, in his work on the people of Ashantee (1841), says:—"Their great religious customs are to be classed among the darkest features of the national superstition. To obtain a supply of victims for their altars is a principal end for which the national deities are supposed to promote war; and dreadful are the scenes of barbarity exhibited after a victorious campaign, when they sacrifice their fellow-creatures as thank-offerings to their gods. Up to a late period, human sacrifices were publicly offered at funeral customs in the neighbourhood of the coast; but since the Ashantee invasions, the power of the Fantee tribes has been so greatly broken, that the British government, to which they are obliged to look for protection, has been enabled to put down these inhuman practices within the sphere of its own immediate influence. Still, in the interior, the funeral customs of the rich and great exhibit spectacles of the most horrid barbarity. In some cases, many of the wives, and, in others, a great number of slaves, are sacrificed on these occasions, with a view of being sent after the deceased, to enable him to maintain his proper rank in another world!"

Among many of the tribes of Western Africa, the chief occupation of the heathen priests is that of framing, and selling, at an enormous price, the rude and fantastic objects of their worship; and of dressing themselves up in the most absurd and horrible fashion to personate the devil, and then to frighten the people into a confession of their thefts and other misdemeanours. But we have now only been speaking of the heathen Negro population. In noticing the Mahometan part of the natives of Western Africa, we will quote a few passages from a small work lately published by J. D. East, entitled "Western Africa." He says, "The immense continent of Africa is divided between Pagans and Mahometans. The majority of the inhabitants are indeed still pagans, of the most degraded and debased class; but the religion of the false prophet has spread, in a greater or less degree, from one extremity of the continent to the other. In the principal states of Northern Central Africa it may be regarded as fairly established, to the exclusion of every other faith. In other parts of the country, between Central Africa and the coast, numerous Mahometan governments are to be found, but existing in the midst of pagan kingdoms, and frequently comprehending a large number of pagans amongst their own subjects. In the remaining parts of Africa, paganism is decidedly ascendant, tolerating those, who departing from the customs of their fathers, have become Moslems. The character of Mahometanism, from the very

onset of its career (twelve hundred years ago), has been modified by circumstances. Mild in its bearing, as long as it has existed by toleration and been destitute of secular power,—but most arrogant in its assumptions, bitter in its spirit, and relentless in its cruelties, to all who dared resist its sway, the moment it has obtained the ascendancy. Although it is evident that coercive means have been often employed in its extension, yet it is a mistake to suppose that the religion of Mahomet has propagated itself *only* by means of the sword. The rapid spread of Mahometanism in Africa is to be traced to the employment of pacific rather than violent measures. The most powerful agency is that of schools, which are conducted by Mahometan priests, and are to them a chief means of their support. The Negroes are so anxious for education for their children, that pagan parents unhesitatingly commit them to a Mahometan teacher. The boys are considered the slaves of their masters, and receive instruction only at night and at daybreak, by the light of a large fire, and are employed by them during the day in planting corn, bringing fire-wood, and other servile offices. When they have completed their education (*if education it can be called*), they are redeemed by the parents either by a slave, or by the price of a slave. Mahometan teachers are held in high estimation in Western Africa; in some parts every village contains a lodge for their reception, and they are everywhere treated with the most profound respect. They itinerate from one part of the country to another, and are chiefly occupied in teaching the reading of the Koran in Arabic, (for the Africans have no written language of their own,) expounding its doctrines, and initiating the uninformed into the various rites which it enjoins. Where the Koran is made the rule of government in matters of civil polity, the Mahometan priest is in constant requisition, in order to interpret its meaning. The sale of gree-grees (or charms) also, which either do, or only profess, to contain select sentences from the Koran, are to them a fruitful source of gain; but notwithstanding the ostentation of learning, which these ministers of the false prophet assume, they are in numerous instances profoundly ignorant; unable, in many cases, even to read the very book from which they profess to teach."

Such is the lamentable state of degradation, superstition, and ignorance, which all religions *but* that of Jesus occasions!

SECT. V.—ACCOUNT OF MISSIONARY LABOUR.

"*For he that is called in the Lord, being a servant, is the Lord's freeman* (margin, '*made free*'): *likewise also he that is called, being free, is Christ's servant.*" 1 Cor. vii. 22.
"*A servant of Christ saluteth you, always fervently laboureth for you in prayers, that ye may stand perfect and complete in all the will of God.*" Col. iv. 12.

In the year 1751 the Society for the Propagation of the Gospel in Foreign Parts sent out a missionary to the **Gold Coast**, who officiated for four years as chaplain at Cape Coast Castle, but was much discouraged in his endeavours to introduce a purer faith among the natives, owing to the opposition of those engaged in trading on this coast. Previous to his return to England in 1756, he had sent home three native youths, who were placed by the Society in a school at Islington. One of them, named Quaque, was afterwards sent to the University of Oxford, and having completed his education there, he received ordination, and returned to exercise the Christian ministry in his native country. He was chaplain at Cape Coast Castle for more than fifty years, but does not appear to have been instrumental in turning any of his countrymen to Christianity. Some English chaplains, who were sent after the decease of Quaque, successively died soon after their arrival at Cape Coast, owing to the great unhealthiness of the climate.*

The *first* scene of the Church Missionary Society's labours was on the benighted coast of **Western Africa**. The missionaries sent out in 1804 by this Society met with very great opposition from the promoters and agents of the slave-trade, and although they were enabled to form three stations, yet in 1816 they were forced to be abandoned. At length the rising British colony of Sierra Leone presented itself to the Society as a fit asylum for their missionaries, where they could be afforded the protection and assistance of the governor of the colony; and it is to this spot that the efforts of the Church Missionary Society in Western Africa have since been mainly confined. The institution at Fourah Bay (near Freetown) is an establishment for the education of native youths, in order to prepare them for acting hereafter either as missionaries, catechists, or schoolmasters. In this establishment there are at present twenty-six students. In the numerous schools supported by the Church Missionary Society at Sierra Leone, there are not only between five and six thousand children being trained up to read the Word of God, but many *women* also attend the Sunday Schools with their little

* See "Beecham's Ashantee and the Gold Coast," 1841.

infants on their backs; and both *men* and *women* may be seen, from thirty to fifty years of age, learning the alphabet! Simeon Wilhelm, the Susoo youth, who came to England with Mr. Bickersteth in 1816, and died in London the same year, had been brought up in these schools. In his mind and conduct he was a beautiful and bright example of a converted heathen Negro, and he afforded an early proof of the manner in which the labours of the Society have since been often blessed. Many other instances might be named. As a proof of what this Society has been permitted, under Providence, to effect among the Africans at Sierra Leone, we give the following fact. When Mr. Bickersteth visited the colony in 1815, he admitted to the Lord's table six native African youths, the first of the Negro race who had ever participated in this holy ordinance in their own country. At the present time, there are in regular attendance at the sacrament no less than 1560 native communicants! "What hath God wrought." An eminently Christian Negro, Mr. Samuel Crowther, once a heathen and a slave, has lately been admitted to holy orders, and is now gone back to Sierra Leone, to labour among his own countrymen.

The Wesleyan Missionary Society were the next to assist in the work of evangelizing Africa; in 1811 they sent missionaries to **Sierra Leone**, and in 1820 also formed stations on the banks of the **River Gambia**, among the Mandingoes, and on the island of St. Mary, where was a British settlement, and whose native inhabitants were chiefly Mahometans. In 1834 the Wesleyan Missionary Society were induced to send a missionary to the **Coast of Guinea**, owing to rather a singular and very interesting circumstance, which is related at length in Mr. Beecham's book on Ashantee and the Gold Coast, (to which the reader is referred) and which may be noticed here. A few African youths had learnt to read the English Bible in the government school at Cape Coast Castle, and had become so much interested in its contents, that they formed a little society among themselves for the purpose of reading the sacred volume together, and of carefully inquiring into the truth of the religion which it taught. They gave their little society the name of "A Meeting, or Society for promoting Christian Knowledge." This occurred in 1831, and two years after, one of their number, named William de Graft, found means to send over to England, through the kindness of Captain Potter (master of a merchant vessel from Bristol), to obtain a number of copies of the New Testament. Captain Potter not only brought them the books, but exerted himself so far as to prevail on the Committee of the Wesleyan Society in London to send a missionary to this coast, and who, on his arrival, was received with great delight by the natives. William de Graft was himself soon after taken into the

service of this Society as teacher, and has since been joined by several other labourers from England, who have now, with good effect, extended their exertions among the warlike and barbarous Ashantee nation. At their several stations on the Guinea Coast, between six and seven hundred natives have renounced the idolatry of their ancestors, and nearly three hundred children are receiving a religious education in the mission schools.*

A very interesting account of Mr. Freeman's first visit to **Coomassie** (or Kumasi), the capital of Ashantee, showing the gracious manner in which he was received by the King, and also the horrid cruelty and bloodshed which their religion enforces upon its followers, was published at length in the "Missionary Notices" of the Wesleyan Missionary Society for January, 1840; as also in the General Report of that Society for the same year. To these the reader is respectively referred for full particulars.

It has been before said that the colony of **Liberia** was formed by the Americans in the year 1820, its objects being—1st. To relieve the mother country of its free black population. 2ndly. The establishment of a check to American slave smuggling on the coast: and, 3rdly, The propagation of the Christian religion in Africa. About this time some very able remarks were published on the subject at Washington, in America, to prove that Christianity and its promotion must be the basis of every colony established to effect the good of any heathen people: and it instances Sierra Leone, *before* missionary exertions were commenced at that colony; the Cape of Good Hope, where agriculture and commerce were alone at first made the chief objects of the colony; and St. Domingo, where the blessings of civil and religious liberty were alone made to the settlers the object of their colonization—to show what the inhabitants would be without the blessings of Christianity.

In 1825 the American Board of Missions entertained the idea of opening a mission to the benighted inhabitants of Western Africa, but it was not till 1833 that any suitable person offered himself to commence the undertaking. Mr. John Leighton Wilson was established at Fair Hope station, near Cape Palmas, in 1834, and was succeeded in 1836 by Dr. Wilson, a physician, who, after five years' labour here, died of fever. The principal fruit of their labour seems to have been the education of about fifty natives in their seminary, one-fourth of whom were females. Several of the pupils have become efficient catechists and schoolmasters. The printing press has also sent forth many tracts and portions of the Scriptures in the Grebo language. Preaching

* See Beecham's Ashantee, p. 289.

does not seem to have been well attended; and the mission has not been benefited, as they at first anticipated, by their nearness in point of local situation to the American colony of Cape Palmas, established in 1832 by the Maryland Colonization Society. Mr. J. L. Wilson, his wife, and two other missionaries, have therefore removed to the mouth of the **Gaboon River**, which is a short distance to the south of the Niger. This they find a far healthier spot than the Coast of Guinea, and the natives more intelligent and docile. The stations at Cape Palmas are given up to the "American Episcopal Society." Their last report states, "That the difficulties the new station on the Gaboon River will have to encounter arise chiefly from three causes—the slave-trade, intemperance, and Popery. On the south of the Gaboon River is a large Spanish slave factory, of which Mr. Wilson has given an appalling account; and nearly all the towns on that side are engaged in this horrible traffic. In conducting it, an indispensable agent is intoxicating liquors. When one of the missionaries lately visited George's Town, on the banks of the Gaboon, six slaves had just been sent from that place to the Spanish factory, and six hogsheads of *rum* received in return (for a hogshead, in African barter, is about the worth of a slave), and this the people were consuming as common property. Popery also, in carrying out what seems to be a settled plan (namely, to present itself as a counteracting force at every point where Protestant missions are established), is threatening to plant itself on the Gaboon River. This the priests at Cape Palmas say they design to effect. Three French ships of war entered the river in February last, and attempted to purchase territory. What will be the result of this movement to the native Africans, or to the mission, cannot be foreseen; but we may be confident that the Great Head of the Church, who is raising a standard against the same errors and superstitions in the Sandwich Islands, and other places, and giving such efficacy to his own word, will cause that word to triumph over all opposing influences, both on the coasts of Africa and in every other quarter."*

The German (or Basle) Missionary Society sent several missionaries to the Gold Coast in 1828, but their undertaking does not appear to have met with the desired success. The greater part of them died of fever, and the remaining preached to the Danes in the settlement of Fort Christianburg, who had been without any minister for the last twenty years. Mr. Riis, the last survivor of their number, abandoned the mission to the Negroes in 1834, and accepted the office of Danish chaplain. But we are happy to be able to state, that the Basle (or

* See Annual Report of the American Board of Missions for 1843.

German) Missionary Society have again undertaken to establish their mission, under the protection of the Danish government. With a view to its restoration, the Rev. A. Riis proceeded in 1841 to the West Indies, in the hope of finding some Christian families among the Negro members of the United Brethren's Missionary settlements in those islands, who might be willing to accompany him to the land of their fathers, and assist him in making known the riches of the gospel among their countrymen in Western Africa. This proposal meeting with a ready acceptance, six families of converted Negroes, numbering twenty-three souls, chiefly from the Brethren's congregations in Jamaica, have proceeded with Mr. Riis on this errand of mercy. This devoted missionary thus writes from Acropong (near the Aquapim Mountains, on the Coast of Guinea), in June, 1843:—"Our little missionary colony continues to prosper. We have been invited to establish schools in several villages. In Acropong itself, a small chapel was opened for divine service on the 5th of May last."*

* See "Annual Report of United Brethren's Society" for 1843-4.

WESTERN AFRICA.

Name of Society, Country, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native do.*	*Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
CHURCH MISSIONARY SOCIETY.							
SIERRA LEONE COLONY, AND GUINEA.							
VARIOUS AFRICAN TRIBES.							
Freetown	*2	8	4	70	4	743	1804
Fourah Bay	1	1	1	4	1	29	1828
River District	3	3	13	526	17	2501	—
Mountain District	4	4	12	630	20	1794	—
Sea District	2	2	—	45	4	373	—
Timmanee Mission	2	—	3	—	1	35	1836
Badagry, &c.	1	—	1	—	—	—	1844
WESLEYAN MISSIONARY SOCIETY.							
SIERRA LEONE COLONY, AND COAST OF GUINEA, ETC.							
VARIOUS AFRICAN TRIBES.							
Sierra Leone	6	—	—	2371	Several	1462	1817
River Gambia (St. Mary's Isle, &c.) ..	5	3	—	533	Do.	326	1821
Macarthy I.	3	—	1	254	—	119	1832
Cape Coast Town, &c.	2	—					1836
Domonási, Anamaboe, &c.	2	—	Several.	762	25	786	
Accra, &c.	1	—					
Coomassie (or Kumasi)	1	—					1841
Badagry	—	—	1				1842
BAPTIST MISSIONARY SOCIETY.							
ISLAND IN GULF OF BENIN.							
AFRICANS.							
Fernando Po	5	4	8	16	1	70	1841
AMERICAN EPISCOPAL MISSIONARY SOCIETY.							
GUINEA COAST.							
AFRICANS.							
Cape Palmas (with five out-stations)	6	—	5	30	—	144	1836
AMERICAN BOARD OF MISSIONS.							
GUINEA COAST.							
AFRICANS.							
Cape Palmas	—	—	1	—	9	—	1834
Gaboon River	3	—	—	—	6	—	1842
AMERICAN BAPTIST MISSIONARY SOCIETY.							
LIBERIA.							
AFRICANS.							
Monrovia Town	3	—	1	—	1	85	1839
GERMAN MISSIONARY SOCIETY.							
GUINEA.							
AFRICANS.							
Aeropong, &c.	3	—	—	—	1	53	1842

* One of these a *native*, Rev. S. Crowther.

CHAPTER III.

SOUTHERN AFRICA.

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

THAT part of Southern Africa with which we are acquainted, comprises the British colony of the Cape of Good Hope, and beyond its limits a considerable extent of country inhabited by various independent tribes; the principal of which are the Hottentots (who are the descendants of the original possessors of Cape Colony), the Korannas, the Boschemans (or Bushmen), the Namacquas, Damaras, Griquas, and others, who are all of the Hottentot or Negro race; while to the east of the colony are the Caffre races, among whom are the tribes of the Amakosæ, the Bassoutos, the Fingoes, Mantatees, &c. The extent of Cape Colony is about 330 miles in depth by 600 in length. It is divided into eleven districts or counties, varying in size and extent. To the east of the colony, in the district named Albany, the English emigrants are principally located.* There are three chains of mountains, stretching from east to west, through the whole length of the colony. The space between the sea and the first range is a very beautiful and fertile tract of country, well wooded, and watered by numerous little rivers. This is the most cultivated part of the colony, and possesses several spacious bays, affording tolerable shelter for shipping, and contains, moreover, the towns of Caledon, George Town, Port Elizabeth, Graham's Town, Bathurst, and Uitenhage. The interval between the lower range of mountains and the Black Mountains (or Zwaarte Bergen) is, in some parts, twenty or thirty miles wide: it consists of arid plains (called Karroo, i.e. barren hills), and occasional patches of well-watered and fertile grounds. Beyond the Black Mountains is an elevated terrace (called the Great Karroo) of 300 miles in extent, consisting of vast desert plains, where only here and there a few stunted shrubs are to be

* The number of persons who emigrated to South Africa in 1842 was 587.

found; and beyond this are the long ranges of mountains called in some parts Nieuveld, or Winterbergen, and in one part Sneewbergen, from their summits being always covered with snow. To the north of these mountains are extensive and barren plains, covered with game and wild animals of every variety, including the giraffe of seventeen feet high, and the pigmy or royal antelope of six inches; the elephant, which weighs 4,000 pounds, and the black-streaked mouse, the *fourth part of an ounce!* Antelopes, zebras, and hippopotami are found on the plains and on the banks of the rivers, and the ostrich abounds on the sands. On the banks of the Orange River many varieties of trees and evergreen shrubs abound. None of the rivers in South Africa are navigable. Many of the smaller ones are obstructed by a bar of sand at their entrance; and the Orange River is rendered impassable in many parts by the falls and rapids which interrupt its even course.

The climate of the Cape is very delightful and salubrious, the heat being moderated by the cool winds from the mountains. The soil is in general of a dry and sandy nature, though clay and rich mould are occasionally to be met with. The beds of the numerous rivers are at particular seasons of the year left quite dry; but when, after the rainy season, their waters return, vegetation assumes its luxuriant and beautiful character. The flowers and flowering shrubs of the Cape are noted for their splendour and variety; and the profusion with which, in fertile districts, they are everywhere scattered around, at once surprises and pleases. Peculiar kinds of succulent plants, fitted to live in a parched and sandy soil, are very frequent, and heaths of every variety abound. In the moist regions, trees of great beauty adorn the scenery, but none of a very large size. The oak and the yellow-wood tree are the best for timber, and the dark pine and the light-coloured silver-tree form a beautiful contrast with each other. Of fruits, there are every possible variety. The vine is cultivated with success, and the sweet wine called Constantia is from vineyards near to Cape Town. But the greatest part of the country is pasture land, and supports an immense number of sheep and cattle. The thermometer at the Cape varies generally from 79 degrees to 47 degrees. Their summer months are December, January, and February. There are three principal roads in the colony: one to the several towns directly east of Cape Town; another that reaches to Graham's Town and the Caffre frontier; and the third ascends to the districts to the north of the colony, by Graaff Reinet to Griqua Town, &c.

SECT. II.—POLITICAL AND COLONIAL HISTORY.

The southern promontory of Africa was discovered by the Portuguese in 1547, but it was not until ten years afterwards that Vasco de Gama doubled the Cape and proceeded to India. The Dutch and English East India Company took advantage of the harbour formed by the Cape of Good Hope, as a place of rendezvous for their ships, for nearly a century before the country was colonized. In 1650 the Dutch Government sent a hundred men, and as many women, from the houses of industry at Amsterdam to people the colony, and, with very little opposition, they bought extensive tracts of the poor simple Hottentots in return for some tobacco, beads, iron, and brandy. The natives (who were then rather numerous) became servants to the Dutch settlers, and considerably diminished in numbers after Europeans became masters of the soil. At the revocation of the Edict of Nantes some French settlers established themselves at the Cape, and introduced the culture of the vine. The Dutch seem to have paid very little attention to the internal resources of the colony. Their chief employment seems to have been the rearing of cattle. The Cape remained in the hands of the Dutch till the year 1795, when, just as its inhabitants were proposing to erect the colony into a free republic, the British Government resolved on taking possession of it for the Prince of Orange, which they accordingly effected, and it belonged to the English till the Peace of Amiens, in 1802, when the colony was restored nominally to the Dutch, but more properly speaking to the French. On the renewal of the war with France, it was resolved by Great Britain to recapture the Cape, and a well-appointed force of 5,000 men being sent out in 1806, under Sir David Baird and Sir Home Popham, the French and Dutch surrendered without a struggle, and the colony of the Cape of Good Hope has ever since remained a part of the British empire. The population amounts to 150,000, of whom a very small proportion are British. Of Christians, both coloured and white, there are supposed to be between 60,000 and 70,000. Of the Hottentots there remain rather more than 30,000. Of Negro and Malay slaves, introduced by the Dutch settlers, there are upwards of 33,000 (these are now emancipated). The army and government officers amount to about 2,500. The head-quarters of the military are at Cape Town and Graham's Town. Some of the Dutch laws remain in force, but the Dutch language in the courts of law is superseded by the English. The staple products of the colony are wool, hides, tallow, corn, wine, whale-oil, dried fruits, and aloes; and of these articles the colony exported to

England and the Mauritius, in 1833, to the value of £81,230. Emigrants from the mother country are every year going out to the Cape, and they are chiefly located in Albany, and on the east side of the colony. The number of English emigrants that settled at the Cape in 1842, was 587. The Dutch settlers have lately emigrated to a considerable extent to the neighbourhood of Port Natal. They are frequently at variance with the native tribes, and the English government has much trouble in settling the disputes, which often prove a serious hindrance to missionary labours.

A Hottentot.

A Mantatee Warrior.

SECT. III.—SOCIAL HABITS AND MANNERS.

The Dutch colonists, who form by far the greatest number of professing Christians at the Cape, are in their manners hospitable and open. Their chief employments are farming the land, and hunting lions and elephants; but some few, who have received a superior education, have filled offices in the colony with great credit to themselves. Their slaves, who are next in point of numbers, and are either Mozambique negroes or Malays, have many of them become Christians. A great number had obtained their freedom before the laws were passed in

England prohibiting slavery in the colonies. But their admission to entire freedom took place on the 1st of December, 1838; on which day their four years' apprenticeship had expired. The tribes of native Africans surrounding the colony, consist generally of mild pastoral races, addicted to a wandering life, and divided into independent classes, each governed by a separate chief. Many of these tribes possess large flocks and herds, while others roam over the salt and sandy plains, subsisting entirely by hunting and catching wild animals, at which they are very expert. They are all much given to plunder, and are engaged in frequent and bloody wars with each other. The numerous tribes of Korannas live in rude huts, having very much the appearance of bee-hives, which are placed in a circle, with the doors towards the centre: they are made of poles stuck in the ground, and hoops covered with matting, and are, when required, easily removed from the banks of one river to another. Their principal dress is a turban, and the karross, or sheep-skin cloak, in the winter-season, and a mantle, or cloak of coarse stuff, for the summer. The females construct the houses, and do all the hardest work, and are treated as slaves by their husbands; and the daughters are sold or given in marriage by the father, to those who will give the greatest number of cattle for them. The Korannas are a mixed race, between the Hottentots and Caffres. Most of the South Africans greedily devour flesh, whenever they can obtain it; and some tribes subsist wholly upon curdled milk, berries, and bulbous roots, with occasionally what game they can kill; but they have generally a dislike to fish. The Caffres will not touch elephant's flesh, which is considered a delicacy by the Hottentots. The miserable Boshemans are fewer in number than some of the native tribes, for it has been their constant practice to make inroads upon the settlers, and, in turn, they have persecuted and destroyed them in great numbers. They are expert in the use of the bow, and their small poisoned arrows are very deadly weapons. They besmear their bodies with grease and paint, and their general habits of life are barbarous and disgusting. Their dwellings are often nothing better than holes they have scraped out of the sands. The Namaquas and Damaras are pastoral races, and possess cattle in abundance. The Griquas also possess horses, and are more advanced towards civilization than the other tribes, unless we except the more northern Bechuanas. As we approach the eastern coasts, the country is inhabited by the Caffres (or Kaffres), a fine handsome race of people, of a dark tawny-brown colour; they are not like the negro in countenance, but have an Asiatic cast of face, and are extremely well proportioned. They are divided into numerous tribes, and are more intelligent, and, in some respects, less barbarous than the Hottentot races. They

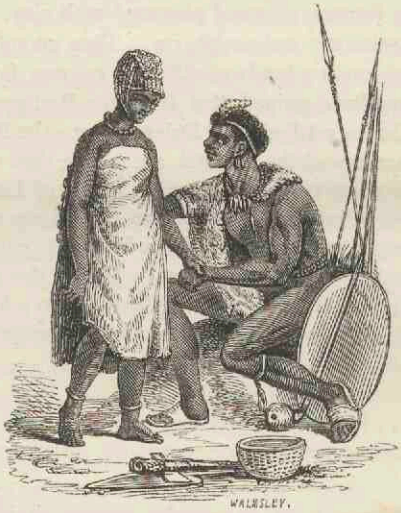
are very kind and hospitable to strangers. Their country is very fertile, and they have vast numbers of flocks and herds. The Zoolah tribe, whose incursions have been attended with so much desolation, have been characterized by travellers as an industrious and intelligent people; but their habits are less known than those of many of the South African tribes. The Bechuanas, a very numerous class, who inhabit the country to the north of Lattakoo, appear the most advanced in civilization of any of the Hottentots; for they have built large towns of a neat appearance, the houses being formed of wood plastered with clay, and ornamented withinside with paintings and sculptures. They manufacture iron and copper wares, and employ beads of different colours for money. It is imagined they may have gained this from the Portuguese; who, for a long period have had a settlement at Delagoa Bay: the Batlapis, the Maqueens, the Sichuanas, and the Marutsi, are among their numerous tribes. Kurruchane, their chief town, is 160 miles north of Lattakoo. It may be here remarked, as rather a singular fact, that none of the tribes of Southern Africans possess anything like a boat or a canoe, and seem to have a sort of dread of the sea-coast. When the natives wish to cross a river, they place themselves lengthwise upon a log of wood, and, using their arms and legs as oars, transport themselves across the stream.

SECT. IV.—SUPERSTITIONS AND FORM OF RELIGIOUS WORSHIP.

The South Africans have no regular system of idolatry, nor any priests or temples for worship. A kind of wild superstition takes the place of religion, and they attach great value to spells and charms, and all kinds of sorcery. To the Supreme Being some of the Hottentot tribes give the name of "Utika" (or "*Beautiful*"); and the Caffre word used signifies *supreme*. Though they have a sort of general belief that the soul is immortal, yet they have no idea of a future state of happiness or misery. Among some of the tribes an entire apathy prevails, and their only sense of happiness seems to be that of eating and sleeping (though, from want, they often fast for many days together). The Caffres carry their sick into the woods to die alone, as they have a great horror of coming near a dead body. They bury their chiefs in the cattle-fold, as the place of the greatest honour.

The Malay slaves in the colony are, many of them, professedly Mahometans. Within the last twenty years Mahometanism has very much increased at the Cape. In 1839, there were in Cape Town as many as five mosques, and the Mahometans had the same number of

schools as the Christians. Five principals, and sixteen inferior priests, with about thirty marabouts or sextons, were constantly on the alert, trying to draw the ignorant natives and poorer classes to adopt the creed of the false prophet. The Dutch settlers belong to the Reformed Church, and in government and discipline adhere to very much the same forms and principles as the Scotch Church. There are many Roman Catholics among the Europeans at the Cape.



Caffre Man and Woman.

SECT. V.—ACCOUNT OF MISSIONARY LABOUR.

"*The people that walked in darkness have seen a great light.*" Isa. ix. 2.

The Society for the Propagation of the Gospel sent a missionary to Wynberg, near Cape Town, in 1836, but no account of his labours appears to have been published. The Church Missionary Society attempted the establishment of a mission to the Zoolah nation, in the vicinity of Port Natal, early in the year 1838; but adverse circumstances taking place, when Dingarn, the chief, made war with the Dutch emigrants at Port Natal, the missionaries and their wives were obliged to leave the country.

The United Brethren were the first labourers in Southern Africa; for, in 1736, they were established at Gnadenthal, or the '*Vale of Grace*,' which is 130 miles east of Cape Town. So many impedi-

ments were however thrown in their way by the Dutch colonists, that, in 1744, George Schmidt, their missionary, returned to Europe, and the Dutch East India Company refused them permission to return to the colony, until 1792, when, after many entreaties, they allowed of the mission being renewed. During their absence, a few of their converts retained the knowledge of the truth, and were in the habit of meeting together to read a Dutch Bible which the Brethren had left with them. In 1795, the colony became the possession of the English, who encouraged and protected the missionaries. They continued, however, to receive great annoyance and hindrances from the Dutch boors (or farmers), who objected to any education being given to the Hottentots, lest they should become wiser than themselves; though occasionally, upon seeing the great good effected by the Moravians, they relented, and caused to cease their vexatious opposition. In every point of view the Brethren's settlements were like gardens in the midst of the desert. In 1800, the congregation at Gnadenthal amounted to six hundred Hottentots, decently clothed and living in neat huts, to each of which a garden was added. Many of them were taught useful trades by the missionaries, and they possessed large flocks of sheep and cattle. In 1823, their baptized converts amounted to 1,204 natives; and at Groenekloof, their second station, they had a congregation of 364; and another also at Enon. After this period many of their converts left them, being seduced into sin, particularly that of drunkenness, to which they were often tempted by the colonists. The Government institution of the hospital at *Hemel-en-Arde*, is under the care of Moravian missionaries.

Three years after the first formation of the London Missionary Society, in 1795, it sent out four labourers to the Cape, two of whom, Dr. Vanderkemp and Mr. Edmonds, were appointed to that part of the colony bordering on Caffraria; and the two others to the country north of Cape colony, inhabited by the various tribes of Boschemen (or Bushmen). Dr. Vanderkemp was born in 1747. He was the son of a Dutch minister of the Reformed Church at Rotterdam, and was educated at the university of Leyden, and practised for some time afterwards as a physician. His mind was not opened to the reception of the truths of the gospel till the year 1791, when the loss of his wife and child in a storm at sea, formed one of the links by which God drew him to Himself. Dr. Vanderkemp was well received by the natives; but the Dutch settlers soon accused him of being the cause of the disturbances constantly occurring between them and the Caffres; and they applied to the Government for his removal out of the country. The Caffre chief, though he at first sided with the Dutch, was, after a time, so far

won by the indefatigable zeal of Dr. Vanderkemp that he gave him a beautiful spot of ground, on which the station of Bethelsdorp was formed. In 1822, this settlement was in a most flourishing condition; large schools of adults and children were formed, as well as other useful institutions, and a printing-press established.

On the death of Vanderkemp, in 1813, the Rev. John Campbell undertook a journey, in behalf of the London Society, in the interior; an interesting account of which was published. During this journey, which was preparatory to the formation of the Lattakoo mission, Mr. Campbell wrote a conciliatory letter to the lawless freebooter and savage chief, Titus Africaner, who had been long the terror of Namacqualand. In 1815, this atrocious robber renounced his murderous and plundering habits, and received the missionary sent among his people; becoming the meek and humbled disciple of that Saviour whom he now had learned to love; and he henceforth acted as peacemaker between the natives and the colonists. He died in 1822, and his three sons are now all zealous Christian missionaries.

Nearly the whole Bible has been translated in the Caffre language: but a part only has been printed by the British and Foreign Bible Society. The whole New Testament and the Psalms have also been printed in the Hottentot language, or Sichuana.

The Lattakoo mission was commenced in 1817. (This place is 630 miles from Cape Town.) The labours of Mr. Moffat, of the London Missionary Society, have been very abundant here, and they are related in a most interesting octavo volume, doubtless well known to many of our readers. He translated several portions of the scriptures, and a volume of hymns into the Sichuana dialect. The poor Hottentots flocked to hear the word of God in their own language. His school contained in 1830, about fifty boys and forty adults. A large number of natives from various tribes settled round his mission-premises, and were taught to cultivate their gardens, which rendered their condition in life better than that of those who depended solely on their flocks for subsistence.

There was a striking instance of the savage becoming the well-principled, steady, and religious teacher, in Jan Tzatzoe, the son of a Caffre chief, who accompanied Mr. Read in 1816 to the Kat River settlement, and afterwards became a teacher in the service of the Society. The Caffres are supposed to extend for not less than 500 miles from the frontiers of the British colonies, along the eastern coast. Great success had attended the means used for their improvement and religious instruction up to 1830, and since that period civilization and religion has advanced even more rapidly amongst their tribes, notwithstanding the many difficulties

the missionaries have had to contend with, and the constantly disturbed state of the colony, and the country bordering upon its frontiers; and the *entirely* untutored and wicked state of the Caffres, added also much hindrance to missionary exertions. But still, it is wonderful to see, by the published reports, *how much has been done*, and how the improved state of the poor degraded Hottentots amply repays the missionary all his toil and labour.

Mr. Buxton draws a comparison in a missionary speech made by him in 1829, between the present heathen state of the Hottentots of Southern Africa, and that of the once heathen natives (our ancestors) from Great Britain. He says, "I cannot but anticipate that the now ignorant natives of South Africa shall one day be our rivals in knowledge. We read in history, that many centuries ago, a Roman army, led by an illustrious chief, visited a small and obscure island of the Atlantic, where the people were brutal and degraded, and as wild as the wildest beasts; and the then chief orator of Rome, (Cicero) in writing to a friend, said, 'There is a slave-ship arrived in the Tiber, laden with slaves from this island; but do not choose any one of them, for they are not fit for use.' This very 'island' was *Britain*,—and the slaves of Britain were then considered, by the Roman orator, as unworthy to be even the slaves of a Roman nobleman! Yet Rome has found her rival in Britain; and the descendants of those very British slaves have far surpassed the sons of those haughty Romans! May not then the day arrive, when the sons of these wretched and degraded Africans will run with us the race of religion and morality, and even perhaps outstrip us in the glorious career? But it is of little moment to inquire whether or not such an event will ever happen,—one thing is certain, this country has now a way opened by which thousands of its sable sons will be admitted to far greater privileges than *this* world could ever furnish,—the way of admission to the joys of eternal life, through the gospel."

In 1829, the *French Protestant* Missionary Society sent three missionaries to South Africa, named Lemue, Bisseux, and Rollaud, who had been educated at their missionary seminary at Paris, under M. Grand Pierre. It is worthy of observation, that at Paarl, (formerly La Parle) a town and district thirty-five miles to the east of Cape Town, there are a number of families descended from Reformed French refugees, who in the time of the dreadful religious persecutions in France, quitted their country for the preservation of their faith. The Dutch East India Company granted them a considerable portion of land in 1694, and they formed a prosperous little colony, the inhabitants of which amounted, in 1830, to 10,000 souls. Dr. Philip, of the London Missionary Society, in a visit to Paris, recommended the Society to send out their first missionaries

to this colony, and promised to render them every assistance in his power. They were cordially received by the descendants of the French refugees, and great interest was excited by their preaching in the French language, as, since 1739, the Dutch Government had prohibited the French colonists from celebrating worship in their own language. The ultimate object of the Society was to establish missions among the heathen, beyond the limits of the Cape colony: and this the tabular view of stations will shew they have done, and with considerable success. Their three first missionaries were joined in 1831 by another, the Rev. G. Pelissier, and in 1834 there were seven labourers from the Paris Society working with much prospect of success. At the time the missionaries from Paris first went to the Cape, in 1829, the London Missionary Society had nine stations among the Hottentots in Cape colony: one station at Lattakoo, among the Bechuana tribes; three among the Griquas and Corannas, and one in Namacqualand. The Wesleyan Missionary Society had also at this time three stations in Caffreland, one in Namacqualand, and one in Cape Colony. The Glasgow Missionary Society had also two stations in Caffraria. I mention these facts chiefly to shew the *progress* of missionary efforts, which the reader may do by comparing this account with the state of things in 1844, as shewn in the tabular view.

In 1834, Andries Waterboer, the converted Griqua chief, accompanied Dr. Philip to Cape Town, and obtained an audience from the governor of the colony, who granted him a written treaty constituting his tribe "allies of the colony,"—the first instance of the kind that had occurred between the English Government and any native South African tribe. "His extempore speech," says Dr. Philip, at a public dinner to which he was invited in Cape Town, "perfectly astonished the whole audience, and completely silenced all who used formerly to say that Hottentots could neither think nor speak, and that the missionaries made their speeches for them." *

At Philippolis the work of evangelization has greatly prospered. An unprejudiced observer, (J. H. Tredfold, Esq.) who visited all the stations from Cape Town to Buffalo River, some few years ago, remarks: "I have often heard it stated, and advanced even by those who style themselves the friends of missions, that the accounts we read in missionary reports are frequently exaggerated and at variance with facts. I can safely assert, that every account which I have read hitherto, has fallen short of conveying to my mind any thing like an adequate idea of the great work going on at these institutions. I bear my testimony to

* See "Missionary Register" for 1829, 1830, and 1836.

the indefatigable zeal with which these noble-minded and devoted men —the missionaries—persevere in their arduous duties; and I have witnessed the patient fortitude with which the females of the mission have borne privations, difficulties, and inconveniences of no common character, and of which their Christian sisters living in the enjoyment of civilised life, can scarcely form a correct idea." *

* See "Missionary Register" for 1836, p. 41.

SOUTHERN AFRICA.

Name of Society, Country, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Native Teachers.*	*Church Members, or Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
PROPAGATION SOCIETY.						
COLONY.						
Wynberg	1	No	retu	rns.	—	1836
UNITED BRETHREN MISSIONARY SOCIETY.						
CAPE COLONY.						
DUTCH AND HOTTENTOTS.						
Gnadenthal	9	No returns	693	3	220	1736—92
Groenekloof	3		339		330	1808
Enon	2		75	2	—	1818
Hemel-en-Arde	1		A Leper	Hospi	tal.	1823
Elim	3		170	3	200	1824
CAFFRARIA.						
FINGOS AND CAFFRES.						
Shiloh	3	No re-	57	3	—	1828
Clarkson	3	turns.	4	1	34	1839
LONDON MISSIONARY SOCIETY.						
CAPE OF GOOD HOPE COLONY.						
CHIEFLY DUTCH AND HOTTENTOTS.						
Cape Town	2	Returns not given in Reports of this Soc.	85	4	475	1812
Paarl	1		41		260	1819
Klaas Vook	1					1837
Caledon	1		123	3	325	1811
Pacaltsdorp	1		75	2	235	1814
Dysalsdorp	1		58	4	111	1838
Hankey	3		188	—	253	1825
Bethelsdorp	1		150	2	115	1802
Port Elizabeth	1		162		211	
Uitenhagen	2		256			
Graham's Town	1		110	1	105	
Graaff Reynet	1		95	1	100	1806
Theopolis	2		52	5	209	
Kat River	2		500	17	1012	1829
Cradock	1		19	—	120	1839
Colesberg	1		13			1840
Long Kloof			No	ret	urns.	1840
Somerset	1	—	—	1	35	1841
BEYOND THE LIMITS OF THE COLONY.						
CAFFRES, FINGOES, BECHUANAS, GRIQUAS, BASUTOS, ETC.						
Keiskamma River	1		4	1	25	
Buffalo River	1	1	11	1	30	1826
Blinkwater	1		29	—	—	1839
Knapp's Hope			11	2	70	1833
Umxelo		No	retu	rns.		1838
Griqua Town	2	23	749	10	800	1801—26
Philippolis	2		107	2	142	1831
Lattakoo	3	Several	200	2	80	1817
Borigelong	1		112	—	—	1840
Komaggas	1	Do.	36	1	150	1829
WESLEYAN MISSIONARY SOCIETY.						
COLONY.						
ENGLISH, DUTCH, AND HOTTENTOT.						
Cape Town and Wynberg	2	2	281	5	896	1821
Stellenbosch	1		150	2	325	
NAMACQUALAND.						
NAMACQUAS.						
Khamiesberg	1	Several	83	1	108	1807
Nisbet Bath	1	Do.	350	1	360	1834

Note.—*Steinkopff* (in Namacqualand), formerly belonging to the *London* Missionary Society, has been transferred to the Rhenish Missionaries.

Name of Society, Country, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Native Teachers.*	*Church Members, or Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
WESLEYAN MISSIONARY SOCIETY.						
ALBANY DISTRICT.						
HOTTENTOTS, FINGOS, BASUTOS, TAMBOOKIE.						
Graham's Town	3	The Returns of Native Teachers not given in the Society's Periodical Reports.	413	1	50	
Salem, &c.	1		188	1	177	
Bathurst, &c.	1		94	2	44	
Fort Beaufort	1		48	—	183	
Port Elizabeth, &c.	1		33	—	82	
Cradock and Somerset	1		57	—	14	1842
Hasiope Hills, &c.	—		32	1	40	
CAFFRELAND.						
CAFFRES AND MANTATEES.						
D'Urban	1		39	1	25	
Newton Dale	1		4	1	30	
Beka, &c.	1		17	—	65	
Wesleyville	1		11	1	30	1823
Mount Coke	1		9	2	45	1826
Butterworth	1		51	1	200	
Beecham Wood	1		9	1	12	
Imvani	1		5	1	20	
Clarkebury	1		39	1	80	
Morley	1		42		455	
Buntingville	1		46	1	132	
Ncapai's Mission	1		7	1	30	1842
Port Natal	1		2	—	—	
BECHUANA COUNTRY.						
BECHUANAS, CORANNAS, MANTATEES, ETC.						
Thaba Unchu	1		132	1	40	
Ratabani, &c.	—		53	2	102	
Plaatberg, &c.	2		158	1	90	
Imparani, &c.	1		75	1	45	
Colesberg, &c.	1		15	1	35	
GLASGOW MISSIONARY SOCIETY.						
CAFFRELAND.						
CAFFRES, ETC. ETC.						
Lovedale	2	1	No	ret	urns.	1823
Burnshill	2	2	10		75	1823
Pirrie	1	1	160			1823
Kweleha	1	1	No	ret	urns.	
Chumie	1	4	34	6	140	1837
Iggibigha	1	—	3	2	60	
Kirkwood	1					1842
BAPTIST MISSIONARY SOCIETY.						
ALBANY.						
HOTTENTOTS, ETC.						
Graham's Town and Karega	1	1	150	1	100	
PARIS MISSIONARY SOCIETY.						
BECHUANA COUNTRY.						
BECHUANAS, CORANNAS, BASUTOS, ETC.						
Motito	2	2	3	1	40	1832
Friedau	1	No	retu	rns.	—	1841
Bethulia	1	—	23	—	—	1833
Morija	1	—	49	—	77	1833
Beersheba and Konsberg	1	—	—	—	400	1835
Thaba Bossiou	2	No	retu	rns.	—	1837
Mekuatling	2		Ditto.	—	—	1837
CAPE COLONY.						
HOTTENTOTS.						
Wagenmaker Valley	2		5		71	1830
AMERICAN BOARD OF MISSIONS.						
ZOOLAH COUNTRY.						
ZOOLAHS.						
Umlazi	2	—			1	1836
Inkanyezi	1	—	25	1	50	1842

CHAPTER IV.

AFRICAN ISLANDS.

PART I.—MADAGASCAR.

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

MADAGASCAR is a beautiful and fertile island, upwards of eight hundred miles in length, and three hundred in breadth. The land is low towards the sea-coasts, but a tract of mountainous country runs through the centre; the highest eminences of which are six thousand feet. It abounds in extensive forests, and has many rivers and lakes. Tanararivo is the capital city, and Tamatave, on the eastern coast, the principal sea-port. There are also some other excellent harbours. Madagascar possesses a very fine, healthy climate, and the soil is very productive. There is a great deal of good pasture land, and vast numbers of cattle are reared. It contains mines of iron, copper, and tin.

SECT. II.—POLITICAL AND COLONIAL HISTORY.

It is not known when Madagascar first began to be inhabited; nor from what nation the Malagassy people are descended. Some are of opinion that they owe their origin to the Arab race, while others suggest that they may be of Malay extraction. The population is supposed to amount to 4,000,000. Previously to the reign of the late king Radama, Madagascar was divided into numerous petty sovereignties; but this monarch had nearly succeeded in bringing them all under his controul. His death took place in 1828, and he was succeeded by a queen, named Ranavalona, under whose arbitrary and cruel government the different states have been continually thrown into a state of revolt and anarchy. Radama had formed a considerable army, whom

he had supplied with muskets, and also organized a corps of artillery. He entered into a treaty with the governor of Mauritius, under which the latter engaged to supply him with a number of artisans, who were sent to his capital to instruct his subjects in various useful trades and manufactures. By this treaty he also engaged to discontinue the slave-trade throughout his dominions: but since the death of this ruler, the present queen has encouraged slavery to a great extent. The Malagassy people are of a very independent character, and tenacious of their national rights and privileges. The government seems always to have been despotic, and is now rendered more so by the military character given to it by the queen, whose only aim is to subdue the island, and bring the wealth and lives of her subjects under her own controul; and for this purpose she employs her generals and soldiery in plundering and depopulating expeditions; and oppression and anarchy seem now reigning to a fearful extent throughout the island. The Malagassy possess no ships or vessels of any kind whatever. The military service is one of great oppression and hardships, as the soldiers are not paid, and very ill fed: they are in fact the slaves of the government, and so are likewise many thousands of the people who are employed as artisans, fellers of timber, and collectors of the produce peculiar to the island, viz. gum, bees'-wax, ebony, &c. The only articles at present largely exported are cattle and rice to Mauritius and Bourbon, besides hides, horns, prepared beef, ebony, and gum-copal, and a manufactured cloth called *rofia*, from the beautiful palm-tree of that name.

SECT. III.—SOCIAL HABITS AND MANNERS.

Although a heathen nation, the natives of Madagascar are not in a state of barbarism. They appear to have acquired, from their intercourse with Arabs and Malays, (and, of late years, from Europeans,) many of the arts and habits of civilized life. They possess large herds of cattle, cultivate and water by artificial means large tracts of soil, are familiar with the value of property, and live in large communities, with considerable regularity of municipal government. They have manufactures of iron, wood, horn, silk, cotton, and soap. Many of their houses are large and substantially built, chiefly of wood; and their towns are well defended by large moats. Under a government less oppressive and rapacious, this island might soon assume an appearance of great comfort and fertility; and there are materials to render the Malagassy a noble and powerful nation; but, at present, under the withering influence of idolatry and sin, they are most arbitrarily and

Malagasey Officer of State.

cruelly oppressed, and held in complete bondage by their rulers. They are represented, by the missionaries who have laboured among them, as an intelligent and industrious race, who are devotedly fond of their children, and are by them, in turn, treated with respect even to old age. They are said, moreover, to be hospitable to strangers. This people are mostly of a dark copper-colour, but some of the tribes are of a more swarthy hue than others. Their features seem a mixture of the Arab, Malay, and Negro races; but none are found with the woolly hair of the latter. The men wear flowing robes fastened on the shoulder, made of native cloth; the women wear a short jacket with sleeves, and over it long robes gracefully folded. They divide their time into portions of seven days each, and have many Jewish customs. They are very apt at learning to read and write.*

* See a "Narrative of the Persecutions of the Christians in Madagascar," by J. F. Freeman and D. Johns, formerly missionaries in the island.

SECT. IV.—SUPERSTITIONS AND FORM OF RELIGIOUS WORSHIP.

The oppressed and unhappy people of Madagascar are, as scripture says, "*without hope*, and without God in the world." Their ideas of God are very few, confused, and imperfect. Their term for the Deity means literally "*noble*," or "*fragrant*," or "*the fragrant Prince*,"—and by it they intend any superior being, genius, or influence, They think God created the world, and that he resides somewhere far above us: but then the title is not confined to the Creator. It is equally applied to all the numerous idols they worship, which generally consist of uncouth pieces of wood, rudely joined together, and fantastically ornamented as taste directs, or means can be afforded. They have no temples for worship, nor any priests, but a set of persons among them are called idol-keepers: —these receive the offerings of the people, present their requests or prayers to the idol, and pretend to give the answer when required. Each person determines for himself what idol or idols he will have in his house, and whether many or none. There are some considered as the guardian idols of the sovereign, and others of the kingdom, to which especial honours are paid. Witchcraft and sorcery are much practised among them; and the queen seems to have made this custom an excuse for the many cruelties and murders she has caused to be practised throughout the island; as every suspected person, who she wishes to get rid of, is accused of possessing some evil genius, and is made to undergo the ordeal of drinking an emetic draught, called the Tangena, and if the consequences, prescribed by the laws, do *not* follow, (which is rarely the case,) the sufferer is immediately put to death. Vast numbers have been exterminated in this way upon the most trivial pretexts during the late wars and commotions. Their ideas of the soul are very contradictory, and mixed up with many absurdities. They sacrifice great numbers of cattle on the death of any person; as the Malagasse think they retain their existence in another place of abode after death. But their notions of future life are very shadowy and vague; and have no consoling or cheering influence upon them in death. The sacrifices which they offer have no reference to guilt, or forgiveness of sins; they are either thank-offerings to their gods, or presented to obtain the blessings of this life, as health, offspring, property, or success in trade.

Christians of Madagascar.

SECT. V.—ACCOUNT OF MISSIONARY LABOUR.

"*Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.*" Phil. i. 29.

The London Missionary Society commenced a mission in this island in the year 1818, under the auspices and good will of Radama, the king of the Hova tribe, who occupied its central and finest parts. As this king was favourable to the improvement of his people, the mission made considerable progress during his life. The missionaries established twenty-eight schools in the vicinity of **Tanararivo**, the capital, and a college for Malagasse youths of the higher classes of natives, who were, at the king's request, to be taught Greek and Latin. Twenty meetings for prayer had been set on foot by the natives and their teachers in the capital or its vicinity, and the New Testament in Malagasse was printed and circulated among them. The number of actual conversions, and consequently of baptized Christians, that had taken place in the island, was but comparatively small; but the "praying people" (as the candidates for baptism were called by the natives) shewed great attachment to the missionaries, and a desire for instruction. This state of things was unhappily interrupted by the death of Radama, which took place in 1828. The accession to the throne of Queen Ranavalona, who

was chiefly desirous of subjugating the whole island to her arbitrary dominion, threw the natives into a state of anarchy and confusion, and obliged the Christians particularly, to take shelter in the mountains, and the missionaries subsequently to abandon the mission and leave the country. In 1835 the queen published an edict making it a capital crime to hold intercourse in any way with the Christians; in consequence of which the missionaries, Messrs. Freeman and Johns, left Madagascar for Mauritius in 1837. Several martyrdoms took place about this time; the most remarkable was that of a woman named Rafaravary, the particulars of which have been given in the History of the Persecutions of Madagascar, already referred to. In 1838 and 1839 the missionaries again visited the island from Mauritius, and brought away with them six of the native Christians who had escaped the hands of their persecutors: they came to England, where they resided a short time; one of them, named Sarah, died at Walthamstow, and the remaining five returned to the Mauritius with their teachers, whom they are now assisting in their labours among the Malagasse people that are employed there as labourers. The British and Foreign Bible Society have caused to be translated the entire scriptures into the Malagasse language, and it is ready for use whenever a more favourable time shall occur for its introduction among this interesting people. The number of the Christians in the island have rather increased than diminished since these heavy persecutions commenced. The five copies of the scriptures left them in 1837 by the missionaries being now nearly worn out, they are petitioning for a further supply.* There are several chiefs who have not submitted to the queen on the eastern side of the island; and when the missionaries from Mauritius visited them and their people in 1842-3, they were kindly received, and solicited bibles and instructors.

* For some very interesting letters from Malagasse converts to their late missionaries, now at Mauritius, see the "Missionary Register" for 1843.

AFRICAN ISLANDS.

PART II.—MAURITIUS, THE SECHELLES, AND ZANZIBAR.

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

The island of Mauritius was so named by the Dutch, in honour of Prince Maurice, in 1598. It is forty-four miles from north to south, and thirty-three from east to west. Its appearance is in the highest degree beautiful and picturesque. There are several ranges of mountains at different parts of the island, from which flow numerous small rivers and streams. The height of the loftiest mountain does not, however exceed 2520 feet. The capital is Port Louis, on the eastern coast, whose population in 1830 was 26,000, of whom 16,000 were coloured slaves, 3000 were Europeans, and the rest free coloured people. The thermometer in Mauritius generally ranges from 79 to 88 degrees. The mountains and eminences render the climate that of a warm and temperate region, although situate within the tropics. The soil requires but little labour to cultivate, and is particularly favourable to the growth of the sugar cane. Since the time that the Mauritius has been in the possession of Europeans, most of the fruits and vegetables of the temperate zones, and many of the rarest productions of the East, have been introduced and naturalized. It is extremely well-wooded, and produces cotton, cloves, coffee, and indigo, besides sugar in abundance. When the Dutch settled here, in 1644, they found no animals but rats: since then, however, various useful quadrupeds have been introduced.

The island of Zanzibar is situated twenty miles from the eastern coast of Africa, and is fifty-five miles long by fifteen broad. There is a town of the same name on the western coast, with an excellent harbour. It abounds in wood, and rice and other provisions are cultivated.

SECT. II.—POLITICAL AND COLONIAL HISTORY.

When first visited, during the seventeenth century, by Europeans, Mauritius was uninhabited; it was subsequently visited by adventurers and pirates, till colonized by the Dutch, in 1644. They had possession of it till 1712, when they abandoned it altogether. The French took possession of it in 1721, and peopled it from their colony in the Isle of Bourbon (a few leagues to the west of Mauritius): they used the island chiefly as a refreshing-station for their East India Company's ships, until the year 1784; when the French government established factories for indigo and cotton, and it became in a short time a general depot for their commerce with the East Indies. They introduced the sugar-cane, erected batteries, built arsenals and wharfs, and made roads through it; in consequence of which improvements the population greatly increased. In 1789, the inhabitants, excited by the revolutionary party from France, revolted against the governor, and set up a republican form of government. In 1796, the French Directory sent agents and troops to enforce the abolition of slavery throughout the island; but as, amongst a population of 76,000, 55,000 were slaves, it was not probable that this measure would be quietly adopted; the principal inhabitants took up arms, and the French troops were driven out of the island. After this, cultivation rapidly increased, and many European adventurers settled there. When Napoleon Buonaparte sent a strong force into these seas, to annoy our commerce and injure our trade with India, Great Britain opposed him with her fleets, and succeeded in capturing Mauritius from the French, in 1810, and the island has ever since remained one of her colonial dependencies.

The population, in 1832, consisted of 13,000 whites, 26,000 free coloured people, 89,000 slaves.*

The isle of Zanzibar is inhabited by Arabs, who employ a great number of negro slaves to cultivate the soil. The Americans carry on a trade in the island, and have a resident consul here.

SECT. III. & IV.—SOCIAL HABITS AND RELIGIOUS WORSHIP.

Among the coloured population in Mauritius there are at present supposed to be about 5000 natives of Madagascar. Slavery was abolished

* See Montgomery Martin on the Colonies.

by British law in the island in 1834, but no remuneration was granted to the planters, as in the case of our West India islands. It is to be feared much intolerance has been shown towards the coloured population, and very little has been as yet done for them in the way of education or improvement, so that much ignorance and immorality prevails among them. The great majority of the Europeans are of the Roman Catholic religion; and so are the inhabitants of the Seychelles islands, which are a colonial dependency to the Mauritius. The Mahometan creed prevails in Zanzibar, though many of the African slaves in this island are heathens. All religions are tolerated by the Sultan of Muscat, within whose dominions it is included.

SECT. V.—ACCOUNT OF MISSIONARY LABOURS.

The Society for the Propagation of the Gospel, in conjunction with the Society for Promoting Christian Knowledge, has of late years provided for several schools in **Mauritius**, which yet stands greatly in need of further assistance in the instruction and evangelization of the thousands of liberated slaves and free coloured labouring people. The London Society missionaries, joined by those who are exiled from Madagascar, with some Malagasse assistant teachers, are labouring here with much perseverance and zeal. At the **Seychelles**, the Society for the Propagation of the Gospel is attempting to introduce Christianity, though it has received much opposition from the Roman Catholic inhabitants of these islands.

To the island of **Zanzibar** the American board has sent missionaries, who it is thought will not be opposed by the Mahometan rulers.

In 1844, Mr. Johns, of the London Missionary Society attempted to establish a mission at **Nosimitsio** (one of the four islands to the north-east coast of Madagascar), through the instrumentality of the Malagasse teachers, Mary and Joseph. They succeeded in teaching several natives to read the word of God, when the Roman Catholic priest interfered, and by his influence with the French authorities, who have possession of the island, the mission was suppressed. Since this event that indefatigable and zealous missionary, Mr. Johns, has been called to his rest. He compiled, while labouring in Madagascar, the Malagasse and English Dictionary, which was printed at the mission press at Tanararivo, before the persecutions commenced there against the Christians; he translated the Pilgrim's Progress, and took part in the translation of the Malagasse Scriptures, besides compiling various tracts and hymns in that language.*

* See Missionary Register, for February, 1845.

AFRICAN ISLANDS.

Name of Society, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Native Teachers.*	*Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
LONDON MISSIONARY SOCIETY.						
MALAGASSE AND NEGRO.						
Madagascar	..	..	..	..	..	1818
(This Mission is suspended for the present, but is occasionally visited by the late Missionaries.)						Suspended in 1837.
Mauritius	2	4	75	4	400	1837
Minow Isle (off the West Coast of Madagascar)	..	..	Station	suspe	nded.	1842
SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.						
NEGRO AND FRENCH.						
Seychelles Islands	1	..	No	ret	urns.	1842
Mauritius	..	..	..	4	..	1841
AMERICAN BOARD OF MISSIONS.						
ARABS AND NEGRO.						
Zanzibar	2	..	..	..	..	1841

CHAPTER V.

INLAND SEAS.*

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

THE countries included within this varied region which have been visited by Protestant missionaries, are, Turkey in Europe, the Ionian Isles, Greece, and the islands of the Archipelago, and the Levant; Asia Minor, and the confines of Persia; Syria, Egypt, and Abyssinia. The whole district, with the exception of Egypt and Arabia, is diversified with large tracts of mountainous country, and is upon the whole both fertile and beautiful. None of the mountains are very lofty, but in some parts (as in Lebanon and others) their tops are constantly covered with snow.

The countries encircling the Levant were formerly very populous and wealthy, but in consequence of the indolence of the Mahometans, and the oppressive character of the Turkish government, they are now very unproductive, and their inhabitants, generally speaking, in a very poor and miserable condition. We must, however, except from this general character, the Ionian islands, Malta, the Morea, and some of the islands of the Grecian Archipelago, which, not being under the Turkish yoke, present a more cheerful and cultivated aspect.

All the countries bordering upon the inland seas, both those in Europe and in Asia, are calculated by nature to be extremely fruitful, as their climate and soil are excellent. The shores of the Mediterranean sea are favourable to the production of the plants belonging to the hot as well as to the temperate climate: there may be seen, at one view, the date, the sugar-cane, the banana, the orange, the citron, the olive, and the Indian tamarind, with most of the fruits and the forest-trees of Europe.†

* This term includes all those countries which border upon the Mediterranean, the Red, the Black, and the Caspian Seas, together with the Persian Gulf.

† See Murray's "Encyclopedia of Geography."

But we will proceed to mention separately some of the countries which surround, and are within, the Inland Seas, to which missionaries have been sent. Malta is an island distant from the coast of Sicily fifty-six miles, and from the African coast nearly two hundred; its greatest length is sixteen miles, and it is nine miles in breadth. It is rather low, but diversified with hill and dale, and the natural industry of the Maltese has converted an apparently barren rock into a picturesque country. The chief town, Valetta, is very strongly fortified, and is the head-quarters for our shipping in the Mediterranean. The climate is hot, the thermometer ranging from 90 to 46 degrees. The sirocco, a hot, damp wind, from the south-east, prevails during the months of August, September, and October. The soil is calcareous, and formed upon a substratum of limestone rock. The chief productions of the island which are cultivated are cotton, wheat, barley, pulse, fruits, and vegetables. There are horses, mules, cattle, sheep, and goats. The population is upwards of 100,000. Snow is never seen there, but is brought from Etna in Sicily, and used as a luxury and a medicine.

Corfu is the most northerly of the seven Ionian islands. It is forty-one miles long, and eighteen broad. The soil is formed of a stiff clay, which well retains the moisture; there are marshy vallies, and a few small streams, which run from the mountains which extend through the island, and are in some parts 2000 feet high. The climate is of a tropical character; snow is seldom seen; but on the Albanian mountains, on the opposite coast, it remains from November to May. This island is particularly favourable to the growth of the olive, which is here extensively cultivated. Corfu, the capital city, contains 18,000 inhabitants.*

Greece is a picturesque and extremely mountainous country. To the north are the snowy summits which separate this country from Turkey, from whence descend numerous other small chains, running south, and enclosing large plains of rich alluvial soil. "Agriculture," says Murray, "is carried on with bad cattle and rude impliments, yet so genial are the climate and the soil, that the harvests are generally very plentiful. Wheat, barley, and maize are cultivated, and likewise cotton, which is raised to a great extent in the plains of Macedonia, and is the principal export from the Morea. The olive flourishes throughout Greece; that species of grape, producing the fruit which, when dried, we call *currants*, is peculiar to the Morea and the Ionian islands, from which it is largely exported. But Greece is altogether a pastoral country, and vast numbers of cattle, sheep, and goats are fed on the sides of the hills." That part of Greece which is without the Morea,

* See Montgomery Martin on the Colonies.

is divided into Western Greece, of which the chief town is Missolonghi; and Eastern, of which Athens is the capital. Napoli and Patras are the principal sea-ports of the Morea. The town of Joannina is situated in Albania.

The island of Candia (or Crete), is rich and fertile, and is noted for its peculiar breed of horned sheep. The small island of Syra is a place of importance with regard to the commerce of the Levant, and it has a most excellent harbour.

Among the vegetable productions growing wild in Greece and the neighbouring islands, are the myrtle, the bay, the laurel, the Spanish chesnut, the olive, pomegranate, citron, and mulberry, the walnut, the peach, and apricot, the beautiful gum-cistus, the white lily, the rhododendron, and the saffron.

Smyrna is the principal sea-port for trade on the coast of Asia Minor. This country is very mountainous in the interior, but slopes down to a fine fertile plain towards the sea. It is capable, from its climate and soil, of producing almost every species of agricultural wealth; but culture is rendered insecure by the oppression of the Turkish pachas (who govern it), and the frequent inroads of the plundering Arabs. The seven churches of Asia, mentioned in the three first chapters of Revelations, were situated as it were in a circle, about a hundred miles to the north and east of Smyrna. An interesting account of their recent condition is to be found in the Church Missionary's quarterly paper for July, 1827.

Constantinople is the capital city of the Turkish empire, and is supposed to contain half a million of inhabitants. It is the largest and most beautiful city in Europe. The city itself, where only Turks are permitted to dwell, is eighteen miles in circumference; the suburbs (which make it 24 miles round), are inhabited by Armenians, Jews, and Franks. The streets are very narrow and dirty, which accounts for the great prevalence of the plague in this city.

In the northern parts of Asia Minor the mountains and vallies are covered with forests. The climate here becomes colder than in Greece or Syria, notwithstanding which the myrtle, the olive, the arbutus, and pomegranate are met with in abundance at the foot of the hills. The town of Broosa is beautifully situated near the southern shores of the Sea of Marmora, in an extensive plain clothed with magnificent forests. It has manufactures of silk and cotton cloths, which are carried on chiefly by Armenians, who reside here in number about 7000. Broosa contains 60,000 inhabitants, and keeps up a constant intercourse with Smyrna and Aleppo. Not far from Broosa are Nice (now in ruins), where the great ecclesiastical councils were held, and Nicomedia,

the occasional residence of the emperor Constantine the Great. The country at the south-eastern corner of the Black Sea, still known by the name of Armenia, is enclosed with steep and rugged mountains, and is fertile in corn and pasturage. The winter here is extremely cold, and the ground is covered with snow from October to March. Erzeroum, the capital, is situated upon very high ground, on the frontiers of the Russian and Persian territories. Its trade has very much declined of late; and since its temporary occupation by the Russians many Armenians have left it. It does not now contain more than 15,000 inhabitants. Trebizond, on the shores of the Black Sea, is the chief emporium of the European trade with Persia. In 1835, seven-tenths of its imports were of British produce. It contains 30,000 inhabitants, of whom 4000 are Greeks and 2000 Armenians. Ooroomiah is situated on the mountainous confines of Persia, near a large salt lake of the same name. This town (as well as Mosul, on the banks of the Tigris,) is the residence of most of the Nestorian Christians. Tokat, where the celebrated and lamented Henry Martyn died, is in Asia Minor.

The central parts of Asia Minor are composed of a high table-land, for the most part destitute of trees, and enclosed within lofty ridges of mountains. Though it is now barren, it is capable of successful cultivation. On the banks of the rivers are rich pastures, occupied by the wandering Turcomans, whose habits of life are almost wholly Tartar. Beyond these, in the mountainous district of Koordistan, live the Koords, a fierce and warlike race, who chiefly subsist by plunder. There were formerly many fine and extensive cities in Asia Minor, but most of them are now in ruins, and the remaining inhabitants reduced to great wretchedness. Nevertheless, in some of them manufactures of carpets, fine camlets, copper vessels, and opium, are still carried on. The Angora goat, whose fine silky hair is an important article of commerce, is only met with in these regions.

The missionary stations situated on, or near, the shores of the Mediterranean Sea, are the city of Aleppo, the sea-port of Beyrout, and the villages of Deir-el-Kamer and Abieh; the two last, situated in the mountainous district of Lebanon, are chiefly inhabited by Druses and Maronite Christians. Throughout the north of Syria, the people are extremely poor and neglected. Yet the vallies, when cultivated, produce wheat and other grain; and the myrtle, laurel, fig, arbutus, and sycamore, grow in profusion on the slopes of the hills. "Aleppo is a place of some trade, and English merchants reside here. The best way to enter Mesopotamia and the country of the Nestorians is through Aleppo."* This city and Smyrna are the only two places in

* See Annual Report of the American Board of Missions, 1841.

Turkey in Asia which retain any commercial importance; the former is chiefly supported by the caravan trade of interior Africa; and the latter exports raw silk, goats'-hair, Turkey-carpets, raisins, drugs, and gums, in exchange for the cloths and hardware of Europe.

Cyprus is a most fertile and luxuriant island; the vine, olive, and fig are here cultivated. The inhabitants of each village carry on a separate trade to themselves.

We will now close our brief sketch of this once-celebrated region, by giving our readers a short description of the city of Jerusalem. "The approach is generally from the south, by Gaza and the small sea-port of Joppa (or Jaffa), upon leaving which the traveller enters upon the vale of Sharon, *still* remarkable for its beautiful *roses*. After passing several villages, mostly in ruins, he arrives at the foot of the dark hills which form the rugged centre of Judea, and enters the village of Rama (the ancient Arimathea), standing in a fertile plain; the houses being only a collection of plaster huts, interspersed with olives, figs, and fine palm-trees. From Rama, he ascends to the hill-country of Judea, which is a gloomy, steep, and rocky district, of about thirty miles in extent. The Arabs have formed stations in these mountain-fastnesses, and by their plundering warlike habits render this the most dangerous part of the journey through the Holy Land. Having passed this, the Mahometan guides exclaim, 'El-Kods!' (the Holy City!) and Jerusalem appears in view. It is built on the summits and sides of four hills: a part of what is commonly supposed to be Mount Zion is covered only with ruins. The walls were formerly four miles in circuit, but are now only two-and-a-half; the houses are heavy square masses, very low, and without chimneys or windows, and look like prisons or sepulchres. The steeples of the churches and the minarets of the mosques alone break the uniformity and dullness of the scene. The streets are very narrow and unpaved; and canvas stretched from house to house, increases the general gloom of the desolate city. A few paltry shops and bazaars, roofed over, expose nothing but wretchedness to view; and very few inhabitants are to be seen about the streets." Such is part of the account given by the celebrated traveller M. de Chateaubriand. The two great objects in Jerusalem, visible from some distance, are the church of the Holy Sepulchre, built by the mother of the Emperor Constantine in the third century, and the mosque of Omar, erected by the Mahometans in the seventh century. The latter is most magnificent, and covered with gilding. The church of the Holy Sepulchre belongs to the monks of the Greek and Latin churches. Small apartments built round its walls, are inhabited by these monks, as well as by Abyssinians, Coptic, Maronite, and Armenian Christians.*

* See Murray's Encyclopedia of Geography, 1835.

Upon leaving Palestine and Syria, we cross the Isthmus of Suez, and again find ourselves on the continent of Africa. To the west of the Red Sea are Egypt and Abyssinia, the only two countries, bordering on the Inland Seas, which now remain for us to notice, as being the scene of missionary labours.

The only cultivated or inhabited part of Egypt, is the narrow strip on each side the banks of the great River Nile; the rest is barren and unfruitful. Cairo was founded by the Mahometans in 973, and is a magnificent city, as regards the outward splendor of its buildings. Its gates and mosques display all the grandeur of Saracenic architecture. The streets are unpaved and very narrow; the principal one, which traverses the whole area of the city, would be considered in Europe a mere lane.* When the Nile overflows its banks, its waters are conveyed into large open squares near the city, thereby converting them into lakes. On the retiring of the waters, these lakes become so many plains of mud, which, by the heat of the sea, are soon dried, and covered with excellent vegetation. With regard to trade, Cairo forms the grand link between the Asiatic and African continents, and it is perhaps the greatest thoroughfare of any city in the world.† Slaves are imported in vast numbers from the interior of Africa, and exposed here for sale in the public slave-markets. Cairo is seven miles in circuit, but a great part is occupied by gardens and empty spaces. Each street is shut in, and guarded by janissaries at night. It is reckoned to contain 250,000 inhabitants.

The climate of Egypt is extremely hot, and the soil very dry and sandy; but vegetation is much increased by the periodical inundations of the Nile, which rises and overflows its banks for three months in the year, bringing with it a quantity of rich mud, containing seeds of various plants growing near the Equator, which quickly spring up when the waters retire. Date-trees are cultivated to a great extent, and likewise different sorts of corn. The Papyrus and the Lotus, (or water-lily) are the peculiar growth of this region. The rivers abound with crocodiles and hippopotami.

Descending the Red Sea, we come to the kingdom of Abyssinia, bounded on the north by the deserts of Nubia, traversed by wandering Arabs. On the west it has Sennar, and on the south the Mahometan kingdom of Adel; but the greater part of these two last frontier lands consists of wild regions occupied by the Galla nations, who always ravaged, and have recently conquered a large portion of Abyssinia. The entrance to Abyssinia for Europeans is by the town of Massowah,

* Murray. † Ibid.

built on an island in the Red Sea, a short distance to the south of which is Arkeeko, once a celebrated sea-port for trade, but containing now only a few miserable houses. The place of greatest note at present in Abyssinia is Adowa, which contains about 6000 people; cotton cloths are manufactured here, and about 1000 slaves pass through it annually. Trade is chiefly in the hands of the Mahometan inhabitants. The province of Tigre is a rocky and mountainous district. That of Amhara in the centre of Abyssinia, consists of extensive plains, which yield abundance of corn and cattle. Till Abyssinia was overrun by the Galla tribes, Amhara was the residence of the sovereign, who now makes Gondar his capital. Shoa is a fine rich province to the south, which has been occupied by the Gallas, and is now governed by a branch of the ancient royal family of Abyssinia. The climate is rendered milder in Abyssinia by its being a very mountainous region; and snow frequently covers the highest summits. Cattle and horses are to be met with in this country, and throughout it the camel is the most useful animal met with.

Aden is a town at the south-western corner of Arabia, which Great Britain possessed herself of by purchase in 1840. Major Harris, who was sent by the British Government at Bombay to conclude a treaty of commerce with the king of Shoa, has thus described it; "Cape Aden rises 1800 feet above the ocean, a wild and fissured mass of rock, evidently intended by nature as a beacon to announce the approach of an inland sea. It has a noble bay: ruins of fortifications and watch-towers along the rocks, shew the remains of a large city, which existed there 500 years ago. The supply of coals necessary for the British steamships, to and from Bombay, has introduced a new trade here. Gangs of brawny Leedies, (negro slaves from the Zanzibar coast, but now enfranchised) make a livelihood by transferring the coals from the depots on shore to the steamers. A considerable British garrison is maintained here, as a defence against the Arabs, and a protection to our property. The Arab is still the prominent person among the native population of this territory; the bronzed and sun-burnt visage, surrounded by long matted locks of raven hair; the slender, but wiry and active frame, and the energetic gait and manner, proclaim the untameable descendant of Ishmael. Aden (barren as the soil is) is evidently approaching to a prosperity it never before possessed. Emigrants from Yemen and from both shores of the Red Sea are daily crowding within its walls, on account of the security they offer against native oppression. In the short space of three years the population has risen to 20,000 souls. Substantial dwellings are rising up in every quarter; and at all the adjacent ports hundreds of native merchants are only waiting the

erection of permanent fortifications, in token of our intending to remain, to flock under our guns with their families and wealth." The opinion of Major Harris seems to be, that Aden, as a free port, while she pours wealth into a now-impoverished land, must rank one day among the most useful dependencies of the British Crown.*

SECT. II.—POLITICAL AND COLONIAL HISTORY.

Malta and Corfu both belong to Great Britain, and are governed in a similar manner to the rest of her colonies. Malta was taken out of the hands of the Knights of St. John by the French in 1792, and yielded to the British arms in 1800. Corfu is one of the seven Ionian Islands, which formerly belonged to the Venetian Republic; it came into the possession of Great Britain in 1814, after having been claimed by France, as forming a part of the Austrian dominions since 1797.

Greece, consisting chiefly of the Morea, and some of the adjoining small islands, at present forms an independent kingdom, at the head of which the allied powers have placed Otho, a prince of the house of Bavaria. The Greeks in 1820 made a violent struggle to throw off the Turkish yoke, and after ten years of war and internal dissension, Britain, France, and Russia interfered, and by the treaty of London, the Porte was obliged to consent to its independence. The population is computed at 657,000. Albania (the district to the north of independent Greece) contains about 1,200,000 inhabitants, of whom a considerable proportion are Turks. This district still continues subject to the Turkish empire. The form of government assigned by the allied powers to Greece is constitutional monarchy, but the capitani, or mountain-chiefs, are not held in much subjection. The navy consists of upwards of 300 vessels; but none of them are large, and they are chiefly used for purposes of trade and commerce.

In Turkey, the government is absolute,—that is, the whole administration of affairs (civil, military, and religious) is subject to the control of one man, (the Sultan, or Grand Seignor). The Turkish dominions in Asia and Africa are divided into several pachalics, over which the sultan appoints viceroys, or pachas, having the same absolute control over the lives and property of their subjects as he has himself. Some of these pachas, as Mahomet Ali, the pacha of Egypt, have nearly thrown off the yoke of the sultan; which has also been the case in the province of Syria. There are several officers of state in Turkey, who all

* "Blackwood's Magazine," 1844.

derive arbitrary power from the sultan: such as the grand mufti, the capitan pacha (or lord high admiral) and the reis effendi, an officer combining that of Chancellor and Secretary of state. The body of men called mollahs is the only class of persons approaching in character to a national council; these ought to be nominated by the grand mufti, and with some regard to hereditary right, but the sultan generally chooses them himself, and from pure favour. The Koran and its commentaries form the only law of the empire, and the mollahs are educated in the colleges attached to the mosques. Under the mussulman system, the spiritual and temporal powers are considered essentially one. Any person may be put to death at the pleasure or will of the sultan, who levies a tax or fine upon all his subjects who are not Mahometans. In Constantinople the despised Christians are subject to much oppression and extortion. Except about 15,000 cavalry, chiefly used as guards to the sultan and his officers of state, there are no regular paid troops in Turkey; but every landholder is obliged to support and bring into the field annually a certain number of armed men, whose services are only nominally required from April to October, though they are often detained longer. It is not at all known what is the revenue of the Turkish empire; its chief sources are—the capitation-tax (paid by all subjects not Mahometans), fines, and confiscations, the customs, and the monopoly of grain. Manufactures are at a very low ebb in Turkey, and the restraints imposed upon commerce by the government are very numerous. The dyeing and preparing fine leather is carried on in Gallipolis and other towns along the Dardanelles. Carpets are made in Asia Minor, chiefly by females. Silk is produced in abundance in the plains of Adrianople; and great numbers of bees are reared in this country, which yield a profusion of excellent honey and wax. The principal other exports are wool, buffalo's hides, goat's hair, cotton, copper vessels, raisins, figs, drugs, and opium. Trade is mainly carried on by the tributary races,—Armenians and Frank merchants at Constantinople. Dyeing and spinning cotton are extensively attended to in Greece. When it belonged to Turkey, its inhabitants were not permitted to hold any office under government whatever; though they were suffered to carry on many lucrative occupations, by which they acquired a degree of wealth and importance; thus was excited in them that characteristic love of independence, which produced at length the insurrection, that ended in their complete freedom.

The mountainous tracts of country in Asiatic Turkey are held by bold and hardy tribes, whose chiefs admit of but little control from the pachas. In Koordistan, the fierce and warlike inhabitants live by plunder and violence; they are, however, at the same time, hospitable to

strangers. The English have a consul at Mosul, who is respected and feared by the Koords. The Turks, Koords, and Nestorians are constantly at war with one another.

Mahomet Ali, the present pacha of Egypt is a native of a town in Asia Minor, and is of a bold and enterprizing character. He commenced his independent career by confiscating the whole of the soil of Egypt, with the exception of the lands in the vicinity of the cities, and on these the land-tax was doubled: he obliged the landholders to grow only such produce as he prescribed, and prohibited them from selling it to any one but himself,—thus reducing all classes to the condition of serfs, dependent upon his bounty; for he engaged to pay back to the people the value of their property, after first deducting whatever amount of taxation he chose to levy upon them. He also took for himself the revenues of all mosques, and charitable institutions; allowing them a small annual support. This monopoly of the soil and its produce, has enabled the pacha to form an army, and to build and man a fleet, quite disproportioned to the population of Egypt. The tributes he has levied upon the conquered countries of Sennaar, Nubia, and Arabia, have assisted to a certain extent. He has reduced some of the Arab tribes to submission, and employed them on his public works, especially on the canal from Alexandria to Cairo, which he has achieved at a great loss of the lives of his subjects. His army is but ill fed and clothed; nevertheless, the Arabs fear his name, and he has secured respect and safety for his Christian subjects, encouraged commerce with Europe, and promoted talent and learning by establishing schools for both sexes in his capital. Egypt has been governed by foreign princes and usurpers ever since the time of Cambyses, thus fulfilling the prophecy of Ezekiel xxx. 13; "And there shall be no more a prince of the land of Egypt."

Mahomet Ali, and his son Ibrahim Pacha, endeavoured in like manner to obtain possession of Syria, and for a time were successful; but by the taking of St. Jean d'Acre, Nov. 3, 1840, by the Turkish and allied powers, the sultan's authority was re-established in Syria, and Mahomet Ali forced to abandon all claim to it, and confine himself to the hereditary government of Egypt, in which the allied powers secured him. From want of strength and resources of the Turkish empire, however, the authority it holds in Syria is merely nominal, while among its various tribes there is none which, from its numbers or power, is able to exercise any paramount controul over the thinly-peopled country. The way, therefore, seems to be opening remarkably for the restoration of the Jews. They are, perhaps, the most numerous and

powerful race now in the Turkish empire, and are known to have great influence at Constantinople.*

SECT. III.—SOCIAL HABITS AND MANNERS.

The Greeks have been described, in regard to character, in an unfavourable light by some writers, who have considered them avaricious, cunning, and intriguing, and almost entirely governed by motives of self-interest. The reproach, however, seems to be mainly due to the inhabitants of the towns, and the rich Greeks of Constantinople: the peasantry are a very fine race of people, and during their late struggle for independance, have shown great bravery and energy of character. The Greeks are generally acute, and of graceful manners; and are distinguished for beauty and delicacy of complexion. The capitani (or mountain chiefs) are hospitable and courteous, and show a paternal kindness towards their retainers. The females are treated with much more respect, and enjoy greater liberty than among the Turks. The Greeks of the cities, when they become rich, often study to imitate the manners of their Turkish neighbours, who are the only models of grandeur that exist within their observation. Since the establishment of a monarchical government, and the restoration of national independence in Greece, learning and education have been considerably revived, and several schools have been established, especially at Athens, Argos, Tripolizza, and in most of the islands.

The national character and aspect of the Turk is thoroughly oriental, and in every point different from those of the western European nations. The men wear long flowing robes, which entirely conceal the limbs. Their habits are those of luxurious indolence; and they seldom stir or walk except for special purposes or business. They sit cross-legged, especially at meals; and when they enter a house, take off, not the hat or head-dress, but the shoes. They are passionately fond of smoking; and though they seldom taste wine or spirits, make great use of the intoxicating and stupifying drug, opium. The Turkish women are excluded from all society, and never permitted to walk abroad. Among the lower orders the women are considered very much as slaves, and perform most of the hard work. The rich purchase their wives, generally from among the Circassians and other Caucasian tribes. The character of the Turk exhibits many striking contrasts; their abject submission to authority, which

* See "Missionary Register," 1841, p. 74.

is considered a religious duty, is combined with the pride of a conquering people, and the consciousness of being surrounded by those whom they have subdued; yet the Turk seems to have a sense of personal dignity, which raises him above the system of falsehood and deceit, which is, as it were, rooted throughout the East. Though the Turk is generally sedate and placid, his rage when once roused is furious and ungovernable. Hospitality and alms-giving they carry to a great extent, and this humanity is not confined to their own species, for in Constantinople the *dogs* are allowed to be so numerous as to become quite a nuisance. The learning of the Turks is comprized within a very limited compass. The studies pursued in the colleges attached to the mosques have no tendency whatever to enlarge the mind, or to adapt it for the duties of active life,—consisting of the logic of the dark ages, and the most trivial questions respecting the useless ceremonies connected with their religion. The state of social existence, learning, and manners, as far as regards the ruling people (the Turks), is precisely the same, in Asiatic as in European Turkey; but the conquered people in the mountain districts show more independance and hardihood, and their habits are more decidedly Tartar, especially in Mesopotamia and Armenia. Syria, Palestine, and Bagdad have attracted great numbers of Arabs from the vast deserts by which these countries are bordered. These people have a more gay and polished address than the Turks. The various sects of eastern Christians inhabiting these regions, differ considerably in habits and manners from either Turks or Arabs. The Armenians are quiet, industrious and exclusive. The Koords, fierce, warlike, extremely hospitable, and have a great degree of national pride. The Latins, or Franks, are almost all monks, and in their manners and habits are essentially European. The Maronites and Druses in Mount Lebanon are more independent of Turkish rule than any of the other races; they are simple and frugal in their way of life, and recognize scarcely any distinction of ranks: the former are very resentful, the latter are hospitable and warm-hearted. "In most places in the interior of Asia Minor, the Turkish is the language of the Greeks and Armenians. There exists among the Greeks a strong desire to revive their own language. They use the Turkish rather because they seem compelled to it, than because they love it. The Armenians seem not to possess the same partiality for their language, although it is rich and copious; yet they are content to use the Turkish, although it is not so well adapted to express the ideas and emotions of a Christian people." *

* "Report of American Board of Missions," 1839.

The Copts of Egypt are a poor, ignorant, and despised race of beings, and the Abyssinians are still more barbarous. The Copts are nationally the only remnant of the ancient Egyptians. Their numbers have been gradually diminishing; at one time they were reckoned at 500,000, now they are supposed to be not 50,000, They have almost lost their own language, (substituting for it the Arabic). They are employed by the Egyptian government as secretaries or scribes, and have been brought so much in contact with Mahommedans that they have intermarried with the Arabs, and some of them have embraced their religion.

Mahometan Priest, or Mufti.

SECT. IV.—SUPERSTITIONS AND FORMS OF WORSHIP.

The various forms of religion professed by the inhabitants of the countries included under the title of Inland Seas, are, 1. Mahometanism, 2. Christianity, 3. Judaism.

1. *Mahometanism.*

Mahomet, the founder of the false religion which bears his name, was born in 570 at Mecca in Arabia, of the noble family of Koreish. Losing his father while very young, his uncle brought him up, and employed him as a camel-driver, in his caravan, which traded annually to Da-

mascus. Whilst hid in a cave near Mecca, with the help of three of his followers he wrote the Koran, which has ever since been considered by the Mahometans as their sacred book. It begins with this sentence: "There is but one God, and Mahomet is his prophet." He afterwards resolved to propagate his opinions by the sword. When he was fifty-two years of age (in A.D. 622), being threatened with death by his enemies, he fled to Medina, another city of Arabia; and it is from the time when this took place (called the *Hegira*, or *Flight*,) that the Mussulmans compute their time: they celebrate the event every year by a fast, called the "Ramazan." Ten years afterwards, Mahomet undertook his farewell pilgrimage to Mecca, in great pomp, and attended by a very numerous retinue of his followers and supporters, which occurrence is celebrated by the Mahometans by an annual pilgrimage to Mecca. Mahomet died soon after his return to Mecca, aged 63.

Mahometanism is the established religion throughout the whole of the Turkish empire, as also in Persia, Arabia, and the whole of the North of Africa. "The Turk is imbued, from his earliest infancy, with the loftiest conception of his own spiritual state, and with a mingled hatred and contempt of every other religion. This feeling is entertained not only against the '*Infidel*,' (the name he gives to Christians,) but still more deeply towards the Persian Schiites, a sect of Mahometans, whose tenets respecting their head and founder, Ali, are so detested by the Turks, that they think it as meritorious to kill one Schiite as twenty Christians. The chief observances of the Mahometan religion are the *namez*, or prayer, repeated five times a-day, preceded by ablution, and accompanied by prostrations; and the observance of the fast of the Ramazan, when, during a whole month, neither solid food nor liquid is tasted before sunset. The strict observance of these ceremonies is considered by the Mussulman as securing paradise, without the necessity of repentance or good works. The Sultan is the head of the church, but devolves the duties connected with religious service on his inferiors. The mosques (or places of Mahometan worship) have certain officers attached to them, as the *muezzin*, who, from the tops of the minarets, calls the neighbourhood to prayers; the *shieks*, or *kialibs*, who preach and read; and the *imaum*, who has the general care of the mosque, and in the villages performs all other sacred duties. These functionaries are not distinguished from the rest of the citizens either by habit or deportment. The disuse of wine, the giving of alms, and the founding of caravanseras (or public inns) is practised on a great scale by the Mahometan, from religious motives. The first of these is a good deal evaded, yet religion has certainly effected the general substitution of coffee and opium. Predestination, or fatalism, is generally received by

them; indeed it is ever in their mouths." * The Koran is full of fables and deceit, though there are some few ideas and sentences in it borrowed from the Bible.

"The Mahometans look upon the native Eastern Christians (dispersed throughout the Turkish dominions), as living exemplifications of what Christianity is: they see that these Christians are in morals no better than themselves—they think even worse; and they have the greatest abhorrence of the use they make of pictures and images in their worship. The consequences are inevitable,—the Mahometan confidently asserts the Koran to be more excellent than the Bible, and his religion than the gospel. In vain do we reply, that these Eastern Christians have lost the knowledge and spirit of the pure gospel of Christ; and that therefore their immoral lives are in no sense the effects of the gospel. The Mahometan has never seen any other perhaps, and he will not read the Bible, to correct the evidence of his senses, and he treats that holy book with the same contempt which he feels for its professed followers. Hence any efforts for the conversion of the Mahometans of Western Asia must embrace the spiritual renovation of the Oriental decayed Christian churches." †

Let us now proceed to give a brief sketch of these several sects of Eastern Christians.

Archbishop of the Greek Church

* See "Murray's Encyclopedia of Geography."
† See the "Report of the American Board of Missions" for 1839.

2. *Christianity.*

The professed followers of Christ in these countries may be divided into,—

1st. *Greeks.*—" Under the denomination of *Greek Church,* are included all who hold the opinions of the first seven general councils, and are designated as *Melchites,* or the orthodox Greek Oriental Church." * They were thus named, to distinguish them from the Roman Catholic Church, after the great schism took place between the Eastern and Western Churches. The most respectable of the clergy are the monks, out of whom are chosen the bishops, and the Patriarch, or general head of the religion, who, before the late convulsions in Greece, resided at Constantinople. The secular clergy consist of the papas, or village-priests, who (as usual among an unenlightened people) exercise an unbounded influence over the lower orders." † " The jurisdiction of their Patriarchs extends throughout Greece and the Greek islands, and the districts of Aleppo, Damascus, Jerusalem, and Grand Cairo. The Greek Church differs from the Romish, in not exposing the *Host* publicly to be adored. It administers the sacrament in both kinds, and its priests are not forbidden to marry. They hold that the scriptures are the rule of faith; and they have ever maintained their religious independence, in spite of the mockings and insults of their professed enemies, Romanists and Mahometans. The articles of their belief, as retained in their liturgies and catechisms, are those of the Nicene Creed, with the omission of the words " and the Son "— " the Holy Ghost, who proceedeth from the Father, [and the Son]." Yet," says Mr. Freemantle, " it is mournful to witness the corruptions and errors, the superstitious rites and practices which have crept in among them, to the great dishonour and disadvantage of the name they bear. Their priests are, for the most part, illiterate, and few of them are acquainted with the scriptures. Copies of the Bible are scarce (and these are chiefly in ancient Greek—quite an unknown tongue to the lower orders); and this dearth of the word of God has been *encouraged,* till lately, in order to keep the people more in subjection, awe, and ignorance. Their numerous fasts, and other outward observances, are zealously attended to, both by priests and people. Such is the case with the miracles of *the holy fire,* which the Greeks, in common with

* See Mr. Freemantle's " Letter on the Eastern Churches."
† See Murray's " Encyclopedia," 1835.

the Armenians, retain, which affords to both a lucrative source of income." *

Mr. Hildner (of the Church Missionary Society) writes from Syra, upon Easter day, 1842; "Feasting and firing of guns, both closely connected with their services, was going on the whole day. . . In both the services held by me to-day, I found it exceedingly difficult to make myself heard, on account of the firing and noise round about me." †

In 1839, Dr. King of the American Board of Missions, writes from Athens: "During this year *four* priests have been appointed by the Greek government to preach in different parts of the kingdom, one for Athens alone,—one for the surrounding Islands,—one for the Morea,—and one for Continental Greece. The preaching of the gospel is in fact the great thing that is wanting in all the Eastern Churches. There is no want of PRIESTS—of these there are multitudes,—but they are unable to proclaim the Truth. Their prayers are long, and offered up not only to God, but to angels, and the spirits of just men made perfect, (generally, though, in *ancient* Greek, and therefore unintelligible to the mass of the people.) I cannot but hope that some of those who are now studying theology here may some day become preachers of righteousness." ‡

Nestorian Bishop.

* See Mr. Freemantle's "Letter."
† See "Church Missionary Record," April, 1843.
‡ See "American Board of Missions Report" for 1841.

2dly. *Nestorians.*—The Nestorians (or as they are often called, the Syrian Christians) took their name from Nestorius, patriarch of Constantinople, who was condemned at the third council of Ephesus, A.D. 431. Their doctrines are nearly orthodox.* After the condemnation of their founder and head, Nestorianism spread rapidly through Armenia, Mesopotamia, part of Persia, and India, as far as the coasts of Malabar, where the Christians of St. Thomas (as the Syrian Christians are here called) exist to this day. In the seventh century they introduced Christianity into China; which fact a monument, discovered at Singapore, attests. In the tenth century they planted the gospel in Tartary, and spread themselves through Socotra and Ceylon, and, during the rule of the caliphs, to Jerusalem and Cyprus. Many attempts have been made by the Roman Catholics to bring them under the papal yoke, but without success." †

The Syrian Church, as regards some of its doctrines, ritual, and forms of worship generally, may form a specimen of what the universal church was in its earliest ages, before corruption had tainted the purity of its faith. But amidst all this outward beauty, the *life* of the early church has departed—ignorance generally prevails—the beautiful services of the church are in ancient Syriac, which but a few even of the clergy can understand—the Bible is seldom to be found, except in

* "As the churches in America may be interested to know the form and matter of the Creed of the Nestorians, I send below a literal translation of it, with the caption prefixed, as it occurs in their Liturgy in the Ancient Syriac, and is always repeated by them at the close of their religious exercises, which is at least twice every day.

"'*The Creed which was composed by three hundred and eighteen holy Fathers, who were assembled at Nice, a city of Bythinia, in the time of Constantine the Pious. The occasion of their assembling was on account of Arius the infidel accursed.*

"'We believe in one God, the Father Almighty, creator of all things which are visible and invisible.

"'And in one Lord Jesus Christ, the Son of God, the only-begotten, the first-born of every creature, who was begotten of his Father before all worlds, and was not created; the true God of the true God; of the same substance with the Father; by whose hands the worlds were made and all things were created; who for us men, and for our salvation, descended from heaven, and was incarnate by the Holy Ghost, and became man, and was conceived and born of the Virgin Mary, and suffered and was crucified in the days of Pontius Pilate, and died and was buried, and rose on the third day, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of his Father, and is again to come to judge the living and the dead.

"'And we believe in one Holy Spirit, the Spirit of Truth, who proceedeth from the Father, the Spirit that giveth life.

"'And in one holy, apostolic, Catholic (i.e. universal) church.

"'We acknowledge one baptism for the remission of sins; and the resurrection of the body; and the life everlasting.'"—*Copied from the Report of the American Missionary Society,*" 1841.

† See Mr. Freemantle's "Letter to the Bishop of Lincoln," 1840.

the churches, and is there only in manuscript; and the most common departments of knowledge, from want of books and means, are inaccessible. The Roman Catholics are doing their utmost to draw away this ignorant people to the Pope, and have raised a communion of seceders out of every one of the sects of Eastern Christians. They have seized on many of the sacred edifices belonging to the Nestorians; but with the help of the American missionaries they are making a struggle to gain their rights.*

In 1834, Messrs. Smith and Dwight, of the American Board of Missions, published an account of the Nestorian Christians, from which we will here add a few extracts.

"Their churches are small, dark, vaulted rooms, destitute of pictures or any kind of ornaments, and entered by a door hardly more than two feet high, and narrow in proportion: when asked the reason of this extremely small entrance, they replied, 'Is it not written, "Strait is the gate, and narrow is the way."'

"The Nestorians observe as many as eight different fasts in the course of the year, some of fifteen and twenty days' continuance. Their daily form of worship is very simple, but devoid of spirituality. Upon entering a church they first kiss a small wooden cross, which lays on a book for that purpose, and then the hand of the officiating minister. At particular parts of the service (which consists of prayers, chants, and responses,) they uncover their heads, cross themselves, and kiss the ground. They have nine clerical orders, viz. Catholico and Patriarch (by some said to be only different names for the same order), Matran, Bishop, Archdeacon, Priest, Deacon, Sub-Deacon, and Reader: the two last are mere servants, who sweep the church, light the candles, &c. Their clergy are all extremely poor, and most of the priests derive their support from labouring like other men. The Nestorians are computed to be about 70,000 in number. Many of them affirm they derive their name from Nazareth, the town of Mary; and they call themselves 'Nusrany,' which is the very word commonly used in Arabic to designate all Christians, and is generally regarded the same as the term Nazarene in our versions." †

3dly. *Armenians.*—"This sect of Eastern Christians are a branch of the Monophysite heresy, whose leaders rejected the council of Chalcedon. Their doctrines were first propagated in Armenia, in A.D. 460. They are governed by four patriarchs, who are independent of each other,

* See Letter of Rev. H. Southgate (of the American Episcopal Missionary Society), in "American Annual Report," August, 1841.

† See "Missionary Researches in Armenia, Georgia, Persia," &c. By Eli Smith and H. Dwight. London, 1834, pp. 362—386.

although the precedency is given to the patriarch of Echmiazin. Besides these four, they have other titular patriarchs, residing at Jerusalem, Smyrna, Constantinople, and Angora, who are appointed chiefly to satisfy the Turks, and preside over the Armenian merchants and traders at those places. Their confession of faith was translated, in 1768, by Paul Ricaut.* They follow very closely the customs of the East. In their worship they prostrate their bodies, and kiss the ground three times. The most part of their public divine service they perform in the morning, before day, not only on festivals, but on ordinary days of work. They have a small library at Smyrna, and a few individuals have established a printing-press there. The book most in note among them is one which treats of the lives of holy men, written by a monk, which serves them in place of homilies to be read on festival days. The Armenians have several monasteries; those of Jerusalem and

* "I confess that I believe with all my heart in God the Father, uncreated and not begotten; and that God the Father, God the Son, and God the Holy Ghost were from all eternity. The Son begotten of the Father, and the Holy Ghost proceeds only from the Father. I believe in God the Son, uncreated and begotten from eternity. The Father is eternal, the Son is eternal, and equal to the Father; whatsoever the Father contains the Son contains. I believe in the Holy Ghost, which was from eternity, not begotten of the Father but proceeding, three persons but one God. Such as the Son is to the Deity, such is the Holy Ghost. I believe in the Holy Trinity, not three Gods, but one God; one in will, in government, and in judgment, creator both of visible and invisible. I believe in the Holy Church, in the remission of sins, and the communion of saints. I believe that of those three persons, one was begotten of the Father before all eternity, but descended in time from heaven unto Mary, of whom he took blood, and was formed in her womb, where the Deity was mixed with the humanity without spot or blemish. He patiently remained in the womb of Mary nine months, and was afterwards born as man, with soul, intellect, judgment, and body, having but one body and one countenance; and of this mixture or union resulted one composition of person. God was made man without any change in Himself, born without human generation, His mother remaining a virgin, and as none knows His eternity, so none can conceive His being or essence, for as He was Jesus Christ from all eternity, so He is to-day and shall be for ever.

"I believe in Jesus Christ, who conversed in this world, and after thirty years was baptised according to his own good will and pleasure; His Father bearing witness of Him, and said, 'This is my beloved Son, in whom I am well pleased," and the Holy Ghost in form of a dove descended upon him. He was tempted of the devil and overcame; was preached to the Gentiles; was troubled in his body, being wearied, enduring hunger and thirst; was crucified with His own will, died corporally, and yet was alive as God; was buried, and His Deity was mixed with Him in the grave. His soul descended into hell, and was always accompanied with his Deity. He preached to the souls in hell, whom after He had released He arose again the third day and appeared to his apostles. I believe that our Lord Jesus Christ did with his body ascend into heaven, and sits at the right hand of God, and that with the same body, by the determination of his Father, He shall come to judge both the quick and the dead; and that all shall rise again: such as have done good shall go into life eternal, and such as have done evil into everlasting fire."—Creed of the Armenians.

Echmiazin are the principal. Their three orders of monks profess not to taste meat or wine. They rise at midnight, and continue in prayer and fasting till three in the morning; during which time they are obliged to read once the whole Psalter of David. Yet the Armenian monks are so wretchedly ignorant that they are not capable of giving a satisfactory answer to a stranger, in anything relating to the customs and manners of their own nation, and generally reply to his queries by begging: indeed they will do nothing without money. In excuse of this, it must be said, that they live under great oppression and exaction, both from Turks and Persians. They do not conform to the prevailing tenets of the Church of Rome; but many are the errors which remain among them. With reference to the awful imposition of the holy fire, they admit that it is no miracle—that it was originally instituted for emblematic instruction, and has degenerated into mere superstition, but is now necessary for the maintenance of the funds and expenses of the church. In Turkey they have not objected to the reception of the Bible. There are many Armenians scattered throughout Hindostan; where they have preserved the scriptures pure, says Dr. Buchanan; who adds, "They have as many churches among the Hindoos as ourselves. Wherever they have colonized they have built churches." *

The character of the Armenian Christians is that of religious quietude and political exclusion. They carry on all the trades and many of the manufactures of Turkey and Persia, and have penetrated into Africa and the east of Europe. In general they lead peaceable and orderly lives, under the government of heads of families.†

4thly. *Jacobites, Copts, Abyssinians.*—All these various denominations of Christians, though living in different countries, profess the same doctrines; and from the opinions they hold respecting the one nature of Christ, are called Monophysites. Their founders rejected the decrees of the council of Chalcedon. The Jacobites are found in Syria in considerable numbers, but they reside chiefly near the Tigris.‡

Of the *Copts* (who are Egyptians) the Rev. H. Tattam thus writes, in 1840, in a letter to the Christian Knowledge Society: "I have just returned from visiting the Coptic Christians in every part of Egypt; and during my stay in that country, I entered most of their convents, to the inmates of which I had letters of introduction from their patriarch at Alexandria. The Christians of Egypt, alas! are in a very low state indeed, as regards pure Christianity; the glory of the Coptic church has long since departed, and there remains only the name or

* See Mr. Freemantle's "Letter."
† Murray's "Encyclopedia of Geography."
‡ See Mr. Freemantle's "Letter."

form of religion, without the influence of Christian principles upon the heart and in the life." Alluding to Mehemet Ali, he says: "The Christian religion is now fully tolerated, and all its professors of every denomination receive protection, and enjoy equal privileges with the Mahometans. Although learning generally is at a very low ebb among the Copts, yet they recognize the right of the people to the possession of the Scriptures. They are easily accessible, and will receive and read, if they are able, any publications that English Christians will present them with."

The Rev. F. Schlienz writes thus, Oct. 1838, after a visit to Egypt: "If the Copts are at all acquainted with their own formularies, they cannot but discover a striking similarity in many points between theirs and ours. At present they have only disfigured MSS. in Arabic and Coptic, from which they perform divine service, and these in many of their churches contain only parts of their services." Speaking of the attempts of the Romish Church to draw the Eastern Christians over to Popery, the same writer remarks: "The Greek, the Copt, the Armenian, and the Nestorian, care little for the mandates of the Roman pontiff, and unite in their aversion to receive anything from him that might draw them into the net of his numerous emissaries. The Copts possess the Old Testament in Arabic manuscripts, except the second book of Kings; but it is a wretched translation. They have also the New Testament in Arabic, which they use in manuscripts in their churches; and this is a literal translation. They have also Books of Homilies, Evidences of Christianity, Legends of Saints, and a few other works in Arabic.*

A full account of the Abyssinian branch of the Coptic Church was given by Messrs. Jowett and Gobat, in the 18th Report of the Church Missionary Society, to which the reader is referred. We may add the following brief remarks from the Rev. Mr. Freemantle's Letter, written in 1840: "The Abyssinian Christians have always rejected the supremacy of the Pope, and although unions have been formed between the two churches, they have been dissolved again and again. The page of history describes the Abyssinians as having produced so many well-attested miracles to prove the truth of *their* religion, that the Jesuit missionaries who were sent amongst them were reduced to the necessity of denying that miracles were any evidence of the authenticity of a creed. They were, in fact, over-matched; they found the Abyssinians had canonized Pontius Pilate and his wife as saints, because the one washed his hands before he condemned to death the Lord of Glory; and the other because she sent this message to her husband—'Have thou nothing to

* See Appendix to Mr. Freemantle's "Letter on the State of the Eastern Churches."

do with this just man.' The present condition of this people is truly affecting. The country has lately been harassed with sedition and intrigue, fomented chiefly by the Popish emissary (supposed to come from France), who has gained the confidence of the King of Abyssinia, In the awful decay of principle in the Abyssinian Church, his attempts to throw discredit on the Protestant missionaries have been but too successful."

5. *Maronites.*—The Maronites are a set of Christians inhabiting the steep and rugged heights of Mount Lebanon, in Syria. They have been received into communion with the Church of Rome. Their numerous priests are supported by their flocks, or follow some trade: but for this poverty and hard life they are compensated by the great respect paid them by their people. They pay a tribute to the Porte, but besides this will not bear the least controul. They are supposed by some to be about 150,000 in number.

Mr. Freemantle's account of them is as follows: "The Maronites' district extends from Tripoli (in Syria) to Nazareth. They have nine bishops and one hundred and fifty priests, and their numbers amount to 100,000. Their patriarch resides at Antioch. They have been subject to Rome since the 12th century, and their present character is that of bitter enmity to Protestants. They exercise a system of bigotry and oppression throughout Lebanon."

The *Druses* are not Christians. Some writers describe them as a sect of heretical Mahometans; while others say they are Pagans, holding a plurality in the Godhead, though not worshipping idols. They reside in the mountains of Lebanon, and other parts of Syria. Since the war made upon them by Ibrahim Pacha, they have lost all faith in their creed, and are applying to the American missionaries for instruction and baptism. Several missionaries of the Church of England have been sent to learn particulars of their condition: one of them thus wrote, in 1841, after a two years' residence among them: "They express their desire to know the truth as in Christ Jesus; they are conscious of their own ignorance, and being naturally of a teachable and docile temperament, they would listen with evident pleasure to any exposition of the Christian faith; and when I had concluded, they would pronounce it very good. The predilection they entertain for the English is singular, but appears to originate in their religious system."

Mr. Freemantle thus speaks of them: "They desire to learn the English language, to be taught by English people, and to be united to the English Church. A reason may be assigned for this, if, as many have supposed, the Druses are descended from the English crusaders, who fled for refuge to the mountains, in the disastrous times of the holy war. Their population is about 100,000."

3. *Judaism.*

It will be right to notice the important position which the nation of of Israel holds, in this brief survey of the religions of the countries comprised under the title of our present chapter, viz. Inland Seas.

"In Palestine, or Syria, there is a remnant of the seed of Abraham after the flesh, lingering still round the tombs of their prophets, whom their fathers slew, and looking towards the holy city: persecuted by Mahometans, and hated by professing Christians, they witness still to the truth of God's word—"I the Lord change not, therefore the sons of Jacob are not consumed." In 1840, it was computed there were about 5000 Jews in Jerusalem or one-fourth of the population of the city; and about 12,000 in the Holy Land. The inhabitants of Syria are exceedingly few and scattered; and it is calculated that more than one-half of the people reside in Mount Lebanon. Through the labours of the Society for Promoting Christianity among the Jews, Church of England principles, and the practice resulting therefrom, have been, and still are, presented to the notice of the inhabitants of Jerusalem and its surrounding parts.

SECT. V.—ACCOUNT OF MISSIONARY LABOUR.

"*Now therefore, what have I here, saith the Lord, that my people is taken away for nought? They that rule over them make them to howl, saith the Lord, and my name continually every day is blasphemed.*—ISA. XLVII. 10.

The "Society for Promoting Christian Knowledge," and the "Society for the Propagation of the Gospel in Foreign Parts," have sent agents into this field of labour, (more especially into **Greece** and **Syria**,) within the last three years, in order to ascertain the religious state of the people, and with a view of fixing permanently labourers amongst them. The former Society have also materially benefitted the cause of true religion in these parts, by its translations of the scriptures and the liturgical services of our church into ancient and modern Greek, Turkish, Armenian, and Arabic; as well as into Amharic, which is the language of a great portion of the people of Abyssinia.

In the year 1815 **Malta** was fixed on by the Church Missionary Society, as a centre of communication with other countries, and not professedly as a mission to the Roman Catholic Maltese, who by virtue of the tenure whereby these islands were annexed to the British Crown, were

to be left in undisturbed possession of their faith. The first object the missionaries pursued who were appointed to Malta, was to travel about in the countries surrounding the Levant, in order to gain information respecting the Greek and other ancient Christian churches already described as existing in these regions: another object was to establish a printing-press for printing the scriptures and religious books in Maltese, Arabic, and other eastern languages. The Malta mission is now from various causes, given up, and the printing press has passed into private hands. The Church of England has appointed a bishop for Gibraltar, in whose jurisdiction Malta is included. There is one protestant church in the island (besides the military chapel). The London and Wesleyan missionaries have also their respective places of worship, and maintain schools in the island. The last report of the Church Missionary Society states that its schools at **Syra** (an island in the Grecian Archipelago) are in a hopeful condition. There are five native school-masters and six native mistresses employed. The Greek bishop of Syra is friendly to the Society, and some of the clergy under him have sent their children and relatives to the schools. The Society formerly had schools at **Smyrna**, but opposition from the native authorities obliged them to be closed. The mission here is at present engaged in distributing the scriptures and religious books in the Turkish language among the Mahometans of the Ottoman empire. It is stated there is a considerable demand for Turkish New Testaments in Asia Minor and Syria. The bishop of the United Church of England and Ireland at **Jerusalem** was appointed in August 1841, and entered Jerusalem Jan. 21st of the following year. The appointment of a bishop for Jerusalem was proposed, and in a pecuniary point of view, largely aided by the King of Prussia, and readily concurred in by Queen Victoria; and the bishops are to be be nominated alternately by the Crowns of England and Prussia. The Archbishop of Canterbury made choice of the Rev. M. S. Alexander, himself an Israelite by birth.*

The Church Missionary schools at **Cairo** (especially the female department) are reported to be in a satisfactory state. One European female teacher, five native school-masters, and three native mistresses are engaged in superintending them. And the Society is remodelling the institution at Cairo for the instruction of Coptic youths intended for the ministry of that church. The present patriarch of the Abyssinian branch of the Coptic church is a young man who was educated in the

* For further particulars on this subject see "Missionary Register" for 1842, pp. 82—84. And in the Jewish intelligence for February, 1846, particulars respecting the lamented death of this excellent prelate.

Church Missionary Society's schools at Cairo. He was, according to custom, appointed by the patriarch of Alexandria.

The Society's missionaries were not able to continue in **Abyssinia**, owing to the distracted state of the country, and have therefore determined on proceeding to the tribes of the **Galla** nation,—their head-quarters being the town of Ankobar in the kingdom of Shoa. The British Government in India have concluded a treaty with the King of Shoa, by which the English are permitted to have free ingress and egress into his dominions, which it is hoped may materially benefit the missionary cause. The Abyssinia Mission is now become *the East Africa Mission*, and the head-quarters of Dr. Krapf seem likely to be at Zanzibar. The following remarks have been transmitted to the Church Missionary Society, after his journey down the African coast to Zanzibar Island in February, 1844: "The providence of God seems to have opened to us more than one entrance into the interior to the heathen of various tribes. The temporal wants of the natives inland, as well as on the coast, have effected a mutual intercourse by different roads, which a missionary might be able to take. The Mahomedan religion, though it has made some progress on the coast, has not yet made its encroachments beyond a few miles from the sea-shore, and it seems not to bear the bigotted and fanatical character which it does in other parts of the world. The continual intercourse with Europeans, and the influence of European politics upon the Imaum of Muscat (to whom this part of the coast belongs) prevent the Mahometan population from treating the Christians with contempt. The heathen superstitions and manners on these coasts do not bear the cruel and cannibal character which is manifested, for instance, in the Ashantee country and its vicinity. As to the Gallas in particular, their country extends from Abyssinia to the fourth degree of latitude south of the line. This nation is divided into numberless tribes, and is on the whole the same in language, manners, and customs in every part of its territory. It is my firm belief that Providence has placed this people in this part of Africa for very important reasons. If they should be converted to Christianity, they would exercise an influence upon the whole of eastern Africa, which we are now unable to calculate. If the Gallas be not brought within the pale of the Christian Church, I fear they will, ere long, fall a prey to the Mahometan religion, which has made great progress among them around Abyssinia. I should say, the population of the island of Zanzibar (consisting of Arabs, natives of India, and slaves from Africa) amounts to at least 100,000, of which number about half may reside in the town. The whole island has adopted Mahometan tenets; but the foreigners (as Banians and white people) are not disturbed in their persuasion. The Banians, (na-

tives from India) are the chief traders, and Europeans as well as Americans prefer dealing with them to dealing with the natives and Arabs, in whom they cannot place such confidence. The free Sooaheles are the aborigines of the island, and inhabit forty-eight villages: they are often treated by the Arabs with great severity. There is an English consul resident at Zanzibar." *

It may be mentioned here, that as early as the year 1756, the United Brethren attempted a mission to **Cairo**, and were well received by the Copts of Egypt and their patriarch. They made several fruitless attempts to enter Abyssinia, but were so much oppressed by the Turkish authorities, who used them barbarously in order to extort money from them, that in 1783, the mission, which they had prosecuted with much patience and perseverance, was finally abandoned.†

The Americans first entered this field of labour in 1820, when the Board of Missions sent the Rev. Messrs. Parsons and Fisk of the Presbyterian church in America, to **Syria** and **Palestine**. They were assisted at Malta by Dr. Naudi and Mr. Jowett, of the Church Missionary Society, (who had for some years been resident in the Mediterranean, and therefore were able to give them much information). About this time the Rev. Mr. Williamson, chaplain to the British consulate at Smyrna, wrote a letter to the secretary of the American Board of Missions in Boston, which, as it seems to convey in a few words the principal objects of missionary labour in these countries, some extracts from it may be interesting to the reader. "Rev. and Dear Sir.—Although our friends the missionaries have acquainted you with their safe arrival in Smyrna, yet I would wish to join in announcing the fact. * * * Within the last fifty years literature is beginning to peep out among the Greeks from her hiding-places in Turkey. Some of the best-informed are acquainted with the Reformation, and Luther and those other Reformers who did not sweep away episcopal superintendence, are respected by a few of the Greeks, though the majority will have nothing to do with Reformation, and know nothing about it. Besides the Christians all round the shores of the Mediterranean Sea, those of Egypt, Abyssinia, Arabia, Syria, Persia, Asia Minor, Russia and Turkey in Europe, of whatever denomination they may be, all have their own episcopal magistrates in ecclesiastical affairs, and the violation of the laws made by each respective party, is considered as most heinous by these ignorant people. * * * * A missionary (with the assistance of the leading men and priests of the Greeks) may be able to distribute many copies of the everlasting Word

* See Dr. Krapf's "Journal," published in the "Church Missionary Record," 1844.
† See Brown's "History of Missions," vol. i. p. 566.

in languages intelligible to the people,—a blessing of which these regions have been deprived for some hundreds of years." * "The sale and distribution of the Holy Scriptures has been hitherto the only missionary operation carried on in this country. Two other important parts of missionary labour remain to be entered upon. The first is education; the other, a translation of good religious books and tracts. The extensive fields of education are not, to foreign Protestant missionaries, so easily and completely accessible (in this country) as the rich and most abundant streams of a fount of types, which would ere long, silently water every portion of the field sowed with the Word of God, and would, with the divine blessing, render luxuriant the Christian harvest." †

The reader will bear in mind that the foregoing letter was written in 1820, and subsequent events have proved that his anticipations of good to be effected, have not been fully realized, and that as yet but little advance has been made in breaking down the insurmountable barriers of Mahometanism and Popery, or in re-animating the dead Christian communities in the East. Nevertheless the American missionaries have not been idle, even amongst the greatest opposition of the most trying nature. Their schools in many parts have been closed, and the people required by their superiors not to listen to the preached word.‡ Yet

* This has been effected and carried on by the American missionaries and others to a considerable extent (with the help of the British and Foreign Bible Society). The scriptures, or parts of them, have been dispersed through these countries in the following languages:—

Ancient Greek.	For students and the Greek churches.
*Modern Greek.	For the Greeks in general.
*Albanian.	For the province of Greece on the Adriatic.
Turkish.	For Turks in general.
*Turkish in Greek characters.	For Greek Christians using the Turkish language.
*Turkish in Armenian characters.	For Armenian Christians using the Turkish language.
Armenian (ancient). *Armenian (modern).	For Armenians of Armenia Proper, Constantinople, and Calcutta, &c.
Arabic.	For Mahometans everywhere.
Syriac.	For Syrians who do not speak the Turkish language.
*Carshun (or Arabic in Syriac characters).	For Mesopotamia and parts of Syria.
*Syro-Chaldaic (or Syriac in Nestorian characters).	For Christians of Mosul and country west of Koordistan.
*Coptic.	For Egyptian Christians.
*Ethiopic.	For the church in Abyssinia.
Amharic and Tigre.	For the people in Abyssinia.

—*Note.* Those marked thus * are only the New Testament, the rest are the entire Bible.

† See "American Board of Missions," Annual Report for 1820, p. 281.

‡ See "Missionary Register" for 1838.

still the statistical table at the close of this chapter will shew there are many hundreds of children now under Christian instruction. In Cyprus these missionaries have commenced the first girl's school ever known in that island.

The following is a list of some of the religious works translated and printed by the American missionaries, now in the course of distribution: Wilberforce's Practical View; Keith's Evidences of Prophecy; Baxter's Saint's Rest; Butler's Analogy; Watts's Catechisms; "Scripture Stories," (translated by Mrs. Benjamin); Child's Book of the Soul; Sixteen short Sermons; Gurney on the Sabbath: besides numerous short tracts and extracts from the writings of the early Christian Fathers. The American mission to the Mahometans of Persia, at Tebriz (or Tabreez) was given up early in 1843. Mr. Merrick thus writes before quitting Tebriz, of the indefatigable efforts the Roman Catholics were making there—"The Papists are strengthening their stakes in this country. Three more priests, ("Lazarists,") have arrived here; one is to reinforce the mission at Ispahan, another for Ooroomiah, and a third for Tebriz. At this last-named town, the "prefect apostolic" has a flourishing school. The French, Armenian, Persian and Russian languages are taught; and at Ispahan, French, Persian, and Armenian, I believe." *

Of the work now carrying on by the American Episcopal Missionary Society, the Rev. Mr. Southgate thus writes, August 1841; "In the eastern communions a missionary recognizes the great outlines of the Primitive Church; and though he beholds the ancient form encumbered with corrupt and unauthorized appendages, he discovers beneath them the fundamentals of Christian truth; he does not therefore attempt to subvert the churches, but to restore them to their simplicity and purity. Some of the results already gained from this mission, are, the approbation of my plans—the supplying the schools with books—the circulation of the Holy Scriptures—and much additional information required with regard to the Syrian Church.

* See "Missionary Register," 1842, p. 124.

INLAND SEAS.

Name of Society, Country, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native do.*	*Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
CHURCH MISSIONARY SOCIETY.							
ENGLISH.							
Malta (relinquished in 1842)	..	..	..	..	..	..	1815
GREECE.							
GREEK.							
Syra (Isle of)	1	1	10	..	6	593	1828
ASIA MINOR.							
GREEK AND TURK.							
Smyrna	1	..	..	..	..	..	1830
EGYPT.							
COPTS.							
Cairo	2	1	8	..	4	217	1826
ABYSSINIA.							
ABYSSINIAN.							
Ankobar	3	..	..	..	..	..	1829 & 1831
LONDON MISSIONARY SOCIETY.							
IONIAN ISLANDS.							
ENGLISH.							
Corfu	1	..	..	..	3	..	1819
WESLEYAN MISSIONARY SOCIETY.							
MEDITERRANEAN.							
SPANISH AND ENGLISH.							
Gibraltar	1	5	..	76	2	248	1808
Malta	1	1	..	16	1	26	1823
SCOTTISH MISSIONARY SOCIETY.							
ARABIA.							
ENGLISH AND ARABS.							
Aden	1	..	..	..	..	..	1841
AMERICAN BOARD OF MISSIONS.							
GREECE, TURKEY, MESOPOTAMIA.							
GREEKS, TURKS, ARMENIANS, AND NESTORIANS.							
Athens	2	2	..	..	..	..	1831
Smyrna	5	..	8	Printing Press.	1	180	1833
Constantinople	6	..	6	..	2		1831
Broosa	3	..	..	..	1		1834
Trebisond	1	..	..	..	1		1814
Erzeroum	2	..	1				
Ooroomiah	7	12	..	Printing Press.	40	763	1833
Mosul and Asheta	3	..	..	..	1	20	1841
Cyprus (Isle of)	2	1	..	..	1	25	1835
Aleppo	1	..	..	..	..	..	1841
SYRIA.							
DRUSES AND GREEKS.							
Beirout	3	..	6	Printing Press.	4	..	1823
Abeih	2	1	..	..	1	..	1841

INLAND SEAS—Continued.

Name of Society, Country, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native do.*	*Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
AMERICAN EPISCOPAL MISSIONARY SOCIETY.							
GREECE.							
GREEKS.							
Athens	1	4	12	..	Several	750	1830
Crete (Isle of)	1	1	2	..	2	120	1837
TURKEY.							
GREEKS AND ARMENIAN.							
Constantinople		No	returns				
MESOPOTAMIA.							
NESTORIANS.							
Mardin		No	returns				
AMERICAN BAPTIST MISSIONARY SOCIETY.							
IONIAN ISLES, GREECE, AND ALBANIA.							
GREEKS.							
Corfu	1	..	No	ret	urns		
Patras	..	..	1	No	retu	rns.	
Joannina	..	Out	statio	n to C	orfu.		
LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.					†		
TURKEY AND SYRIA.							
JEWS.							
Constantinople	*2	..	..	..	..	..	1835
Smyrna	*2	..	..	..	..	..	1829
Jerusalem	*4	3	4	55	A College of Ind	& School ustry.	1834
Safet	*2	..	..	..	..	..	1843
Hebron and Tiberias	*2	..	..	..	..	..	1844
Beyrout	1	..	..	..	..	..	1843
Aleppo	1	..	..	..	..	..	1844
Bagdad and Bussora	*3	..	..	..	..	..	1843
Morocco	1	..	..	..	..	..	1844

Note.—Those marked thus * are (some or all of them) *converted Jews.*

† Although there appears to be no regularly organized Schools at any of these Stations (excepting at Jerusalem), yet the Jews of these places, both young and old, are frequently in the habit of coming to the Missionaries (or their wives), to receive instruction in reading the Scriptures.

CHAPTER VI.

TARTARY AND SIBERIA.

A Samojede
(Native of the North of Siberia.)

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

TARTARY is the name given in Europe to that immense region extending almost entirely across Asia from the Caspian Sea to the Eastern Ocean; but the name is only partially recognized within these limits. Although in so vast a region much diversity of every kind must necessarily exist, the general similarity is striking. Many parts of it are bordered and even pervaded by chains of mountains; and large cities, cultivated spots, and fixed societies here and there occur. It contains also sandy deserts of considerable extent; still the predominant characteristic is that of immense plains, or steppes, covered with herbage more or less abundant, and occupied by wandering and pastoral tribes, whose camps,

like moving cities, pass continually to and fro over its surface. The extensive chain of the Altai mountains separate the whole of Mongolia, or Eastern Tartary, from Siberia, and another long chain divides it from Thibet. There is also a transverse range of mountains, called the Beloor or Bolor mountains, connecting the western extremities of these two boundary chains together, of a peculiarly lofty and rugged character, and affording only two narrow and difficult passes by which to penetrate into Eastern Tartary, or Mongólia. A considerable number of rivers, descending from these high mountain ranges, traverse the great upland plain of Independent Tartary, but unable, across so many barriers, to reach any of the surrounding oceans, they expand into large interior salt lakes, two of which, the Caspian and Aral, are entitled, by their magnitude, to the appellation of seas. The irrigation produced by these rivers breaks the continuity of the desert, and on their banks are situated the most fertile and populous tracts, and the most powerful states of Western Tartary.

Bokhara, or, (as formerly called, Bucharia,) is an extensive table land, very imperfectly explored, but, according to Humboldt, is much more fertile than the rest of Tartary ;—the cotton, the vine, and the mulberry there come to maturity, and are in many parts cultivated. This corner of Asia has valuable mines of ruby, lapis lazuli, and other precious stones. The other more northerly table-land of Tartary, commonly called Mongolia, is much more bleak and ungenial than Bokhara and Western Tartary ; it yields in its best tracts only pasturage, and includes large expanses of sandy and saline deserts.*

In respect to its natural history, the horse is the wealth and strength of Tartary ; those, however, for which this region is so famous, display neither the elegance, the airy lightness, nor the excessive swiftness of the Arabian steed,—they are of great weight, with long bodies and large limbs, and their merit consists in the power they possess of making immense journeys without pause or fatigue, and by this quality they wear out, at the long run, their swifter adversaries. They will perform continued journeys of seventy or eighty miles a-day without injury. They are used too, not only as instruments of war or plunder, but as an article of food—horse-flesh being esteemed by all the Tartar races a great delicacy. The other animals of Tartary are chiefly borrowed from the adjoining districts. They have the yak, the goat, and the musk-rat of Thibet ; and in the north a few of the fur-bearing animals of Siberia, but neither in such perfection as in their proper districts.

But it is to that portion of Asia usually called Russian-Tartary to

* See Murray's "Encyclopedia," pp. 1052—4.

which we would more particularly direct the attention of our readers, as having been, of all this widely-extended tract, almost the only spot that has been made the scene of missionary labour. It is situated between the Caspian and Black Seas, and appears to hold out advantages for the missionary:—1st. its having a more genial climate, and being more fruitful and capable of cultivation than many parts of Tartary; 2dly, its being a thoroughfare between the more populous countries of Russia, Turkey, and Persia; and, lastly, its being under the controul and civil jurisdiction of a Christian power; for Russia, in the time of the Emperor Alexander, when the missionaries of Scotland and Moravia first settled in Russian Tartary, appears to have been, in a political point of view, friendly to missionary exertions.

We will now give a very brief description of the districts of Orenburgh and Astrachan, at the head of the Caspian Sea; also of the region of Mount Caucasus, Circassia, and Georgia. According to the best authorities, the province of Orenburgh forms the link between European and Asiatic Russia. Tartars still compose its chief population, but many of them have been trained to regular and industrious habits by the Russians, in their mines and other works. The country is capable of every kind of culture, but it is mostly covered with rich pastures. The eastern frontier is formed by the Ural Mountains, and possesses many rich and valuable mines. A line of military posts on the river Ural here secures Russia from the inroads of the Kirghises and Calmucs, who traverse the vast wilds of this part of Asia. The Tartars bring annually to the market at Orenburgh about 10,000 horses, and from 40,000 to 60,000 sheep; the latter are purchased chiefly for the sake of the tallow. Hence also the numerous caravans depart for Khiva, Bokhara, Khojedn, and other cities in the heart of Asia. The environs of Astrachan are flat and marshy, and the whole province is an extensive plain, in many places almost desert, but in others capable of supporting a considerable pastoral population, which is almost exclusively composed of the Tartar race, such as the Nogays, Calmucks, and Cossacks of the Don. The region of the Caucasus is watered by two rapid streams, the Cuban and the Terek, one falling into the Black Sea, and the other into the Caspian. On these rivers the Russians keep up a line of strong forts, to protect them against the plundering Tartars; and there are several towns of Russian origin, the chief of which, are Georgivesk and Mosdok. Sarepta and Karass, formerly missionary stations, were situated in this district. Below Circassia rise the mighty precipices of Caucasus, whose highest ranges are covered with perpetual snow, while the lower declivities contain numerous well-watered vallies, which though not capable of high cultivation, yield millet and maize in considerable quantity.

Fine honey, silk, and wine, are also among the productions which some parts of this wild region affords.

To the south of the lofty range of the Caucasian mountains is Georgia, a region profusely gifted both with richness and beauty. It is fertilised by numberless mountain-streams, and is clothed with magnificent forests of beech, ash, chesnut, oak, and pine; while the ground is covered with vines growing wild in vast profusion. In this province are Teflis and Shusha, each having been at different times missionary stations. This country has been the seat of continual wars and commotions; and was, about two centuries ago, wrested from Persia by Russia. In consequence of war and other causes, its population is considerably reduced, and does not now much exceed 300,000.

Siberia next claims our notice, as having had for many years a small missionary settlement situated upon its confines; namely Selinginsk, south-east of Lake Baïkal. As the southern countries of Asia contain the most populous regions in the world, and the more central countries the widest range of pastoral table-land, so the most northern regions of Asia present an almost unbounded expanse of frozen desert. Some of the plains, indeed, of the southern border of Siberia are covered with deep pastures; but as you proceed to the northern boundaries of the bleak shores of the Frozen Ocean, human life, with the means of supporting it, become more and more deficient. Here, however, that beneficent contrivance, which presides over the whole of the works of God, has provided for the support of a profusion of animals. The severity of the cold, which would otherwise be fatal to many of them, is guarded against, in some by a thick coat of fat and other unctuous substances beneath their skins; in others by thick furs, much richer and softer than those which clothe the tenants of the more favoured and southerly regions. Of these the principal are the sable and ermine, the black and red and grey fox; also the bear and wolf, though these last are not so profitable an article of trade. The tribute which the inhabitants of these regions pay to Russia is collected in furs, which are annually brought from the utmost limits of Siberia and Kamtschatka down the river Lena, as far south as Lake Baïkal. The town of Yakoutsk, eight hundred miles from the mouth of the Lena, is the great market at which the furs and other precious products of these desolate countries are collected by the agents of the Russian government. The numerous and extensive rivers of Siberia abound in fish, which forms a principal part of the food of the scanty wandering tribes. All the western districts of Asiatic Russia which border on the Ural mountains contain valuable mines of gold, silver, and copper, besides many of the precious stones which are here found in abundance.

Selinginsk, which, for twenty years, was a station of the London Missionary Society, for the Tartars of the Buriat-Mongolian race, is a small town on the frontiers of Siberia and Chinese Tartary, south-east of Lake Baïkal, and was built by the Russians to facilitate their route up the river Selinga as far as Kiachta on the Chinese frontier, whither the subjects of China brought their objects of commerce, to exchange for Russian commodities, as the Russians were not allowed to enter the dominions of the Emperor of China for the purposes of trade. The commercial line of route, from Petersburg and Moscow to Irkutsk and lake Baïkal, is marked on the Protestant Missionary Map, and is the only accessible road through Siberia. All the towns of Siberia are chiefly of Russian origin, and are built to facilitate trade, and the purposes of the government in collecting the tribute, &c., as the native inhabitants of these thinly inhabited and desolate regions greatly prefer living a rude and wandering life in tents or moveable huts.*

With regard to the vegetation of some of these regions, we extract the following remarks from a late work "On the Geography of Plants," by J. Barton, published in 1827 :—"If from the south of Russia we travel eastward into Asia, the appearance of the country will be found to undergo a very remarkable change. Approaching the northern shore of the Black Sea, the soil becomes sandy, intermixed in places with sea-shells, impregnated with salt, and abounding in lakes of salt water. Such is the aspect of the celebrated *steppes* of Asiatic Russia. The presence of salt, in any considerable quantity, is fatal to corn and most other vegetables; there are, however, certain plants to which it appears indispensable, and which have been, for that reason, called *saline* plants. From the ashes of these saline plants *soda* is obtained, a substance largely consumed in the manufacture of glass and soap. The region of Mount Caucasus is interesting on account of its great natural beauties. In the fruitful vallies to the south of these lofty mountains, and on the banks of the river Oxus, to the east of the Caspian Sea, are found whole thickets of lemon, pomegranate, pear, and cherry-trees. Every species of fruit cultivated in our gardens grows there apparently wild; but whether they are truly natives of the soil, or the remains of very ancient gardens, is the more difficult to determine, as this is just the spot which appears to have been first peopled by the descendants of Noah."

The Spanish and horse-chesnut are found in the countries south of Independent Tartary, and the cotton-plant is cultivated here in some places. The southern and milder tracts yield occasionally wheat, barley,

* Murray's "Encyclopedia of Geography."

and millet, while the northern districts yield scarcely any grain, except oats. On the great chain of mountains separating Tartary from Siberia, are found some valuable and peculiar products, among which is the rhubarb, so useful as a medicine.*

A Calmuc Tartar.

SECT. II.—POLITICAL HISTORY; AND
SECT. III.—DOMESTIC MANNERS.

It has been already intimated that the great striking characteristic in the habits and manners of all the Tartar people is that of a wandering or roving nature, preferring to live in tents to settling in more fixed habitations, subsisting on their flocks and herds, and, though fond of war and plunder, displaying in their domestic life much simplicity and amiability of character.

There are two leading races among the various tribes inhabiting this immense region. The Mongols, or Mongolian race of Tartars, and the Turks. The first have complexions of a dark yellow tint, broad, square, flat faces, with thick lips, and small eyes inclining downwards towards the nose; and they have a scanty portion of black hair: of this division the Calmucks, the Eluths, and Buriats formed a part. The Turks, or Turcomans, are much handsomer people, with a rich profusion of hair, broad foreheads, and clear ruddy complexions. The Circassian females

* See Murray's "Encyclopedia of Geography," p. 1056.

are famed for their great beauty, fine forms, and delicate complexion. Living in the high mountain-vallies of Caucasus, with a northern exposure, the Circassians do not suffer from that intense heat of the sun which produces generally the dark tints of middle and southern Asia. The daughters of all above the rank of slaves are exempted from degrading or oppressive labour, and merely occupy themselves in sewing, embroidery, or the plaiting of straw. The face is carefully shaded from the sun, their feet are protected by a kind of wooden shoe, and their hands by the use of gloves; and their food consists chiefly of milk and pastry. But their condition is a sad one; for the parents invariably sell their daughters to the highest bidder. Georgia, and still more Circassia, has been distinguished for the athletic strength of its men, and the beauty of its females, in consequence of which qualities they have been in great request as domestic slaves over all the Turkish empire.

The Tartars do not, like the shepherds of a civilized country, lead their flocks through remote and sequestered vallies, and spend their time in peaceful seclusion. They move from place to place, usually in large bodies, united for some purpose either of war or plunder. Their government has a great tendency to despotism, which is increased by the superstition incident to a barbarous people, whose creeds are accommodated to a system of absolute power. Under the character of Mahometan mollahs, or Buddhist lamas, many of the princes of Asia preach and rule. In Bokhara, the former sovereign raised himself from a low rank to that high station solely by his eminence as a mollah, or Mahometan doctor, and by his rigid observance of the austerities enjoined in that religion. In those parts of Tartary where Mahometanism prevails, the Koran is enforced, not only as a sacred but as a civil code; according to its rules, justice is administered and the revenue collected, and, conformably to its precepts, a tenth part of the revenue is bestowed in alms.

Nearly the whole of the territory of Mount Caucasus, and the country north and west of the Caspian Sea, owns the sovereignty of Russia. On the borders of Persia, where the Russians must court the natives as their allies against that power, they are obliged to allow the Tartars the unrestrained exercise of their national propensities. Again, the vast plains on every side of Astrachan are continually traversed by Calmucks, Nogays, Kubans, and other Tartar tribes, who, though they would be brought to yield an enforced homage, could never brook a daily interference in their internal concerns; these are administered by their khans, or rulers, who collect and transmit such scanty tribute as can be drawn from the flocks and herds of their humble vassals. It is only in the more northern provinces of Oufa and Orenberg, where cities, with

a civilized population and extensive mining establishments, have been formed, that Russia has been able to mould the people into that uniform subjection which prevails in other parts of her European and Asiatic territory.

In the mountainous regions of Circassia and Caucassus, the distinctions of birth and rank are observed with all the strictness of highland pride. Under the prince are the nobles, who exercise, in their turn, an almost absolute sway over their vassals,—these consist of two kinds—the bondsmen, who cultivate the soil, and the armed retainers who attend the nobles to the field, either for war or for prey. The life led by the nobles is one constant round of war and feasting, of hunting and jollity. They manifest especial pride and care respecting their horses, and on their armour also no cost is spared. This consists of a pistol and musket, a coat of mail, often shot proof, a helmet of polished steel, and a bow and quiver, the latter, in some instances, ornamented with pearls and precious stones. On state occasions they are attired in the most splendid robes, while their food and furniture are always of the most plain and homely description. Their drink consists of a fermented liquor called koumiss, made from mares' milk, of which they are very fond; it supplies the place of wine, which, by the Koran, they are strictly forbidden to touch.

All Tartar tribes are almost universally addicted to habits of plunder —that national plunder on a great scale which they consider rather a boast than a disgrace, and which is generally familiar to rude and half-barbarous nations living in the vicinity of more opulent neighbours. If a stranger enters their country unprotected he is sure to be enslaved; but if under the guardianship of one of their chiefs, he meets with unbounded hospitality. The valour of the Circassians and the rapid movements of the light cavalry, of which its warlike bands are composed, have set at defiance every effort made by Russia to reduce this people to subjection; it therefore can only hold military occupation of the leading positions by chains of forts and such means; but has been hitherto unable to withhold from the natives their rude and proud independence.

The kingdoms of Khiva and Bokhara form a kind of oases in the midst of the vast deserts of Turcomania, which is the name often given to this whole region as far as the Caspian and the Aral. The Œsus fertilizes Bokhara which extends about 200 miles along that river. Silkworms here are copiously reared, and large crops of rice are raised. A sheep of this country is furnished with a jet black curly wool, highly prized in Persia; here is also found the goat which yields the fine silky wool used in Cashmere shawls. Camels are chiefly employed in Bokhara for conveying merchandize. A large quantity of gold is found on the banks

of the Oxus. Bokhara carries on a considerable inland trade with India, Persia, and above all with Russia: but this country has hitherto been very little visited by Europeans.

It is very difficult to ascertain correctly the amount of population scattered through the vast regions of Tartary; but the Calmucs are much the most numerous of all the tribes. Murray's Encyclopedia of Geography," (from which most of this brief account of the country has been collected) fixes it at about 6,000,000 for the whole of Independent Tartary, including Bokhara; and it is calculated that the entire population of Tartary, including Mongolia and Mandshuria may be about 20,000,000 (which comes short, by some millions, of the population of the British Isles.) The immense region of Siberia contains five millions of square miles, and it is computed rather more than one million of inhabitants, which gives only one person to every five square miles. This very scanty population consists of two very distinct portions, the foreign rulers, and the native tribes. The Russian inhabitants are composed of the unfortunate exiles, who are banished to those desolate wilds for some real or fancied offence against the State: the convicts at work in the mines, which belong to the Government, and the officers stationed at the different Russian towns throughout Siberia to collect the furs and skins, as tribute or tax to the emperor. There are likewise the dignitaries of the church and inferior clergy connected with the establishment. Each of the four large provinces into which this portion of the Russian empire is divided, viz. Tobolsk, Tomsk, Irkutsk, and Okkotsk, has its archbishop and patriarchs, who reside entirely in the towns. Of the native Siberian races, those which occupy the whole of the southern frontier are of Tartar origin, and that people indeed, until their conquest by the Russians in the early part of the seventeenth century, hold the supreme sway in Siberia. The people inhabiting the southern and eastern shores of Lake Baïkal are the Buriats, a division of the Mongolians. The sway of Russia has been so far salutary with respect to these people, that it has suppressed that system of perpetual war and plunder which was formerly carried on by them, and which still prevails in all the countries of independent Tartary. The Samoyedes and Tungusi races inhabit the northern coasts, and these are unlike the Tartars both in their persons and habits. They possess no herds but those of reindeer, and their sole employment is hunting and fishing along the frozen plains and bleak shores of the great Siberian rivers. They lead a wandering life, and their huts are composed of upright poles placed together in a circle and surmounted with a conical roof formed of the bark of the birch tree. Their dress is composed chiefly of the skins of the animals they take in hunting. The dress of

the Tartars around the Caspian and Black Seas is more costly; it consists of a cotton shirt and trowsers, a silken woollen Tunic, tied with a girdle, and over this a gown of broad cloth or felt; the national head dress is a large white turban, drawn in general over a pointed cap. Boots are worn at all times both by rich and poor, men and women. Every man has a knife hanging from his girdle. The women wear the same garments nearly as the men, but throw a robe of silk or cotton over all in addition; they are very fond of gold and silver ornaments, and plait their hair into long tails hanging down on their shoulders. In Mongolia, sheep-skins dressed in a peculiar manner with the hair inwards are considered the most comfortable protection against the coldness of the climate.

Shaman Priest
(Of Siberia.)

SECT. IV.—SUPERSTITIONS AND FORMS OF WORSHIP.

Two false religions divide Tartary, and are professed with zeal through different portions. All its eastern regions acknowledge the supremacy of the Grand Lama, and hold the Shaman doctrines which is a modification of Buddhism; while, ever since the eighth century when the countries of western and independent Tartary were conquered by the arms and instructed by the preaching of the caliphs, these nations have remained devoted to the Mussulman creed. Under the Buddhist system of religion the various little tribes of eastern Asia have minor lamas who hold a mixed temporal and spiritual jurisdiction over the people, and in Tartary this form of idolatry seems combined with magic and sorcery,

and many similar modes of terrifying and deluding the ignorant wanderers of the Desert.*

"Burchan" is the general name of the Calmuc idols, (according to the account of the Rev. Mr. Rahm, of the London Missionary Society, who visited these people in 1821, 22, and 23), and most of their gods (whether men or idols) are supposed to have been spiritual beings, who after passing through all the different degrees of transmigration, have at last raised themselves to the dignity of the godhead, by great deeds and extreme sufferings. According to the accounts published in 1821 by the Scottish missionaries settled near Astrachan, the inhabitants of the Tartar villages in this region are Mahometans, and there are also many Persians professing the same faith, residing in this country, for the purpose of carrying on the trade with eastern Europe.

"That race of Mongolian Tartars called Buriats, inhabiting the southern shores of Lake Baikal as far as the Chinese frontier, derive their religion from Thibet, and worship the Dalai Lama (or Grand Lama) whom they believe to be a heavenly, if not a divine being; but like heathens, in all countries, they have numerous other objects of religious homage. Their worship is associated with no sanguinary rites, but abounds with external observances (many of them very absurd) which the people themselves acknowledge to be burdensome and disagreeable, but these ceremonies are considered on this account to be the more meritorious. A portion of the people still profess Shamanism, which is supposed to be the most ancient religion of the country, and consists chiefly in the worship of fire and in reliance on amulets, or charms. It also differs from Lamaism, inasmuch as it derives no support from an order of priests, from books, or from any regular outward observances. Many of the Lamaists, especially the priests, are very zealous, and have succeeded in making many converts from Shamanism." †

* Murray's "Encyclopedia," p. 1058.
† See "Missionary Chronicle" for July, 1833, p. 328.

Buriat Woman and Yakoutsk Priest.

SECT. V.—ACCOUNT OF MISSIONARY LABOURS.

"*So shall my word be that proceedeth out of my mouth, it shall not return unto me void.*"
Isaiah lv. 11.

It was in 1765 that a little company of five United Brethren from Hernhutt in Silesia, were appointed to undertake a mission among the wandering Tartar tribes in **Asiatic Russia**, and settled at **Sarepta**, not far from Georgeisk, one of the chief Russian towns between the Black and Caspian Seas, on the high road from Petersburg to Persia by Astrachan. They succeeded in ransoming some of the Tartars from slavery, and were most persevering in preaching the Gospel to all whose attention they could gain, and even conformed in some respects to the Tartar mode of life, in the hope of thereby leading them to embrace the truths they taught them; they also translated the Gospels and several tracts into the Calmuc, but very little success attended their labours until after the year 1815, when a small flock of Calmuc Tartars came out from among their heathen countrymen, and joined the Brethren's congregation at Sarepta. In 1823 their whole congregation had increased to about 300 souls, when their little settlement was nearly destroyed by a fire breaking out and lasting many days, which threw them into great distress. About this time also they had applied to the Russian Government for leave to baptize their converts, twenty-two in number, but their request was refused, on the ground of an old existing law, "that

no heathen, under Russian sway, shall be converted to Christianity and baptized but by the Russian Greek clergy," (which implies the Russian clergy of the Greek Church form of religion). "The emperor himself has not the power to alter any part of the ecclesiastical laws, and thus with all goodwill towards the Brethren and their missions, he could not interfere." * But particular leave was given them by the emperor (Alexander) to preach and distribute the Holy Scriptures among the Calmucs; and his prime minister, Prince Galitzin, transmitted six letters to the Calmuc princes to direct them to suffer this to be done without interruption. At this point of our description of missionary efforts in Tartary and Russia, it may be well to mention, that very great and valuable assistance was for many years rendered both to the Scotch, London, and Moravian Missionary Societies by the Russian Bible Society, whose interests the Emperor Alexander and the pious Prince Galitzin warmly and steadily promoted; as we shall see by referring to the "Missionary Registers" from 1816 to 1825. It was the Russian Bible Society which was at the expense of publishing the Scriptures in Modern Russ, and in Mongolian, and a portion of them in Turkish Tartar, after they had been translated into these languages by the indefatigable agents and missionaries of these several Societies; and it was chiefly through the instrumentality of the Bible Society at St. Petersburgh that the London Missionary Society undertook its mission to Selinginsk, as we shall hereafter shew.

The "Scottish" (or "Edinburgh") Missionary Society commenced exertions at **Karass**, in **Asiatic Russia**, in 1802, with a view to introduce the gospel among the Tartars. Upon their urgent solicitations they obtained from the Russian government a grant of land consisting of 14,000 acres, with certain immunities attached; and they seem to have obtained greater privileges than their missionary brethren, the Moravians; for liberty was given to their converts to "*embrace the religion of the colony, and become members of it.*" They had also another permission granted them, that of giving passports to the members of their congregations to settle in other parts of the Russian empire; and it was probably the consequence of these privileges, that the Scotch colony or missionary settlement at Karass continued in existence for a longer period than any other missionary establishment in Tartary. Native youths, slaves to the Circassians and Cuban Tartars, were early redeemed by the Scotch missionaries, and placed in schools where they acquired the Turkish and English languages, the principles of Chris-

* See Notices of the United Brethren, dated Feb. 1822.

tianity, and several useful arts. In 1805, a printing-press was sent out to Karass, and, through the indefatigable labours of this colony, the New Testament in Turkish was soon printed and circulated, as well as tracts in the Tartar language. In 1814, they extended their missionary efforts to Astrachan and Orenberg, and, at the former place, another printing-press was established, which printed the Tartar New Testament and other books, which were carried into Persia by the numerous merchants trading from that country with Russia. One of their Tartar converts, named John Abercrombie, was for many years printer to the London Missionary Society's settlement at Selinginsk. In the course of 1817, the Edinburgh Missionary Society issued 4000 tracts and 5000 copies of the Tartar New Testament; "these found their way, by means of Mahometan merchants and pilgrims, to Bagdat, Persia, Bucharia (or Bokhara), and even to China. Brahmins and Jews also visit Astrachan (for purposes of trade) and become bearers of these treasures." * A Tartar prince of the Crimea, called "the Sultan Katagherry," seems to have been the first fruits of missionary labour among the Tartars of this part of Asia. "Walter Buchanan," a Circassian, was the next; he faithfully served the Edinburgh Society, for many years, at Orenburgh, in Russian Tartary.

In 1822, the colony of the Scotch Missionary Society was joined by several German missionaries sent out by the Basle Institution,—some of whom settled in **Tartary**, while some proceeded to **Teflis** and **Shusha**, in **Georgia**, to labour among the Armenian Christians in that province, where they remained till 1838.

In 1823, the first-fruits of missionary exertions among the Persians at Astrachan was granted to the Edinburgh Society. Mirza Mahomet Ali was a young man, the son of a Mahometan judge, living at Astrachan, and was introduced to the missionaries there, as qualified for a teacher of the Turkish, Persian, and Arabic languages. He was thereby led to frequent discussions on the subject of religion, in consequence of which his faith in the Mahometan superstition became shaken, and after a short time, and against the urgent and oft-repeated solicitations of his father and friends, he cordially embraced Christianity; and when the Greek archbishop of Astrachan proposed that he should be admitted into that communion by baptism, he wrote a petition to the Emperor Alexander, through Prince Galitzin, his minister of religion, soliciting that he might be allowed to receive Christian baptism from those who had been the instruments of his conversion. This request was instantly

* "Missionary Register" for 1818.

granted, and the right of the Scottish missionaries to baptize their converts was confirmed. Accordingly Mahomed Ali was admitted a member of Christ's church, by the Scotch missionaries, Messrs. Glin, MacPherson, and Ross, in the presence of Greeks and Turks, Persians and Frenchmen, Britons, Germans, and the dwellers in Armenia; the service being read in English, Turkish, and Persian, so that all could understand some part of its meaning.* Several Mahometans appeared anxious to follow his example, but they seem not to have been fully convinced of the truth. Mahomet Ali remained firm, but he was in consequence treated with great harshness by the Russian government of the Caucasus, being compelled, in 1825, to enter the Russian service, and ordered to refrain from interfering or co-operating in any missionary work. These measures had a most important bearing upon the interests of the mission and to the converts generally; and the Scotch as well as Moravian Missionary Societies, in consequence partly of these and many similar restrictions imposed upon them by the Russian government of St. Petersburgh, shortly afterwards relinquished their missions, though with the greatest regret; but the settlement at Karass continued to be occupied several years longer.

Combined with these unpropitious circumstances a great revolution had also taken place in Russia with regard to the Bible Society. This institution, which, under the fostering care and pious zeal of the Emperor Alexander, pursued, for several years, so distinguished a career, and promised to supply with the Word of Life, not only the Russian population, but the numerous heathen and Mahomedan tribes of that widely-extended empire, is now completely paralyzed, and appears to be dying a lingering death. In consequence of the powerful opposition which, in 1825 (which, be it remembered, was the year that Alexander died), was raised to the Russian Bible Society, Prince Galitzin, its noble president, retired from that office, and he, at the same time, resigned his situation of minister of religion; and the no less excellent secretary of the society, M. Papoff, was put upon his trial in the criminal court, for allowing a book to be published, in which were some reflections considered unfavourable to the doctrine of the Greek Church relative to the Virgin Mary! It had been intended that the missionaries at Astrachan should be employed by the Bible Society, to print a new and correct edition of Henry Martyn's Persian New Testament, and the types had even been ordered from Petersburgh; but this work was now stopped, and the missionaries were told that their Tartar version of the Old Testament would have to be submitted to three archbishops of the

* See "Missionary Register" for 1823, pp. 486—489.

Greek Church: so that when they had completed the translation of the version, it was doubtful whether it would be allowed to be published. In this state of affairs, the missionaries did not even deem it safe to print tracts, without first submitting them to the censorship of the Russian press; for though their having done so formerly (for nearly twenty years) was winked at, it was not supposed it would be tolerated now; and the punishment for a breach of the law on this head, would be not only the suppression of the work, but a severe fine, if not banishment.*

All these trying discouragements, together with a growing indifference, on the part of some of the native tribes to receive the scriptures, now that the *novelty* of the book had passed away, combined to cause the Scotch and United Brethren's Societies to withdraw their missionaries, in 1825, as they deemed that so little good could be effected, that it was a waste of labour, men, and money, which could be employed to better purpose elsewhere.

The London Missionary Society undertook a mission to **Selinginsk**, in **Siberia**, on the frontiers of Chinese Tartary and the Russian dominions, in the year 1819. The following account of the rise and progress of this mission is extracted from the Missionary Chronicle for 1823. "In 1817, Mr. and Mrs. Stallybrass proceeded to St. Petersburgh, with a view of acquiring some insight into the language and manners of the Buriat Mongolians, who lived to the south of Lake Baikal. They were here joined by the Rev. Cornelius Rahm, a Swedish clergyman, and in January 1818 they left St. Petersburgh for Irkutsk, in Siberia, the place which was first chosen by the Society to be the head-quarters of the mission. Here they applied themselves to the study of the Mongolian language, through the medium of the Russian, which they had already learnt. In 1819, Mr. Rahm left Irkutsk for Sarepta (near Astrachan, in Russian Tartary) where the Moravians had then a mission; Mr. Swan was appointed to fill his place among the Buriats, and Selinginsk was now chosen, instead of Irkutsk, as the principal station in Siberia."

In 1820, the missionaries were joined by Mr. and Mrs. Yuille, and a Buriat nobleman from St. Petersburgh, who had been assisting Mr. Schmidt, the treasurer of the Russian Bible Society, to translate the Scriptures into the Calmuc Tartar dialect. When they had finished the Gospel of St. Matthew, the first printed edition was sent to the governor of Irkutsk to distribute among the Tartars on the shores of Lake Baikal; but the Calmuc Tartar character being different to that which the Buriat

* See "Missionary Register" for 1825, pp. 392, 393.

tribes had retained, the books were not generally understood by these people, though two of their nobles were found who could decypher the character, and were able to read and explain its contents to their countrymen. This so astonished the Buriat chiefs, and the head lama, or priest of the Mongolians, that each, among his own people, made a collection amounting to 11,000 rubles (£550), which they sent to the Russian Bible Society at St. Petersburgh, begging, at the same time, to have the Gospel of St. Matthew, and if possible other books of the New Testament, translated into their own dialect, and printed in a character which they could understand. This request gave rise to much discussion as to the manner in which it could be complied with: at length it was agreed to send for two of the most learned Mongolians, if such could be found capable of performing such a task; and Prince Galitzin, (then the Russian prime minister, and a zealous supporter of the Russian Bible Society) sent a requisition to that effect, to the governor of Irkutsk. The choice fell upon the two Buriat nobles who had interpreted the former edition of St. Matthew, and they accordingly were sent to St. Petersburgh. They commenced their labours with great zeal, and the Rev. I. J. Schmidt, thus writes of them, in 1818: "Before they began their translation they used to bring me extracts of the Calmuc Gospel, begging for an explanation of the passages. And here appeared the work of the Spirit of God, through the power of his Gospel. They listened with silent attention: their countenances became serious; and in a solemn tone, full of gentle emotion, they said, "*they now understood it.*" They visited me two or three times a week, always bringing their work with them, and at each visit I perceived their progress, not only in the knowledge, but also in the personal application of the sacred Word. After they had completed the translation of the twenty-third chapter of Matthew, they came to me, declaring they had resolved to renounce their former superstitions and embrace the Christian faith. I warned them of the trials and persecutions attendant on the adoption of the religion of Jesus Christ; but they replied, "It is our firm determination to be followers of Jesus, and to share in his reproach, if that be our lot; though we hope that such trials may not befal us soon, on account of our weakness in the faith." They had an idea that when they openly acknowledged themselves *Christians*, they would be considered to have become *Russians*, of which they and the Calmuc Mongolians, had a great horror; so they resolved not to tell their friends immediately of their change of heart, as they dreaded the idea of forfeiting their nationality, and they requested I would beg of the Emperor to allow of their retaining their own manner of life as far as was consistent with the precepts of the Gospel; and more especially

that he would allow of faithful teachers being sent to their nation to point out to them the truth and the way of salvation. Sasang Badma, one of these two Buriat nobles, died at Sarepta, in Tartary, in October, 1822. "Oh! how glad should I be," concludes Mr. Schmidt, "if it were in the power of our Church to send missionaries to this people, since by God's Providence, they have been first led to us." *

In 1829, Mr. and Mrs. Stallybrass and John Abercrombie, a native printer (who had been a convert at the Scotch station of Karass in Russian Tartary), took up their station and established schools for Buriat youth at Knodon, a few miles distant from Selinginsk, and Mr. Swan went to reside at Ona, another outstation, while Mr. and Mrs. Yuille remained at Selinginsk. In 1838, we find the mission thus mentioned in the Society's Reports: "Shagdur and Tekshee, two of the native converts, conduct the daily Mongolian worship with much propriety during Mr. Stallybrass's visit of leave to England: the girl's school at Khodon makes satisfactory progress. The boys are ten in number. At Ona, Mr. Swan is surrounded by a number of Buriat youths, who have been brought under the influence of religion, and whose chief desire is to impart to their countrymen the blessings they so highly prize themselves. The Mongolian Old Testament, as far as Ruth inclusive, has been completed. Tekshee is usefully employed in the printing-office." The whole of the translation of the Scriptures into Buriat Mongolian (with the exception of the prophecies of Isaiah) was completed in 1840, and several books had been printed. The number of scholars at the two outstations was, this year, forty-two. The station of Selinginsk was unoccupied. Mrs. Stallybrass died at Ona in 1839; her truly devoted labours among the heathen of her own sex in Siberia, had been crowned with considerable success.† The native convert Shagdur, was zealously employed distributing printed portions of the Bible in Mongolian to his countrymen in the neighbouring towns on the frontiers, near Lake Baikal. In the year 1841, this mission (which for twenty years had been the object of the Society's constant solicitude) was suppressed by an order from the Russian Synod,—the reason given being, "that the mission, in relation to that form of Christianity already established in the Russian empire, did not coincide with the views of the Church and the Government." The missionaries write concerning the abandonment of this mission? "It is painful to bid adieu to the scenes where we have spent so many years, and to the people of whom, we trust, the first-fruits have been gathered unto Christ. They are

* Mr. Schmidt belonged to the Church of the United Brethren.

† See "Missionary Register" for 1840.

living evidences that we have not laboured in vain, and earnests of the abundant harvest to be expected when the Word of God shall have free course and be glorified in this land." Messrs. Swan and Stallybrass fully completed the printing of the Mongolian Old Testament, previous to their quitting the Selinginsk missionary station. The printing of the whole of the New, necessarily stands over to some future period; but some of the Gospels had been printed and circulated in considerable numbers.

TARTARY AND SIBERIA.

Name of Society, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native Teachers.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*	*Year of abandoning the Mission.*
MORAVIAN MISSION, OR UNITED BRETHREN.							
RUSSIAN TARTARY.							
CALMUC TARTARS.							
Sarepta	Seve	ral.	..	1	..	1765	1824
Torgutsk Horde	2	..	..	..	..	1815	1818
SCOTTISH MISSIONARY SOCIETY.							
RUSSIAN TARTARY.							
TARTARS, PERSIANS, ETC. ETC.							
Karass	2	..	1*	..	..	1802	1833
Astrachan	2	..	..	1	..	1814	1825
Orenburg	2	..	1†	1	..	1814	1825
CIRCASSIA.							
TARTAR TRIBES.							
Nazran	1	..	..	..	..	1821	1823
RUSSIA IN EUROPE.							
RUSSIAN TARTAR TRIBES.							
The Crimea	1	..	..	.	..	1821	1825
CHURCH MISSIONARY SOCIETY.							
THIBET.							
THIBETIAN AND CHINESE TARTARS.							
Titalya	1	..	..	..	..	1816	1820
LONDON MISSIONARY SOCIETY.							
SIBERIA, NEAR LAKE BAIKAL.							
BURIAT-MONGOLIAN TARTARS.							
Astrachan (and Sarepta)	1	..	..	..	..	1819	1823
Irkutsk	2	..	..	..	..	1817	1819
Selinginsk	..	..	..	..	..	1819	1842
Khodon and Ona	2	..	2	2	42	1820	1842
GERMAN MISSIONARY SOCIETY.							
RUSSIAN TARTARY.							
CALMUC TARTARS.							
Karass	6	..	1	..	..	1822	1833
Madschar	3	..	1	..	..	1824	1833
GEORGIA.							
ARMENIANS, ETC.							
Shusha	8	..	..	4	100	1824	1833
BAPTIST MISSIONARY SOCIETY.							
RUSSIAN TARTARY.							
Nogay Tartar Horde	1	..	..	..	..	1823	1824

* John Abercrombie. † Walter Buchanan.

CHAPTER VII.

INDIA, OR HINDOSTAN.

In whatever light we regard British India, whether as relates to its magnificent scenery, its mighty rivers, and majestic and snow-capped mountain boundary, the immensity of its population, its gradual and wonderful subjugation by the small island of Great Britain, its wealth and fertility, or the degradation of its idolatrous, though intelligent people; we must be sensible of the *great* difficulty there is to convey a full and clear idea of all its various features in a *small* compass, such as we must necessarily confine ourselves to in this volume. But for further particulars regarding this interesting country, the reader may hereby be led to search for himself in the numerous works, from some of which these few imperfect remarks have been selected.

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

The country called Hindostan in our books of geography, is designated, in many Missionary Reports, as "India within the Ganges." Its boundaries are clearly marked by nature; they are the lofty chain of Himalaya mountains to the north; the river Indus to the west; to the south-east the Indian Ocean and the Bay of Bengal, which wash the two opposite coasts of this extensive peninsula (called the coasts of Malabar and Coromandel); and to the north-east the more undefined boundary of the river Burrampooter. The British empire in India is computed to contain upwards of a million of square miles, inclusive of the protected and tributary states, which is nearly as large an area as the whole continent of Europe.*

Central Hindostan consists of a vast extent of rich and fertile plain, wa-

* See Mr. Martin on the Colonies, p. 1, and Wallace's Memoirs of India, p. 316.

tered by the noble Ganges and its tributary streams; the more southern part of the peninsula, between the Malabar and Coromandel coasts, though it cannot be called comparatively mountainous, is yet a very hilly country. British India is divided into four provinces, or, as they are called, presidencies, viz. Calcutta, Agra, Madras, and Bombay, which take their names from the four principal cities, or capitals, the chief seat of government in each presidency—Calcutta being the seat of the Governor-General of the whole Indian empire. North of Delhi and Agra, the British territories are extremely mountainous, the ranges run parallel to each other, each successively supporting a flat table-land, one above the other, and hence the terms *ghauts* or *steps*. The country here is dry and sandy, and a great part of it covered with dense jungle and forests: it is wild and rugged, and interspersed with deep ravines and rapid water-courses. The romantic valley of the Nerbudda extends for three hundred miles, and is from fifteen to twenty miles wide. The sides of the mountain-ranges are covered with immense forests and thick jungles; and the river is obstructed in its course by numerous rocks and shallows, and by magnificent and beautiful cataracts. The province, in which are Simla and Loodeana, is composed of the lower ranges of the lofty Himalaya mountains. The vallies are extremely narrow, exhibiting, from a commanding view, the appearance of a wide expanse of steep and rugged ravines. The city of Almora (latitude 29 degrees, longitude 79 degrees), is built on a ridge of mountains, 5400 feet high, and is exceedingly bleak and naked. Simla itself, near the river Sutlej, where the Bengal government have formed a delightful military station, and where a Christian church is now building, is situated at the height of 7486 feet above the level of the sea; and is described by travellers as an extremely grand and beautiful situation. The sea-coast of Bengal is low and flat, and very marshy, a sort of labyrinth of salt-water lakes, rivers, and creeks, interspersed with shifting islets of sand and mud, covered with mangrove trees.*

The territories which compose the Madras presidency extend along the western side of the Bay of Bengal, and comprise nearly all the southern extremity of the peninsula (except the kingdoms of Travancore and Cochin, which are tributary states, but not absolutely under British government). The northern Circars, or Teloogoo country, is low and flat, and separated from the province of Hyderabad by a range of detached hills; the whole of the Lower Carnatic (of which Madras is the capital), is also sandy and flat, and watered by several rivers descending from the Western Ghauts; but from Cape Comorin, up the Malabar

* See Montgomery Martin on the Colonies, vol. i. p. 66.

coast, on the western side of the peninsula, the aspect of the country is totally different. The little state of Travancore, extending from the cape 140 miles northwards by 40 miles inland, presents to the view vallies running down to the sea, clothed with perennial verdure; then, beyond that a lovely scene of hills and dales, the latter richly cultivated, while, still further inland, are seen the gigantic Western Ghauts, crowned to their very summit with immense forests of teak, bamboo, &c., forming altogether one of the most splendid pictures of tropical scenery to be witnessed in any part of the globe. The Eastern and Western Ghauts, mountains which run from north to south parallel to each other, are separated by a lower range of hills, extending for about thirty-five miles from east to west, called the Nilgherries, and consist of an elevated table-land, rising from 2000 to 5000 feet above the level of the sea, and comprising some of the most fruitful districts of the Madras presidency.

The district of Tinnevelly occupies the south-eastern extremity of the peninsula, and is 120 miles in length and from 60 to 70 in breadth. The northern part is rich in plains of cotton and grain; nearly the whole is in the hands of large landed proprietors, called *zemindars*—descendants of the ancient Polygar race. They are a kind of feudal lords, and exercise a very despotic authority over their vassals or tenants. The Mysore is a considerably elevated country, 210 miles in length by 140 in breadth. At Bangalore the surface is undulating, and nearly 3000 feet above the level of the sea; but about Seringapatam the country falls rapidly, with a somewhat sudden descent. In so elevated a country as the whole of the south of India, there are no large rivers to compare with those of Bengal; but those that descend from the Western Ghauts, as the Godavery, the Cavery, and several others, contribute greatly to enrich and fertilize the country; and, when swollen by the periodical rains, rush down over the dry and thirsty land, spreading joy and plenty around. Several excellent roads have been made by the government in the Madras presidency, and some bridges over the Cavery are magnificent structures; one, in particular, built by a native gentleman at his own expense, consists of more than a hundred arches.*

The sea-coast of the Bombay † presidency consists of a series of steep and rocky mountains, from 2000 to 4000 feet high, declining towards the sea, and covered in some places with fertile rice-tracts, irrigated by mountain-streams. This country was the strong-hold of the warlike Mahrattas, and every hill was once surmounted by a fortress, once belonging to these piratical tribes, but now falling into decay.‡

* See Montgomery Martin on British India, vol. i.

† Bombay signifies "Bom bahia," "good bay."

‡ See Montgomery Martin, vol. i. p. 74.

The districts of Surat and Guzerat extend over an extensive portion of wild mountainous country, and extensive sea-coast, covered with jungle; and there are some fertile and cultivated tracts watered by several noble rivers, as the Nerbudda and others. Cutch is a rich mineral province, abounding in coal and iron. The provinces of Poonah and Ahmednuggur are elevated 2000 feet above the sea, and are intersected by many rivers and streams, flowing through the most lovely vallies the sun ever shone upon, and the summits of the hills crowned with native fortresses of a highly picturesque aspect.

This vast country, of which a very brief and rough delineation has now been given, is distinguished above all other parts of the globe by two very striking features—its extremely lofty mountains, which completely shut it out from the wild plains and bleak table lands of Thibet and Chinese Tartary, and its magnificent and extensive rivers, compared to which the Thames is but a rivulet! The Indus is 17,000 miles in length, and, for 780 miles from its mouth, there is water enough to sail a two-hundred ton ship; and, in many places, it is from four to nine miles wide. From the sea to Lahore there is an uninterrupted navigation for whole fleets of vessels, a distance of one thousand miles, without either rocks or rapids to obstruct the ascent. The Ganges is 15,000 miles in length, and, at three hundred miles from the sea, the channel is thirty feet deep in the dry season, when the water is at its lowest. This magnificent river, like the Indus, rises amidst the perpetual snows of the lofty Himalaya mountains, 14,000 feet above the level of the sea! The Indus flows west, and the Ganges east; and intervening between which there are large tracts of sandy plains, which separate our territories from Cabul; so that the entrance into the latter country is either to the north by Loodiana, or ascending the river Indus from the sea. Among the other noble rivers of India are the Sutlej, which forms the northwest boundary of the British territories, and is nine hundred miles in length, before its junction with the Indus; the Jumna, which rises near Simla, and falls into the Ganges at Patna: the Godavery, which rises in the mountains of Bombay, and falls into the sea on the eastern shores of the peninsula, just above Masulipatam; the beautiful Cavery, with its lovely falls; and many others of less note.

The Himalaya mountains (whose name signifies "the abode of snow"), elevate their stupendous peaks from 20,000 to 27,000 feet above the level of the ocean, forming a vast alpine belt eighty miles in width.* Twenty thousand feet have been barometrically measured;

* From Cashmere to its western extremity the Himalaya chain bears the name of Hindoo Koosh, which is the peculiar designation of one of its highest snowy peaks. This part of the range is visible from the city of Cabul.

and enterprising English travellers have found some plants and flowers in blossom at the enormous height of 16,000 feet; at 13,000, the birch, juniper, and pine, are found; and, at 12,000, the majestic oak, towering amidst the desolations of nature. The limits of ground cultivated by man have not extended beyond 10,000 feet, on the southern or Indian side; but on the northern side, Tartar villages are found in the valley of the Baspa river, at 11,400 feet high, whose inhabitants frequently cut green crops; and even as high as 13,000 feet the habitations of man are to be met with. The Himalaya glens, or passes, run, for the most part, from N.N.E. to S.S.W., the north-west face being invariably rugged and steep, while the opposite sides, facing south-east are shelving. The roads to the most frequented passes lie upon the gentlest acclivity.*

Both the British territories in India and those states which are only protected, contain a great number of large towns and cities, as will be seen by consulting a geographical map of India, (our missionary map mentions only a few of those places which are not missionary stations); besides cities and towns, there are also an innumerable assemblage of villages, each containing on an average many thousands of inhabitants, as may be seen by consulting Montgomery Martin's account of British India, in his first volume of the Colonies. For instance, he states that the district of Patna, which is 667 square miles in extent, contains upwards of one thousand villages; that of Cuttack is 9,000 square miles in extent, and contains upwards of 10,000 villages; that of Dinapore numbers nearly 6,000 square miles, and contains more than 12,000 villages; again, that of Burdwan is 2000 square miles, and comprises 6500 villages! If these statements are correct, we shall see what a thickly-peopled country India is! The proportion of Europeans to Asiatics, Montgomery Martin states, is as one to five thousand. Mr. Weitbrecht observes: "Every mile or two, a new village appears; the most populous part of England bears no proportion to this thickly-inhabited plain, (Bengal) whose villages often contain as many as five, yea, ten thousand souls." Mr. Weitbrecht (in his work on Mission India) says, that the Mahometan people, or descendants of the Moguls, form a tenth part of the population of the province of Bengal. Hindostan being situated within the tropical zone, and being, in a great measure, a vast plain sheltered on the north by very lofty mountains, it follows that it must be, as regards climate, extremely hot. In India there are only three seasons in the year,—the *hot* season, which lasts from March to June; the *rainy*, or monsoon season, from June to October; and the *cold* season, from November to the end of February.

* See Montgomery Martin, p. 88.

During the hot season, says Mr. Weitbrecht, the southern and western winds prevail, and every thing becomes dry and burnt up. In Bengal the ground is quite pulverized, and little verdure prevails, except in the vicinity of water. Occasionally the intense heat of the air is cooled by thunder-storms, preceded by dreadful and tempestuous winds, which tear up large trees by their roots, and lay the cottages of the natives prostrate, while thick masses of dust, raised by the wind into clouds, almost obstruct the light of day. In a northerly climate, it is almost impossible to form any idea of the fury of the elements in tropical countries. But dreadful as these storms are, they are often accompanied (when the wind has passed away) with heavy and refreshing rain; and their effect is so delightful, that people rejoice at seeing the heavy clouds obscure the face of the clear blue sky, and lessen for a time the extreme heat of the burning sun. In the middle of June the annual rains commence; they are ushered in by a dreadful storm in Madras and the south of India, and by the wind called the "monsoon," preceded by a calm, during which the heat is almost insufferable, so that the creation is literally sighing after refreshment and coolness. During the rainy seasons the plains are overflowed; and in Bengal the villages are built on ground which has been previously raised, to prevent the houses from being washed away. As much rain falls in the four wet months in Bengal, as during four years in our northerly climates. During July and August it absolutely pours down in streams.* During this season the smaller rivers in India which had become nearly dry in the hot season, rise to such a height as to overflow their banks. This is very useful for vegetation, but it often does great mischief to the habitations of the lower classes.

As there are no wells in India, water is carefully preserved in large tanks, or reservoirs, which are built and kept up at a great expense by the Government. Although the climate of India generally speaking is that of intense heat, which especially in Bengal is much increased by the excessive dampness of the atmosphere,† yet there are many parts of Hindostan where this great sultriness is materially lessened, and the climate becomes not only bearable, but delightful even to Europeans. Montgomery Martin observes; "The north-east provinces of the Bengal presidency (where the country is cleared of jungle and forest) in positions elevated above the level of the sultry plains, the climate is described as being very fine. This is the case at the military station of

* See Weitbrecht's "Missions in Bengal," p. 19.

† This very oppressive dampness is caused, it is supposed, by the saltness of the air and the saline quality of many of the plants, the want of a proper drainage, and the luxuriance of a tropical vegetation. See Montgomery Martin on the Colonies.

Cherrapoonjee, on the Cassia (or Kossya) hills, four days march from Assam, which is found by Europeans remarkably healthy.* Its height above the sea is said to be upwards of 6000 feet. The provinces of Allahabad, Delhi, and Agra, continues Mr. Martin, are comparatively temperate, and the climate of central India in elevated situations is delightful, approaching to that in the south of Europe. Although the thermometer may rise to 100 degrees in the day, yet the nights are bland and invigorating." † In the province of Cuttack (S.W. of Calcutta) the climate is less moist than in Bengal, and refreshing sea breezes blow continually, from March to July: the same is the case with Assam and the coasts of Burmah, where the high lands are cool, and when the jungle is cleared, not unsuited to Europeans. The low lands in the Madras presidency are extremely hot, with dense exhalations; but the higher parts are dry, cool, and healthy, as may be said of the table lands of Mysore. In the Carnatic, the thermometer ranges higher than in Bengal (to 100 or 106 degrees), and the cold season is very short, but the moisture and evaporation not being so great as in Bengal, the heat is not so severely felt. On the beautiful Nilgherries, the climate is remarkable for its mildness and equability,—the air is generally perfectly clear, and there are no sultry nights.‡ The atmosphere is famed for its elasticity, and for occasioning great lightness and buoyancy of spirits.§ Bangalore is represented by the same writer as one of the healthiest stations in India.

The vegetable productions of this most beautiful portion of the earth's surface are so varied, so numerous, and upon so magnificent a scale, both as to size and usefulness, as almost to baffle all attempts at a brief delineation, we shall however endeavour to mention a few of the most useful and striking. The grand staple produce of India is rice (which is the principal food of the natives); it generally yields an abundant harvest, except when the rain falls too slightly, or when inundations occur; for (says Mr. Weitbrecht) "the wild flood often destroys the fields and covers them with dry sand some feet in height, so that the land must lie waste for years, until the luxuriant vegetation again forms a fresh soil." The same author tells us, that "the Hindoo ploughs in the water, (which covers the ground after the heavy rains), and when the soil is sufficiently mixed, he transplants the rice into it, which has been previously sown very thick in a prepared piece of ground. The rice grows in the water, affording us with an explanation of a passage in Isaiah, not generally understood here: 'Blessed are they

* Here the Welsh Methodists have established their mission. See Statistical Table.

† See Montgomery Martin on the Colonies, vol. i. p. 93.

‡ Ibid. p. 98. § Ibid.

that sow beside all waters, that send forth thither the feet of the ox and the ass.' Besides affording food to the bulk of its immense population with this productive grain, India exports great quantities to other countries. The Isle of France population are almost entirely fed with Bengal rice." * After the rice harvest is over, corn, peas, beans, and other vegetables are planted; and if rain falls in December, by February or March they reap a second harvest. Wheat is very fine about Krishnagur. In the lower parts of Bengal the sugar-cane grows in profusion. It is manufactured about Benares, but the sugar of the East Indies, principally owing to the inferior mode of preparing, is of a coarser kind than that of the West India islands.† The sea-coast border of our Indian territories, is covered with the graceful and almost indispensable cocoa-nut palm, which grows to luxuriance in sandy and barren spots where scarcely any other valuable plant will thrive. The palms bear no branches, they rise with a single straight stem, and throw out at the top a bunch of large and spreading leaves, some shaped like feathers, as the Cocoa-nut palm, and others with huge fan-shaped leaves, like the Palmyra palm, which also is a native of southern Hindostan, and grows along the sandy coasts of the Madras presidency in great profusion. It sometimes, says Murray, reaches to the height of a hundred feet, and one of its enormous leaves is sufficiently large to shelter twelve men; its abundant juice (which is obtained by cutting off the young flower-buds which are inclosed in a large sheath, and letting the liquor run out into a vessel hung beneath), seems used in three different forms by the natives of India,—1st, that of a simple refreshing beverage, when it first runs fresh from the palm, this is called *puttaneer*, or palm-wine;—2ndly, this same juice, boiled down to a thick syrup, and poured into cocoa-nut shells left to harden in the sun, is called *kuripekutti*, or black lump, and is a favourite article of food with the natives of Tinnevelly and Madras;—and 3rdly, the *toddy*, or fermented juice of both the cocoa-nut and the Palmyra palm. The natives likewise eat the Palmyra fruit, which is pulpy and soft, and incloses three small nuts, which when sown in the ground, throws out a taper root, in shape and size like a small carrot, which is dug up as soon as the green shoot appears above it out of the ground. When boiled it tastes like an indifferent potatoe, and affords the poor natives of southern India their food for a portion of the year.‡ The leaves of the palm are used by the natives for thatching their huts, and for making the fences of their gardens, or they are split into strips called *Oleis*, or *Ollahs*, and used for

* See Montgomery Martin on the Colonies, vol. i.

† See Thornton's "State of India."

‡ See "South Indian Sketches," vol. ii. p. 41.

books and writings, or cut into still narrower strips, and woven into their sleeping-mats or made into baskets. There is not a single part of the cocoa-nut tree which the natives do not apply to some useful purpose. The plant from which the dye called *indigo* is produced, is extensively cultivated in India, and is considered superior to any other; the leaves are steeped and boiled, and produce the blue sediment which, when pressed and hardened into cakes by the sun, forms the indigo of commerce. The tobacco plant is extensively cultivated in Guzerat and other parts of India. The cotton-plant is a native also of the East Indies, and a great quantity of it is grown for exportation to England; but it is inferior to West Indian cotton, principally owing to the ignorance and prejudices of the Hindoos in the way of preparing it.* The cotton used in manufacture is the lining of the pod or seed-vessel of a pretty climbing plant which bears a large yellow flower—the pods before they burst being about the size of a large plum; but there is also a tree which grows in the tropics, called the *silk-cotton tree*, whose fruit yields a soft silky cotton, which is much used in the eastern Asiatic islands, and on the continent, for mattresses, pillows, &c. The forest trees of India are not to be surpassed in any country for superbness and number; and there is no part of the country from Cape Comorin to the Himalaya where they do not abound, especially in the mountainous districts: among them are the oak, teak, pine,† fir, jack, chesnut, cedar, ebony, walnut, and yew. There is likewise the spreading banian, with its multitudes of roots descending from the branches till they reach the ground, and forming supports to the whole gigantic mass, sometimes to the number of 320 large and 3000 smaller ones; the useful bamboo (no less gigantic as a grass than is the banian as a tree), the tree-fern, and the willow, which in Nepaul grows to an enormous size. "Bengal," says Mr. Weitbrecht, "abounds in fruit-trees: the best known are the mango, pine-apple, citron, orange, plantain, and pomegranate. The mulberry is cultivated for the sake of the silk-worm. Roses are cultivated in great quantities in many parts of India for the purpose of making the powerful scent called *otto* or *attar of roses*. On all the mountains of Hindostan the flowers and fruits of Europe are found growing wild in great profusion. The northern and hill provinces grow at one season European grains, and at another those which are peculiar to the tropics. Wheat is imported into England at a great profit; and flour for making starch, is one of the annual exports from Calcutta.

* See Thornton's "State of India;" and Murray's "Encyclopedia," p. 960.

† In the north-west provinces of British India, near the Himalaya Mountains, the pine and arbor-vitæ are met with 25 feet in girth, and 120 feet high without a branch! See Montgomery Martin, vol. i.

Of dyes, medicinal drugs, resins, gums, and oils, there are numerous varieties. In short, India is rich to overflowing with every product of vegetable life which an all-wise and ever-beneficent Providence could bestow to gratify the sight or satisfy the wants of his creatures.

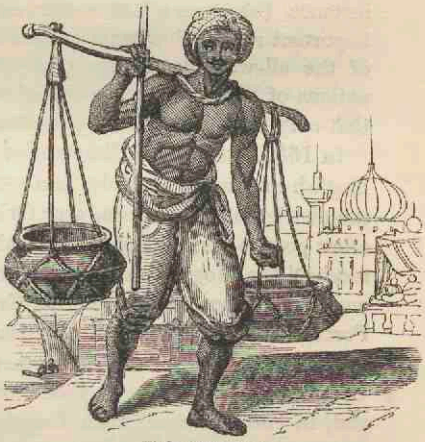
The British possessions in India (says Montgomery Martin) abound in iron, copper, lead, antimony, plumbago, sulphur, and gold, together with inexhaustible supplies of coal,—the best is on the north-east frontier; but in general the coal is of an inferior kind to that found in other countries. The coals now procured at Cherrapoonjee, on the eastern frontier, is of a very valuable kind. Gold is found to a considerable extent in Assam. In the district of Burdwan there are extensive coal-pits, from which the steamers are supplied that ply on the Ganges. Nothing is wanted but capital and enterprizing men to open the rich resources of the land. The natives of Bengal are smelting iron, and manufacturing it into common tools, on a small scale. In several of the rivers they are washing gold out of the sand." *

The quadrupeds that characterize more particularly the regions of continental India are, the lion, tiger, leopard, rhinoceros, bear, buffalo, antelopes of several kinds, stags, porcupines, baboons, monkeys, bats, ichneumons, otters, and rats. The stately Asiatic elephant roams at large in the forests in considerable herds; it is also domesticated, and in common use; its services appear universal, and it is as essential to the Indian sportsman as a good horse is to the English fox-hunter. What a contrast these enormous creatures must present to the beautiful little four-horned antelope, which is only twenty inches in height from the shoulders downwards. There are various kinds of snakes in India; the copra-capella averages from one and a-half to six and a-half feet in length, and preys upon quadrupeds, such as rats, &c. The peacock is the glory of Indian ornithology; the jungle-cock is spread over the whole peninsula. The fan-tail pigeons vie with the parrots in the brilliancy yet softness of their tints. All the birds of India are remarkable for their varied and gay-coloured plumage. Among the birds of India are also gigantic cranes and herons. Some of these birds, which are as tall as a man, eat animal food, and devour fish and land-reptiles to an incredible amount, and consequently they are held by the natives in great estimation. There are also several kinds of vultures and falcons, the former are extremely useful in clearing the country of all dead animal matter, which if suffered to remain upon the ground in that hot climate would produce incalculable evils. Among the insects of India, the large ants are also the universal destroyers and removers of all

* See Weibricht's "Missions to Bengal."

useless or decayed matter, whether vegetable or animal. Although not quite so numerous and beautifully varied as in the tropical regions of America, yet the butterflies, and some very large beetles, of India, are truly magnificent. This country also furnishes several kinds of silk-worms, from which less fine but more durable garments than those made from the common silk-worm are fabricated.*

Hindoo Woman
(Of the "Soodra" or Merchant's Caste.)



Hindoo Water-Carrier
(Of Calcutta.)

SECT. II.—POLITICAL AND COLONIAL HISTORY.

History informs us that the Moguls—a fierce and tyrannical people, from Cabool and Tartary—under their Mahometan rulers held a cruel and oppressive sway in India, from the close of the tenth to that of the fifteenth century. The Portuguese, having discovered the passage round the Cape of Good Hope, landed on the Malabar coast, on the western shores of the vast peninsula of Hindostan, in 1498; and for many years afterwards a Portuguese fleet annually visited India, and returned to Lisbon laden with treasure and merchandize. They also carried on a considerable trade with Ceylon and the islands of the Indian Archipelago. The Dutch used to buy the productions of the East, thus brought by them to Lisbon, and disperse them among the Western

* See Murray's "Encyclopedia of Geography," pp. 858, 968.

nations of Europe. But when Philip II. of Spain prohibited the Dutch from holding this intercourse with Portugal, they themselves went to India, established settlements in Ceylon and Java, and formed an East India Company, for the purposes of trade with the East. It was in 1599, that a body of *English Merchants* applied to Queen Elizabeth for permission to trade with India; and the royal charter granted them, which secured to them the exclusive right of trading in the Indian Seas, laid the foundation of the famous "East India Company"—a striking instance (observes a late writer on Bengal) of what momentous and important results flow from originally trifling causes, under the direction of the all-wise Providence of God;" who saw fit that other civilized nations of Western Europe should *attempt* the subjugation of India, but that only Britain should be permitted to *succeed*.

In 1632, the Mogul Emperor of Delhi granted permission to these English merchants to trade, and establish a factory, at a small town in the district of Midnapore, near Orissa in Bengal, there being then no other port to which they were admitted. In 1656, the English traders received the Mogul's sanction to establish a factory on the river Hoogly, one of the lower branches of the Ganges, along the banks of which the Portuguese, Dutch, French, and Danes had previously established factories, within ten miles of each other. In 1681, the English East India Company had factories at Patna, and at Cozimbuzar on the Ganges; and, in 1686, removed their Hoogly factory to a village called Chuttanutty (now the city of Calcutta). In 1704, they bought the small adjoining district of Calcutta (originally Kalee Ghaut, or "the landing-place of the goddess Kalee"), of one of the Mogul princes, who was in want of money to carry on his wars. Previous to this, in 1696, when the rebellion of Soujah Sing (a native Hindoo prince) broke out against the Mogul power at Delhi, the English solicited and obtained permission of the authorities at that place to erect defences around their factories; which was the first time that the jealous Mahomedans had permitted Europeans to fortify their residences, which were originally exclusively "trading factories" or "houses." Their first fortified factory they named Fort William, in compliment to King William III. This small possession was in 1707, dignified with the title of "presidency," and was manned with a garrison of 129 soldiers, one gunner, and his crew of 25 men! And thus was laid the foundation of this wonderful empire, which, ere long, was destined to spread its authority from the mouths of the Ganges to the Indus, from Cape Comorin to the Himalaya mountains.*

* See Montgomery Martin on the Colonies, vol. i. pp. 1—7.

For nearly half a century the British pursued a peaceful and profitable commerce, till, in 1756, the ferocious Moslem ruler of Delhi, Surajee ad Dowlah, invested and captured the East India Company's factory at Calcutta, and placed Mr. Holwell and his 146 companions in a dungeon (since called "the Black-hole") only eighteen feet square; and, in less than twenty-four hours, not more than twenty-four Englishmen remained of the British presidency in Bengal! It was not likely that this wanton and cruel outrage upon the British nation would remain long unavenged. Lieutenant-Colonel Clive was immediately sent off from Madras with 900 Europeans and 1500 sepoy troops, and a squadron of five ships of the line, who soon succeeded in completely routing the Mahometan forces, who fled at the approach of the English army. Surajee was afterwards completely defeated with great loss by the British; when he concluded terms of peace, and the Company were allowed to fortify Calcutta, and carry on their trade as before.

The power of the Mahometans in India had been for some time gradually declining, and England being now engaged in a war with France, thought it prudent to depose the Moslem ruler, and set up a Bengalee military chief in his stead, with whom they stipulated that he was to drive out the French from Bengal, and pay a large sum of money to indemnify them for the injuries they had received from Surajee. This was soon after followed by our taking the fort of Chandernagore from the French; and the decisive victory of Plassey, when 2000 sepoy troops and 900 English, under Lord Clive, defeated 68,000 of Surajee's forces, together with a body of French officers, and fifty pieces of artillery. The loss of the British being only 24 killed and 48 wounded! Montgomery Martin informs us that an interesting romance has been founded by the natives upon this memorable fact; and that the Hindoos delight in pointing to such instances of the retributive justice of heaven.*

From this time till 1825, a succession of contests took place, till the whole of the territories which now form the four presidencies of India were subjugated to British rule or alliance. For some time after the fall of the Mogul dynasty, the Mahrattas, a powerful race, inhabiting a great part of the north-western provinces and the western coasts, continued to give the English much annoyance, under the government of numerous native chiefs or rajahs. The dominions of Scindia were never finally conquered, though some of the states were made tributary to Great Britain. War has very lately been renewed in these provinces bordering on the Indus, and many of the unsubdued states have been

* See Montgomery Martin on the Colonies, vol. i. p. 15.

forced to submit to our authority; among them is Scinde, or the delta of the Indus, in which territory we have now several military stations, as Ferozpore, Shirkapore, Loodiana, &c.

In contemplating Hindostan as it now exists, the power of Britain appears entirely predominant. The number of Europeans by whom these vast dominions are held in subjection very little exceeds 30,000. But this number is rendered effective by that peculiarity in the character of the Hindoo, which makes it easy to train him into an instrument for holding his own country in subjection. He has scarcely an idea of possessing a country of his own, and is totally devoid of all patriotism. "The Asiatic," says Mr. Fraser, "fights for pay and plunder, and whose bread he eats, *his* cause he will defend against friends, country, and family." Accordingly the sepoys (Indian troops commanded by British officers, and trained after the European manner,) are found as efficient as troops entirely British; and so long as they are well treated, they are equally faithful, and often show great attachment to their officers. Their number amounted, in 1844, to 230,000 infantry, and 26,000 cavalry. The purely European troops maintained by the Company do not exceed 8000; but a large body of the Queen's troops are likewise employed in India. These forces are variously distributed throughout the country; for, besides defending and holding in subjection the territories immediately under British sway, bodies of them are stationed at the cities of the tributary princes, at once to secure and overawe them.

The influence of British authority is not confined to the four presidencies of Calcutta, Madras, Bombay, and Agra; it is exerted over nearly the whole of India,* by virtue of protective treaties with the native princes, who govern their own states under the controul of British power, which is represented in their courts by an English resident.

"There is in India, not only a mixture of Mahometan and Hindoo population, but there still exists a considerable number of Mahometan as well as Hindoo governments. The Hindoo sovereigns, generally called *rajahs* (a word signifying *prince*), have always been independent of each other; but the rulers of the smaller Mahometan states, called *nawaubs*, or *nabobs*, were always dependent on the Mahometan viceroys† of provinces, and, through them, on the government of the Great Mogul, at Delhi. There never are wanting among the Mahometans, bigotted zealots, who, under the influence of an intolerant creed, are

* Scarcely any state now, except the kingdom of Nepaul, to the north of Bengal, is *entirely* independent of Great Britain.

† Some of whom, as the Viceroy of Hyderabad, still remain; and the "Nizam" (or Prince) of the Deccan, one of our allies, is dependant upon him.

ready to seize any opportunity of exciting the hostile feelings of their fellow-believers against their acknowledged conquerors, the English; and the remarkably rapid secret communication carried on among the natives, affords a great facility for plots and conspiracies against our government." * Most of the protected states (observes Mr. Thornton) are wretchedly misgoverned, and there cannot be the slightest doubt that the people would be far happier as British subjects.†

In India, the great source from which the financial wants of the state are supplied, is the land revenue. It is chiefly collected by the native landholders, or *zemindars;* and often in a very arbitrary and oppressive manner. The other sources of Indian revenue are monopolies of salt, opium, and tobacco; the former being alone retained by the East India Company. There are also transit duties, or a tax on all merchandize passing through the country; the customs, and assessed taxes, which include duties on intoxicating liquors and drugs, stamp duties, the wheel-tax, &c. The post-office is not much used by the natives, and the sum derived from it is as yet comparatively trifling. Notwithstanding that the vast territory of Hindostan is chiefly under the control and authority of a foreign power, yet it is peopled by a native race who, during the subjection of a thousand years, have preserved unaltered all the features of their original character; they retain in full force, that earliest form, a village constitution, their attachment to which is excessively strong. Each village is considered as a political association, and includes all the surrounding territory from which the inhabitants draw their subsistence. All public services and trades (with the exception of the cultivators of the soil) are held by hereditary succession, and are paid out of a portion of the land. The principal chief or manager of all is termed the *head-man* of the village, who exercises (as well as the zemindars) a kind of despotic authority over the inhabitants, who can, however, sometimes find redress for their grievances from British courts of law. According to parliamentary statements, it has been estimated that the presidency of Calcutta (which is now divided, and includes the two presidencies of Calcutta and Agra) contains a population of nearly seventy millions; that of Madras upwards of thirteen millions, and that of Bombay upwards of six millions; and that the states under British protection contain about forty millions of people,—making a total of more than 130 millions of people in all India! But this statement is not a very recent one, and many writers now affirm that the population of India more nearly approaches to 200 millions. Of these, one-tenth

* See "South Indian Sketches," vol. i.

† See "State of India," by E. Thornton, Esq. 1835.

is supposed to be Mahometans, or descendants of the Moguls. Mr. Weitbrecht observes, these are easily distinguished from the Hindoos by the difference of their features.

The external trade of India is not directly carried on with England, except in some few instances, as raw cotton, &c. Its chief importance, as connected with the interests of our own country, must be attached to the extensive trade carried on between India and China. The former exports to the latter vast quantities of opium, for the growth of which it possesses peculiar facilities, as it may be raised cheaper and better in Bengal than perhaps in any other part of the world, China affords a market almost unlimited in extent. India has to remit annually a certain amount of revenue to England, but the demand for Indian goods is but small. The demand for tea in India is also very small, but in England it is enormous: therefore the East India Company and others purchase the tea of China (which has been partly paid for by the sale of their opium), and transmit it to England; and thus maintain a most flourishing trade, and at the same time keep up their commercial relation with the parent country. India supplies us also with indigo, tobacco, and silk, and great quantities of raw cotton; while Manchester and Glasgow in return furnish a large proportion of the cotton piece goods with which the inhabitants of India are clothed, as having no advantages of machinery, the manufactures of India are carried on but to a very small extent. India carries on a small trade with America in indigo, silk, and saltpetre, and a still smaller with France, which gives her wine in return for these articles. The commerce of India with Central Asia is limited by various causes, such as the heavy duties imposed by the Asiatic sovereigns, and the difficulties attending the conveyance of merchandize into these countries; Cabool is however a great consumer of Indian and British commodities; and through it goods are transmitted to Bokhara. The Chintzes of Masulipatam enjoy a preference in Persia, which ensures their sale in that country.*

We will now draw this portion of our remarks upon India to a close, by giving our readers a very brief account of the present history of the East India Company, and its relations with this country, as settled by recent Acts of Parliament.†

The present constitution of the East India Company and the government of India, as settled by Acts of Parliament, is this: the objects of the Company were originally purely commercial, and had they been able to maintain this character, they would have sought for nothing further.

* See "State of India," by E. Thornton, Esq. pp. 83—92. 1835.

† These remarks are extracted from the same work already referred to, viz. Thornton's "State of India."

Their enemies compelled them to unite with the character of the merchant, that of the soldier, and the civil governor. The British Legislature has since effected another change. In 1813, the trade with India was thrown open; twenty years afterwards the Company relinquished this field to their competitors. The Act of 1833 suspended the mercantile career of the Company, and it now exists only as an instrument for governing the country, which the spirit and wisdom of its servants (or rather, I should say, the good providence of God) has annexed to the British Crown. The whole of the Company's property, territorial and commercial, having been surrendered, its debts and liabilities are charged upon India, and a dividend of £10. 10s. on their capital stock secured,—the dividend redeemable at the rate of £200 for every £100 stock after April 1874, and at an earlier period on the demand of the Company, should they be deprived of the government of India, (which could not be done till the time of the expiration of this act, in 1854). The authority of the Company is exercised through the Court of Proprietors, and the Court of Directors (subject to the supervision of the commissioners of the Board of Control, which Board was established in 1784, for the purpose of superintending and controling Indian affairs). The Court of Directors consists of twenty-four proprietors who are elected for four years: six go out annually by rotation, but they are reeligible at the expiration of a year. The qualification for the office of director is the possession of £2000 stock. To be qualified to vote in the Court of Proprietors, requires a possession of stock to the amount of at least £1000. £3000 entitles him to two votes, £6000 to three votes, and £10,000 to four votes. The proprietors have the privilege of electing the directors—thirteen of whose number constitutes a court. The Board of Control is constituted by commission under the Great Seal. The first named commissioner is president. The president of the Council, the lord privy seal, the first lord of the treasury, the principal secretaries of state, and the chancellor of the exchequer are commissioners ex officio. The directors are bound to transmit copies of all proceedings, and those of the Court of Proprietors to the Board of Control; and copies of all despatches and official communications proposed to be sent out, must be laid before the commissioners, who within two months are to return them, and to state their objections to them in writing. Despatches generally originate with the Court of Directors; but the Board of Control may require orders and despatches to be proposed and submitted for consideration. If the Court refuse compliance, after fourteen days the Board may prepare them themselves, and the directors are bound to transmit them.

Raypoot of Western India.

SECT. III.—SOCIAL HABITS AND MANNERS.

An enlightened missionary, in his recently published account of the people of India, offers the following remarks: "The Hindoos must be regarded in most respects as a civilized people, living in towns and exercising different trades and professions. The mountain tribes throughout India are an exception to this, for they are all, more or less, in a rude state, and in habits and manners, as well as religion, quite distinct from the people of the plains. The Hindoos are upon the whole a handsome people, having generally an intelligent and expressive countenance, with a slender, graceful, and well-proportioned figure. It is supposed they belong to the Caucasian race, from whence the English and Germans also sprung. Their complexion is usually olive-brown, but varies considerably in its shading, from the high-class natives who are frequently not darker than Spaniards, to the people of the lowest classes, who are almost as black as the negro. The greater part of the inhabitants of India are employed in agriculture. The Hindoo husbandman is far less laborious and persevering than the English peasant; a like disposition for toil could scarcely be expected in a tropical climate; nor is it necessary, since the ground produces almost every thing with little labour or exertion on the part of man. The primitive plough in use has perhaps seen no change for the last two thousand years, and is drawn by a pair of small thin oxen, and cuts the ground two or three

inches in depth, below which the soil is never touched, yet the seed is sown and ripens year after year to an abundant harvest.

Besides agriculture and pasturage, the Hindoos are occupied in commerce, and handicrafts of different kinds : the most common artisans are the weaver, carpenter, blacksmith, confectioner, barber, washerman, and basket-maker. In cotton-spinning and weaving the Hindoo had attained to considerable perfection in ancient times. The men embroider most delicate silks and muslins with their thin taper fingers, and their carving in ivory is also very elaborate and beautiful. In towns there are clever gold and silver smiths ; for the Hindoos, of both sexes, but especially the females, are passionately fond of ornaments. They wear necklaces, head-bands, ear-rings, and rings on their arms and ankles, as well as on their noses ; and those who have not the means of procuring gold and silver ornaments, purchase cheap ones of brass, bone, and painted clay. The dress of the Hindoos is exceedingly simple ; it consists of a long piece of calico—sometimes eight or nine yards in length—commonly bleached white, which is fastened round the waist, just as it comes from the loom. On festive occasions they cover the shoulders with a similar garment, which is girt round their loins when they are about to travel, or made into a turban to protect their heads from the fierce rays of the sun. The dress of the servants in India and the middle classes is an under garment of muslin hanging in folds below the knee, and over this a dress of white country cloth, tight at the throat and wrists, and sometimes confined at the waist with a red sash, while fifteen or twenty yards of muslin are twisted round the head for a turban. The dress of the women consists of a piece of calico or muslin several yards in length, which is neatly and elegantly wound about the person, so that it falls over the figure in graceful folds. They wear nothing on their feet ; but their cloth usually reaches to the ankles, and they place it over their heads when they go abroad, so that often only the upper part of the face is visible. Some of the natives wear sandals of wood or leather ; but only the higher classes have learnt to wear shoes. The dress of the rich Hindoos is made of silk or muslin of the finest texture, and very beautifully embroidered. The Hindoos do not generally clothe their children till six or eight years of age. There are many rich farmers, designated *zemindars*, who rent whole districts from Government, gather the heavy land tax, pay their own share, and yet derive considerable profit ; but this farming system is the curse of the poor peasant, who is so unmercifully drained and oppressed by the cruel and hard-hearted zemindars, that in a country so abundantly rich in natural resources as India, we find him living in abject wretchedness and pauperism, in a condition almost worse than that of a slave. The great and

melancholy feature of domestic life in India, is the degraded manner in which all females are treated. Among the higher classes, the women have a separate apartment, and are at all times treated with less courtesy and respect than the youngest of their sons; the Hindoo female is represented in their sacred books as a lower order of beings to the men, and this inhuman system occasions a total want of education in the female part of the population, so that the entire family is left without that maternal tenderness which education alone can promote; and the young Hindoo never having felt a mother's influence, grows up destitute of any moral qualities, or refined feelings, and entirely ignorant of the real happiness of domestic life. The writer of "South Indian Sketches" observes, "that no one who has not lived and laboured among the Hindoos can have any idea of the state of deep degradation to which the females of India are reduced. The young girls are married at the early age of thirteen or fourteen, and henceforth she becomes little more than a domestic slave. She may not walk with her husband, but behind him; she may not eat with, but after him, and of what he leaves; she ought not to sleep while he is awake, nor remain awake while he is asleep; if she is sitting when he comes in, she must rise, and if he dies she is doomed to perpetual widowhood. This doom is her's even if the young man die between the betrothment and the marriage: a black cord is fastened round her neck, never to be removed, and the girl is for ever shut out from all scenes of gladness or rejoicing; she is treated as an inferior being in her own family; she must wear the coarsest garments, and eat but once a day of the coarsest food. Thus neglected and despised, with no interest in this life and no hope for a better, it is no wonder if these poor creatures throw off all restraint and abandon themselves to a life of wickedness and sin." *

Mr. Weitbrecht mentions, that "should a dog *or a woman* touch an idol, it is become, in their estimation, so polluted, that it must either be thrown away; or, if made of solid material, it must be consecrated afresh!" showing that they regard their females in no better light scarcely than the brute creation. In speaking of the women in another part of his work, he tells us, that the higher classes of females in India are for ever shut up between four walls, opening only to the light of heaven, on one side, which looks into a garden; that the lower classes seldom hear the gospel, because it is not deemed proper that a woman should ever appear in company with her husband. The husband is the head of the household, and the wife and mother forms no part of the family circle. She is, in a certain sense, a nonentity, and is employed,

* See "South Indian Sketches," vol. ii. p. 132.

with her female children, in performing all the drudgery and hard work of the household. Notwithstanding, observes the same writer, all their great disadvantages, the females of India are by no means devoid of susceptibility to good impressions. "How sad is the contrast in regard to women between a heathen and a Christian land! In almost all heathen nations, the woman is regarded as an inferior species of human being!" *

The chief support and sustenance of the people of India is rice, though, in the southern districts, many of the people are too poor to obtain it, and live on the fruit of the palm-trees, plantains, &c., which require little or no cultivation. The Hindoos have various modes of cooking their rice, but the most common way is boiling it soft in water, and eating it with vegetables or fish, or a mixture of spices and oils made into a sauce called *curry*. Those who are of the Brahminical religion never eat beef or veal, as the cow is considered by them a sacred animal; but game, goat's-flesh, mutton, and other meats, are eaten by the upper classes. The poor, in general, cannot afford ever to procure them. The Hindoos use neither knives, forks, nor spoons, nor chairs or tables; but both rich and poor sit cross-legged upon the floor, and feed themselves with the fingers of the right hand, which is sacred, while the left hand is regarded as the unclean hand.

The household furniture of the Hindoo peasant is extremely simple; it consists merely of some earthen vessels for cooking, and perhaps a few brass plates and drinking-vessels; but they more generally eat off plates made of the fresh plantain leaves, which they gather daily. A narrow-necked vessel for fetching water, a mat to sleep on at night, and to rest, sit, and eat on during the day, a bamboo-basket for the preservation of their clothes, &c., with a common wooden stool roughly put together, completes the inventory of their furniture.† The upper classes use beds made of bamboo, laced together with ropes, with a mat laid on it, and then a bed stuffed with coarse cotton, or the fibres of the cocoa-nut. The rich Hindoo spends a great part of his time in repose. The houses of better classes of natives in Bengal are made of brick; but it appears that, in Madras, the walls are usually of mud; those of the middling classes consisting of four or five rooms opening into a little quadrangle. The projecting tiled roofs, towards the street, form a kind of open shed called a *piol*, supported with posts in the front, having a bank of earth running along the wall of the house, which is intended for a seat. The windows, which are about two feet square, only open towards the quadrangle; and the absence of them towards the street gives the houses a

* See Weitbrecht's "Missions in Bengal," p. 270.

† Ibid. p. 26.

gloomy appearance. The rooms are low, and open to the roof, with bare white-washed walls, with no other ornaments than the little niches for their small brass or earthen lamps. In many towns the houses are built of bamboo frames, covered with mats. The better kinds of houses in India are built of two stories, the outer walls being sometimes ornamented with rude paintings of their gods. The lower classes of Hindoos live in miserable huts, the mud walls of which are not more than two or three feet high, and the roof, which is composed of the leaves of the palmyra-palm, reaching nearly to the ground on the outside. The door-way is so low that it is not easy to stoop low enough to enter. It may be imagined that the closeness of even the best of these native houses must be almost insupportable in that hot climate; nor is it easy to understand what reason they have for thus excluding both light and air. But heat does not affect the Hindoo as it does the European. The hands of a native are always cool; and you may often see the lower classes of people lying down to sleep in the sun without suffering any apparent inconvenience.

Many of the poor in India are not able to afford a house of their own, but live in the *piols* or open porticos in front of the dwellings of the better classes, sheltering themselves with a screen of cocoa-nut leaves or bamboos, without any furniture save a few chatties or earthen vessels, in one of which they make a little fire to cook their food upon, and in another they keep their water and rice. The poverty of these miserable people obliges them to eat whatever they can get,—as fish, dead animals, or any kind of grain boiled soft; but the higher classes are very particular in their diet, and any departure from the established custom, relating to the manner in which their meals are served up, the number of dishes, &c., would occasion them loss of caste.*

The Hindoo, in his character, is strongly averse to any change, and the Mahometan is wrapped in a bigotry which almost precludes his seeing anything to admire in the habits and manners of an infidel; yet, notwithstanding this, the natives of India have begun, in some degree, to conform to the tastes and customs of Europe. A very strong desire has been manifested to become acquainted with the English language, and the Hindoos are becoming anxious to acquire a knowledge of those sciences and branches of knowledge which enter into a school education. They are very intelligent when instructed, and have excellent memories. Those who are heathens are extremely fond of arguing. Of course, among a nation inhabiting so very extensive and populous a country as India, there are a great many varieties and different races among them,

* See "Sketches of Southern India," by S. T. p. 48.

and this is shown by there being upwards of thirty different languages or dialects spoken in the different provinces. They differ materially from one another in religion, colour, manners and habits, as well as language. Montgomery Martin gives a long list of these different classes or sects of Hindoos, characterising each by their appropriate distinctive quality, such as—" Insidious, cruel, and talented Brahmins; submissive and industrious Soodras; warlike and cunning Mahrattas; high-spirited Rajpoots; honest Parsees; heroic Goorkas; murdering Thugs; mercantile and quiet Armenians; vindictive Nairs; sedate Nestorians and Syrians; mercenary Scindians; martial Seiks: fanatical Papists; despotic Polygars; piratical Concanese;* sanguinary and untamable Koolies; pastoral Todawars; † outcast Parias; dissolute Moguls; peaceful Telingars (or Teloogoos?); fighting Arabs; commercial Loodanahs; ‡ and aboriginal Ghonds; §—with many more varieties not mentioned here; all materially differing from each other in dialect, manners, and occupation."

We will now say a few words on the *moral* state of Hindostan. It may be partly inferred from the foregoing list that this picture will prove but a dark one: the following is the description of the moral character of the Hindoos in general, given by one whose acquaintance with them seems to have been considerable.‖ " There is no virtue in which the natives of India are more deficient, than a regard to truth. Veracity is, in fact, almost unknown among them, and falsehood pervades the whole intercourse of private life; it is carried to such an extent in courts of law, that not only will two sets of witnesses give directly contrary testimony; but not unfrequently it turns out, upon investigation, that neither of them *really* knew *anything* of the matter in question. Even those who have a *just* cause will seek to defend it by falsehood and prevarication and trick; deception and fraud are manifested in all their transactions of business. Trusts of the most solemn nature are often abused, and even the ties of relationship afford no security whatever. The Hindoos are contentious, malevolent, and revengeful, and men pursue each other with the most deadly enmity. It is true that when it suits their own interests, they can conceal their resentment, and submit to

* Inhabiting the coasts of Bombay presidency.

† Inhabiting the high lands of Coimbatoor.

‡ People living in tents on the N.W. frontiers.

§ Having a striking resemblance to the African negro, inhabiting the south parts of the peninsula.

‖ A Brahmin once said to a missionary, " I am sure your Scriptures are not so ancient as you pretend, for you have written one chapter since you came to this country." " Which is that?" asked the missionary. " Why the 1st of Romans," said the Brahmin, " for you could never have written so exact a description of the Hindoos had you not first seen them."

insult and injury with a great appearance of patient submission; but the desire of revenge, though hidden, is active, and at the first favourable opportunity will be indulged. Of all people, the Hindoos are the most prone to litigation. What they must have been before the establishment of British authority and rule, when justice was notoriously bought and sold, may be easily inferred; that is, in a *worse* state of misery than they are now. Some people have thought the Hindoos kind to the dumb creation, but the truth is far otherwise. Some animals which his unholy superstition teaches him are sacred, receive as much attention and respect as he would pay to the highest caste of his own species; but for this exception, the brute creation are treated in India with the greatest cruelty.

"Of patriotism and public spirit the Hindoo knows nothing," observes Mr. Weitbrecht. "Throughout the whole empire there is no place where they unite together for charitable purposes. The Mahomedan yoke under which the nations so long groaned, extinguished the last vestige of patriotism in their breasts. It is only when an idol is to be fabricated for the festival of one of their gods or goddesses, or when hungry Brahmin priests are to be fed, that the whole population of a village must contribute each their share of the expense."*

To his own species, observes Mr. Thornton, the Hindoo is invariably cold and unfeeling; estranged from his fellow-men by the superstitious and galling system of *caste*, he regards human suffering with a callous insensibility which is truly appalling. The following anecdote, related by Bishop Heber, will serve to explain this. "A traveller fell down sick, a few days ago, in the streets of a village; no one knew of what caste he was, so no one could go near him (lest they should be polluted, and 'lose caste' by touching one of a lower caste than himself); and there he lay, wasting to death before the eyes of a whole community, and even the children were allowed to pelt him with stones and mud. In this state he was found by a European, and taken care of; but had he died first, his body would have lain in the streets, till the jackalls and vultures carried it away, or have been thrown into the nearest river by order of the magistrates."

"In the time of famine (which occasionally occurs in India), the parent will sell her child without hesitation; and a woman has been seen, in a time of scarcity, to throw away her child upon the high-road." † Infanticide was common among the Hindoos, until prohibited by British law; and the horrible practice of suttee, or the burning of

* See "Missions in Bengal," p. 31.
† See Thornton's "State of India," p. 134.

widows to death upon the deceased body of their husbands, has fallen before the same benign influence.

Besides all these dark qualities of the degraded minds of the poor Hindoos, India is disgraced by the gross impurity of her people, arising from the institutions of their false religion, which poisons the very sources of all moral principle, and spreads itself into all the ramifications of social life. But we must close this sorrowful picture, and see, in the next chapter what is the real source of all this sin and misery; and in the concluding section of our subject, we hope to show that there *is* a ray of heavenly light beaming upon their darkened condition; and that better days have already shone upon a portion, at least, of this benighted family of God's creatures.

A Brahmin.

Hindoo Family going to sacrifice.

SECT. IV.—SUPERSTITIONS AND FORMS OF WORSHIP.

"*Their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things; and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.*" Rom. i. 21—25.

We propose to divide our subjects into six principal heads, viz.:—1. Their gods and goddesses. 2. Their religious festivals. 3. The superstitious institution called *Caste*. 4. Their habits of self-torture and pilgrimage. 5. The sacred books and priests. 6. Their pagodas and idol temples.

1. *Their gods and goddesses, &c.*—The founders of Hindooism have reduced their millions of false gods, says Mr. Weitbrecht, to three principal deities. These beings are called Brahma, Vishnu, and Siva, who have, in Hindoo mythology, each their appointed consorts, who are also worshipped. But besides these three principal gods, there are an uncounted host of deified heroes, animals, virtues, and vices. Brahma, Vishnu, and Siva, they say, all emanated from Brahm, whom they acknowledge as the one Supreme Being, the ground and foundation of their religion; but although the Shasters represent Brahm as a being without beginning or end, almighty, omniscient, and unchangeable, yet, at the same time, he is represented without mind, without will, with consciousness of his existence! and is now, they say, enjoying the highest beatitude—that is, a deep, uninterrupted sleep! And yet Brahm must have one day awoke from this long sleep, in order to have called the worlds into existence; for Hindooism teaches that the creation of the world is nothing more or less than a manifestation of Brahm in visible material forms. Hence their religion is the most perfect and complete system of Pantheism ever invented. Brahma, who is the first of the Hindoo Triad, and is regarded as the creator of the universe, is usually represented as a man with four faces, riding on a goose. He is, like Saturn, sometimes called the grandfather of the gods; but in other passages of the Shasters he is called the father of lies!

The writer of South Indian Sketches informs us that the Hindoo Brahma is little cared for, and that there is only one temple to his honour throughout all India. The Hindoo Shasters assert that when he was convicted, by the other gods, of being a liar, he was condemned to receive no divine adorations.*

* See "Missions in Bengal," by the Rev. J. J. Weitbrecht, p. 76.

The second person in the Hindoo Trinity is Vishnu. The preservation of the universe is, according to the Shasters, entrusted to his care. He is represented as a black man with four arms, riding upon a creature half-man, half-bird. He is thus depicted upon their temples; but divine homage is nowhere paid to him in this form. He is known and worshipped only in his different incarnations, which are numerous; but there is not a thought or idea in any one of them of a being acting in any way for the benefit or salvation of fallen man. The most popular of these supposed incarnations is that of Râm, or Rama, a prince of Oude, who is said to have conquered Ceylon and a great part of Southern India. The name of Râm, twice repeated, is said to be a common form of salutation among all classes except the Brahmins.* Another very popular incarnation of Vishnu, the writer of South Indian Sketches informs us, is that of Krishna, under which name he is represented, in several forms, sometimes as a young man, or as a playful child. His name, like that of Râm, may be traced in those of many towns and villages, as Krishnagur and Ramnad. Krishna is the deity adopted by millions of the Hindoos as their patron. In the history of his birth and childhood, there is a slight resemblance to that of our blessed Saviour at Bethlehem; and he is frequently represented as having a serpent coiled round his body, from which he appears suffering, and likewise as a conqueror, placing his right foot upon the serpent's head.

The images of Siva represent him as a frightful being, sometimes with several heads, and sometimes with only one. He has three eyes, the middle one of fire; and the number of his hands vary from four to thirty-two. He sits on a tiger's skin, adorned with human skulls, his hair matted and dishevelled, and holding a trident in his hand. He accepts animal sacrifices, and is propitiated by the self-inflicted tortures of his votaries. The bull is sacred to him, and is a distinguished ornament of his temples.

Frightful, however, as is Siva, yet, says the writer of South Indian Sketches, he is even exceeded by his terrific wife. She is worshipped under several names and representations, the most popular of which are Durga (or Dourga) and Kalee. Among all the false deities of India, none receive more bloody sacrifices than the goddess Kalee. At the time of her great festival, thousands of he-goats and buffaloes are slaughtered to propitiate her. Her image is ornamented with human heads and skulls; she is encircled with snakes, and of so horrible a form, that it is scarcely possible to conceive how she could ever be an object of adora-

* The Hindoos have a poem detailing the heroic deeds of this god, and they are never tired of sitting to hear it recited to them.

tion to any people, did we not know, by Divine revelation, that men have become "vain in their imaginations," having "their foolish hearts darkened."*

Inferior to these principal deities are several others, such as Surya, or the Sun; Hunnâman, the Monkey God, usually painted on the outer walls of houses; and Ganesa, the God of Wisdom or Learning, whose ill-shapen human figure is surmounted with an elephant's head: this deity is always placed at one end of the native heathen school-rooms, and forms the subject of dedication to all their heathen books. The worshippers and votaries of all these deities are each distinguished by different marks, made with a white composition, upon their foreheads, arms, and breasts, which are renewed every morning before they taste food. "The gods of the Hindoos," says Mr. Thornton, "are representations of all the vices and crimes which degrade human nature; and there is no impurity nor villany, which does not receive countenance from the example of some or other of them. Revenge as well as robbery, finds a kindred deity; and cruelty, the never-failing companion of idolatry, is the very essence of the system." Thus Brahma is represented as frequently quarrelling with his brothers; and, in one of their disputes, has his head cut off by Siva; while the favourite Krishna is spoken of as an ingenious thief.

"Alas!" observes a writer before quoted, "for these deluded people, whose very religion degrades their minds, and cherishes, instead of subduing, the natural evil of their hearts!"

But besides these multitudes of idols of wood, and stone, and iron, and brass, and silver, and gold, the Hindoos deify the rivers and the cataracts, and many other natural objects. If you ask the Hindoo how he hopes to obtain forgiveness of his sins, he invariably points to the river Ganges—this is his principal means of salvation. All the sects of the Hindoos, observes the author of "Missions in Bengal," and "their name is legion," are agreed in this, that when they meet on the banks of this sacred river, they cease to strive, and look on each other as friends. In courts of justice, witnesses are sworn by holding a bason of Ganges water in their hands. To die on the banks of the Ganges is to die happily, in the opinion of a Hindoo.

2dly. *Their religious festivals.*—The number of processions constantly to be met with in all parts of India—both heathen, Mahometan, and, alas! Roman Catholic—at once show the degraded and superstitious

* Kalee (the most terrible divinity of Hindooism) is represented as placing her right foot upon the chest of her husband Siva, who she threw down in a fit of anger. "Truly says the apostle," observes Mr. Weitbrecht, "what the Heathens sacrifice they sacrifice to devils."

character of the religious creeds of this vast people. They vary according to the god or goddess in whose honour they are performed, and usually take place in the evening. They are attended with lighted torches and bands of music of the most noisy and discordant nature, and are attended by throngs of people. The greatest excitement is said to prevail among them, and they form an imposing and a fearful scene. There are two very popular processions, which are performed once a-year; that of Juggernaut, whose car is drawn along by thousands of Hindoos, all holding the ropes by which it is propelled; and its heavy enormous wheels crushing, as it moves slowly along, any unfortunate victim who thus devotes himself to his cruel false God, who is seated in triumph above. The other is a procession in favour of Siva. Sometimes, in the presence of an immense concourse of people, priests, and dancing-girls, and the beating of tom-toms, and the letting off of fireworks, they merely drag the senseless image of their god round a tank, and then carry it back to the dark recess in its temple!

Once a-year the Mahometans have a grand procession in honour of Hossein the son of Ali; for the Indian Mahometans, as well as the Persians, are of the Schiite sect, and are followers of Ali, more than of Mahomet. It lasts ten days, during which time no work is done, but processions are going about the streets night and day, carrying various figures, particularly a *hand;* and attended by discordant bands of music and immense crowds of people.*

The same writer observes: "In many parts of the country you would hardly know a Roman Catholic from a heathen procession, unless your eye happen to glance upon the crucifix, or the figure of the Virgin Mary, carried aloft amidst the din and pageant; and the images, pictures, and relics, in the Roman Catholic chapels in India, are so numerous, as to make them appear more like some ancient heathen shrine, than a place set apart for the worship of Him who is to be 'worshipped in Spirit and in truth.' How grievous that the name of Christ should be thus dishonoured among the heathen!"

Besides the heathen festivals already alluded to, as disgracing this beautiful land, and many more which we shall not have space to notice, Mr. Weitbrecht tells us, of the annual festival in honour of the Hindoo idol goddess Kalee, at which the most revolting horrid self-inflicted tortures are perpetrated; the wild, shouting multitude repairing at sunrise, to the great temple of Kalee-Ghaut, on the banks of the Ganges, when the whole scene presented to view, Mr. W. observes, is such as one might fancy devils to be transacting in the infernal regions. Apart

* See "South Indian Sketches," vol. i. p. 51.

from these idolatrous and cruel rites is the *swinging* festival, of which doubtless most of my readers have seen pictures in the Church Missionary Quarterly papers and elsewhere. A reward of ten shillings, and the hope of going into Shiva's heaven, are, we are told, a sufficient motive to the poor, despised Soodras to submit to this dreadful pain and torture. These devotees are swung round from a tree or post, nearly thirty feet high, by means of a rope and iron hooks fastened into the flesh of their backs. The Government have at length prohibited the erection of a swinging-tree in Calcutta. The annual festival in honour of the female deity Durga, takes place in September, and lasts a fortnight. Every rich Hindoo has a Durga prepared for himself, which is set up either in his court-yard or hall, which is splendidly illuminated. Every one is dressed in their best; and feasting, and dancing, and music, goes on in every house, while one noisy procession succeeds another through the streets, bearing the image of the goddess with her ten arms, and dressed in gaudy silks and gold, upon boards through the town; while, on the last day of the festival, the noisy multitude proceed to the river's brink, and throw the images that have been thus worshipped for the previous ten days into the water! A converted Brahmin once told the missionary, Mr. Weitbrecht, that the sums annually expended upon the idol-festivals in India, exceed the incomes of all the Bible and Missionary Societies in Great Britain.

We now come to speak, 3rdly, of that peculiar feature of Hindooism, *caste*. This is a religious distinction, dividing the people into four principal classes or castes, which are again divided and subdivided into numberless other minor sects. The four principal classes are the Brahmins, or priests; the Cshatryas (or Ksetteryos), i. e. the military caste; the Vaisyas (or Vyasas), the merchants,* and the Soodras, or labourers and artisans (which last are the most numerous of any). Besides these, there are a great number of outcasts (or "Pariars," as they are called, and sometimes "low-caste people"), who have been expelled from any of the foregoing castes, from having violated one or other of those minute observances which are deemed necessary to preserve caste. These poor creatures are denied almost the most common rights of humanity: their own relations will not go near them; and if they even touch the smallest thing belonging to any other caste, it becomes polluted. They are in fact an excommunicated race. The distinctions of caste are hereditary, and every man must follow the trade and occupation of his father before him. Mr. Weitbrecht observes, in his Missions in Bengal, "The Hindoo considers caste as the sum and substance, the life and marrow of

* These two castes, the military and the merchants, are now nearly extirpated.

his religion, thus the nation is torn asunder into shreds, one caste considering the other as impure, while the wily Brahmin has united them all under the bond of a blind superstition; and the European is considered as the most impure of all, ranking in the estimation of the Hindoos, far below the meanest of the Soodras, and they are honoured by a a Sanscrit appellation signifying the off-scouring of the human race. No Hindoo may break through the sects or divisions into which society is thus split, and no industry or talents can ever raise a man above the condition in which he was born; the son of a merchant must be a merchant, however disagreeable to him; the son of a Brahmin, or priest, must be a priest, however unfit for the office; and even the son of the barber or the washerman, must be a barber or washerman, or starve. The different castes will not eat in the sight of each other, nor touch each other's persons or clothes, nor will they take food or even touch a plate or drinking vessel that has passed through the hands of one of inferior caste; and not even public or private danger, nor any dreadful visitation or calamity sent by Divine Providence will be sufficient to break the chain which Satan has thus wound around them, or subdue the power of this monstrous destroyer of all human sympathy or kindly feeling. Often after the heathen has become a Christian, he cannot be prevailed upon entirely to give up his notions of caste, so strongly is it interwoven with their thoughts. It is evident that this deep-rooted superstitious institution of caste must form one of the greatest possible hindrances to religious improvement: for, says the Hindoo, "If I do profess Christianity, I shall lose caste; my family and friends will despise and forsake me; my wife will leave me, and my children no longer acknowledge me,—the thought of which makes me tremble." In framing their false system, Satan was too wise to leave it to be upheld merely by the craft of the priests, and therefore he connected it with rank and honour, and with conjugal and parental ties, so that they who forsake Brahminism, must indeed "forsake father and mother, wife and children, brothers and sisters for Christ's sake." But missionaries state that it is not altogether quite so strictly observed throughout the land as it used to be, for boys will now meet together and eat together in the same school-room who are of different castes, which was never the case when first religious education was undertaken by Europeans among the Hindoos.

Our 4th proposed division of this subject was the *self-torture* and *pilgrimages* of the Hindoo religion. The first of these has already been touched upon in speaking of the swinging-festival, but numberless are the acts of cruelty and barbarous inflictions which the poor Hindoo practices upon himself to please or appease his false gods, and the con-

templation of them even at a distance, often makes the Christian shudder; but still the pain they undergo in this life, is nothing compared with the agonies of that "worm that dieth not, and, the fire that never shall be quenched." How should we then seek and strive after we have ourselves known Jesus as our Saviour and Redeemer, to pluck, if we can, even but one single soul from the burning! The Scriptures say, "The dark places of the earth are full of the habitations of cruelty," and so it is with the Hindoos. They will lie upon beds filled with iron spikes, and run spikes through their flesh, and cut and lacerate their tongues, and walk barefoot on hot coals, and a thousand other acts of self-torture they will perform as meritorious deeds, and with a view of exalting themselves in the eyes of an ignorant and deluded populace; and numerous stories are told by missionaries of the long and weary pilgrimages which these mistaken devotees of Hindooism will often perform through the length and breadth of their benighted land, before they can find any peace or rest to their souls. Indeed they often die by the road-side while performing a pilgrimage; for they will walk thousands of miles if they think they can by any chance purchase heaven by such an act of self-devotion.

It now remains for us in the 5th place to speak of their *priests* and *sacred books*, and in doing this we shall again take the liberty of quoting from the missionary Mr. Weitbrecht's valuable little work on "Missions in Bengal." The main object of Hindooism is the exaltation of the Brahmins, or priests. As he passes by, his blessing is supplicated by the poor despised Soodra, who prostrates himself before him in the street, touching the ground three times with his forehead, while he takes hold with his right hand of the foot of the deified priest in order to kiss it! The whole demeanour of the Brahmin is proud and insolent, and intended to give an impression of his greatness and importance. How totally the reverse of the meek and lowly Jesus when he was upon earth, though King of kings, and Lord of lords! A Brahmin plays the chief part in every Hindoo village; he is the lord of the country: the conscience and intellect of the people are in his hands. He opens heaven or condemns to hell. His is a universal dominion in the fullest sense." *

All the offerings the Hindoo offers to his false God fall, as a matter of course, to the Brahmin. He that feeds them is entitled to all the blessedness of heaven; and he who should pay him the slightest disrespect is doomed to the greatest degradation after death. He is the first at the court of the Rajah, and likes to live on the best and fattest of the

* See Weitbrecht's "Missions in Bengal," p. 43.

land; for in the western provinces of Bengal where forests abound, and the ground is not so much cultivated, they are rarely to be found. The wealth or temporal condition of a village in India may always be calculated from the number of lazy priests the inhabitants are capable of supporting. But what is their character? Alas for India! they are totally destitute of any real excellency! Mr. Weitbrecht says, "Thus much I may safely assert, that of all India's degraded and demoralised sons, the Brahmin is the most deeply sunk and debased." The Hindoo sacred books they call *Shasters*. These are written in the Sanscrit, which is now a dead language to the people, and indeed to some of the priests too; they contain a mixture of false and absurd fables, and histories of their deities, maxims, and proverbs, and directions for puerile and useless religious observances. "God," says Mr. Weitbrecht," is by the teaching of the Vedas, the author of all evil. Should the missionary enquire, "How can He, being a holy and pure Being, do evil!" The Brahmin answers with a triumphant air, "That which is sin with man, is nothing of the kind with the gods; they have the privilege to do as they please: nor are they to be judged according to a human standard." When they hear of the miracles of our blessed Saviour, they say, "Our gods have performed much greater ones than these. Krishna, for instance, took up a mountain with the tip of his finger, and protected the shepherds in the field from a fearful hailstorm; and one of our gods drank all the water of the ocean at a draught, with all its contents of fish and living beings." The gods of the Hindoos are described in their Shasters as fearful monsters, delighting in immorality: "and the heavens inhabited by them," says Mr. Weitbrecht, "are polluted with crimes which no tongue can utter." The Hindoos have become what they are by following the examples set before them in the impious and extravagant histories of their false gods contained in their sacred books.

6thly, and lastly, we will briefly mention the *idolatrous temples* and places of worship of the Hindoos. These are very numerous, and of various descriptions, from the proud and lofty pagoda all covered with carving and gold, and of the most elaborate workmanship, to the small shrine just large enough to hold the senseless idol worshipped by the poor and despised of the land, or the local divinity of the place. Every village has its temple, and often two or three. Vast sums of money are paid by rich Hindoos to keep up the splendid temples with their extensive tanks and courts, on the banks of the sacred Ganges; and these are usually adorned with frightful images of their horrible gods and goddesses on the outside. My readers will find representations of many of the pagodas of British India in the quarterly papers of the Church

Missionary Society, which also give descriptions of these edifices. The room in which the idol is placed is usually not more than ten or twelve feet square. They are generally surrounded with mango or tamarind trees, under which the natives are seen sitting smoking their hookahs, or conversing on the events of the day. Nothing is so meritorious as the act of building a temple, especially if on the banks of the Ganges. In the city of Benares are 900 Shiva temples. Wealthy rajahs have endowed some idol temples in a most magnificent manner. The temple of Juggernauth in Orissa is said to possess an income of ten thousand pounds annually.* The Hindoo temples are not intended for any acts of social or public worship. No prayer or praise is ever heard in them, nor instruction ever given from their walls. The solitary priest alone performs the daily worship, in a cold and lifeless manner, in a language he does not understand, before a senseless idol of clay or stone, while the crowd upon festival days, assembles before the temple; but it is not for any act of worship, but to enjoy the idolatrous rites and filthy ceremonies, in which so much of wickedness is mixed up, that the missionaries refrain even from mentioning them.

The religion of the bulk of the people in the districts of Tinnevelly and Madura, (in Southern India), differs materially from Brahminism. In these two provinces the worship of Vishnu and Siva is confined to the Brahmins, or high caste Hindoos; but the lower classes are composed of two distinct races of men called *Maravers*, which word signifies "thief," and *Shanars*, or "climbers" of the palm-tree, who are direct and avowed worshippers of the Evil Spirit; and their religion is pre-eminently one of fear and terror. According to the account given of it in "South Indian Sketches," it is called "Rei-Aradânai" (or devil-worship); and the places where this hateful worship is performed, are called "Rei-cails" (or devil-temples). No village in Tinnevelly is without one of them, and some have four or five. One in Mr. Blackman's district (which has now been pulled down by its former worshippers) was thirty feet square, and enclosed about fifty idols, of different forms and sizes. At its destruction, these idols were broken in pieces and used among other stones for building a Christian house of prayer. The feature which more particularly distinguishes this form of heathen worship from the Brahminical, is the offering of animal sacrifices (whereas Hindoo offerings are generally fruits, grain, oil, &c.) Buffaloes, sheep, pigs, and goats are used in sacrifice by the devil-worshippers; and they slaughter vast numbers at their festivals, which are generally held when they are in fear of some impending calamity, as famine, sickness, &c.

* See Weitbrecht's "Missions in Bengal," p. 103.

This worship of the devil with its horrid and disgusting rites and dances, is practised in Ceylon; but in no part of Hindoostan it is believed, except the two provinces above-mentioned.*

And now, my readers, one word in reflecting upon this sad history which I have attempted (very briefly and imperfectly, I know) to bring before you. What makes us to differ from these poor degraded Hindoos? Is it not the glorious light of the Gospel? Is it not the knowledge of the One True God, and of "Jesus Christ whom he has sent," —given unto us by the Holy Spirit? Is it not the possession of the Bible? that blessed revelation of God's will to man, which is spread through the length and breadth of our happy favoured land! Then, let us not quench that Light by our careless indifference to God, but let us pray henceforth more earnestly than we ever have yet done, that "his truth may be known upon earth, his saving health among all nations," and that he will take away the veil from the hearts of those among us who know not his Son Jesus Christ, that we henceforth despise not these our great and inestimable privileges.

Syrian Christians of Travancore.

* See "South Indian Sketches," vol. ii. p. 55.

SECT. V.—ACCOUNT OF MISSIONARY LABOUR.

"*But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*" Rom. v. 20, 21.

"*Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believed.*"

We are now arrived at by far the most pleasing part of our view of idolatrous India; for though the fruit has in God's good providence hitherto been but scanty, yet the seed has been sown, and has brought forth,—as all published missionary accounts will amply testify,—and we recommend our readers to peruse these accounts more steadily than they perhaps have yet done; for the mind of the Christian cannot fail of being at once elevated and softened by such affected and deeply-interesting details as the "Missionary Register," and other valuable periodical publications, present to our view. We shall there see, that though the misionary's task is a tedious, a laborious, and a trying one, yet, that he has moments of joy, which no man can take away from him, and for the sake of which he would not renounce one of his trials or difficulties, —and that God vouchsafes his blessings upon his labours often in a most marvellous manner.

The first Protestant missionary to benighted India was Benjamin Ziegenbalg, a German Lutheran from the city of Halle, in Saxony, who was sent in 1705 by Frederick IV., King of Denmark, to **Tranquebar**, on the Coromandel coast, at that time a Danish colony; he, with his successors Grundler, Gerike, and others, did much to introduce the Protestant religion into the kingdom of **Tanjore**; and in patience and labours they were worthy to be compared to the apostles of old. In 1715 we find them fully engaged in preaching the Word in the Tamul language, into which the New Testament had been translated; and they had formed as many as twenty-four schools in this heathen district.*

The Rev. Christian Frederick Schwartz was sent out in 1750 by the Society for Promoting Christian Knowledge. This truly pious man laboured unremittingly either at **Tranquebar**, **Trichinopoly**, or **Tanjore**, till the year of his death, which took place in 1798. He employed several native preachers, and witnessed the conversion of many heathen; —a short abridgement of his deeply interesting life is published by the Religious Tract Society, and shows what persevering efforts, accompanied by the grace of Almighty God, can and will accomplish. Mr. Kol-

* See "History of the Basle Society," by the Rev. W. Hoffmann. 1842.

hoff succeeded the venerable Schwartz in the Tanjore mission in 1801, and has only lately departed to his rest. The Christian congregations in Tanjore, in 1816, amounted to 1500 natives, and in the neighbouring country to about 1000 more. Bishop Heber visited these interesting flocks in 1826: his words were (in committing the Tanjore mission to the care and support of the Committee of the Christian Knowledge Society)—"Here is the strength of the Christian cause in India; it would indeed be a grievous and heavy sin if England, and all the agents of its bounty, do not nourish and protect these churches." A short time before this (in 1820) the superintendance of these missions had been transferred from the Christian Knowledge Society, to the Society for the Propagation of the Gospel in Foreign Parts.

In **Bengal**, the first European missionary was the Rev. J. Kiernander,* sent out by the Christian Knowledge Society in 1766; he was succeeded in 1793 by the learned and celebrated Dr. Carey of the Baptist persuasion, who, after between thirty and forty years' labour, entered into the joy of his Lord. "He undertook," says Mr. Weitbrecht, "the herculean labour of translating the Holy Scriptures into the various languages of India; and to the surprize of all who were acquainted with the arduousness of the task, in a great measure carried out the stupendous work." Of Dr. Carey, Wilberforce remarked, "A sublimer thought cannot be conceived than that, when a poor cobler formed the resolution to give to the millions of Hindoos the Bible in their own language."

It was in 1815 that the Church Missionary Society first established regular stations in **Southern India**, though it had for several years previously promoted the cause of missions in that country. The devoted missionary, Rhenius, and the late Mr. Norton of Aleppie, were among the first labourers employed in this vineyard. The Church Missionary Society stations in 1816, were Madras, in the south, and Agra, Bareilly, and Benares, in the **Bengal Presidency**. At Agra, their missionary was Abdool Messeeh (which signifies the "Servant of Christ"), one of the first converts from the Mahometan faith in India, whose history is extremely interesting. He had been a soldier, and afterwards filled a high station in the court of the King of Oude. He was led to visit the city of Cawnpore in 1810, when the Rev. Henry Martyn, being chaplain of that station, was accustomed every Sunday afternoon to address some words of Christian exhortation to the poor who assembled before his door to receive alms; and also many who needed not alms, went for curiosity to hear the Christian preacher. The bigoted Mussulman went one Sunday, as he himself afterwards expressed it, "to see the sport;" the

* His church in Calcutta was for thirty years the only place of Protestant worship in Bengal. See Williams's "Missionary Gazeteer," published in 1828, p. 122.

impression made on his mind was deep and lasting, and his heart gradually opened to the truth, being more fully convinced by the perusal of the Persian Scriptures, which he was soon after engaged by Mr. Martyn to transcribe, and afterwards to bind. He was baptized in 1811 by the Rev. David Brown, chaplain at Calcutta, and was engaged as a catechist by the Church Missionary Society the following year. He gave up a very lucrative employment at Lucknow, to receive a salary of about sixty pounds a year; and as Bishop Heber observed when he saw him at Agra in 1825, "Who ever dare say that this man has changed his faith from interested motives!" His death took place in 1827. One of the Church Missionary quarterly papers for 1831, represent him a simple and sincere servant of Christ, humble, faithful and stedfast in his Christian course. Several other Mahometans were converted through his instrumentality in India; and we find six of his brethren employed as catechists in 1816, by the Church Missionary Society, who, this year also, commenced missionary operations in **Calcutta**. In 1822, the services of Miss Cooke (afterwards Mrs. Wilson) were engaged by the Church Missionary Society, and eight schools for Hindoo females were shortly established, and in 1828 there were 500 girls under instruction. The following year (1823) the Ladies Society was formed, and the Central Female School commenced. The Orphan Refuge (situate a short distance from Calcutta) was commenced in 1833, under Mrs. Wilson: it now affords Christian instruction in Bengalee, Hinduwee, and English, to poor Hindoo female orphans. There seems to have been great interest excited in the cause of education at Calcutta, at a very early period of the Church Missionary Society's operations there, and numerous local societies were established in that city, who were instrumental in maintaining a number of native schools for both sexes. Also at Burdwan (fifty miles north of Calcutta), and at Benares, large schools were early established, under the auspices of the Church Missionary Society.

Bishop's College at Calcutta was founded under the auspices of the Society for the Propagation of the Gospel, in 1820: its objects are to prepare native and Christian youths to become preachers, catechists, and school-masters. In 1816, a Hindoo college was founded. This institution is remarkable as being the first that was projected by the natives, for the instruction of their sons in the English and Indian languages, and in general literature and science. The Government have another Hindoo college, which is distinct from this (for teaching Europeans the Sanscrit and other languages) founded by the late Marquis Wellesley.

It will be seen, by consulting the Statistical table at the end of this chapter, that there are not fifty missionaries employed at this time (1844) in

Bengal (among these millions of idolators), belonging to the two Church of England Societies,—" And what are they among so many ?" are we not inclined to cry out ? It is true this is independent of a large body of catechists and school-teachers ;—" the harvest truly is plenteous, but the labourers are few."

Mr. Weitbrecht thus describes the occupations of the missionary in Bengal :—" In towns such as Calcutta, Benares, and Burdwan, the missionaries have erected chapels in the most frequented parts. The walls of these buildings are of bamboo and brickwork, or sometimes only of mat, with a thatched roof. The hour in the morning after sun-rise, and the evening hour after sun-set, are chosen for preaching; for, from nine to five, owing to the heat, any public speaking is hardly practicable. The discourses of the Missionary are frequently interrupted by the opposing arguing Brahmins, and the audience is not fixed and stationary during the sermon, as in England, but is continually changing ; as they leave the church if what they hear is not palateable to them. Besides preaching in chapels and schools, the missionary visits their idolatrous festivals, and goes into the villages and bazaars in the evening, when the natives assemble on the steps of their idol-temples ; or in the morning, when they are going in crowds to the river to bathe ; or sits and converses with them at the entrances to their cottages, where they are much in the habit of smoking and talking : and, during the cold season, from November to February, they make excursions to the more distant parts of the country, and preach the gospel from village to village, distributing as they go, thousands of tracts and portions of the scriptures. Medical and surgical knowledge are of great use and importance to the missionary in his labours ; as the villagers often bring people afflicted with disease to him, and ask him to cure them, who can take this opportunity to recommend to them the great ' Physician of souls,' who is both able and willing to cure that greatest of all diseases from which all bodily sufferings have originated. It has been said that the missionary in India has no access to the houses and families of the natives, especially among the upper classes ; but there are exceptions to this. It is true a friendly intercourse of this kind is by no means general. Their pride and the iron bonds of caste are insuperable barriers to it. But prejudices are giving way ; and if we embrace opportunities as they present themselves, it is sure that the Lord will open to us one door of entrance after another. The missionaries who have occasionally returned to England for a short visit, have told us that idolatry is decreasing throughout the whole of India, and that the great idol-festivals are not so numerously attended as they used to be when they first went out ; that very few new temples are being erected, while many of the old ones are

going to decay. There was a large Juggernaut-car near Burdwan, covered over with the most horrible and disgusting figures of idols carved in wood: the Brahmins lately refused to take the repair of it upon themselves, and the people would not come forward to help them, so it has gone to decay, and the villagers have told the missionary there, 'The idol has taken his leave; he no longer liked this neighbourhood.' Within the last five years great numbers of Hindoos and Mahometans have been baptized in a district upon the Ganges, not far from Calcutta, called Krishnagur. In some sixty villages, five missionaries have now three or four thousand Christian natives under their pastoral care, with each a chapel and a school; and the heathens around them are becoming acquainted with Christianity, and coming to attend the worship of God in the chapels. This wonderful movement seems to have been in some measure hastened by the fact, that some years ago there arose a sect of Hindoos in these parts, called Khurta Bojahs, or 'worshippers of the only God;' the founder of which, it is said, became acquainted with the Holy Scriptures by means of one of our first Protestant missionaries, Carey, or Foster, or Thomas. This sect numbers at present many hundred thousands, Hindoos, Mahometans, Indo-Britons, and Portuguese. They have rejected the worship of idols, and substituted that of the only true God as the foundation of their system. They meet once a-week, after sunset, and sing hymns in praise of their Creator, sitting cross-legged upon the floor, at which time all distinctions of caste ceases—the Brahmin being seen seated by the side of the Soodra and the Mahometan." Mr. Weitbrecht observes, the people of this sect may be destined, in the good providence of God, to become the pioneers to our mission-work in Bengal.*

The orphans' schools for both sexes at Benares and Burdwan are very interesting spheres of usefulness, and, since their commencement, have educated in the knowledge of the Christian religion some thousands of Hindoo youths. When Lord William Bentinck was governor of India, an order was issued that educated Hindoos and Mahometans, who understood English as well as their own language, should be admitted to various lucrative offices and appointments under the British government. This induced the wealthy and bigotted Brahmins to send their sons to our schools, even at the risk of their conversion; for Christian principles and the Bible are made the basis of instruction at all our mission-schools, of which the parents are perfectly well aware.

But before we turn from Calcutta and Bengal, to speak of mission labour in the southern provinces of India, we must say a few words upon the admirable institutions for education in **Calcutta**, set on foot by

* See Weitbrecht's "Missions in Bengal," p. 322.

the celebrated Dr. Duff and his associates of the Scotch mission. It appears that Dr. Duff was appointed head-master of the mission-school established by the Church of Scotland Missionary Society, in 1830; and, in 1831, he had 240 boys under his care, and established a course of lectures upon the evidences of Christianity, for all such young, well-educated Hindoos as might like to attend. His efforts were, at first, mainly directed to counteract the pernicious effects of the system of education set up by the Government Hindoo college, where religious knowledge was excluded. In 1835, he had 400 pupils, and, in 1843, 800, assembled at the annual examination. "His plan," says Mr. Weitbrecht, "unites science with Christianity, and aims chiefly at the intellectual improvement of the scholars. Truly it is a heart-cheering sight to see eight hundred boys, more than half of whom are Brahmins, assembled under one roof, answering questions upon mathematics, natural philosophy, history, and the Christian religion, with the greatest readiness and precision." * The Missionary Register for 1834 states, that "the conversion of several members of the Hindoo College has been the result of these labours."

The London Missionary Society entered the field in this benighted quarter of the world as early as the year 1804. They established a printing-press at **Nagercoil**, in Southern India, and at **Vizigapatam**; at which latter place they had translated the chief part of the Scriptures, and several selections of hymns and tracts in the Teloogoo language, before 1825. Their schools were numerous in Southern India, and at Vizagapatam (amongst the Teloogoos), at Bellary, Quilon, Bangalore, and Surat. The statistical table, at the close of this chapter, will show the different stations of this society in Bengal, as well as those of the Baptists, Scotch Church, and American Missionary Societies.

We now pass on to the missionary labours of our own Church in **Southern India**, of which we will give a very brief outline history, chiefly extracted from the work before quoted, called "South Indian Sketches."

Twenty-five years ago, **Tinnevelly** was full of idols; 2700 pagodas and 10,000 demon-temples defiled the land, the population of which has been computed at 700,000; and all was darkness, except the few remaining rays of light that glimmered here and there in some villages, under the care of the Society for the Propagation of the Gospel in Foreign Parts. At Palamcotta a church had been built, after the death of Schwartz, in 1798, and a congregation of two hundred had been collected; and the Rev. James Hough, for many years previously, had been its indefatigable chaplain, and had established several schools in

* See Weitbrecht's "Missions in Bengal," p. 215.

the district, when the Church Missionary Society sent Messrs. Rhenius and Schmidt to this station in 1820, since which time the labours of a very small number of missionaries have been greatly blessed. In connexion with this society there are now 6,600 baptized natives, and 14,000 others, who have renounced their idols, and submitted to the instruction and discipline of our Church.* There is a great deal of opposition manifested towards the Christian converts, particularly by the zemindars. The number of missionaries is so very small, in proportion to the people under their care, that few of the congregations can be visited by them more than three or four times a-year. In the mean time each village is under the care of one or more catechists, who are all assembled together by the missionary once every month, for the purpose of being instructed, and giving in the reports of their several districts. This meeting occupies two or three days, and always includes a Sunday, when the Lord's Supper is administered.

In 1840, the first attempt was made by the natives to establish a *Church-building Fund*, and it was entered into entirely of their own accord. The principle of this little society is, that every person capable of working is to give *the best day's income* of the whole year to the fund, and as much more as he pleases. Their first church has already risen, and is a plain neat structure, large enough to accommodate a hundred persons. Many years ago, in the time of the Rev. Charles Rhenius, a society was formed in Tinnevelly, called the *Native Philanthropic Society* whose chief object was to purchase land, on which to build Christian villages, where the converts might be sheltered from the violence and persecution of their heathen neighbours, and also be brought more within reach of regular instruction and superintendance. This plan was originally introduced by the Society for Promoting Christian Knowledge. Their stations—Moodaloor and Nazareth—are both of this description of village. As many as forty of these little "cities of refuge" have risen up in the Tinnevelly district under this society; and the first so built was Kadatchapuram (or *the village of love*), where the Rev. C. Blackman has built a neat church, capable of holding six hundred persons; the natives having greatly assisted; giving out of their own substance, in its erection, a fortnight's hard earnings. The *Pilgrim Society* sprang up among the people themselves, without the knowledge or assistance of any of the missionaries. Its object is to send teachers into distant villages who had never yet heard the truth, to declare the

* This was written in 1844. The numbers of those who are coming over to the true faith in Tinnevelly are daily fast increasing, as appears by the accounts sent home by the Rev. J. Tucker, Corresponding Secretary to the Church Missionary Society at Madras.

word of God amongst them, and distribute tracts and copies of the scriptures. This was brought about, under Providence, by a sentence from a sermon of the late Rev. C. Rhenius.

The natural acuteness of the native mind gives the Hindoo catechists much readiness in their arguments with their opposers and fellow-countrymen, as is shown by the following anecdote. A heathen, in a cavilling spirit, asked one of these native teachers, how he could know that the Christian religion was better than their own? "If I bring you," said the reader, "two dishes of plantains, how do you know which is the best?" "By tasting them, of course," replied the heathen. "Just so," resumed the reader, "I have known by tasting; for I was a heathen, and am now a Christian. Do you also 'taste and see.'"

The first *female boarding-school* established by the Church Missionary Society, was at Palamcottah, and was placed under the care of Mrs. Schnarré, in 1823. The circumstance that led to its establishment was a little boy in one of the mission-schools asking Mrs. Schnarré for a spelling-book for his sister, who, he said, he was teaching to read at home. Mrs. S. had gone into the boys' school, for the purpose of listening to their mode of pronouncing their own language, which she was desirous of learning. This lady observed that the only three things the heathen mothers ever thought of teaching their girls was, to "keep caste," to "make salaam," and to deceive; and that the only encouragement the poor girls ever got from their mothers, was hearing them boast "how many clever falsehoods they could tell!" Since that time, female education has spread through this part of Southern India, under the Church Missionary Society. But we believe that the London Missionary Society had, previously to this, established one or two female schools in their stations. Many who have been educated in the Church Missionary Society's mission-schools, are now acting the part of Christian catechist's wives, and Christian schoolmistresses. The first *day-school* for female Hindoos was opened by Mrs. Blackman, at Kadatchapuram, and there are now seven or eight in the Tinnevelly district, containing about 250 girls, under the instruction of native teachers, who are assembled once a-month by the wives of the resident missionaries, and a general examination of all the schools takes place once a-year, when rewards are usually bestowed. About 12s. per annum will pay all the expenses of a day-scholar, in this part of India, and about £3. that of a boarder, in one of the mission 'compound' schools.* The number of girls in each of these last-named schools, varies according to the means supplied for their support. Six scholars in each

* By the term 'compound,' is meant the enclosed premises on which the houses, schools, &c. are erected, belonging to each Missionary station.

of them are paid for by the Church Missionary Society; but beyond this, the schools are entirely dependant on the bounty of private individuals, either in England or in India. The whole number now boarded and educated is upwards of two hundred. In the day-schools are about six hundred. But what a very small proportion this bears to the thousands and tens of thousands, for whom no means of instruction of any kind is provided!

We now propose giving a very short account of the Syrian Christians in **Travancore** and **Cochin**, and the attempts made to reform the members of this corrupt yet ancient church. The Christian churches on the Malabar coast, were planted at a very early period after the Christian era, as some suppose, by St. Thomas the apostle; and at the Council of Nice, in Asia Minor, in A.D. 325, one of the prelates who attended there, is styled "the metropolitan of Persia and Great India." In the sixth century they are mentioned in the writings of a merchant of Alexandria, as "having their own priests and a bishop from Persia." In the following centuries the rise and spread of the Mahometan power prevented any intercourse between the Western Churches and these distant brethren, and they seem scarcely known or thought of, till in 1498, when the Portuguese first arrived on the coast of Malabar, under the celebrated navigator Vasco de Gama. They found here a regularly-constituted church, as to externals at least, with deacons, priests, or *catanars*, and a bishop, or *metran*, whom they received from Mosul in Mesopotamia, then the seat of the ancient patriarchate of Persia. The petty heathen sovereigns of the country had conferred many privileges on these Syrian Christians, and they ranked next to the Brahmins, and above the Nairs, or Hindoo military chiefs. The Portuguese writers speak of them as "temperate, industrious, upright, and courteous;" but notwithstanding these outwardly good qualities, they exhibited a sad want of Christian humility and love; and though they had been kept free from heathenism, yet they had not escaped the contagion of pride, worldliness, and the love of power,—at which we shall perhaps not be so much surprised, when we learn that they possessed the scriptures only in separate portions, and in the ancient Syriac language, a knowledge of which (and this in a very partial way) was confined to the priests. Errors in doctrine, and superstitions in practice, had of course crept in among them; and it is to be feared they had little more than "a name to live."

But soon the Portuguese power increased in India, and the Church of Rome did not long permit the Syrian churches to remain unmolested. Under pretence of rooting out their errors in doctrine, she began to attempt bringing them into subjection to her authority,

and Jesuits were sent out to force upon them the adoration of saints and images, the worship of the Virgin, &c. This they steadily opposed, shutting their churches against the Romanists, and crying out, "We are Christians; we do not worship images!" * Though numbers of heathen were baptized by the Roman Church, yet it is sad to think how little the teaching of their missionaries agreed with that of our Lord and his apostles. Ignorant of the language, and unable to find any efficient interpreter, the Jesuits procured a translation of the Lord's prayer, creed, and ten commandments, with some addresses to the Virgin and other saints, and making the people repeat after them this mixture of truth and error, till they had learned them by rote, they then baptized them, if they promised to renounced their idols.† The Romanists seized and burnt all the ecclesiastical documents of the Syrian churches; refused their receiving their own metran; and grievously persecuted them, through the cruel inquisition at Goa. For more than fifty years this ungodly warfare was carried on, till at length, quite worn out and discouraged, the Syrians gave up the contest; and, in 1599, consented to abide by the decisions of a synod, proposed by their artful foes. The constitution of their church was, by the decrees of this synod (held in the church of Oudiampu), materially altered. They were obliged to acknowledge the supremacy of the pope—to believe in transubstantiation and purgatory—to adopt the use of images in their churches—prayers and masses for the dead, and adoration of saints—and to submit to the celibacy of the clergy.

They thus groaned under the Jesuits' heavy yoke, till, in 1663, an opportunity offered itself for them to emancipate themselves, when the Dutch took possession of Cochin and the Malabar coasts.‡ Those who had not quite sunk into Popish superstition and error, now freed themselves from their tyrants (as the Portuguese were driven out by the new comers), and they, in some degree, re-established the original constitution of their church, and again sent for a bishop from Mosul. These are still called Syrians; but those who had sunk too low in error to care even for this partial deliverance, have ever since continued under the dominion of the pope, and are distinguished by the title of "Syro-Romans." Their public worship differs from the Roman Catholic only in the use of the Syriac tongue instead of the Latin, and they are in a melancholy state of corruption both of doctrine and practice. Besides the Syrian Christians and Syro-Romans, there are many Roman Catholics in Travancore and Cochin, descendants of the Portu-

* See "South Indian Sketches," vol. ii. p. 173. † Ibid. p. 165.

‡ The number of Syrians unconnected with Rome is estimated at about 80,000.

guese, or their converts; they are divided into two parties, one holding the archbishops of Goa and Cranganore for their head, and the other, the vicar-apostolic sent out from Rome by the pope; and these two sects are always fighting and quarrelling among themselves, and even blood has been shed in their struggles for pre-eminence.*

The first Protestant attempt to benefit the Syrian Christians of **Malabar** was made by the Society for Promoting Christian Knowledge, in 1725; and the venerable Schwartz long laboured among them, planting the true church in the districts of Tanjore and Trichinopoly. In 1806, Dr. Buchanan's visit to them awakened a general interest in Great Britain in their behalf, and Colonel Macaulay, and his successor Colonel Munro, British residents at the court of Travancore, adopted measures for their benefit.

It was from the representations of the Rev. Marmaduke Thompson, then one of the East India Company's chaplains, that the Church Missionary Society undertook their three first missions on the **Malabar coast**, in the year 1816; viz. Allepie, Cottayam (or Cotym), and Cochin. Allepie is a large town, and the chief port on the coast for the export of pepper and other spices. The houses, thickly set among the graceful cocoa-nut trees, extend for three miles along the shore, and contain about 44,000 inhabitants, consisting of Hindoos, Mahometans, Syro-Romans, and Roman Catholics, with some Arabs and Parsees. The Rev. T. Norton laboured here for twenty-four years, amidst many discouragements, particularly the opposition he met with from Roman Catholics. The last year of his ministry (1839) he numbered 560 baptized converted natives among his congregation. Mrs. Norton's girl's school was commenced in 1818, and stood high in the estimation of those who knew it.

There is a race of men living in the forests about Aleppie and Cotym, called *Jungle-men* by the English, and *Kurdakurs* by the Hindoos. They are literally outcasts, and of no religion whatever, and are not allowed to come within a certain distance of any person; they are ignorant and wild to an extraordinary degree, are very nearly black, wear but little clothing, and are sunk into a low and degraded condition. They seem something like the 'Rodigos' in Ceylon. The late Rev. S. Ridsdale used to take them to his house when he heard them shouting to him from the jungle, and give them clothes and food, and declare to them the way of salvation.

The College of Cottayam (or Cotym) was established by the Church Missionary Society in 1818, for the better education of the Syrian youth, intended for the ministry. It was built and endowed by a native

* See "South Indian Sketches."

princess (the Ranee of Travancore) at the suggestion of Colonel Munro. By the indefatigable exertions of the Rev. J. Bailey at Cottayam, a printing press for the Malayalim scriptures and tracts, was established,—Mr. Bailey himself casting all the types,—as those sent him from Madras, were found to be very incorrect and defective. He also taught an orphan boy (whom he had brought up) the art of printing, and by his steady and persevering efforts, at length accomplished the translating and printing of the scriptures and prayer-book in Malayalim—a dialect they had never before been translated into.

Cochin is the head-quarters of popery in these parts,—the population consisting of the mixed descendants of Portuguese, Dutch, and natives, amounting to 20,000 souls, of whom about half are Roman Catholics. There are about 1500 Jews, who are called "Black Jews" from their being much darker in complexion than other Jews. Their ancestors are supposed to have settled here before the Christian era. The Dutch Protestants have diminished in number to about 300, and their fine handsome church is now converted into a magazine for salt! * Mr. Ridsdale removed here in 1825, and shortly afterwards obtained a grant of land from Government, and collected a small Christian village around him, composed of converts from all creeds, but chiefly from popery. A seminary for boys, and another for girls, were opened by him, and every thing was carried on with the greatest order, activity, and energy. Among the various extensive means of usefulness employed by Mr. Ridsdale, was one which seems to have been peculiarly blessed; he expected all who lived within the mission compound, and all those who had any temporary employment there, to attend his morning family worship, at which time he read and catechetically explained the Malayalim scriptures. Catechists, school-children, and villagers, were the constant attendants; and in one instance two heathen carpenters, who came from a distance of fifty miles to work for Mr. Ridsdale, had their hearts opened by this means of grace; and after some time of struggling against conviction (after they returned to their own village), they gave up all for Christ. In 1826 Mr. Ridsdale commenced a Malayalim service at Cochin, besides his two regular English services; but finding that Portuguese was more generally understood, he began the study of that language, and in the following year was able to preach in it. Patience and unwearied perseverance were the peculiar features of Mr. Ridsdale's character, and they were called into lively exercise by the pains he took to instruct the lowest and most ignorant of the women. No one who has not witnessed it, can have any idea of the emptiness of

* See "South Indian Sketches," p. 212.

mind of these poor neglected creatures; and morning after morning, and noon after noon, was spent by him in teaching them over and over again the same simple and important truths, when no one else could find them capable of learning a sentence or forming an idea.* God was pleased to bless his labours with success, in one remarkable instance—the conversion of a poor degraded female Hindoo slave, whose freedom had been purchased by an English officer. Her interesting history is to be found in the last-mentioned work. She lived many years after she was baptized, and died a true happy Christian. In consequence of a Government chaplain having been appointed to Cochin, Mr. Harley (Mr. Ridsdale's successor) has removed to Trichoor, a large town fifty miles north of Cochin, where his work is chiefly among heathens, though there are a good many Roman Catholics. He has laid the foundation of a church, but is waiting for funds to finish it.†

Much has been done, and much we believe is still doing, to reform and arouse the Syrian Christians: but as a body the Syrian Church in Malabar is in a sadly fallen state, and superstitions and errors abound. The late Metran excommunicated all the Catanars, (or Priests) who attempted to preach to the people; and boys of eight and ten years old were ordained deacons for the sake of the fees. The new Metran (Mar Athanasius) had been educated in the house of one of our missionaries for three or four years, and is far more enlightened in his views than any of his predecessors; but he has much to contend with in the darkness that prevails among these nominal Christians.

Mavelicare, the last-formed Church missionary station on this coast, is a large densely-populated town near the foot of 'the Ghauts' mountains, and much shut out from European intercourse. The district contains 270,000 souls: the pagodas are numerous, and twenty-one Syrian churches lie within a few miles of the town. Many Nairs and Brahmins, and some of the family of the Rajah of Travancore reside here. Mr. Peet first came here from the Church Missionary Society in 1838; he built and fitted up a neat little temporary church at his own expense, and also built a church at Malapalli, a village in the jungle, where a congregation of 200 had been gathered in, through the instrumentality of one of the native catechists, One of the first fruits of Mr. Peet's ministry was a Nair of high caste and his wife, who were baptized 1839, and received the names of Cornelius and Mary. Cornelius was awakened to the truth by reading a copy of Mr. Bailey's Malayalim prayer-book, which Mr. Peet had given him.

The opposition Mr. Peet has met with ever since he commenced his

* See "South Indian Sketches," vol. ii. p. 216. † Ibid. p. 220.

labours in Mavelicare, has been very great and trying, both from Brahmins, Syro-Romans, and Roman Catholics; but he has persevered in the most patient and exemplary manner, although his life has been several times in imminent danger. Yet he has been mercifully preserved, and his work and labours of love have been greatly blessed; so that amidst all his great and trying difficulties he has also much cause for joy and thankfulness.

Hindoo Student of Travancore.

We must now give our readers a few remarks on the labours of missionaries at **Madras** and **Bombay**. The Christian Knowledge Society transferred their Madras station to the Society for the Propagation of the Gospel in 1836. This Society has lately very much increased its number of missionaries here. Besides the Diocesan Institution, and the Vepery Grammar School, both for high class youths, this society is meditating other schools, and means of usefulness.

Madras has suffered much from want of missionaries, which evil it is hoped will shortly be remedied. The town differs from Calcutta in having very few English residences. It contains upwards of 400,000 souls. There is an English Protestant church within the fort, and the Church Missionary Society has also a good-sized church. A grammar school for East Indians, called "Bishop Corrie's Grammar School," is partly supported by the Church Missionary Society; as is also the "Ladies' Institution" for East Indian females. Besides these, there is the "Church Missionary Institution," for preparing natives and country-

born young men for the work of the ministry. There are several day and Sunday schools in Madras for the poorer classes, under the care of the Ladies' Committee, and numbering about 500 girls, and a Central school under the charge of Mrs. Winckler, containing nearly about 200 children, of the lower orders of natives. These schools have effected much good in Madras; but there is still much, very much to be done; and those who are labouring here need encouragement and help.

The London Missionary Society has a female native boarding-school at **Madras**, of which encouraging reports are given, and another lately established for boys; but their missionaries say in their last report, the Madras population in general are "violently opposed to the preaching of the Gospel."

The Wesleyan Missionary Society seems to have the largest number of scholars of any Society in Madras: in this city, in Tanjore, and the Mysore country, they number 1900 scholars; but a very small proportion of these are females. It speaks well for the Wesleyan and London missionaries' labours in Southern India, that there are Native Tract Societies established, and in full operation at their stations of Bangalore, Bellary, Nagercoil, and Neyoor.

At **Bombay**, the Propagation Society have a girl's school chiefly consisting of East Indians and Sudo-Portuguese. The "Ladies' Society for Promoting Female Education in the East," have begun schools here (as well as at Madras): they require much encouragement and support. Mr. and Mrs. Farrar began their indefatigable labours at Nassuck near Bombay in 1832. Mrs. F. has an interesting female school here, but great opposition is shewn by the Brahmins. The statistical table will show the amount of American, Scotch, and German missionary labours in this part of the heathen world. The American missionaries had twelve native schools at Bombay in 1818. Mr. Weitbrecht mentions in his work on "Indian Missions," that some devoted German Brethren are labouring in Bengal, supported by a private individual; but they are not connected with any Society.

"When the new Charter of the East India Company threw the vast continent of India open to foreign as well as British settlers, in the year 1833, the Committee of the Basle Missionary Society felt themselves called upon to open a mission on the western coast of **Canara**, and the southern Mahratta country. In 1842 there were twenty-three German Brethren labouring at eight stations on this coast. They had two boarding-schools—one for boys and another for girls, prospering at Mangalore, and a lithographic printing-press, which had printed the Gospel of St. Matthew and several tracts in the Canarese, Malayalim, and Tulu dialects. The labours of the three missionaries

and their wives at Dwharwar seem very extensive, and undertaken with the greatest possible zeal and energy. At Cannanore there was a school collected in the Mission Compound; and the missionaries held four native, one Portuguese, and three English services in the mission chapel every week, besides bazar-preaching from time to time, which was always well attended to. At Tellicherry they have a female boarding school with twenty-one girls, and four native day schools containing 135 boys. At Calicut, there were four native boys' schools, containing in all 180 scholars, two of which schools are supported by E. B. Thomas, Esq., and H. V. Conolly, Esq." The missionaries state—"The want of well-trained native catechists is severely felt; much would be done, if we were supplied with a goodly band of such auxiliaries." *

* The above is extracted from a work published in 1843, entitled, "The Evangelical Missionary Society of Basle," by the Rev. W. Hoffman.

(WITHIN THE GANGES).

Name of Society, Country, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native Teachers.*	*Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
SOCIETY FOR THE PROPAGATION OF THE GOSPEL.							
DIOCESE OF CALCUTTA.							
HINDOOS AND ENGLISH.							
Calcutta	5	..	..	..	..	..	1820
Howra (a suburb of Calcutta)	1	.	3	46	2	55	1827
Tallygunge	1	1	..	130	1	28	1829
Barripore	2	1	24	..	..	..	1833
Cawnpore	1	..	..	7	4	120	1824*
Tamlook	1	..	..	..	..	..	1841
DIOCESE OF MADRAS.							
HINDOOS, MAHOMETANS, SYRIAN CHRISTIANS, AND ENGLISH.							
Madras	4	..	..	..	2	94	1727†
Tanjore	4	2	21	400		..	1766†
Trichinopoly	2	..	10	50	No returns given in Reports.	127	1766†
Negapatam	1	1	..	30		..	1785†
Dindigul	1	..	4	..		..	1787†
Combaconum	1	..	44	..		..	1838
Madura	1	..	2	..		..	1838
Nazareth	1	..	..	..		..	1836
Moodaloor	1	..	35	..		..	1836
Vellore	1	1	1	..		..	1831
Cuddalore	1	1	.	..		..	1832
Pulicat	1	..	..	..		..	1839
Cochin	1	..	..	..		..	1836
Tinnevelly	1	..	..	..		..	1836
Secunderabad and Valaveram	2	..	..	..		..	1842
DIOCESE OF BOMBAY.							
MAHOMETANS, PARSEES, ETC.							
Bombay	1	..	..	60	2	138	1825
Ahmedabad	1	1	..	..	..	..	1842
CHURCH MISSIONARY SOCIETY.							
DIOCESE OF CALCUTTA.							
HINDOOS AND MAHOMETANS.							
Calcutta	3	5	27	141	15	865	1816
Krishnagur	5	..	38	80	12	570	
Burdwan District	1	..	11	42	8	483	1818
Benares	3	2	3	15	3‡	333	1815
Jaunpore	1	1	..	..	3	106	1842
Chunar	..	1	6	56	4	109	1814
Gorruckpore	2	1	4	27	2	115	1824
Agra	4	1	10	70	13	643	1812
Meerut	1§	.	3	50	1	32	1815
DIOCESE OF MADRAS.							
HINDOOS, MAHOMETANS, AND SYRIAN CHRISTIANS.							
Madras	3	1	13	62	2	147	1815
Masulipatam (Teloogoo Country)	2	1	..	..	1	..	1841
Mayaveram	..	1	6	20	5	204	1825
Tinnevelly District‖	9¶	..	330	1178	120	3640	1820
Cottayam (with College) and Mavelicare	5	..	37	292	16	730	1817
Allepie	1	1	18	57	8	267	1816
Cochin (now given up)	..	..	22	82	9	308	1819
Trichoor	2**	..	9	30	3	102	1842

* In 1824, the Christian Knowledge Society commenced its labours here. The station was transferred to the Society for the Propagation of the Gospel, in 1833.

† These five early dates do not properly belong to the Society for the Propagation of the Gospel, but to the Society for Promoting Christian Knowledge, who did not give them up to the Society for Propagating the Gospel till after 1826; viz. Madras, 1826; Tanjore, 1829; Trichinopoly, 1829; Negapatam, 1835; Dindigul, 1838. ‡ One the Orphan Asylum. § A native.

‖ "Tinnevelly District," includes Palamcottah; where is a Church Missionary Society School for Heathens. ¶ Two are natives. ** One a native.

INDIA—Continued.

Name of Society, Country, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native Teachers.*	*Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
CHURCH MISSIONARY SOCIETY.							
DIOCESE OF BOMBAY.							
HINDOOS, PARSEES, ETC.							
Bombay	2	2	9	3	7	464	1819
Nassuck	3	..	11	..	13	424	1832
BAPTIST MISSIONARY SOCIETY.							
PRESIDENCY OF BENGAL.							
HINDOOS, ETC.							
Calcutta (and four out-stations)	13	..	17	..	4	518	1801
Cutwa	1	..	1	30	1	28	1804
Soory	1	..	3	22	1	80	1818
Monghyr	3	..	3	48	1*	17	1817
Dinagepore (and Sadamahl)	1	..	1	36	..	..	1805
Dacca	2	..	3	14	..	..	1816
Chittagong	2	..	..	15	..	..	1815
Burishol	1	..	4	7	..	..	1828
Jessore	1	..	6	116	1	250	1800
Allahabad	1	..	1	16	1	16	1814
Patna	1	..	1	..	1†	7	1820
Benares (and Chunar)	1	..	1	30	..	..	1817
Delhi	1	..	1	12	..	..	1818
Agra	2	..	..	57	..	..	1834
GENERAL BAPTIST MISSIONS.							
PRESIDENCY OF BENGAL.							
HINDOOS, ETC.							
Cuttack (with two out-stations)	2	1	6	..	..	125	1822
Pooree (near Temple of Juggernaut)	..	..	2	..	..	..	1823
Ganjam	1	..	2	..	1	14	1840
Midnapore	..	..	..	..	..	..	1836
Calcutta	1	..	2	..	..	..	1841
Berhampore	..	..	2	..	1	28	..
LONDON MISSIONARY SOCIETY.							
PRESIDENCY OF BENGAL.							
HINDOOS AND MAHOMETANS.							
Calcutta	6	..	5	..	2	322	1816
Chinsurah	1	..	2	..	4	170	1813
Berhampore	3	..	2	17	1	39	1824
Benares	6‡	..	2	11	7	..	1820
Mirzapore	2	..	4	..	..	..	1838
PRESIDENCY OF MADRAS.							
HINDOOS, MAHOMETANS, AND SYRIAN CHRISTIANS, ETC.							
Madras	5	..	..	100	12	456	1815
Vizagapatam	3	1	..	..	1	60	1805
Cuddapah	..	1	..	28	2	30	1822
Belgaum	2	..	9	48	9	341	1820
Bellary	3	2	19	70	..	525	1810
Bangalore	4	..	4	77	19	526	1820
Mysore	1	..	7	7	6	115	1839
Salem	1	..	8	30	15	591	1827
Combaconum	1	..	7	32	11	365	1825
Coimbatoor	2	..	20	23	16	763	1830
Nagercoil	3	..	..	..	2	..	1806
Neyoor (with many out-stations)	2	1	154	138	83	2907	1828
Quilon	2	..	..	5	1	13	1821
Trevandrum	1	..	5	5	13	370	1838
PRESIDENCY OF BOMBAY.							
PARSEES, ETC.							
Surat	3	..	1	..	..	..	1813

* Orphan Asylum. † Orphan Girls' School. ‡ One a native.

INDIA—Continued.

Name of Society, Country, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native Teachers.*	*Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
WESLEYAN MISSIONARY SOCIETY.							
PRESIDENCY OF MADRAS.							
HINDOOS, ETC.							
Madras	3	1	..	..	..	..	1817
Negapatam	1	1	1	..	..	..	1821
Manargoody (with Melnattam)	1	1	..	..	..	..	—
Mysore Country. Mysore	No returns given in the Reports.						—
Mysore Country. Goobee							1837
Mysore Country. Coonghul							—
Mysore Country. Bangalore							1821
CHURCH OF SCOTLAND MISSIONS.							
PRESIDENCIES OF CALCUTTA, MADRAS, ETC.							
Calcutta	5	..	2	..	Several	929	1830
Madras	3	..	..	..	Do.	800	1836
Bombay	3	..	..	..	Do.	1200	1835*
Poonah	2	..	..	..	8	700	—
AMERICAN BOARD OF MISSIONS.							
PRESIDENCY OF BOMBAY.							
Bombay	2	..	..	..	Several	544	1812
Malcolm-Peth	1	..	..	..	Do.	43	—
Ahmednuggur	2	1	7	33	Do.	846	1831
Seroor	1	..	1	3	Do.	..	—
PRESIDENCY OF MADRAS.							
Madras	4	5	3	35	12	616	1836
Dindigul	2	2	11	..	21	644	1836
Madura (and three out-stations)	5	5	24	..	78	3390	1834
AMERICAN PRESBYTERIAN MISSIONARY SOCIETY.							
PRESIDENCY OF BENGAL.							
Loodiana	4	1	1	..	2	79	1833
Saharunpur	3	1	..	6	2	40	1836
Sabathoo	1	..	..	..	3	150	1836
Futteghur	4	..	.	..	2	159	1840
Allahabad	5	..	..	31	Several	298	1836
AMERICAN BAPTIST MISSION.							
MADRAS PRESIDENCY.							
Nellore (in the Teloogoo District)	2	..	1	..	..	..	1840
GERMAN MISSIONARY SOCIETY.							
THE CARNATIC.							
Mangalore	4	..	..	..	4	218	1834
Dharwar (and Hoobly)	9	..	..	..	Several	426	1837
Tellicherry	3	..	3	15	2	40	1839
Cannanore	1	..	3	.	..	160	1841
Calicut	..	..	..	..	..	..	1842
IRISH PRESBYTERIAN MISSIONARY SOCIETY.							
KATIAWAR PROVINCE.							
Rajkot	1	No recent intelligence.				..	1841
WELCH CALVINISTIC METHODISTS.							
CALCUTTA PRESIDENCY.							
Cherrapoonjee (long. 91 deg. lat. 25 deg.)	1	No recent intelligence.				..	1841

* Commenced by the Scottish Missionary Society in 1828, resumed, 1835.

CHAPTER VIII.

CEYLON.

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

THIS beautiful island is situated at the entrance to the bay of Bengal, and is separated from India by a narrow rocky strait. Its distance from Cape Comorin is 150 miles. Its greatest length is 270 miles, and its breadth in the widest part 140 miles. The interior of the island is formed of ranges of mountains, in general not approaching nearer to the sea than forty miles, while a belt of rich alluvial earth nearly surrounds it; and it is well watered also with numerous rivers and streams. The highest part of the mountains, called Adam's Peak, is about 6000 feet. These mountain-ranges are covered with gigantic forests and jungles, which abound with wild animals, particularly elephants. The whole country is remarkably picturesque.* The north and east parts of the island are much less productive than the rest. The eastern coast is singularly bold, rocky, and beautiful. Columbo, on the western coast, is the English capital, has many handsome buildings, and is strongly fortified. It has a Malabar or Tamul church, a Portuguese Protestant church, a Dutch church, and several chapels belonging to the Roman Catholics, besides the chapels of the Wesleyan and Baptist missionaries. Trincomalee, on the opposite coast of the island, is also a fortified town, and is very beautifully situated, but the adjoining country is unfruitful. It possesses a most splendid harbour.† Here are two Roman Catholic chapels, and several mosques and temples belonging to Moormen and Tamulians. A large room in the barracks is used as a church by the military and Europeans. There is also a Wesleyan chapel.‡

Kandy, the ancient capital of Ceylon, in the centre of the island, contains many Boodhist temples; and in one of these is the celebrated

* See Montgomery Martin on the Colonies, vol. i. p. 345.
† Murray's "Encyclopedia of Geography," p. 1007.
‡ Selkirk's "Recollections of Ceylon," 1844.

relic of Boodh called his "canine tooth," which is worshipped by these ignorant idolaters. Batticaloe and Batticotta must not be confounded together: Batticaloe is a town on the south-eastern coast, and Batticotta is a village seven miles from Jaffna, at the very northern extremity of the island. The remains of several towns and cities in the interior of Ceylon are very ancient, and must at one time have been exceedingly magnificent. The most renowned are the ruins of Anuradhapuram, which indicate the former greatness of the place. The remains of one building consists of 1600 stone pillars, forming a solid square of forty on each side.* Great improvements have of late years been made in the island by the English. The roads from Columbo to Kandy, distance of seventy-two miles, and from Columbo to Galle on the southern coast, are as good as any in England, and mail-coaches run daily on both these roads. English merchants and others have bought large tracts of land of Government, and have planted them with cinnamon, coffee, and sugar-cane; all of which grow luxuriantly in the island. The rivers in Ceylon are numerous, and there is 100 miles of inland navigation through a most picturesque country, from Chilaw on the western coast to Putlam, thirty miles north of Caltura.†

Ceylon abounds with minerals and precious stones, as iron ore, mica, plumbago, nitre, salt, mercury, the ruby, sapphire, topaz, amethyst, and others. Its trees are numerous, and both beautiful and useful. Murray (in his Encyclopædia of Geography) says, "The produce and wealth of Ceylon are not in proportion to its natural capacities. Great part of the island is mountainous and craggy, and has never been cleared of jungle. The American missionaries in 1841 assert that agriculture as carried on by the natives has not improved for the last thousand years." Rice, according to Murray, though almost the only object of native culture, is not raised in sufficient quantity for the support of the inhabitants. The Cinnamon tree, *(Laurus cinnamonum)* though cultivated in many tropical places, has its principal habitation at Ceylon, which is capable of yielding a sufficient supply for every country of Europe.‡ "It grows from four to ten feet high, with numerous branches, and has a light porous wood. The bark, which forms this most delicate spice, is taken off when the tree is three years old, and requires no preparation but that of drying in the sun." § The Cocoa-nut Palm is the most useful tree in the island to the natives, supplying nearly all their domestic wants. From its stem they make the beams or rafters, and thatch the roofs of their houses with its leaves; and to fasten the several parts of the building together, they

* See Selkirk's "Recollections of Ceylon."

† See Montgomery Martin, vol. i. p. 347. ‡ Ibid. p. 403.

§ Murray's "Encyclopedia of Geography," p. 1007.

use the rope called *coir*, made from the husk. The Jack-tree is also a very useful tree to the Cinghalese, and bears a large fruit growing immediately out of the trunk. Mr. Selkirk mentions having seen the Jack-fruit two-and-a-half feet in length, and upwards of three feet in girth. Another valuable tree common in Ceylon is the Bread-fruit Tree; it has large branches on which are twice a year found fruit about the size of an infant's head: when boiled it somewhat resembles the potatoe; it is much used as an article of food by both Europeans and natives. Montgomery Martin says, from Tangalle to Chelau, a distance of nearly 135 miles, it is one continued grove of cocoa-nut, bread-fruit, and jack-fruit trees. The Areca-nut tree is useful to the Cinghalese, as the nuts form a part of the composition which they in common with other Asiatics constantly chew. The other ingredients are betel-leaf, prepared lime (or *chunam*), and tobacco. The Talpat-tree, or Great Fan-Palm, is abundant in Ceylon, especially in the interior. It is straight and very lofty, and has a tuft of immense leaves at the top, which are used for making umbrellas. The pith of the stem is beaten out and used like flour by the natives. The leaves of the Talpat, or Tallipot-Palm, are also used as paper, and all the native books are written on it,—that is, scratched with a *style*, and they also use a fine powder made of charcoal, which they throw over the leaves after they are so scratched, which renders the letters more visible. Among the other trees of Ceylon are the banian (whose branches send forth roots which grow downwards perpendicularly till they reach and enter the ground), the mango-tree, the custard-apple, the silk cotton-tree, and the gamboge-tree, whose milky yellow juice forms the paint we call gamboge. Besides which, are the plantain-tree *(Musa paradisaica)*, the guava, pomegranate, tamarind, tobacco, fig, orange and lime, the ebony, and the teak, and the bo-tree; which last is the sacred tree of the Boodhist. There is a great variety of quadrupeds in Ceylon. Mr. Selkirk says, "The forests and jungles are literally filled with elephants." Montgomery Martin says "none of these animals are reared in a tame state, but numbers are caught and easily tamed in eight or ten days." Buffaloes are as abundant as cows in England, and sheep and goats are found in the northern parts.* Among the wild animals are elks (similar it is said, to those whose fossil remains are found in the bogs of Ireland), deer, bears, hogs, jackalls, polecats, porcupines, monkeys, and squirrels. Among the reptiles and insects may be named the tortoise, the large and small guana, several kinds of snakes (but four kinds only are numerous), alligators, lizards, chameleons, tarantulas, scorpions, mosquitos, fire-flies, and black, red, and white ants.

* See Selkirk's "Recollections of Ceylon.

The annual range of the thermometer in Ceylon round the coast is from 70 degrees to 91 degrees; but at Kandy, in the elevated centre of the island, it ranges from 66 degrees to 86 degrees; and at Newera Ellia, in the middle of the day, it seldom exceeds 73 degrees, while at night in December and January it sometimes falls as low as 28 degrees.* Owing to its insular position, no climate is more favoured than that of Ceylon, its temperature being moderate compared with the scorching plains of India. Being within the tropics, it is subject to the S.W. monsoon; and where the soil is not cleared the country is liable to pernicious miasmata, arising from stagnant marshes and thick jungles; but the whole island is becoming more salubrious as it is more cleared and cultivated." †

SECT. II.—POLITICAL AND COLONIAL HISTORY.

It was in the year 1518 that the Portuguese took possession of the maritime provinces of Ceylon, and drove the King of Kandy into the interior. In 1603 a Dutch fleet arrived at Trincomalee, and offered to assist the King of Kandy against their former conquerors, and after a hard struggle for more than three years they drove out the Portuguese from the island. The Cinghalese found that they had not exchanged masters for the better; for from 1656 to 1696, when the British in their turn came to the aid of the Kandians, the Dutch were continually engaged in hostilities with their mountain-neighbours. In 1803 the English captured the Kandian capital, but were not long allowed to retain it, for the natives soon after got the advantage over them, and drove their forces away. In 1815, however, the King of Kandy was deposed for his wanton cruelties by his subjects, who invited the British to take possession of the interior, and the whole island has from that time been entirely under British rule: it was made a royal colony, not subject to the controul of the East India Company. It is governed by a governor and three judges sent from England. There are also two executive councils. The highest ecclesiastical functionary is the archdeacon, under whom are five English chaplains and five native chaplains appointed by the government.

The population of the whole island, as appears by a census taken in 1835, is rather upwards of one million.‡ The inhabitants may be divided into four classes, independent of European settlers. 1st. The

* Selkirk's "Recollections of Ceylon," p. 2.
† See Montgomery Martin on the Colonies, vol. i. p. 350.
‡ See Selkirk's "Recollections of Ceylon," p. 23.

Cinghalese, who inhabit the southern and western parts of the island. Murray says of these, that they resemble the natives of Hindostan, Burmah, Siam, and the oriental islands, with all of whom they hold intercourse; that they are a handsome race and courteous in their manners, but indolent, and very little advanced in arts and sciences.* 2nd. The Tamulians, who it is supposed came over from the opposite coasts of India; they are more active and industrious than the Cinghalese, but are equally selfish. 3rd. The Moormen, who are descendants, it is supposed, of the Arabs, who in the eleventh and twelfth centuries possessed many of the maritime towns in the island; or some think they are the same as the Mahometans of India: they are, like them, scattered all over the country. 4th. The Veddas (or Whedahs), an untutored race, who live in the forests and jungles in the interior of the island, and are extremely wild, having neither habitations nor scarcely any clothing, but subsist on the fruits of the mountains and in hunting. They sometimes exchange their ivory, honey, and wax for iron tools and pieces of cloth, with the natives of the more civilized parts.† Besides these, there are in Ceylon a number of Malays and Caffres: the former are of a bright copper colour, and the latter were formerly imported into the island by the Dutch from the Cape of Good Hope. Both these races compose a considerable part of the native troops.

SECT. III.—SOCIAL HABITS AND MANNERS.

The character of the Cinghalese, as given by the Rev. J. Selkirk, in his late work on Ceylon, is, that they are kind and mild in their manners, hospitable and obliging; though under their fair outside there is a great degree of selfishness and cunning. The better educated among them, who have learnt the English language, are often very respectable and honourable persons, and are entrusted by the English government with various offices of responsibility. Although the Cinghalese profess the Boodhist form of superstition, in which no distinction of caste is recognized, yet they do observe caste with great punctuality,‡ and are divided into twenty-one sects, including various professions and occupations.

On this subject Montgomery Martin, in his book on the Colonies, makes the following remark: "While the Malabars (or Tamulians) of Ceylon, professing the Hindoo faith, maintain the religious as well as

* See Murray's "Encyclopedia," p. 1003.

† See Selkirk's "Recollections of Ceylon." Ibid. p. 56.

the civil distinctions of caste, the Cinghalese, who are Boodhists, have abolished the former and retained the latter; hence probably the hostilities subsisting between these two sects."

In personal appearance the Cinghalese are good-looking, with bright black eyes and long black hair, which the men, as well as the women, tie up into a knot at the top of their heads, and fasten with a comb; the women wearing two long pins as well, crossing each other at right angles. Like the Hindoos, they are extremely fond of jewels and ornaments, for the ears, nose, arms, and ankles. The dress of the men consists of a piece of cloth wound round the waist, and fastened with a broad belt; and over this, on the upper part of the body, the higher classes wear a jacket open in front, and a waistcoat. The jacket is changed, on dress occasions, for a broad-lapped coat, fastened up to the collar with very large gold or silver buttons, to which they add a gold or silver sword and belt. The dress of the women is the *comboy*, or cloth, and a jacket closed in front, and generally a pair of stays made of silk, and richly embroidered. They also wear sandals. The dress of the Tamulians differs but little from that of the Cinghalese, but the men wear a turban, and the women a long piece of cloth, gracefully thrown over the shoulders instead of the jacket and stays.

One of the worst parts of the Cinghalese character is their neglect of the poor and the sick, who undergo many hardships and miseries by their being forsaken of their friends and relatives. Their sicknesses and diseases are looked upon as the consequence of some wickedness committed in a former birth; and were it not for the compassion shown them by the missionaries, many must perish from want and hunger.* Mr. Trimnell, a missionary, thus writes of them; "The poverty and distress of the poor beggars around us bring them more frequently than any connected with us, under the means of grace; and scarcely any of them would hear the gospel, or but seldom, did they not come to seek relief from us for their bodily necessities. Many of them appear not only to hear but to feel the word spoken to them." †

SECT. IV.—SUPERSTITIONS AND FORMS OF WORSHIP.

The Tamulians, who inhabit the northern portion of the island of Ceylon, being of the Hindoo or Brahminical religion, their faith has already been spoken of in the preceding chapter upon Hindoostan; but the Cinghalese are Boodhists, and of them we will now give a short

* See Selkirk's "Recollections of Ceylon." † Ibid. p. 264.

account. Although the history of Boodhism, or Buddhism, as given by the Rev. J. Selkirk, in his Recollections of Ceylon, differs in some few particulars from the account given us by Mr. H. Malcom, of the religious faith as practised in Burmah, yet it is clearly manifest that it is one and the same religion which is described in each account. We will give a short outline of Mr. Selkirk's description of the Boodhism of Ceylon; it was taken by him from a native work written in Pali, the sacred language of the Boodhists :—" In the time of Dissankara Boodh, he who was to become Boodha, was born of Brahminical parents in the city of Amara. When he was grown up, he distributed his immense riches to the poor, and assuming the character of a hermit, lived in holy meditation in the wilderness. In this character he saw Dissankara Boodha, from whom he received the sacred assurance that he should himself one day become Boodha, and the time of his exaltation to the Boodhahood was also foretold to him. Having through a vast number of ages exercised all the virtues which are absolutely necessary to be perfected by every expectant of the Boodhahood (viz. almsgiving, holy austerities, abandonment of the world, wisdom, exertion, patience, truth, resoluteness, benevolence, and the regarding of all, friends and foes, alike), he took his abode in the sixth of the divine worlds; and after the appropriate age had passed, the gods and Bramas of the ten universes went to his mansion, and begged his appearance in this present human world. Whereupon he was born son of King Suddhadena, in the continent of Dambadiwa. At his birth the gods and Bramas exclaimed, 'O great one, there existed not in these regions one equal to thee, or greater than thou!' And he proclaimed his own greatness in these words, 'I am the most exalted in the world; this is my last life; I shall not be born again.' He then passed twenty-nine years in worldly wealth and grandeur, and six more in mortification and penance; and then sitting down under a bo-tree, declared he would not rise up till he became Boodha, Lord of the Universe. Upon this a great number of chiefs, Bramas, and gods, made their appearance as his retinue; and then his adversary, Maraya, came with a great army to try to hinder his becoming lord of the world. Upon this, panic-struck, the gods and Bramas all fled and hid themselves; Maraya then brought on thick darkness, but the body of Boodh was light as a thousand suns. He then attempted to strike him, and asked him, 'Who is your witness that you have done works of merit, for which you should deserve this seat?' Then Boodh exclaimed, 'I have no rational witness here;' and called upon the Earth to proclaim his actions, in the course of his endeavours to become Boodh. Upon this, the earth rumbled 100,000 times, and began to turn round. Whereupon Maraya was dismayed and defeated, and acknowledging the

superiority of Boodh, fled ashamed, and all the gods and Bramas of the universe came and ministered to Boodh triumphant; thus, completely extinguishing evil, and acquiring omniscience, he became perfect Boodha. The death (or *extinction,* as the original signifies,) of this distinguished luminary of the world took place in the 85th year of his life, and 45th of his public ministry; previous to which he foretold that his religion, after extending over the world, would become extinguished, and be renewed by his successor, Maitra Boodha, who is now in a divine state, and after the appropriate age will become Boodha."

The preceding extracts are taken from one of the sacred books of the Cinghalese, and amply serve to show into what depths of darkness and error the unhappy Boodhist is fallen. And yet, alas! how many millions of our fellow-creatures are sunk in this awful state of delusion and misery, without a hope or a comfort beyond *annihilation;* which, according to their ideas, is the height of their desires, and can only be attained by the greatest possible merit! How different from the beautiful call of the great Jehovah, in Christ our Redeemer, "Look unto me, and be ye saved, all the ends of the earth!"

The Boodhist denies that there is a supreme self-existent God. He says, Matter, in some form or other, is eternal: the present state of things has arisen out of a former one; and so on.* Hence arises their belief in the transmigration of souls, or the passing of the soul into different bodies and creatures, almost an endless number of times. Mr. Selkirk once asked a Buddhist, at one of their idol-festivals, "If Buddha knew anything of what they were doing to him?" He replied, "Buddha knows all things, past, present, and to come." "But," replied the missionary, "I read in your sacred books, that he does not; for he is in Niwana,† where he feels neither happiness nor misery; as that is the end of all transmigration: might not those flowers as well be offered to my stick?" The man returned for answer: "It would make no difference as regards the image itself; but they who are to become Boodhas will reward those who honour Boodha's image." ‡ A remarkable answer, showing that man, in his most dark and fallen state, is ever looking and seeking for something whereon he can rest his hopes; but that without the light of the Holy Spirit from on high, he will grope on in doubt and confusion, and never find any conclusion that is really satisfactory.

* See Selkirk's "Recollections of Ceylon."

† The "Niwana" of the Cinghalese Boodhist is the same as the "Nic-ban" of the Burmese. "The term is Sanscrit, and derived from 'Ni,' without, and 'wana,' desire; and signifies, in Cinghalese, to extinguish, as a flame; and to cool, as victuals that are exposed to the air.—See Selkirk's "Recollections of Ceylon." ‡ Ibid. p. 260.

Major Forbes, in his book entitled "Eleven Years in Ceylon," says, "The duties of a man in the Boodhist religion may be summed up thus: 'Abstain from all sin; practice all virtue; repress thine heart.'" How cold, feeble, and inefficient, compared with that beautiful summary of Christian practice, contained in the words, "Thou shalt love the Lord thy God with all thine heart, and with all thy mind, and with all thy soul, and with all thy strength, and thy neighbour as thyself." The Niwana of the Boodhist is too distant to encourage virtue, or repress vice. The Rev. R. S. Hardy says, "Boodhism is utterly impotent as a principle of morals." *

The introduction of Boodhism into Ceylon took place in the year of Boodh 237, which answers to B.C. 306. Mr. Selkirk mentions that, in 1581, one of the Kandian kings endeavoured to extirpate the worship of Boodha "Gawtama" (the same as the Gaudama of the Burmese), and place Braminism in its stead; but it was restored by priests sent from Arracan, in Burmah; and that at a later period also, Boodhism falling into disuse (at the time when the Portuguese and Dutch invaded the island), it was restored by priests from Siam.

The "*Wiharas*," or Boodhist temples of Ceylon, unlike the pagodas of Burmah, contain images of Gowtama, or Gaudma. The principal offerings made by the Cinghalese are flowers; and there is always a brazen vessel in every temple, into which each worshipper pours oil; which is afterwards used by the priests at their idol-festivals, and during their *pansala*, or preaching-season, which lasts during three months in every year.

The "Wiharas" are numerous in all Cinghalese towns. The "*Dagobas*" are receptacles for relics, and are often very splendid buildings. The priests of Boodha are very numerous, and their dress is of yellow cloth (as in Burmah): they also live by begging, as in the latter country, and on the best of the land, as the villagers always take good care that their priests want for nothing. A priest never bows to any one, considering himself superior to all human beings; and no one is allowed to sit in his presence. The priests in Ceylon have a pretty good knowledge of medicine, as far as it is laid down in their own books; but in many parts of the island they use enchantments and other ceremonies to cure the sick, as they think their diseases proceed from their being possessed by the devil, who they must drive out of the sufferer by dancing and noise.†

The Tamulians, who are Braminists, have thirteen festivals in honour of their false gods and goddesses in the course of the year, some of

* See Selkirk's "Recollections of Ceylon."

† Ibid. p. 233.

which last many days, and are attended with every kind of feasting and wickedness the heart of man can conceive. "In November all the days are fast-days, likewise all the Sundays in August, in honour of the sun, when he is considered as being in his own house, Leo." *

It appears, from the account published by the Church Missionary Society, in 1833, that the Dutch, when in possession of Ceylon, had made a law that none could inherit property but those who were baptized and registered; in consequence of which, at Baddagame, and other parts, the missionaries found many merely nominal Christians, who were, in fact, no better than heathens, and were living in the grossest ignorance. And, according to Mr. Selkirk's account, there are many Cinghalese and descendants of the Dutch and Portuguese settlers, who call themselves (chiefly for political reasons) Christians by profession, of the Reformed or the Roman Catholic churches, but who are often in reality worshippers of Boodha. Those who are now called Portuguese, in Ceylon, are characterized by their pride, meanness, and poverty. Learning is at a low ebb among them, and the only books in their language, which is the Indo-Portuguese, are parts of the Bible and the Book of Common Prayer, which have been translated for them, within the last twenty-five years, by the Bible and Missionary Societies.

SECT. V.—ACCOUNT OF MISSIONARY LABOUR.

"I am the Lord; that is my name, and my glory will I not give to another, neither my praise to graven images."

The Church Missionary Society commenced missionary operations in Ceylon, in 1818. The Baptist missionaries and Wesleyans had preceded them about six years. Three stations were entered into at once, viz. **Kandy**, in the centre of the island; **Baddagame**, twelve miles to the north of Galle, in the south; and **Nellore**, a village near Jaffna, at the extreme northern point of the island. Since 1818, the number of missionaries of the Church Missionary Society, who have laboured in this island up to the present time (1844), is sixteen; and out of this number it is a remarkable fact that only two of them have died, viz. Mr. Browning in 1838, and Mr. Knight in 1840. Mr. Lambrick commenced Divine service at Kandy, in the Cinghalese language, with a small native congregation, in 1821. In 1823, the children attending the five missionary schools amounted to 127, and in the following year

* See Selkirk's "Recollections of Ceylon," p. 299.

to 243; and by this time a small number of native converts had been baptized at this station. In 1827, there were eight communicants, and some of the sons of Kandian chiefs had manifested a spirit of inquiry into Christianity. This year (1827) a girls' school was established. So utterly neglected and debased were all females in Ceylon, before the missionaries went there, that a woman one day came to Kandy, to inquire of the scripture reader, "Whether any woman found admission into heaven?" In 1831, the first Sunday-school was commenced at Kandy. In 1839, the number of children in the day-schools belonging to the Church Missionary Society was 369, of whom 56 were girls.*

The first Protestant Episcopal church, for a Cinghalese congregation, was built at Baddagame, in 1821, and was consecrated by Bishop Heber, in 1824. There has been a girls'-school at Baddagame, ever since the first commencement of the mission at this place in 1818, where, during the last twenty years, not less than between eight and nine hundred Cinghalese females have received a Christian education. Many of them have married; and the difference between them and the other uneducated females in the island is very great. On account of their honesty, diligence, activity, and cleanliness, these scholars have always been much sought after by the English as female servants.

The first adult heathen baptism did not take place at Baddagame station till the year 1830. The missionary at this time writes, that "though the heathen, with only a few exceptions, were, with regard to real conversion, just what they were twelve years before, yet that it must not be supposed nothing had been done among them; for that the knowledge of the truth was possessed by very many, and that knowledge had been obtained chiefly by reading portions of the Bible, tracts, and catechisms." †

In 1839, there were at Baddagame, in connection with the Church Missionary Society, one missionary and his wife, 17 native male teachers, and 5 female; in 18 schools there are 500 boys and 222 girls, and 12 youths in a higher Christian seminary or boarding-school. The number of communicants was 6.‡

The Rev. Mr. Knight of the Church Missionary Society, went to Ceylon in 1818, and in two years he understood the Tamul language sufficiently to propose a weekly discourse, and conduct divine service in that language. He was joined in 1821, by Mr. and Mrs. Bailey, and they shortly after had three schools, containing nearly 300 children. A printing-press was established, and a great number of tracts were

* See Selkirk's "Recollections of Ceylon," chap. vii. † Ib. p. 258.
‡ Ibid.

printed, which were eagerly received by the people. The character given of the natives of Nellore, by Mr. Knight in 1831, was, that it was composed of credulity towards their own false systems, fickleness, imbecility, flattery, falsehood, dissimulation, and hypocrisy. Yet notwithstanding, writes the Missionary of Nellore at this time, "Not a few are the proofs that heathenism is losing its hold upon the affections and interests of the people. The desire of the native youth to secure to themselves the benefits offered by the schools, that abound especially in this northern district (Jaffna) is very great." "In these schools, not only have the young been instructed, but they have been used as places of worship, in which, year after year, the blessed Gospel has been faithfully preached, and the folly and wickedness of their idol-worship and superstitious practices been pointed out and exposed, while thousands and tens of thousands of tracts have been circulated among their villages, as well as great numbers of copies of either the whole or of parts of the Holy Scripture." In the year 1826, four youths from the Nellore Christian Institution were baptized. Some of their letters are given by Mr. Selkirk in his "Recollections of Ceylon," and are highly interesting, as showing the wonderful influence of Christianity upon minds previously bowed down with idolatry, superstition, and ignorance. The great benefit of female education in the East, is clearly shown in regarding Missionary works in Ceylon. Females attend the idol-temples for worship much more regularly than men, and instil the principles of heathenism into the minds of their children, which years of better instruction are insufficient fully to eradicate.

The fourth Church Missionary station in Ceylon was undertaken in 1823, at Cotta, a village five miles south-east of Columbo, containing between 3 and 4000 inhabitants. Here is the Christian Institution, for native youths of superior attainments, who may be fitted for the ministry. At its first commencement in 1829, ten students were admitted. Since that time, between 80 and 100 youths have passed through this excellent seminary—and out of that number, only three have misconducted themselves or fallen into immoral habits. Our best schoolmasters, catechists, and assistants are taken from this institution. Their themes upon the principles of Christianity, (as given by the Rev. J. Selkirk in his interesting work on Ceylon) would do credit to the educated youths of our own favoured country. One of the two natives, who have lately been ordained as clergymen of the Church of England, was among the first students of the Cotta Institution.

The first Cinghalese translation of the Scriptures, contained so many Sanscrit and Pali words, that it was unintelligible to the common people, who do not understand those languages: the Church Missionary Society

therefore, prepared and printed at their own press at Cotta, the whole of the Old and New Testaments in "familiar Cinghalese," the usefulness of this "Cotta version," as it is called, has been found very apparent.

The American Missionary operations were commenced in 1816, and they are entirely confined to the district of **Jaffna**, in the north of the island, where it will be seen by the statistical table at the end of this chapter they have now upwards of four stations. The great advantage of this concentration of Missionary labours, in preference to a wide scattering of the different stations, in a district or country, has been well shown by the Rev. B. Noel in his excellent work on "Christian Missions." He says, "From the first, these six American Missionaries, instead of being alone, have had the comfort of each other's society. Among them, no one could be depressed by solitude, nor be destitute of aid in sickness, nor be unable to ask counsel in perplexity. Another advantage derived from the contiguity of the stations, was the formation of two central schools. One for training up a native ministry, the other for the education of the most promising girls. Had the stations been widely scattered, the duties of a single missionary would have prevented the due attention to a seminary at the station. Forty-eight youths were received into the Batticotta Institution the first year, and in 1834 there were 142, and the central female school at Oodooville soon became so popular, that on one occasion, when there were vacancies for twenty girls, more than seventy, and nearly all of good caste, applied for admission. In the year 1822, fourteen natives were added to the Church." * The increase in the scholars of the American schools have indeed been very great, and they have been repeatedly borne testimony to by the governors of the island. In 1835, seventy-seven members were added to their church, chiefly in consequence of a remarkable outpouring of the Holy Spirit in the preceding year.† They have four printing presses at Nellore, and have issued an immense number of tracts and portions of Holy Scripture, since their establishment. Out of fifty-six teachers of their free schools, thirty-two are admitted members of the church.

The Wesleyan Missionary society in their last Report, states that the governor had lately been instrumental in the formation of a Society, called "the Jaffna Native Improvement Society," which had mainly originated with the young natives taught and educated in the Wesleyan Mission schools. In speaking of the Wesleyan Missionary exertions

* See "Christian Missions to Heathen Nations," (p. 338) by Rev. B. Noel. 1842.
† See "Report of the American Board of Missions" for 1836.

in the island of **Ceylon**, we ought not to omit to mention, that their mission here was set on foot in 1813, by that indefatigable promoter of Christian Missions, Dr. Coke. He had on many occasions met with opposition from his brethren, in consequence of the state of their finances; he therefore generously offered to bear the whole expense himself of the Mission to Ceylon, and that to the extent of £6000, should that sum be necessary. The Conference, awed into silence by this noble act of beneficence, agreed to commence the Mission, and this was their first effort in the East.*

We cannot conclude these few remarks upon what has been attempted in behalf of poor fallen and superstitious idolater of Ceylon, without alluding to the exertions of the British and Foreign Bible Society, to promote the same good and holy cause of truth, and the salvation of sinners in this benighted island. The following extract is from the speech of a clergyman at the Annual Meeting of the British and Foreign Bible Society in London in 1826. "The natives of Ceylon were under the dominion of Europeans for 250 years, before their conquerors gave them any part of the word of God; and it was not till this Society arose, that they had any versions of the Scriptures. A remarkable circumstance occurred respecting the first labours of the Bible Society in Ceylon; 300 copies of St. Matthew's gospel in Cinghalese were circulated, and one of them fell into the hands of the second person in the island, who had been raised to the highest honours in the Boodhist priesthood. It is usual for the Cinghalese to have a great feast there times a year, at which they read in the Boodhist writings of the 550 transmigrations. One of these is read by the chief person present at the beginning of the day. This priest having read the Gospel which he had obtained, he was struck with its contents; and on this occasion it was produced by him, and read to the assembled multitude. This native is now become a clergyman of the Church of England."† The Bible Society was the first to publish a complete copy of the Scriptures into Cinghalese, and a complete version of the New Testament into Indo-Portuguese, which is spoken in Ceylon by a great number of the mixed population of the island.

* See Brown's "History of Missions," vol. i. p. 98.
† See "Missionary Register" for 1826, p. 278.

CEYLON.

Name of Society, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native Teachers.*	*Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
SOCIETY FOR THE PROPAGATION OF THE GOSPEL.							
CEYLON.							
CINGHALESE.							
Calpentyn	1	..	..	..	..	..	1842
Matura	1	..	..	..	..	..	1840
Newera Ellia	1	..	..	..	..	..	1838
CHURCH MISSIONARY SOCIETY.							
CEYLON.							
CINGHALESE.							
Cotta	4*	1	52	34	44	1479	1822
Kandy	2	..	17	24	12	264	1818
Baddagame	3†	1	18	20	14	490	1819
Nellore	2	..	27	33	23	1204	1818
BAPTIST MISSIONARY SOCIETY.							
CEYLON.							
CINGHALESE.							
Columbo	2	..	7	300	27	1185	1812
Kandy	2	..	1	200	6	270	—
WESLEYAN MISSIONARY SOCIETY.							
CEYLON.							
CINGHALESE, ENGLISH, AND PORTUGUESE.							
Tamul Division: Batticaloa	1	1	..	207	21	456	1814
Tamul Division: Jaffna	1	1	..	75		620	1814
Tamul Division: Trincomalee	..	..	..	31		175	1817
Tamul Division: Point Pedro	1	..	..	11		345	—
Cinghalese Division: Galle	1	10	..	60	75	414	1815
Cinghalese Division: Matura	1	12	.	92		414	1817
Cinghalese Division: Colombo	3	13	..	120		500	1815
Cinghalese Division: Negombo	3	29	..	221		659	1818
Cinghalese Division: Caltura	1	23	..	171		1083	—
Cinghalese Division: Goddapitya	1	1	..	20		55	1830
Cinghalese Division: Dondra	1	4	..	20		193	1839
Cinghalese Division: Pantura, &c.	2	..	..	22		..	1842
AMERICAN BOARD OF MISSIONS.							
CEYLON.							
CINGHALESE.							
Tillipally	1	..	10	..	..	..	1816
Batticotta	3	..	13	..	..	..	1817
Oodooville, &c.	2	..	20	..	..	..	1820
Chavagacherry, &c.	1	..	6	..	..	..	1833
At home	3	..	..	..	..	..	—

* One native. * Ibid.

CHAPTER IX.

INDIA BEYOND THE GANGES.

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

THE country between India and China partakes in some measure of the physical and political character of both these adjoining regions, and comprises a number of extensive kingdoms, which have been at different periods united and separated again from each other. The surface of this great territory, according to the general view taken by Captain Low, is formed of a series of mountain-ranges, running from north to south. The broad valleys between these ranges are generally of extreme fertility, and are watered each by a large river, which descends from the mountain-frontiers of China. The mountains have hitherto been very little visited, being covered with extensive forests, entangled with thick underwood and filled with wild beasts. The whole district may be divided into four parts: 1st. The British territories, ceded after the Burmese war in 1824; 2nd. The kingdom of Ava, or Burmah; 3rd. The kingdom of Siam; and 4th. The empire of Assam, or Cochin China, comprising Cambodia and Tonquin.

To ascertain the exact amount of the population of India beyond the Ganges, is a question of extreme uncertainty. Major Symes computes it at 17,000,000, but Captain Cox considers this calculation very much over-rated, and his total of 8,000,000 is conceived to be much nearer the truth.*

The territories ceded to Britain consist of Assam, with some appended provinces: the former kingdom of Arracan, the provinces of Martaban, Tavoy, Mergui, and Tenasserim, stretching along the western coast of the Malayan peninsula and of Malacca itself, including the islands of Penang, and Singapore. Assam is an extensive territory, east of Bengal, bounded on the north by very lofty mountains, and watered by upwards of sixty rivers, which give to the land a luxuriant fertility, but

* See Murray's "Encyclopedia," p. 1014.

the uncivilized state of the inhabitants renders the gifts of nature nearly fruitless. A large extent has been found covered with the tea-plant, to improve which the British have employed Chinese cultivators, and it is hoped it may become an important branch of commerce. Munnipore, the capital of Assam, was nearly destroyed in the Burmese war.

Arracan reaches about 500 miles along the eastern coast of the Bay of Bengal, and its width extends about 100 miles.* It is divided into four states or districts, Akyab, Ramree, Sandowah, and Aeng. The Town of Arracan is now reduced to a small place, containing only about 3000 inhabitants, and the trade has passed to Akyab, a town built by the British, at the mouth of the river, on a spot favourable for health and commerce, and which is now increasing rapidly. This country is bounded on the east by lofty mountains, covered with thick jungle and forest, and its rocky coast furnishes no good harbours but those of Amherst, Tavoy, and Mergui.

After the conclusion of the Burmese war in 1826, Amherst was the first town built by the British, but Maulmein, twenty-five miles higher up the Salwen or Martaban river, was soon discovered to be a more healthy spot, therefore the trade was removed to the latter place. At Amherst is the grave of Mrs. Judson, the wife of the American missionary who went to Burmah in 1812. This truly excellent and devoted lady breathed her last, aged 37, October 26, 1826, during the absence of her husband at Ava, who had accompanied Mr. Crawford, the British Commissioner for the newly-ceded provinces, on an embassy to that capital, with a view of obtaining the consent of the King of Ava to preach the Christian religion in his dominions. She was therefore unattended at the last by a single friend or relative; but her trust was in God, and he never forsook her throughout all her toils and troubles! Mrs. Judson was a martyr to the cause of establishing the Gospel among the Burmese, and the hardships and sufferings she went through during the two years of the war at that cruel court, are perhaps unequalled in the history of modern missions.

Maulmein was chosen by the British as an advantageous post for a military station; and a town rapidly sprung up where before was nothing but jungle. In 1836 it contained 18,000 souls. It is very salubrious, and gentlemen of the Company's service are glad to resort thither for health from the opposite shore of the Bay of Bengal. The city is well laid out and planted with trees to a considerable extent. It is the capital of British Burmah, and the commissioner resides there. The English have a garrison and some artillery, and there is a trade carried on with

* Murray's "Encyclopedia of Geography," p. 1018.

Rangoon, Penang, Calcutta, and Madras.* There is a capacious English church, and the Company have a chaplain there. The English Baptists likewise have a chapel.

Tavoy is a Burman town, built in good order and well shaded with rows of trees, and exhibiting some stir of business; good vessels are built here and a trade maintained with the chief places along the coast from Singapore to Canton. The English have made it one of their military stations. In 1836 Tavoy contained 9145 inhabitants, composed of Burmans, Chinese, Malabars, Malays, and Mussulmans. The seaport-town of Mergui is beautifully situated on the slope of a hill, at the entrance of the Tenasserim river. It it thickly built, and its regular streets sheltered from the sun by fine fruit and other trees, almost as close as a forest.†

Tenasserim was once a large city, but it now contains only 256 inhabitants. It is situated forty miles up the river from Mergui. The islands on the Tenasserim coast are both numerous and thickly peopled; and in 1837 had never been visited by any Christian missionaries.‡ Rangoon, which is not included in the ceded districts, is a miserable town in a low swampy country, composed chiefly of native bamboo huts. The population was estimated in 1837 at 50,000. The Burman Empire has now no other sea-port left to it but Rangoon, with the exception of Bassein, on another branch of the great Irrawaddy river, which is a place of very little trade. Two miles from Rangoon is the celebrated pagoda of Shoo-Dagon. *(Shoo,* or *Shoe,* implies *golden).* It is grand and magnificent in the extreme.

Pegu was formerly a large city, and the capital of the kingdom of the same name, which was subdued by one of the kings of Ava, when this once proud city was nearly destroyed by its relentless conqueror, and it is now only a wretched village. At Prome, which is situated some way farther up the Irrawaddy river, is another enormous pagoda, scarcely less magnificent than that of Shoo-Dagon at Rangoon. Indeed in Burmah, nothing scarcely ever remains of decayed or deserted cities but the pagodas and kioungs (or monasteries) which being always built of brick, and stuccoed and gilded over, seem to defy the ravages of time; whereas the houses being mostly built of bamboo, and thatched with leaves, fall to pieces very soon after they are abandoned. A little further up the Irrawaddy, near where the city of Paghan once stood, is the Poo-o-dong pagoda, where the print of Gaudhma's foot is to be seen, and this was the idol's chief residence. The soil and climate of the valleys of Burmah are favourable to the growth of indigo; but no greater quan-

* See H. Malcom's "Travels in Burmah," Chambers's Edit. p. 21. † Ibid. ‡ Ibid.

tity of this product is grown than is consumed by the natives in dyeing their cloths. The stately tamarind-tree appears among the hills as soon as you quit the flat swampy delta of the Irrawaddy, or Rangoon river: numberless small boats are continually passing up laden with rice for Ava, as the neighbourhood of that city is not nearly so fertile as the southern provinces. About twenty-eight days' sail up the Irrawaddy from Rangoon you come to the oil-wells, which are here 400 in number, from two to three hundred feet in depth, and occupy a space of about twelve square miles.* The temperature of the oil, when raised to the top, is eighty-nine degrees. An earthen pot is lowered into the well, and drawn up over a beam thrown across the mouth, by two men running off with the rope. The pot is then emptied into a pool, where the water with which it is mixed, subsides, and the oil is drawn off pure. It is then ready for exportation. A duty of one-twentieth of its price is paid to the king of Ava. This mineral oil is commonly known by the name of *petroleum*. The region in which it is found is very rugged and desolate, and only one plant, resembling the prickly pear, finds here a congenial soil. Between the oil-wells and Ava are many lofty gilded pagodas, the architecture of which differs from those of the more southerly provinces of the empire, and a mixture of the Grecian style is to be traced. There, large cities once stood, but the country now is apparently destitute of the means of supporting human life. The city of Ava, or the "Golden City," as it is called by the Burmans, is 400 miles from Rangoon. In sailing up the Irrawaddy to Ava, in 1837, Mr. Malcolm passed 82 cities, towns, and villages; and 657 boats filled with men, and often whole families. Umerapoora (i. e. Immortal City) is seven miles north of Ava; it was built by a king of Burmah, who fancied to remove the royal residence and seat of government to this spot, but he afterwards returned to Ava, and this is now the seat of government.

The climate of Ava, the greater part of the year, is delightful, the cool season lasting from October to April, when the thermometer varies from 40 to 50 degrees at night, and from 60 to 70 in the day. In May the heat is very great, and also in August, when the thermometer is often 100 degrees. The periodical rains do not fall around Ava as in other parts of Burmah, but this deficiency is in a great measure supplied by the overflowing of the river Irrawaddy during the month of June, which is occasioned by the melting of the snows on the lofty mountains connected with the Himalayan range. There are in these regions numerous mines of gold and silver, and others of iron, lead, and tin; but none of these metals are exported. Several of the precious stones

* See H. Malcom's "Travels in Burmah," p. 28.

are also found in considerable quantities; and there are extensive quarries of the finest white marble, which is appropriated by the Burmans exclusively to forming colossal images of Gaudhma, their principal god. Burmah is supplied with a profusion of fine timber-trees, and various fruit-trees; but these last are not so numerous, nor of so good a quality, as those of Hindoostan. The Magnifera Indica, which bears the delicious mango, is the largest fruit-tree in the world, growing to the height of a hundred feet, and is often twelve or fourteen, and sometimes even twenty-five feet in circumference. The Palmyra palm abounds near Ava, and the cocoa-nut palm is met with occasionally; but this fruit is chiefly imported from the Nicobar Islands. The plant called *Musa paradisiaca*, bears the fruit called *plantain*, and grows generally about twenty feet high, and seven inches in diameter. Like the palms, it has no branches, but the leaves and fruit grow together from the sides of the stem, and when it has arrived at its full height, the weight of the fruit bends over the top of the stem, and when ripe it hangs within reach. This plant is one of the most valuable gifts of a gracious Providence to man throughout a great part of the globe, as it grows wherever the mean temperature is above 65 degrees. The plantain fruit may be had fresh almost every day in the year, and as Mr. Malcolm observes, it affords in its numerous varieties a food of which none are ever tired, and by eating of which none are ever injured. The banana is the fruit of a smaller kind of *musa*. The leaves of palms are used in Burmah, as in other parts of the East, for thatching their huts, and from the stems toddy and sugar are produced. Among the fruit-trees of Burmah is the cashew-tree, whose fruit somewhat resembles a pear, and is rendered remarkable by the crescent-shaped nut which grows at the end of it, which is farthest from the stalk. Mr. Malcom says, "I presume there are not less than 150 different sorts of fruit-trees growing in this favoured country, but the Burmans never think of grafting any, nor improving them by cultivation. The teak-tree, the most valuable timber-tree in the world, is found abundantly in Burmah. The banian is the sacred tree of the Burmans. Besides these are, the ebony, the fig, and the silk-cotton tree, the floss of which the native make into beds and mattresses; the pine, oak, and ash grow on the mountains, as also the most gigantic cedars. Of the bamboo there are many varieties, and of all plants it is the most useful to the Burmans, as they mostly construct their huts of it, and also form it into every imaginable article of household use or convenience, besides converting it into bridges, masts, rigging, cordage, nets, paper, &c. Cotton and tobacco grow well in Burmah, as also the sugar-cane, but the latter is not cultivated to any extent.

The animals of Burmah are the tiger, elephant, leopard, elk, buffalo, deer, antelope, bison, rhinoceros, black bear, goat, hare, porcupine, cats of several species, squirrels, moles, otters, and rats. The buffalo is used very generally for domestic purposes, and though a large fierce-looking animal, is tractable, and is easily managed. Mr. Malcom says, that, when he saw a little child leading one by a cord passed through the nose, he was forcibly reminded of the passage in the 2nd Book of Kings, ch. xix., where Sennacherib is compared to a raging bull, and in verse 28, "I will put my hook in thy nose and my bridle in thy lips, and will turn thee back by the way by which thou camest." * Sheep are very scarce: English gentlemen keep a few (for the sake of the mutton), which run with the goats, kept for the sake of their milk; but in these hot climates the wool of the sheep is more like the hair of the goat, and it is often difficult for a stranger to discern between the two; but the shepherds know each perfectly well. Mr. Malcom observes, "May not this illustrate Matt. xxv. 32, 33: 'He shall separate them one from another, as a shepherd divideth the sheep from the goats.'"

* See H. Malcom's "Travels in Burmah," p. 53.

A Burmese Nobleman.

SECT. II.—POLITICAL AND COLONIAL HISTORY.

The government of all the Indo-Chinese countries is that of absolute monarchy. But we shall confine ourselves chiefly to Burmah. The king of Ava, or Burmah, is a despotic sovereign, and is regarded as the sole lord and proprietor of life and property throughout his dominions. Four private ministers of state, called Atwenwoon, and four public ministers of state, called Woongyees, are the organs of administration. The latter compose the supreme court of the empire, in the name of which all imperial edicts are issued. The Burman empire is divided into districts, each of which is governed by a viceroy and a court. The magistrates of the district courts, and the wives, relations, and favourites of viceroys have also the privilege of holding private courts, and of deciding petty causes, subject to appeal to higher authority. Next in rank to the four Woongyees, or public ministers of state, are the Woondouks or assistant-deputies of the Woongyees. The subordinate officers both of the palace and the high court are quite innumerable.* Among the titles by which the emperor or king of Burmah is known among his subjects, are these: "The Sovereign of Land and Water;" "The Lord of Life and Death;" and whenever anything belonging to him is mentioned, the epithet "golden" is attached to it, as—"It has reached the golden ears;" a person "has advanced to the golden feet."

* See "History of the American Mission," by Mrs. Judson.

The pride of the court of Ava is notorious, and great punctilio and ceremony is observed. The manners of the nobles are often pleasing, but they are crafty and avaricious; and being obliged to give large presents to the sovereign, they have recourse to great extortion and oppression towards their inferiors. There is now a British resident at the court of Ava, since the conclusion of the war.

The revenue of the crown consists of import and export duties, a stated tax levied on every family, and excise-duties upon salt-fisheries, fruit-trees, and petroleum; and all ivory and elephants are the property of the sovereign. The government of Ava, while it taxes the people to the utmost, affords them no security for person or property. Thus robberies are frequent.* Princes, governors, and other principal officers, are allowed to collect the taxes from specified districts, for their own benefit, and generally exercise an unbridled spirit of extortion; but as the grants of these revenues are made and revoked by the king at his pleasure, no great man is sure of continued wealth. Thus from highest to lowest, there is no encouragement to attempt the improvement of land or people.†

Most of the inland trade of the country is carried on by the Chinese, chiefly by way of Yunnan,‡ and there are also annual caravans of Shyans, who bring cotton, lacquered goods, sugar, betel-nuts, umbrellas, and articles of dress, either upon bullocks or on their own shoulders. The town of Monay is a great mart of inland trade, and annually sends a caravan to supply the British troops at Maulmein with cattle. Burmah has considerable foreign commerce, but it is carried on in foreign vessels. Cotton is exported to Hindoostan, and articles of food to China.

Throughout the Burmese dominions the community is divided into eight classes, viz. the royal family, officers of state, priests, rich men, labourers, slaves, lepers, and executioners; and all but the three last may attain rank and office, which are not unfrequently held by men of low origin. "No public officer ever receives any fixed salary. The principal officers are rewarded by assignments of land, and the inferior ones by fees, perquisites, and irregular emoluments. Extortion and bribery are common to the whole class. The written code of laws is wise and good upon the whole, though severe, but it is little better than a dead letter; every monarch alters or adds to it, as it may please him, and, under some reigns, it bears little resemblance to the original, and it is never produced or pleaded from in any of the courts. Rulers,

* See "Murray's Encyclopedia of Geography."

† See H. Malcom's "Travels in Burmah," p. 68.

‡ See Map.

from highest to lowest, decide causes according to their own judgment, or more frequently according to their interest. As for seeking the good of their country, or the promotion of justice, there seems no such thing thought of, except perhaps by the king, and a few of those immediately about him." *

There is no standing army in Burmah, but every landholder is required to furnish a certain number of armed men, whenever called upon, as well as a certain number of boats, containing about thirty armed men each, besides rowers, destined to act on the great rivers that form the channel of communication in this country.

Slavery is common in Burmah: when the father of a family is overwhelmed with debt, he has recourse to the sale of his wife and children. And the same occurs if he is taxed far beyond his ability to pay, which is not unfrequently the case; but on the debt being paid, they regain their freedom.†

The country has no coinage, and silver and lead pass in fragments of all sizes, so that the amount of every bargain is regularly weighed out, as was done by the ancients. Gen. xxiii. 16. Ezra viii. 25. Prior to the late war with Britain, the degree of civilization in Burmah, whatever it might be, seemed fixed and complete; but now the case is different. Since Europeans have settled among them they confess their inferiority, and, in some measure, begin to adopt our habits and manufactures.

We must now proceed to give some slight account of the war with Great Britain, as it occasioned a considerable addition to her Indian territory. The British had, ever since 1760, possessed a territory running along the eastern shores of the Bay of Bengal, of 120 miles in length, and 60 in breadth, of which Chittagong (or Islamabad) was the capital, which territory bordered immediately upon the Burman dominions. The late king of Ava had become very powerful, and had annexed Pegu, Tenasserim, and Arracan to his dominions, besides the northern provinces of Assam, Cassay, &c. Predatory excursions had been for some time made by the Burmese, occasioning annoyance on the British frontier; and all attempts to obtain redress had been met with neglect on the part of the Burmese. It was even said that the Emperor of Burmah meditated the ambitious design of invading Bengal, when the English government thought proper to anticipate the blow by a sudden irruption into the Burman empire; and, in May, 1824, an army of about 6000 English and native troops, under the command of Sir Archibald Campbell, arrived at Rangoon. The missionaries Hough

* See Mr. Crawford's "Account of the Embassy to Ava."
† See Preface to Mrs. Judson's "Account of the American Mission."

and Wade were immediately taken prisoners, and ordered to be executed, but after two days of severe suffering were regained by the British, and set at liberty. So entirely unexpected was the attack, that no resistance was made, except a few shots from the fortifications along the river; and by the time the British troops had landed, the town was completely evacuated by the Burmans. After the lapse of nearly a year, being detained in Rangoon for want of boats to carry them up the river, the British forces proceeded up the Irrawaddy, and halted at Prome for the hot season. In November, 1825, they resumed their march to the capital; and after a series of successes arrived at Yandaboo, forty miles from Ava, in February, 1826, after having defeated, in their way, army after army collected and sent against them by the King of Ava; who was so enraged at the English presuming to advance upon the "golden capital," that all foreigners were treated by him, during this two years of suspense, with the most relentless severity; and Mr. and Mrs. Judson and Dr. Price experienced the most dreadful hardships and cruelties at the hands of a vindictive and haughty government. At length the near approach of the English army, and the prospect of the speedy capture of his city, so operated on the fears of the monarch, who had hitherto shown himself at times ridiculously confident of success, that he yielded, and signed a treaty of peace, in which he ceded a large portion of his territory, and agreed to pay a large sum of money (about four millions and a-half of dollars) in four instalments. He was required morever to liberate all the English and American prisoners.

Mr. and Mrs. Judson and Dr. Price were thus rescued from the grasp of their cruel oppressors, and on the 24th February, 1826, were received into the British camp, after enduring one year and nine months almost unparalleled sufferings. The king at first used the missionary Judson as his interpreter, and employed him to make terms with the English, as he well understood the Burman language; but as soon as he found that he could have no weight to deter the British general from advancing on his capital, he suspected that the missionaries had brought the English army to Burmah, and were in league with them; he therefore imprisoned them, and inflicted on them every species of hardship and indignity.

The territories ceded to Great Britain, on the conclusion of the war, are enumerated in the previous chapter on the geography of Burmah. Malacca and Singapore were ceded by the Dutch to England, in 1824, in exchange for the island of Java.*

* See Montgomery Martin on the Colonies, vol. i. p. 51.

A Karen of Arracan.

A Burmese Woman.

SECT. III.—SOCIAL HABITS AND MANNERS.

The Burman character differs in many respects from that of the Hindoos. They are more lively, active, and industrious, and though fond of repose, are never idle when they have an inducement for exertion. When such inducement offers, they exhibit not only great strength, but courage and perseverance, and often accomplish what we should scarcely think possible. They are a very temperate people, the use of all wine, spirits, opium, &c. being strictly forbidden both by their religion and their civil laws. They treat their children with great kindness, both males and females, and do not deny education to either sex. But all these valuable traits are rendered nearly useless by the want of a higher grade of civilization, in short, the total want of all true religion. Thieving and lying prevail among all classes, and the rapacity and oppression of their despotic rulers occasions efforts to conceal property, and produces cunning, falsehood, and perjury. The Burmese are grave and solemn in manner, caused probably by the despotic character of the government, and the insecurity of every enjoyment.* Mrs. Judson considered that the character of the people, under a better government—such as would be produced by the influence of

* See H. Malcom's "Travels in Burmah."

Christianity, would become highly respectable. She says, "They possess acute minds, and lively imaginations, and are neither fierce nor revengeful." But pride is the great characteristic of this people; Malcom says, "Never perhaps was there a people more offensively proud than the Burmans;" as a nation, they gave proof of this, when the British proceeded to invade them in the late war, for they felt perfectly confident they must conquer or take prisoners the whole British army, and only feared they might precipitately retire! and the ladies at Ava bargained with the officers of the Burman army before they marched against their invaders, how many of the "white strangers" they should each have for their slaves. Gradations of rank are most minutely and tenaciously maintained by this people, even to the colour and texture of their umbrellas. They are less polished in their manners than the Hindoos. When great reverence is intended, the palms of the hands are put together and thus raised to the forehead, as in worship, (this is termed performing the "Sheeko,") it is rarely done, except to a superior, and then never omitted.* Women have their place assigned them as correctly in Burmah as in almost any nation, but at the same time, they are considered as inferior beings, and till the Missionaries settled among them, they received no education, excepting those of the highest rank. Those of the lower classes clean rice, fetch water, weave, and cook; but all the harder work is performed by the men. Ladies of rank are not so listless as is generally the case with orientals; they furnish their domestics or slaves with employment, and preside over them with attention.† As mention is often made in the late accounts from the Missionaries in Burmah of the *Karens*, (as a people distinct from the Burmans, but living in their country,) it may be as well to state here, that Mr. Malcom in his travels, mentions them as tribes mixed among the Burmans, using a different language, and considered by them as inferior beings. In 1828, Mr. Boardman writes, "They are said to be destitute of any religion; and in their habits and manners, resemble the Native Indians of America."

In 1833, the American Baptist Board of Missions thus speaks of them, "The Karens live on the borders of Burmah, Siam, and China. They do not like the government of either, therefore they dwell in the jungles and among the mountains. Their numbers amount to many hundred thousands. They are a quiet intelligent people, living by agriculture, and their government is patriarchal. They had no written language till Mr. Wade, the American Missionary formed an alphabet, and translated some tracts for their use. They have neither temples nor idols,

* See H. Malcom's "Travels in Burmah." † Ibid.

and were without any thing that could be dignified with the name of religion. They have a tradition of the fall of the first man by eating forbidden fruit, and that white men are to come and instruct them in the way of duty and happiness,—hence their readiness to receive the Gospel. Of the hundreds mentioned in a following chapter as having been baptized in 1828 and 9, a great proportion were of this poor despised people.* Mrs. Boardman of the American Missionary Society writes from Tavoy, "Many of the Karens, from their travelling forty or fifty miles over the mountains and through deserts, the haunt of the tiger, evince a love for the Gospel seldom surpassed. They will frequently do this to hear a sermon, or beg of us a Christian book!"

The Burmans have been termed a reading people, but they should rather be called a "people who can read." They have a written language; indeed, it may be said they have two, for their sacred books are not in the Burman language, but in Pali, which is a dialect or corruption of the Sanscrit. The mass of the people being wholly without books, their reading is confined to the short written documents employed in the transaction of business. It is remarkable that so many children are taught to read, when it is foreseen, that so little use can be made of the acquisition. It is certainly a providential preparation for the diffusion of the word of truth, and ought to encourage us to distribute the Holy Scriptures among them. Their books of course must be few, as they are ignorant of the art of printing;† every principal citizen possesses, however, a few, and the royal library at Ava contains many thousand volumes.‡ Some are made of palm-leaf, the letters being scratched with an iron-pen, others of a kind of black pasteboard, folded like a fan, this may be written on both sides, and each portion, or fold, may be sealed up by itself, thus furnishing some idea of the book mentioned, Rev. v. 1; their writings are chiefly metrical, and consist of ballads, legends of Gaudhma, histories, astronomy, and geography; of the two last-named sciences, they have the most false and absurd notions possible. Their poetry is good, and they are very fond of music. The dress of the poor in Burmah, is a cotton cloth (called 'pesso,') four or five yards long, passed round the hips, and covering the legs, the ends being gathered into a knot in front; when not at work, they throw a part of it gracefully over their shoulders. The upper classes wear this of silk, and a loose jacket of the same material, or of muslin is added in cold weather. All wear a turban of muslin, or cotton handkerchief,

* See "Missionary Register" for 1834, p. 68.

† I rather think that they have had the art of printing from China.—J. W. D.

‡ See H. Malcom's "Travels in Burmah."

on the head. Women universally wear a petticoat, called 'temine,' made of cotton or silk, lined with muslin, it reaches from the shoulders to the ankles, and over this the higher classes, and indeed all, when not at work, wear the In-gre, which is a loose kind of jacket, with light long sleeves; both classes wear their fine black hair very long, the men tying it into a knot on the top of the head, or intertwining it with their turbans. The custom of smoking tobacco is very common with both sexes, and children are taught this habit when very young. They are also very fond of chewing a mixture called 'coon,' made of different vegetable substances mixed with tobacco leaf; it dyes the mouth red, and also the teeth, if not previously blackened, which is a custom very prevalent among all classes. The men have their legs tattooed, and the operation is commenced at the age of eight or ten. The intended figures, such as animals, birds, demons, &c., are traced with lamp-black soil, and pricked in with a pointed instrument. This barbarous practice originates not only from being considered ornamental, but as a charm against casualties. The favorite food of the Burmans, in common with all India and China, and used by all who can afford it, is rice. It is often eaten without any addition, but more generally with curry, and sauces made from various vegetables, melons, &c., and, except among the poor, a little meat or fish is added. They make great use of the capsicum in seasoning their food. In the upper provinces, where rice is dearer than in the more southerly, wheat, maize, onions, peas, beans, and plantains, enter largely into the common diet. Though their law forbids the taking of animal life, yet no one scruples to eat what is already dead, indeed, very few hesitate to kill game or fish; and thousands of the natives are fishermen by profession; those who are strict in their religious observance never touch meat of any kind. Their wheat is very fine, but is never so much esteemed as rice; the bakers are generally Bengalese, who grind the flour in the manner so often alluded to in Scripture, in a hand-mill. Wherever there are Europeans, there are now some of these bakers; but the Missionaries, before the war, according to Mrs. Judson's account, never tasted bread. It is now no dearer than with us. The dwellings of the Burmans have already been partly described in a former chapter; they are mostly built of wood or cane, only the houses of the nobility are of brick. When thatched with Bamboo, Mr. Malcom says they have a neat appearance. All their care and money are spent on their Pagodas, and Kioungs, or Monasteries.

SECT. IV.—SUPERSTITIONS AND FORMS OF WORSHIP.

The idolatry of the Burmans is not the Brahminism of the Hindoos, but the rival religion of Boodhism (or Buddhuism; for different authors write it differently). "Boodhism is probably at this time, and has been for many centuries, the most prevalent form of religion upon earth. Half the population of China, Lao, Cochin China, and Ceylon; all that of Cambodia, Siam, Burmah, Thibet, Tartary, Loochoo, and a great part of Japan, and most of the other islands of Southern Asia, are of this faith. Boodh, or Buddha, is a general term for *divinity*, and not the name of any particular god, or idol. The followers of this false religion assert that there have been successively four Boodhs in the world, and that one more is yet to come. The one worshipped at present in Burmah is called Gaudhma, or Gaudama. They say he was born into this world at a date answering to the year 626 B.C. He had previously lived in four hundred millions of worlds, and passed through innumerable conditions in each; and in this world, he had been almost every sort of fly, worm, fowl, fish, and animal, and had passed through nearly every grade and condition of human life. Having, they say, in the course of these gradations, acquired immense merit, he at length was born son of a king of Magadeh (now called Behar), in Hindoostan. When grown up, his height was nine cubits; his ears were so beautifully long they could hang upon his shoulders, his hands reached to his knees, his fingers were of equal length, and with his tongue he could touch the end of his nose; all which, they affirm were certain proofs of his divinity! When in this state, his mind was enlarged, so that he remembered his former condition and existences, and of these he rehearsed many to his followers. Five hundred and fifty of these narratives have been preserved, and they form a very considerable portion of their "Bedagat," or sacred books. One relates his life and adventures as a deer, another as a monkey, elephant, fowl, &c. These legends are a fruitful source of design for Burman paintings, and do but bring out into visible absurdity the system they would illustrate. He became Boodh at 35, and remained so forty-five years longer; at the end of which time, having performed all sorts of meritorious acts, and promulgated many excellent laws far and wide, he obtained *nic-ban*, that is, entered into annihilation." *

* See H. Malcom's "Travels in Burmah." Mrs. Judson describes the *nic-ban* of the Burmans as meaning "the state in which there is no existence, considered by them as the supreme good."

At the death of Gaudama, he ordered that besides obeying his laws, his relics and image should be worshipped, and pagodas built to his memory, till the next Boodh should appear. The laws and sayings of Gaudama were reduced to writing in Ceylon, 450 years after his death, in the Pali language, which is a corruption of the Sanscrit, and continues still the sacred language of the Burmans. It is the opinion of some that Boodhism is of more ancient date than Brahminism; but however that may be, it is well ascertained that they strove together in Hindoostan for the ascendancy, and that Boodhism was driven out of that country nearly two thousand years ago, and took refuge in Ceylon, from whence it found its way into Burmah, Siam, China, &c. Copies of portions of the Bedagat are not rare in Burmah, but entire copies are seldom to be met with, and only in the dwellings of the priests or the wealthy. The wording of these sacred books is not alike in all the copies, which will account for the varied statements respecting its contents which have appeared; the following is a very brief summary of the sketch that was given of it to Mr. Malcom by the priests, during his seven years' residence in Burmah. It runs thus:—

"The universe is composed of an infinite number of systems; each system consists of a great central mountain, called Miyenmo, the top of which is flattened into a vast plain. It is surrounded by seas, and by four great islands, each of which is again surrounded by five hundred smaller ones. Each system also includes celestial and infernal regions. The four great islands have each a different shape and colour peculiar to itself, and their inhabitants have each their colour and the shape of their faces conformed to the shape and colour of the island on which they dwell. Ours, which is the southern island, is oval, and of a dark ruby tint. The inhabitants of the eastern, western, and southern islands, practise agriculture and the arts, but those of the southern have no such employments: there is a tree there, which yields all manner of garments, meat, fish, &c. They have no sorrow nor pains, and each individual lives just one thousand years. The inhabitants of these three other islands are always confined to the same abode and existence; but those of the southern island have this advantage, that they may, by merit, rise to the several heavens, and even to "*nic-ban*" itself. When by the power of fate, a system is to be destroyed, it occurs either by fire, water, or wind; our own world has been repeatedly destroyed and renewed. After its last destruction it lay in a state of chaos many ages, when the crust of the earth recovered firmness, and was covered with a thin coat of sweet butter, the grateful fragrance of which ascending to the heavens, celestial beings were filled with a desire to eat it; and assuming a human shape, came down in

large numbers. Their bodies were luminous, and they needed no other light; but they became dark as they grew quarrelsome and corrupt. In their distress, the sun appears, and afterwards the moon and stars. The race becoming more degenerate, they were obliged to choose a king; quarrels multiplied and men dispersed over the world; climate, water, and food, then produced the varieties we see among nations.

"The celestial regions consist of twenty-six heavens, one above another; in the first six the inhabitants are called *Nats;* * they have bodies and souls like ourselves, but they perform no labour, for the trees there bear them every kind of food in profusion. In the sixteen heavens, the inhabitants are pure matter, and, in the last four, pure spirit. The infernal regions consist of eight principal hells, four of which inflict punishment by heat, and four by cold." (These evils are all minutely described in the writings of the Bedagat, or sacred books, and often depicted in the drawings of native artists.†)

"To deny or disbelieve the doctrines of Gaudama incurs eternal punishment by fire. Merit may be obtained by good conduct in any of these hells; so that, unless the sufferer has incurred eternal torment, he may rise again, and become a fly, worm, beast, man, gnat, &c."

Such is a very brief view of the belief of the Boodhist creed! What a picture of the fallen mind of man does it represent to us! Well might the apostle say of the heathen, "Their foolish hearts were darkened." Dark indeed must have been the understandings of those who invented such a tissue of falsehood and absurdity; and how can we wonder, while such nonsense as this is the foundation of their faith, that these poor people should be buried in ignorance, and sin, and degradation? Such, reader, should you and I have been, but for the inestimable gift of divine revelation. How should we thank the great and good God, that we possess the pure words of the blessed gospel—to be "a lamp unto our feet, and a light unto our paths!" Oh, that we might prize and value our Bibles more, and pray with more earnestness to see and feel their beauty and meaning. Then, and not till then, shall we strive with greater energy to dispense this best of blessings to the nations around, who are sitting in darkness and in the shadow of death. But we must make a few more remarks upon the practice and worship of Boodhism.

Of any eternal, self-existent Being, the religion of the Boodhist affords no intimation; nor of any creation or over-ruling Providence. From

* These beings are often worshipped by the ignorant and poor of Burmah, and have images representing them as attendants to Gaudama; but this worship is not authorised by their religion, and seems rather to be a remnant of the ancient polytheism of these regions.

† See H. Malcom's "Travels in Burmah."

the annihilation of one Boodh to the developement of the next, there is literally *no God*. Intervening generations must worship his image, relics, law, and priests, and keep his sayings; the degree of merit they can obtain, by avoiding sins, and performing virtues, is the sole hope of the Boodhist; and of the pardon of sins they have no idea whatever! The most meritorious deed they can perform is making an image of Gaudama, and that according to its size and value. Another way of obtaining merit is the frequent repetition of the words—"Aneitsa, Doke-kha, Ah nah-ta," which imply, "I am subject to outward evil, I am subject to mental evil, I cannot possibly get away from evil." They use a string of beads in saying over this prayer or soliloquy, passing one through their fingers at each repetition. Their images and sacred edifices pass through no form of consecration, as is the case with the idols of the Brahmins. The intelligent Burmans sometimes deny that they *worship* their images; they say they only use them to remind them of Gaudama, and in obedience to his commands; hence they feel no horror at seeing them decay, and the country is full of such as have gone to ruin. Near all towns are a number of *zayats*, which are large square buildings, erected to contain collections of idols, amounting in some cases to hundreds, and many of them of colossal size.* The "zayats" are also sometimes used for another purpose, that of places of rest and shelter for travellers, or those who are carrying their offerings to the idol. Like the *choultries* of the Hindoos, they are of great advantage to the traveller in a hot climate, where there are no inns. A foreigner may lodge in them as long as he pleases, and the common people bring him as much food as he requires, and a clean mat to lie down on, till he is ready to go on his journey again.†

Their pagodas are very numerous, as we have before stated; they are very lofty, and though of great size at the bottom, usually terminate in a point at the top, and are generally gilded. They are beautifully carved and ornamented within and without. It seems difficult to say of what use they are, for they are not built for places of worship, but merely it appears erected in honour of their false God. They sometimes contain treasure in a small dark apartment; but they are nearly solid, and, Mr. Malcom observes, not very unlike in form to the pyramids of Egypt.‡

* Mr. Malcom describes some caves twenty miles above Maulmein that are *filled* with idols! there were literally *thousands*. He says, "Nowhere in the country have I seen such a display of wealth, ingenuity, and industry; many of them are of the finest white marble, covered over with gold leaf."

† See H. Malcom's "Travels in Burmah."

‡ There are in Tavoy 1000 pagodas, and 200 kyoungs or monasteries for Buddhist priests. See "Missionary Register" for 1837, p. 94.

There are a vast number of Boodhist priests in Burmah and the adjacent countries. The proportion the priests bear to the people is about one to thirty. Any one may become a priest, and any priest may return to secular life at pleasure. They take no part at all in public worship, and very seldom preach. They live in kyouns, or kyoungs (which are solid, substantial, and often very splendid edifices), and instruct the boys in reading who come to them; but those instructed by them scarcely ever understand what they read. It is required by their sacred books, that no priest should marry, nor wear their hair long; they must shave their heads, and not wear a turban or use an umbrella; but they carry a large fan to protect them from the rays of the sun. They are to be clothed in rags, and go about to beg their food of the people; but except in the latter instance, they do not adhere very strictly to any of these prescribed rules. Most of them spend their time in idleness; they walk daily from house to house to beg food and clothes, which are always liberally bestowed. The Burmans have four worship days in every lunar month, but they have no sabbath; no one approaches the pagodas without presenting an offering, though it be but a flower, or a few sprigs plucked from a bush in passing. A tasteful nosegay is the most common offering; but those who can afford it give food and raiment: the food is always nicely cooked and arranged in plates made of the plantain leaf. It has been observed by travellers that the Burmans are remarkably tolerant in religious matters. Foreigners, it is true, are allowed the full exercise of their own religion, but no Burman may join any of these religions under the severest penalties. In nothing does the government show its despotism more than in its measures for suppressing all religious innovations, and supporting the established systems. To sum up these imperfect remarks we will quote the words of the missionary Malcom, in the last chapter of his Travels in Burmah: "The philosophy of Boodhism is not exceeded in folly by any religion, ancient or modern, but its lessons of practical piety are numerous. Did the people but act up to the precepts taught by their sacred books, oppression and injury would not be so common among them; but it is a system of religion without a God: it is literally atheism. True, it has no sanguinary or impure observances, no unholy and ferocious duties, no self-inflicting tortures, no tyrannizing priesthood,—and the invention of caste (which constitutes one of the firmest bulwarks with which Satan has fortified the strong holds of idolatry, in Hindoostan) is not known in Burmah and the adjacent countries,—but the very base on which Boodhism rests is false; its system of *merit* corrupts and perverts to evil all its best precepts; it presents nothing to *Love*, for its deity is dead!—nothing as an object for acting aright but *self*, and nothing for

man's highest ambitions but *annihilation*. The Boodhist's doctrine of merit destroys all gratitude; if he is well off, it is because he deserves to be so, and it makes him the proudest of mortals, for he conceives that incalculable merit, during previous incarnations, has been gained, to give him the honour of now wearing human nature! He allows evil to be balanced with good by a scale which reduces sin to the shadow of a trifle; to '*sheeko*' (or, to make obeisance) to a pagoda, or offer a flower to an idol; to feed the priests, or set a pot of cool water by the wayside, is supposed to cancel a multitude of sins. The making an idol, is substituted for all repentance, for all inward excellence, and every outward charity! But we need not multiply these remarks. It is enough to awaken our sympathy to know that this religion has no power to save, and that the people who follow it are perishing in their sins. May the favoured ones of this land discharge their duty to these millions of benighted heathens." *

SECT. V.—ACCOUNT OF MISSIONARY LABOUR.

"*O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?*—2 Chron. xx. 6.

The first Protestant missionaries who visited these countries were Messrs. Chater and Carey, (English Baptists) who went to **Burmah** from Serampore in 1807. But they were able to effect nothing, except that they made some slight progress in learning the language, and translated six chapters of the Gospel of St. Matthew.

The manner in which the establishment of the American Baptist mission to **Burmah** was brought about, was very remarkable, and shows forcibly how the Lord can enable even the wrath of man to turn to his praise and glory. The American missionaries, Mr. and Mrs. Judson, on their arrival in Bengal, in 1812, received orders from the East Indian Government to return immediately to America; but this command was afterwards modified by permitting them to go to the Isle of France. They with difficulty arrived there, as in the mean time another peremptory order had arrived, that they were to go to England. After waiting for some time at the Isle of France for a vessel to take them to some of the Eastern Islands, they sailed for Madras. On their landing they were immediately reported to the supreme government of Bengal; and as they expected every day an order from Calcutta to send them to

* See Malcom's "Travels in the Burman Empire," Chambers's edition.

England, they thought it better to leave Madras before such instructions should be received. Accordingly, Mr. Judson enquired the destination of the vessels lying then in the Madras roads, and found that none would sail that season except a small Portuguese vessel for Rangoon. This was a great disappointment, as they had been inclined to look upon a mission to the Burman empire with feelings of peculiar horror, from the sanguinary character of the government of the country, and the barbarity of the people. But there was now no alternative; and as they must either sail for Rangoon, or be seized, by the orders of the East India Company, and sent to England, they preferred the former,—judging that the hand of Providence pointed out for them the way in which they should go.*

In 1813, Mr. and Mrs. Judson arrived at **Rangoon**, and commenced the establishment of a mission. They laboured many years to make themselves acquainted with the difficult language of the country, without the aid of either grammar, dictionary, or interpreter, and their hardships and difficulties were considerably increased by the extortionate character of the Burmans, who tried to cheat them on every occasion. Their health several times declined so much, that they were obliged to leave Burmah for change of air and climate, and encountered dangers and distresses by sea and by land. In 1819, Mr. Judson opened a place of worship, and began preaching in the Burman language to a small native audience, having previously translated St. Matthew's Gospel, and some of the epistles, and written a summary of Christian doctrine and practice, a catechism, a grammar, and a dictionary in Burman. His efforts in preaching the Gospel, were blessed in June, 1819, by the conversion of a Burman; and in the course of the next two years, this little church numbered thirteen sincere native Christians, who throughout their lives, all continued firm to the faith of Jesus, and in many instances adorned the doctrine of their Saviour; one of them a poor fisherman, named Moung Ing, continued with Mrs. Judson through all her sufferings in the time of the war. Among the Converts were two females who died rejoicing in their Saviour, soon after the conclusion of the peace in 1828. Mrs. Judson took great pains with the Burman women, who could be prevailed upon to attend her instructions, and had commenced a female school, when the war commenced. In 1816, the Serampore Mission had sent out a printing press as a present to the American Missionaries, who were also at this time, joined by Mr. and Mrs. Hough, and shortly after by Mr. and Mrs. Wade.

* See Brown's "History of Missions," vol. ii. p. 620.

When the war took place in 1824, the Mission at Rangoon was of course broken up, and the converts were dispersed, but amidst all their persecutions and dangers, they adhered firmly to the truth. At the close of the war, as the Emperor of Burmah would not give his consent that any of his subjects should embrace Christianity, the Missionaries removed from Rangoon, and established themselves at Amherst and Maulmein, in the territory newly ceded to Great Britain, where the converts would be less subject to persecution, and Mrs. Judson opened a school for female orphans, and Mr. Judson another for boys. Many tracts had been translated into the Burman language. The first inquirer was drawn to the Zayat, (or place of Christian worship,) by means of a religious tract,—and Mah Menla, the most pious of the first two female converts, received under providence her first impressions from a tract.* In 1826, Mrs. Judson was called to her rest: some short notices of her death have been already given. (Let those who wish to know more of this faithful and devoted Missionary's wife, peruse her Memoirs, written by J. D. Knowles, of Boston, one volume octavo, published in London, 1829.) In 1828, Mr. and Mrs. Boardman joined the Mission, and soon after, the first *Karen* convert was baptized at Tavoy, one of the new stations in the British territory. Two of the early Burman converts were employed as teachers at Maulmein, and made frequent missionary tours among their benighted countrymen. Mrs. Wade continued Mrs. Judson's female school, and Dr. Judson recommenced public worship for the natives, about seventy of whom attended. It may be mentioned here, that the British Baptists commenced a Mission at **Akyab**, at the mouth of the Arracan river, in 1821, and in the course of the next two years, eight converts were the fruits of their labours, four of whom were employed as teachers. In 1839, their Mission was transferred to the American Baptists.

In 1819, The London Missionary Society established Missions at **Penang Island**, and at **Singapore**. The former island was transferred to the East India Company in 1786, and contained in 1828, 55,000 inhabitants. Here the Society had seven schools for Malays, and four for Chinese, at the period of which we are treating, (1828.)† Singapore is a place of great trade, and its inhabitants in 1839 numbered about 16,000, consisting chiefly of Chinese,‡ here the London Missionary Society had at this time four Missionaries, and were actively engaged distributing the scriptures and tracts among the Chinese, and various other trading vessels annually frequenting the

* See Mrs. Judson's "Memoirs," p. 316.

† See "Missionary Register" for 1831, p. 28.

‡ In 1834 this number had increased to 19,432 males, and 6,897 females.

port. It was in 1815, that the London Missionary Society established their Mission at **Malacca**, where they founded an Anglo-Chinese College for the benefit of Europeans, wishing to learn the Chinese language, and also for the instruction of Chinese students. In 1828, all these three places either belonged to, or were under the authority of, the British; and there was a government chaplain at Singapore. In 1828, fourteen Europeans, many of them afterwards missionaries, and fifteen Chinese students had been educated at the college. The Chinese were instructed in the Christian religion as well as the English language, mathematics, geography, astronomy, &c.* This college has now been transferred to the island of Hong Kong, on the coast of China, which became a British possession in 1841.

In 1829, Mr. Gutzlaff and another missionary were sent by the Netherlands Missionary Society to **Bankok**, the capital of Siam, which then contained out of a population of 400,000, as many as 360,000 Chinese and their descendants. The Siamese Government had concluded a treaty with Great Britain, and this place was considered as a promising field for missionary enterprize, the inhabitants carrying on a very considerable trade with China. Mr. Gutzlaff was also of great use to them as a physician, besides assisting to prepare a translation of the Scriptures into Siamese.†

But to return to the American Baptist mission in Burmah: at Maulmein, in 1828, thirty converts had been added to this little promising church; and in 1830, seven assistants in the missionary work were natives. This year (1830) Dr. Judson writes, "It is affecting to see with what eagerness the poor people, men and women, listen to the sound of the Gospel in their own native tongue, how they sometimes gather close round the reader and listen with their eyes as well as their ears." At Rangoon, where the mission was first established, one of the old converts, Moung Thaba, who had left the mission at the time of the war, now returned, and began doing what he could among his brethren to plant again the standard of the cross, going from village to village preaching the glad tidings of the Gospel; and many shewed an inclination to listen. At Rangoon, Dr. Judson writes, October 1830: "During the past three years above a hundred natives have been baptized at this place, at Maulmein, and Tavoy." The boys boarding-school at Tavoy had, at this time, twelve scholars;‡ and in the past year 72,503 tracts and portions of the Scriptures had been distributed. The printing-press had been removed from Rangoon to Maulmein. In 1832

* In 1830 the total number of students in the college at Malacca was 33.

† See "Missionary Register" for 1830.

‡ Ibid. for 1832, p. 32.

Mr. Gutzlaff finished (after very hard labour) his New Testament in the Siamese language, which was printed at Singapore.* He then sat out on his first voyage along the coast of China, distributing tracts and portions of the scriptures, and practising medicine successfully. God had raised up a peculiarly fitting person in this talented missionary for benefitting the Chinese; his facility in acquiring foreign languages was quite remarkable. He would speak Mandarin fluently; and wonderfully united the two professions of physician and clergyman.† The Report of the Anglo-Chinese college at Malacca for this year, 1832, states, "It is satisfactory to know that the indirect influence of the college over both the Mahodan and the Chinese population, is far from inconsiderable."

In Burmah the missionaries write, in 1833, that the Emperor still opposed them, but that on the subject of tracts, the Government was indifferent, that the people carried them to their homes and would read them by lamp-light to their surrounding families. The converts this year had increased to 200. There had always been a few Roman Catholics at Ava, descendants of Portuguese; but they had never attempted to convert the natives. In 1834, some priests were sent over to Burmah from Italy, and settling near Tavoy and Mergui, attempted to draw away the Protestant converts from their missionaries.‡ In 1835, besides the nine American missionaries and sixteen school-teachers, there were twenty-two native preachers and assistants in British Burmah, who were rendering important aid to the mission.§ By the year 1836 the number of converts at Tavoy, &c., had so much increased, that we find there were 248 Karen communicants and four schools in Karen villages. A second printing-press had been sent to Burmah, and was established at Ava. The American missionaries this year opened a new mission at **Sudya**, in Assam, among the Shyans, or Shans, a numerous race spreading themselves over the country which connects Burmah, Siam, and China, and whose language differed but little from the Burmese and Siamese. In 1833 an American missionary went to **Bankok**, and assisted in carrying the Siamese New Testament through the press. The American board of Missions also established a mission at this city, but met with some opposition at first starting.

From the latest accounts received, the Burman native Christians at Rangoon were suffering from the inroads of Romish emissaries. At Amherst there were two schools containing sixty pupils. Mr. Judson's Burman Grammar had been printed, and also the Epistles, from Galatians to Romans, in the Peguan language; and a Burmese religious

* See "Missionary Register" for 1833, p. 32.
† Ibid. for 1833, p. 36.
‡ Ibid. for 1835.
§ Ibid. for 1836.

newspaper was commenced, designed for the benefit of native Christians. The Karen churches were allowed the exercise of their religious worship unmolested by the Burmese Government; whole villages, it is said, are turned to God, especially in the Bassein province. A native missionary society had been in operation for some years at Tavoy, which supports seven native labourers; and within the limits of the Tavoy, Maulmein, and Rangoon missions, there were between twenty and thirty Karen churches containing upwards of 1500 members. Thus has the Lord blessed the indefatigable zeal and labours of these American missionaries, while their English brethren at Singapore, Malacca, &c. have greatly contributed in preparing the way for the preaching of the Gospel in **China**. In 1836 the Church Missionary Society projected a mission to **Singapore**, and for this purpose entered into correspondence with Dr. Morrison and Mr. Gutzlaff; but before the letters had reached their destination, Dr. Morrison had been called to his eternal rest.

Regarding the American Presbyterian mission to Siam, the Society's Annual Report for 1841, thus writes: "There is a considerable number here who profess to be convinced of the folly of idol-worship, and to have forsaken it; but how many of these are sincere we cannot judge. A great number among their influential men acknowledge their disbelief of the system of the universe, as taught in their sacred books, of which there are in Siam some thousands. There is this peculiarity in the Siamese mission,—it is the only one of our missions situated in a country governed by an *independent heathen* ruler, and having an established system of religion of its own,—for British power restrains the heathen rulers in continental India and Ceylon, and Dutch power those of the Indian Archipelago; and in the accessible portions of China,—missionaries have laboured under commercial regulations. At the Sandwich Islands, among the North American Indians, and among the African tribes, nothing like a system of religion existed when the American missionaries first approached them; but in Siam we find an independent government, and one intimately connected with the administration of the existing religious system, and that system, too, one of the most complicated and complete in the heathen world. The Boodhist priest is eminently proud and intolerant, and Boodhism is a state-religion in Siam, Burmah, and China, though in the last-named country it is not the only religion with which the Government acknowledges a connection." *

* See "Report of the American Board of Missions" for 1841, p. 137.

INDIA

(BEYOND THE GANGES.)

Name of Society, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native Teachers.*	*Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
LONDON MISSIONARY SOCIETY.							
MALAY PENINSULA.							
MALAYS, CHINESE, ETC.							
Malacca	*1	..	..	..	1	..	1815
Singapore	..	..	..	..	2	..	1819
Penang (Isle of)	2	1	..	..	4	98	1819
AMERICAN BAPTIST MISSIONARY SOCIETY.							
BIRMAN EMPIRE.							
BURMESE AND KARENS.							
Rangoon	..	..	5	..	..	..	1813
Maulmein	7	1	7	200	7	250	1827
Amherst	1	..	3	20	2	62	1822
Ava	..	..	1	..	..	..	1822†
Tavoy (and Karen Villages)	2	..	7	50	6	150	1828
Mergui	2	..	10	..	..	..	1829
Ramree	1	..	Several	..	1	14	1820
Akyab	1	..	2	.	..	..	1820
Sandowah	1	..	21	..	2	40	1842
ASSAM.							
ASSAMESE AND CHINESE.							
Jypore	2	..	3	..	2	40	1839
Nowgong	1	..	..	..	..	..	1841
Sibsagore	2	..	..	..	..	..	1841
SIAM.							
SIAMESE.							
Bankok	3	..	1	..	..	..	1833
AMERICAN BOARD OF MISSIONS.							
MALACCA AND SIAM.							
MALAYS, CHINESE, SIAMESE.							
Singapore	..	1	..	..	1	..	1834
Bankok	6	..	..	..	1	..	1831

* These two first-named missions are for the most part transferred to *China*.

† Suspended in 1824; resumed in 1833.

CHAPTER X.

CHINA.

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

China Proper contains a broad expanse of densely populated country, forming nearly a square, two sides of which are bounded by sea, and two by land. The sea is the great Pacific Ocean, here broken into several bays or gulfs, the chief of which are the Chinese Sea, which is enclosed by Borneo, the Philippines, and Formosa; and the Yellow Sea, bounded by Tartary and Corea. The land boundary consists of a range of thinly-peopled tracts, occupied by wandering and barbarous tribes of Mandshoo Tartars, Mongols, Kalkas, and Eluths, and by the mountainous country of Thibet. The Emperor of China holds all this surrounding country, a great part of which is desert, in a kind of loose military occupation, and as tributary to his empire, without attempting to impose upon it the laws or policy of China itself. At the same time, the whole of this very extensive frontier is guarded with equal care against the approach of foreigners. Until the conclusion of the late war with England, communication was left open at two solitary points only, viz. the port of Canton to the maritime nations, and the single town of Kiachta on the frontiers of Siberia, to the subjects of Russia.

The countries marked in the map as Cambodia, Cochin China, and Tonquin, do not belong to the empire of China, but constitute a separate kingdom, called Anan, or Cochin China. Yunnan is the most southernly portion of China Proper, and is very mountainous, inhabited by a hardy race of people, whom the Chinese have never been able to subdue. They are, therefore, under the government of their own chiefs, to whom they pay almost implicit submission.*

China Proper is estimated to be eight times larger than France; and consists, in a great measure, of a rich, level, and highly-cultivated country. Towards the north, however, there are mountains of consi-

* See Murray's "Encyclopedia of Geography," p. 1043.

derable height, over which the Great Wall of China, 1500 miles in extent, was erected, two thousand years ago, to defend China from the inroads of the Tartar tribes.* The pride of China, and the chief source of her wealth and fertility, are her mighty rivers, which intersect the entire country. The Hoang-ho, or Yellow River, and the Kiang-ku, or Yang-tze-kiang, both rise in the distant unknown wilds of Tartary, and traversing China in every direction, by a multitude of branches, which are again united by numberless canals, form the chief and almost only mode of communication throughout the whole of China. The Grand Canal of China, which runs parallel to the sea, from the Pei-ho, or North River, to near Shang-hai and Chusan, a distance of seven hundred miles, was made four hundred years before any canal was known in Europe.

The three cities of China most known to Europeans, are Pekin, in the north, the seat of government; Nankin, below the mouth of the Yellow River, the residence of a viceroy; and Canton, the chief commercial city of the empire. The province in which Pekin is situated, is, from its latitude and its elevated position, comparatively cold; ice prevails for three or four months in the year, and only millet and the more hardy kinds of grain are grown. The city of Pekin is situated forty miles from the Great Wall, and is twenty-five miles in circumference, and surrounded by very high walls, which completely hide the city from those who are without. It consists of two parts, the Chinese and the Tartar cities; the former is the most populous, and the latter contains the imperial palace and gardens, which are of great extent. The tract in which Pekin stands is sandy and barren, but the extensive canals are well adapted to supplying the vast population of the city with rice and grain from the southern and more fertile provinces.†

The country from Pekin to Nankin is full of populous cities, towns, and villages, which line the banks of the rivers and canals in every direction. Nankin was formerly the capital of the empire, and its lofty walls are twenty miles round. Only half the area of the city is now inhabited; the deserted part is hilly, and bears a striking resemblance to modern Rome, though the gigantic masses of ruin which distinguish Rome are wanting in Nankin, as nothing in Chinese architecture is lasting but the walls of their cities. The ancient palaces, observatories, temples, and sepulchres, which adorned Nankin, before the emperor removed the court to Pekin, were destroyed by the Tartars.‡ The existing city is still very large and populous, and contains the famous porcelain tower,

* See Davis's "Sketches of China," vol. i. p. 2. † Ibid. p. 146.
‡ Ibid.

which is covered with tiles painted in various colours to represent porcelain, the whole being so artfully joined together as to appear like one entire piece. The tower is nine stories high, which are filled with images. Nankin still continues the first manufacturing city in the empire. Its silks, papers, printing, and cottons, are much celebrated, and the best Chinese, called by us *Indian*, ink, is manufactured in one of the cities of the Nankin province.* Nankin is also celebrated as the principal seat of Chinese learning, and a greater supply of Chinese books is here to be found than in any other part of the empire.†

To the south of Nankin the country is extremely picturesque; its rich plains being varied with irregular hills and rocks, and vast plantations of the mulberry-tree. Near the Poyang lake, (which is a noble piece of water, surrounded by mountains well cultivated and peopled), is a large city, the seat of the porcelain manufacture, to which no foreigners are ever allowed to approach, lest they should learn the secrets of their manufacture. The whole of this fine country has been traversed by Mr. Davis, late superintendent of trade in China, who accompanied Lord Amherst's embassy to Pekin.

The climate becomes much warmer as you approach Canton. One of the peculiar boasts of the southern part of this province is its rice cultivation, said to be the finest in the empire. It supplies the whole of the Pekin districts with this grain. Canton is situated at the vast entrance of the Choo-kiang,‡ or Pearl River, which, for sixty miles below the city, is studded with small but lofty islands; and this river, for a considerable extent, maintains an average breadth of fifteen miles. At that part of the mouth of the river, called by the English the Bocca Tigris, it is only about two miles wide. Boats lie before the town literally in thousands, and almost every one the permanent habitation of a family. The published accounts of the populousness of China are strongly brought to mind, when one looks around on these boats, and on the green fields and little islands which make up the scene, from the vast harbour of Canton. Every level spot is covered with paddy (rice), and the sides of every rocky island exhibit not only patches of cultivation, but houses and even villages. The same impression is created by the host of fishing-smacks, of which Mr. Malcom says he has counted two

* See Davis's "Sketches," vol. ii. p. 20.

† See Murray's "Encyclopedia," p. 1042.

‡ It may be useful to insert here the meaning of the principal geographical terms of the Chinese, as it will enable the reader better to understand a map of China.

Foo—City of the first order.
Chew, or *Chou*—City of the second order.
Hyen—City of the third order.
Ching—Small Town.
Hae (*Hai*)—Sea.
Ho—River, and *Kiang* River.
Shang—Island.
Quang—Fort.

hundred at one time, while standing on the deck of a ship in the river. It is calculated that 84,000 families live in boats in Canton, and that the whole population of the city and suburbs is about one million. The streets of Canton are generally not more than four or five feet wide, and never exceed seven or eight. The houses rarely exceed one story high; and, excepting the better ones, are invisible, being built within a walled inclosure, and the door opening into a court or garden behind, and not to the street. The narrowness of the streets (which are flagged with smooth stones), of course excludes all wheel-carriages; and the only vehicles are sedan-chairs, which are constantly gliding along, at a very rapid rate; those for ladies being closed with blinds, but not so as to prevent the occupant from looking through. As these chairs, borne by coolies (or porters) come rushing along, a perpetual shouting is kept up to clear the way; and unless you jump to the wall, or into a shop, you are rudely jostled; for though the bearers are polite and kind, their head way and heavy burden render it impossible for them to make sudden pauses. In some places mats are placed over head across the street to exclude the sun; and the end of each street has a strong gate which is shut at night, chiefly to keep out thieves.*

Nearly in the centre of the outer Canton harbour is a large island called Lintin, noted as being the theatre of the opium smuggling. At the western side of the entrance to the Canton river, is the town of Macao, occupying the extreme south point of Heang Shan island, and situated twenty miles from Lintin. Macao has all the appearance from the sea of a European town, with its churches, convents, and forts, built along the curve and topping the heights of a picturesque bay, but the streets within are narrow, containing ill built houses and beggarly shops, and the total absence of the appearance of business creates an air of desolation about it. Instead of its former population of 20,000 Portuguese and other foreigners, it has now only 4,300 inhabitants, a great number of whom are either black slaves or Chinese, which latter people have their bazaar, temples, and even custom-house, and seem to be virtually rulers of the place. Trade is the only profession in which a Macao Portuguese will exert the few energies he may be gifted with, and the possession of a few chests of opium constitute what they call a merchant. The Portuguese are not allowed to build any new houses, nor even to repair the old ones without leave, which prohibition is easily enforced, as all the workmen in the place are Chinese. A mandarin annually visits the Portuguese forts and sees that no additions have been made to them or their defences. The whole number of troops allowed

* See Malcom's "Travels in China in 1839," p. 46.

to the Portuguese is limited to four hundred black soldiers, commanded by eighteen Portuguese officers. Its once extensive commerce is now almost annihilated. The churches are still numerous and are noble edifices, but some are in ruins, or used for barracks. While passing through Macao you are every moment reminded you are in a papal town; the bells ring often every day, processions with crucifixes and lighted candles go and come, and priests with black frocks and cocked hats are seen in the streets. The Chinese have built a wall across the promontory on which Macao stands, effectually to assign to the foreigners their limits, and by stopping the supply of provisions they can always bring the Portuguese to terms if difficulties occur. This barrier wall (which no European is allowed to pass) is said to have been erected in consequence of the practice in which the Romish priests indulged, of purchasing, or even stealing, Chinese children, to make them proselytes. The Chinese with their usual skill and tact used to employ the Portuguese in former times against the enemies of the empire, and it was from their helping them to rid the coasts of pirates that they allowed them to settle at Macao for the purposes of trade, which place they have occupied since the year 1537. In the year 1760 the Emperor of China prohibited all foreigners from residing at Canton, after the shipping season was over, and all strangers had positive orders from the end of one season to the beginning of the next, to transport themselves to Macao. The residence of the British Factory here, during the summer months, was put an end to by events which occurred in 1834.*

The small island of Hong-kong was ceded "to the Queen of England and to her heirs for ever," in the late treaty of peace with China. It is situated at the eastern entrance of the Canton River, (while Macao is thirty-five miles distant on the western side), and it is only one mile from the Chinese shore. Opposite Hong-Kong is a safe and extensive harbour for shipping, and it was here that our large fleet of merchant vessels anchored during the suspension of trade at Canton at the commencement of the Chinese war in 1840. Before the English had possessed the island a twelve-month, a neat and handsome town arose on the shore, which before was occupied only by Chinese fishermen. Hong-Kong is a mountainous isle, and very picturesque; its name is a corruption of Hoong-Kiang, "the red torrent," and is so called from the colour of the soil or rock over which the streams flow before they fall over the cliff, the highest point of which is between two or three thousand feet.

* The above account of Macao has been chiefly taken from Howard Malcom's "Travels in China," and Davis's "Sketches in China," both written in 1839-40.

In the large maritime province of Fokien is grown the best tea, called by us in England *Bohea*, and by the Chinese Ta-cha, or "large tea," because the leaves are allowed to remain on the tree till they have arrived at their full maturity. Besides the province of Fokien, China is divided into seventeen other provinces, each governed by a viceroy. Opposite the eastern coast of China is the large island of Formosa 200 miles in length, but without any good harbours. The coast of the island facing China is included in the government of the Fokien province. A chain of mountains runs through the whole length of the island, separating the Chinese colony from the aborigines on the eastern side. The Dutch had formerly some settlements on the south-west coast of Formosa, but the multitudes of Chinese who took refuge here at the time of the Tartar invasion, and conquest of China, drove them away. Formosa supplies the empire with great quantities of rice.

The Loochoo Islands (to which some enterprizing and pious individuals in Great Britain are now attempting a mission) were visited by Mr. Gutzlaff in 1837. He did not find the people in exactly the condition as described by Captain Hall about fourteen years previous, who must have viewed them in their holiday-dress. Both China and Japan claim supremacy over the Loochoo islands, but the former is satisfied with an annual embassy, while the latter levies a substantial tribute. Fifteen junks trade annually with Japan, and only two with Fokien in China. Mr. Gutzlaff went on shore, and states that the poor people cultivate potatoes, pulse, and grain for a meagre subsistence, that they were very miserable in appearance, especially the women, but the fishermen were hardy and adventurous. "At a fort at the entrance (says Mr. Gutzlaff) the Loochooans had placed seven soldiers with clubs, in order to give something like a military appearance to their harbour." They seem much oppressed and intimidated by the despotic government of Japan; for the people told Mr. Gutzlaff, they should lose their heads if they were discovered by their rulers to trade with foreigners. Living," says Mr. Davis, "as these poor Loochooans do, between the two most jealous nations in the world, and in the power of either, we cannot be surprized at the consternation they feel on every European visit." *

The four ports of China which, at the treaty of peace in August 1842, were opened to English commerce, are Amoy, and Fouchoo-foo, nearly opposite the island of Formosa; Ningpo, about the 30th degree of latitude, and nearly opposite the Chusan islands; and Shanghai a little farther north, not far from the southern extremity of the great China canal. Ningpo was the former seat of European trade from whence the jealousy

* See Davis's "Sketches of China," vol. i. p. 21.

of the present Tartar rulers of China banished it to Canton, as the most distant point from Pekin, their capital. Ningpo is in the midst of beautiful tea and silk districts, and is accounted by the Chinese as their earthly paradise.* Amoy is situated on an island, and is a place of considerable importance. It is nearly half way between Canton and Chusan, and is the port from which the Chinese keep up their communication with Formosa. Fou-chou-foo is situated on the River Min, which is navigable for large ships to about ten miles distant from the city. It is the capital of the province of Fokien and the great emporium of the black tea trade. By the restrictions which before the late war and treaty with China had confined our tea-trade to the port of Canton, we were obliged to pay for the transport of black teas over an immense tract of country, in which lofty mountains were to be crossed and shallow rivers navigated with great difficulty,—whereas, they can now be brought in boats direct to our ships from the very farms where the teas are cultivated; Shanghai from being in so northerly a latitude, is a much finer market for our woollen manufactures than Canton, as being so much nearer the places of consumption.

From so little intercourse having been permitted by the government of China with the civilized nations of Europe, its botany and geology are almost unknown, except that rice, the tea-plant, and the mulberry are its chief objects of cultivation; but numerous and very beautiful trees and plants adorn this lovely land, with which we are now every day becoming better acquainted. Flowering shrubs, and fruit-trees, are very abundant, as the orange, lemon, pomegranate, oleander, camellia, mimosa, and numberless others. On the banks of the noble Yang-tze-kiang, or Blue River, the magnificent camphor-tree, the horse-chestnut, the croton-fir, the varnish-shrub, and bamboo (that giant of the grass tribe) grow together, with pines and cypresses, whose dark hues and uniform aspect beautifully contrast with the rich, brilliant, and varied vegetation that surrounds them.† The sacred bean of India displays its superb scarlet flowers upon the waters of the rivers, the bamboo forms forests from lat. 29° to lat. 30°, and is cut down by the Chinese at various intervals or stages of its growth, according to the use they wish to make of its stems. The poles by which they support the sedan-chairs used in their great cities, are four or five inches in diameter. Like every other grass, the bamboo dies as soon as it has flowered.

* See Davis's "Sketches of China," vol. i. p. 18.

† In the southern provinces there is a combination of the trees of India and Asia Minor; among which we may mention palms, bananas, guavas, &c., with myrtles, peaches, apricots, and vines.

The article of commerce we call '*rice-paper*,' and on which the Chinese execute such soft and rich paintings of flowers and birds, is the inner coat of the bark of a tree, not yet exactly known to Europeans, but supposed to be of the malvacea tribe of plants. Sugar-cane grows every where in the southern provinces of China, but the Chinese are generally too poor to afford mills for the purpose of manufacturing it. It is not found higher than latitude 29 or 30 degrees.

Of birds, there are in China several magnificent species of pheasant, and among them the argus-eyed pheasant has the most splendid plumage. The insects of China are numerous and beautiful. The Chinese lantern-fly emits a strong phosphoric light from its trunk-like snout. The bombyx atlas is one of the largest moths in the world, measuring full eight inches from one tip of the wing to the other. The white-wax insect is a remarkable little fly, the larva of which is furnished with very curious feathery appendages, which are covered all over with a powdery substance which the insect imparts to the stems of the plants on which they are found in great numbers, this powder when collected from the plants, and mixed with hot vegetable oil forms a substance as hard as bees-wax, and is made into candles by the Chinese. The silk-worm is a native of China, and there are other species than that which has been introduced into Europe, which produce silk of nearly equal value. The principal domestic animals of China, are the pig, the ox, and the zebu, a small animal of the ox kind. The Chinese keep an immense number of domesticated ducks, and have a particular kind of boat on their rivers for rearing them, with a broad platform projecting over the water. Of all possible varieties of the horse, the Chinese is the most wretched, and very small and weak,* and the people are so numerous, that manual labour in China in a great measure supersedes the use of domestic animals.

Coal is mentioned by Davis as being found in the northern provinces in considerable quantities. Rubies, topaz, lapis lazuli, jasper, agate, marble, porphyry, and granite are enumerated among the precious and ornamental minerals of China. A yellow copper ore, found in Yunnan, is used as coin throughout the empire; and no gold or silver is coined, though the former is obtained from the sand of rivers in the provinces near Thibet, and native silver ore in great abundance, but no mines of importance are known of. Mines of mercury abound in Yunnan, which is a mountainous province to the south-west, very rich in minerals.

With regard to climate, China possesses a temperature which will be considered very low, in comparison with that of the corresponding

* See Murray's "Encyclopedia of Geography," p. 1030.

western countries in the same latitude that are washed by the Atlantic Ocean. The Len-shan, or Meilin mountains, which run from west to east for upwards of a thousand miles, dividing the provinces of Yunnan, Koang-si, Canton, and Fokien from the rest of the empire, mark the termination of the equatorial and the commencement of the transition zone. The plants and flowers of hot climates are not found beyond the twenty-seventh degree of latitude. The northern sides of the Meilin hills are covered with forests of the oak, horn-beam, and poplar, and are subject to severe winters, during which the valleys are covered with snow.* In the more northerly provinces of China, the winters are cold; and from the Hoang-Ho and the Yellow Sea to the great wall, the rivers are frozen from the month of November to March; but the climate of the southern provinces, and especially at Canton, is extremely hot and oppressive.

A Chinese Nobleman

SECT. II.—POLITICAL AND COLONIAL HISTORY.

No country has experienced fewer revolutions than China, or has sustained so little change from those to which at times she has been subjected. The brief notices of the Roman Historians in the first centuries of the Christian era, represent the Chinese precisely as they

* See Murray's "Encyclopedia of Geography," p. 1024.

now are, quiet, peaceable, and industrious, and to have had then as they have now, silk and tea for their staple productions. The Chinese possess a much more complete and connected series of historical annals, than any other Asiatic nation. It is true, a great part of their early history is fabulous, as it ascends to a period of 49,000 years. About the year 500, B.C., China was divided among a number of petty princes, who acknowledged in the Emperor little more than a feudal supremacy: about this time arose the famous philosopher, Kong-foo-tze, (or as the Jesuits have latinized it, *Confucius.*) He established those principles of laws, manners and government, which have since been predominant in China; after him a series of struggles prevailed, till at length a complete despotism was established, tempered by some institutions which were calculated to give it a mild and protecting character. Thus situated, the nation lost its military energy, and became an easy prey to those barbarous neighbours, who roam over the high table lands of central Asia. But China has in some measure, civilized her invaders, and the manners and institutions of the Empire, have survived the shocks of successive Tartar conquests, and the present dynasty though of Mandchoo origin, appears to have governed mildly, and according to its ancient laws and principles of government.*

It was at the beginning of the seventeenth century, that the Portuguese first found their way into China; their popish emissaries penetrated into the Empire, and communicated some knowledge both of religion and the sciences of Europe; but their religion was a corrupted one, and their work was brought to nought.†

The history of China presents a series of wars and commotions with the various Tartar tribes, that surround the Empire, till the year 1662, when the founder of the present Tartar dynasty ascended the throne. Some of his successors attempted to introduce arts and sciences, and to destroy that slavish adherence to ancient custom, which is the peculiar feature of the Chinese character, but they did not succeed; for what the people were before, and were then, that they still remain. Under the direction of *Kang-he*, one of their Emperors, the whole country was surveyed by the Jesuits, and he even so far triumphed over national prejudices, as to adorn his palace with European arts. His successor

* Mongul and Mandchoo Tartars occupy, as independent people, the whole country bordering on the south of Asiatic Russia, though very thinly scattered, as the country is intersected with deserts. They acknowledge the supremacy of China, and consider themselves under its protection, having, as it were, with it a family connection, a Tartar ruler (or khan) being its emperor. Many of the Tartar tribes in the south-west of the Chinese empire are Mahometans; the rest are Pagans, of the Buddhist superstition. See "Missionary Register" for 1822, p. 43.

† See "China and the Chinese," p. 27.

seeing the disposition of the Jesuits to intrigue, banished them to Canton. The Chinese saw, that while the Jesuits professed to serve the one true God, they were seeking with eagerness after Mammon, hence, they gave all Missionaries the same character, and their rulers have long denied them a free intercourse with the people.

Between 1765 and 1795, the Dutch, English, and Portuguese nations all sent embassies for permission to trade with China, and were tolerably well received. About this time the Chinese settled the precise boundary line of their empire with Russia, beyond which the Russians have not been allowed to advance, but only to trade with China, at one single point on the boundary line, just below the Lake Baikal. The present Emperor of China, Taou-Kwang (or "Reason's Glory") ascended the throne in 1821. He leads a life of inglorious ease in the city of Pekin, while Viceroys and Mandarins bear rule, and the tide of corruption remains unstemmed.* When he arrayed his forces against the English in the late war, he was on all occasions defeated, and was obliged to purchase peace with a large sum of money, and to surrender to Great Britain a portion of his territory, which though small, furnishes her with a safe and commodious anchorage for her shipping. England and China are now more closely united than they have ever yet been in the annals of history; and the humanity and upright dealing of the English at the close of the war, has begotten a high respect for their foes in the minds of the Chinese; even the haughtiness of the court is subdued by it, and a disposition for a close and friendly alliance is clearly exhibited.

The Emperor of China rules despotically over nearly one third of the whole human race, and arrogates to himself the most extravagant and presumptuous titles, by which he thinks to inspire his subjects with the greater awe and obedience,—such as, "Interpreter of the decrees of Heaven," "Imperial Supreme," "Most High," "Lord of ten thousand Islands," &c. In China, all worship the creature in the person of their Emperor. Thus for instance, no person is allowed to pass the gates of the imperial palace either on horseback, or in any vehicle, and they pay the same homage and respect to the vacant throne itself, as when the Emperor is occupying it. The Emperor alone is High Priest of the State Religion, and sacrifices in person at the Government temples, accompanied by his representatives. The sacrificial duties of the State Religion, are far more numerous and burdensome than any others laid upon him.† On the occasion of the Emperor's annual pilgrimage to the tombs of his ancestors, he is attend by all his grandees

* See "China and the Chinese."

† Ibid. p. 55.

in excessive pomp and splendour. The Empress of China is considered by the Chinese to represent the *Earth*, while the Emperor personifies *Heaven:* in particular she receives the homage due to the god of the silk-worm, and under her inspection silk stuffs are woven by the ladies of the Harem, and annually brought by her as offerings to the gods. The manner in which the Empress of China is chosen by the Sovereign illustrates, and receives illustration from the record of Persian manners in the book of Esther. Before the conquest of China by the Mandchoo Tartars, there were five degrees of nobility, to which were added four more. These Mongol Chiefs are called "*Khans*," but on the Turcomans the Emperor confers the native title of "*Beg*." The Chinese value highly their ancient and hereditary titles of nobility, and even carry this predilection for honours to such an extremely absurd length, as to suppose they can buy and transmit rank and honours to their relatives after their death. The wealthy and deluded Chinese frequently purchase of the Emperor the various ranks he pretends to have at his disposal, and as soon as the patent is put into their hands, they rest satisfied that their ancestors are ennobled. This is one of the strangest delusions unfolded in the pages of history, though possibly it may be encouraged by the state, in order to obtain money;—may it not be looked upon as a counterpart to that delusion which the Romish church palms upon Christendom concerning souls in purgatory. The one asks money for the honour of the dead, the other for their happiness! *

We will now give our readers a brief sketch of the manner in which the government of this vast empire is carried on. The imperial cabinet of China consists of four principal members, who are alternately Mandchoo Tartars and Chinese. These are generally men grown grey in the service of their country: their chief employment is to echo the sentiments of their sovereign, upon whom they are continually in attendance. There are ten other members in the cabinet, six of whom are Tartars, and four Chinese, who are viceroys or governors of provinces, and residents in the colonies. The next in rank to these are the superintendents of the treasury, then the keepers of the records, and accountant-secretaries and heralds, amounting in all to more than five hundred persons, to each of whom is assigned his own particular sphere of business, so that no delay may be occasioned. Frequent changes occur in the imperial cabinet, as might be expected under an absolute monarchy; and the members are often suddenly degraded by the sole will of the emperor, and are made to serve as private soldiers, standing sentinel at the hall of the very palace where they have, the hour before, been enjoying the highest rank and favour.

* See "China and the Chinese."

Since the reigns of the last two emperors, a privy council has been elected, who are constituted a very powerful board, and their decrees, framed under the eye of the emperor, are unalterable. Their proceedings are involved in mystery, and they are called, "Ministers of the Military Ensign," being chiefly Chinese generals. Besides the members of government already named, there are the board of civil appointments, the board of revenue, the board of rites, the military board, the board of punishments, the board of public works, the censorate (whose members are censors in name, but flatterers in reality, and often the enslavers of the people); the court of requests, whose business it is to see to the accurate wording and writing of all public papers and decrees; lastly are the office for foreign affairs, and the Han-lin, or national college, whose members recite orations, epigrams, eulogies, and poems, for the amusement of the emperor and his guests. Four of this body are always in attendance on the person of the emperor, to record his words and actions, something like the "recorders" of whom we read in the sacred writings.

The Chinese army is more to be compared to a skeleton than to a living body. Nearly the whole of the cavalry exists only upon paper, and what does exist is nearly useless The Chinese soldier is not trained to fight for his country, but as a police-runner and an imperial hunter. During the greater part of the year, he lives as a husbandman, or is engaged in trade, and hence is totally unskilled in the art of war. Even small bands of robbers and pirates have proved too strong for the force of the whole empire. Their chief arms are the bow and arrow, and some have spears. Their matchlocks are wretched, and generally so rusty as to be unfit for use; the same may be said of the few rusty iron swords they possess, which are never drawn out of the scabbard. Their dress is a long petticoat, and over that a large-sleeved jacket descending below their waists. This, and the thick-soled shoe of the Chinese, give them a very inactive and unmilitary appearance, and they are usually drawn up in one single line, at long intervals, so as to make the greatest show possible.*

Their navy is represented as not more effective than their army. Their boats are all built for conveying merchandize, or for dwellings for the peasant or the mandarin. The number of grain-junks on the Pekin river Mr. Davis describes as immense, and are calculated to make a deep impression of the magnitude of the empire and its edible resources.

One of the most remarkable features of China is its population, which is by far the greatest united under one social and political system in any

* See Davis's "Sketches of China," p. 89.

part of the world. It is a subject which has afforded scope for doubt and controversy. A statement has been made in China, professing to be official, which gives the number of inhabitants at 360,000,000, and this has gained general credit; but Dr. Morrison's enumeration, as given him by the present emperor, only amounts to 146,000,000. This is generally considered as too low an estimate, and Murray thinks that the actual number may lie somewhere between two and three hundred millions. The central and eastern parts are the most populous.*

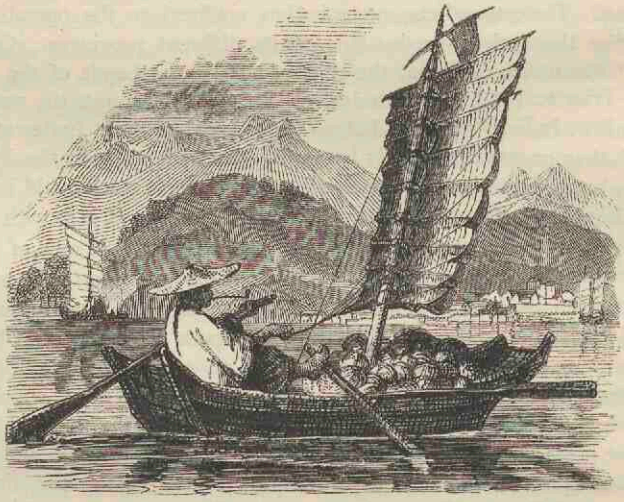
The trade of China is almost wholly internal. China supplies within itself nearly all the commodities which minister either to the wants or the pleasure of her people. There is no monied interest in China, no system of credit between the merchants of distant provinces, and no circulating medium except a copper coin of the value of a third of a farthing. The internal commerce is thus confined to the operation of bartering the various productions of its different provinces. Of the foreign commerce of China, the chief part is in the hands of the English. Prior to 1833, it was exclusively carried on through the medium of the East India Company; but on the renewal of their charter at that period, they engaged not only to throw the trade open to the British public, but to renounce it themselves, as soon as their stock could be sold off. In consequence of this, private merchants engaged in it with their usual activity. The importation of tea is the principal branch of trade, and, since the alteration of the East India Company's charter, it has increased from an average of thirty-one millions of pounds per annum, to one of forty-nine millions. The Hong merchants are wholesale Chinese dealers, empowered by their government to carry on trade with foreigners. The foreign factories, thirteen in number, of which the English and American are by far the largest, had, before the opening of the five ports, only been allowed by the Chinese to occupy one small street or quay in the suburbs of Canton.† The Portuguese, French, Swedes, and Danes, all carry on a very trifling commerce with China, but each nation is only allowed by law to enter at one port or station. The Dutch rank next to the English in the amount of trade carried on with Canton. The trade between India and China is chiefly carried on with Bombay, and that to a considerable extent in cotton and the fine opium of Malwa.‡

* See "Missionary Register" for 1816, p. 293. According to the statement of Mr. Medhurst, 360,000,000 is the population of the empire, estimated by their own revenue officers.

† Mr. Oliphant, one of the factory merchants, is mentioned by Dr. Morrison in 1832 as "a devoted servant of Christ and friend of China, and opening his factory for the reception of missionaries."

‡ See Murray's "Encyclopedia of Geography," p. 1035.

In the year 1839, the Chinese government demanded that all ships laden with opium should be sent away from Canton, under penalty of hostile measures. They next peremptorily required that all the opium they contained should be delivered up to them, which was accordingly done. Still the Chinese were not satisfied, and in many ways insulted the honour of Britain; hostilities soon after commenced, and the Chinese war followed, the events of which are still fresh in the memory of most of our readers.* A Treaty was signed before Nankin in August 1842, by which the Emperor agreed that five principal ports of China, —the names of which we have already enumerated,—were to be opened for commerce. Consuls are to reside at these ports, and the wives of foreigners to be allowed to live with their husbands, a privilege not heretofore allowed at Canton.



A Chinese Boatman
(Carrying Fruit for sale.)

SECT. III.—SOCIAL HABITS AND MANNERS.

The Chinese—descended from the Mongolians—still retain the leading characteristic features of that tribe of mankind; their complexion is that of a sickly white or pale yellow. Their hair is universally black, thick, and strong, but the men always shave their heads, except a small part at the back, where they leave the hair very long and plait it into a

* However we might deplore the causes that gave rise to this war, yet in its results, both politically and religiously, the hand of a controling Providence may be recognised.

tail. When they are mourning for a relative they allow their hair to grow and cut off the long tail. The women fasten their hair up into a knot at the top of the head, and often wear artificial flowers as an ornament. The Chinese have broad flat triangular faces, small eyes, arched eyebrows, (which are often painted) and the upper lip extending a little beyond the lower. Mr. Barrow observes, that the air of good humour which is visible in the countenance of the male Chinese, is exchanged in that of the females for one of fretfulness and discontent, which is owing perhaps to the hard and tyrannical treatment they generally receive.

Quietude, industry, order, and regularity—qualities which a despotic government seeks always to foster—seem to be conspicuous in the Chinese;* on the other hand they are sly, deceitful, and over-reaching, and pay very little regard to truth. In speaking of the character of the Chinese, a modern writer observes—"The peasantry, in their simple manners, and civil treatment of strangers, afford a pleasing contrast to the designing cunning of the salesman of Canton, or the brutal importunity of the courtiers of Pekin." † And yet other writers speak of the rude behaviour and opprobrious epithets the Chinese assail foreigners with, calling them "Red-haired Devils," &c. Education (as far as learning to read and write goes) is fostered and inculcated among the lower classes by the Government, at least so far as is just essential to business or the reading the penal laws, which are printed and circulated among the people. But the mode of education in China is entirely powerless in producing any right moral conduct. Mr. Gutzlaff says of the Chinese—"They may be considered an agricultural people, whose density of population exceeds the means of their subsistence, incessant toil is therefore necessary in order to support life; and in supplying even the most urgent bodily wants, every thought is absorbed, so that they have neither time nor inclination to seek for mental improvement. Their clothing, dwellings, and whole mode of life amply bespeak the poverty and necessity by which the great bulk of the nation are controuled. The middle classes indulge a good deal in sloth and idleness; but if they do, however, engage in literary pursuits, the same industry which animates the peasant is visible in the pursuit of their studies: they actually toil to obtain knowledge, and carefully store up their acquisitions." A very marked feature in the character of the Chinese is their love of money; they even think they may indulge in this ruling passion after death: it seems to us scarcely credible, but it is a well-attested fact, that they annually burn vast quantities of paper covered over with thin plates of gold and silver, under the impression that its ashes will take the

* See Murray's "Encyclopedia."

† See "China and the Chinese."

value of dollars in the next world, which they shall find when they arrive there! The inordinate national pride of the people of China seems to proceed from self-love and ignorance, and this disposition has been encouraged and promoted by the Government, who considered that its interest was concerned in increasing a dislike towards foreign nations, and it has been customary with the Emperor to call any union with Europeans, "a traiterous intercourse." There is a great spirit of clanship among the lower classes, and their love for their own families and relations is very great. They are also extremely partial to the place of their birth.

Parents are shown great honour and respect in China; but the state of females is almost as degraded and neglected as in India. Religion is denied them; and they are not allowed a voice in the domestic concerns of the family. Women of the lower classes are complete slaves, and inured to drudgery of every kind. The higher ranks of females are scarcely more educated than the poor, and the chief thing impressed upon their minds is implicit obedience. Bishop Heber thus writes—"In India, any thing is thought good enough for the weaker sex; and the roughest words, the poorest garments, the scantiest alms, the most degrading labour, and the hardest blows are their portion. Yet, compared with the Malayan tribes, the Hindoos are a gentle people; while the Chinese, amidst all their seeming polish, are perhaps the most barbarous of any people in their notions regarding women: if they do not, like the Turks, wholly deny them the possession of souls, it is only a few of the most virtuous whom they admit to the rewards of their immortality. Female infanticide still prevails in China, a horrid practice, which could not be tolerated but for the popular contempt in which women are held." The women of the humbler classes learn weaving, sewing, embroidery, and the whole drudgery of household and field work, besides rowing and steering on the rivers. Females of all ranks are compelled to marry those whom their parents select for them, and their choice is never consulted; hence the married life is frequently an unhappy one, and suicides among married females often occur, especially in the higher ranks of society.

Although the Chinese are mild, docile, and respectful, yet they are insincere, jealous, and distrustful. No disgrace whatever is attached to lying and deceit, and it is even considered praiseworthy when practised towards foreigners. The action of every magistrate or person in any official capacity is closely and minutely watched, and his merits or demerits represented to his superior; this system, while it upholds the throne, and prevents any change taking place in the established order of things, yet works for evil, as it produces constant deceit and prevarication. Every parent is by law liable to punishment for the crimes of

his children, whatever age they may be, and he is also entitled to rewards for their merits; and hence, influenced by hope and fear, the people are anxious to promote education, and every town or village has its public place for teaching to read, while wealthy families have private tutors for their children.* The Chinese think themselves the most civilized and enlightened nation upon the face of the earth, but compared with the number of courts established for the maintenance of religious rites and ceremonies, their institutions for learning sink into insignificance. There are however (such as they are) three courts of learning in China: The "National Institute," established for the education of Mandchoo Tartars, nobles, and officers; the "Astronomical Board," to which the Jesuits were admitted (before they were banished the empire), and whose chief employment is to make a yearly calendar for the emperor, and foretel or pretend to foretel, future events; and the "Medical Board." All these institutions are miserably deficient in truth and knowledge. Some few great and clever men have appeared in China, but the minds of the great mass of the people are weakened and debased by superstition and ignorance.

The Chinese language is written in symbolic characters, bearing some resemblance to the objects and ideas they are intended to express, and are perfectly uniform throughout the whole Chinese empire. Thus every separate thing or idea has a different character, instead of a small number of characters or letters being repeated over and over again, as in the formation of our language; so that, at first sight, it would appear that the Chinese alphabet was composed of hundreds and thousands of characters; but experience has shown us that there is a smaller number of original characters than was at first supposed, which are altered in position and combination, so as to express all the words they wish.† There are, however, 214 of these primitive characters, or roots, which, as Mr. Davis says, may be called the alphabet of the Chinese language. There are 40,000 different characters in Dr. Morrison's Chinese Dictionary, and 3,000 are used in the Chinese New Testament, each character expressing a different idea. Although the written and printed language of China, as regards its character or symbol, is everywhere precisely the same throughout the empire, yet each province almost has its own peculiar *spoken* dialect; so that though a Chinese may, when he sees a book, be able to read off the words, yet this does not prove that he *understands* one word of what he reads; and often the

* See "China and the Chinese," p. 140.

† Mr. Malcom tells us that the Roman Catholic missionaries employed the English alphabet and "Roman" character to express the Chinese, Japanese, Siamese, and Burman languages.

spoken and the written language differ materially. Mr. Malcom (a missionary who travelled in China expressly to learn their habits and manners) says, he thinks not more than one out of fifty can understand the plainest book, and scarcely any of these persons are females, except among the very highest classes.* Still they have acquired a habit of learning to read, and that is something gained in forming the mind, and preparing it to receive further instruction. Mr. Medhurst, a zealous missionary, has prepared a dictionary in the Fokien dialect; but there are not a sufficient number of characters to translate the scriptures into any other Chinese vocal dialect, and many words in common use are not expressed at all by any symbol, although the language has been in use among a very large proportion of the human race for four thousand years.

A greater proportion of the community is devoted to literary pursuits in China, than in any other heathen country in the world. The literature of China consists of their sacred books, of moral and political essays, of works on their criminal law, of history, biography, astronomy, geography, medicine, poetry, dramatic writings, and works of fiction; in these last there is a good deal of wit and humour. But to show how ignorant they are with regard to some of the sciences on which they pretend to write, we will just give the reader a brief sketch of a Chinese map of the world, extracted from Mr. Malcom's account of one he saw in 1839:—"It was two feet wide by three and a-half feet high, and was almost covered with China! In the left hand corner, at the top, is a sea, three inches square, in which are delineated, as small islands, Europe, England, France, Holland, Portugal, and Africa. Holland is as large as all the rest put together, and Africa is not so big as the end of one's little finger! The northern frontier is Russia, very large. The left corner, at the bottom, is occupied by a sea, in which the Malay peninsula is pretty well defined. (Possibly this part may have been done by the Jesuits.) Along the bottom are Camboja and Cochin China, represented as moderate-sized islands, and on the right is Formosa, larger than all the rest of the islands together. Various other countries are introduced as small islands. The surrounding ocean is represented in huge waves, with smooth passages or highways branching off to the different countries (or islands, as they represent them). They suppose that ships keeping along these highways, go safely; but if they lose the track they get among the awful billows, and are lost!"

Though the Chinese possess a bulky literature, yet there is very little that is practical or useful amongst it; the mass of thought contained in their numerous volumes, presents a very low picture of human intellect. Notwithstanding it appears that, by means of the Arabs, the nations of

* See Malcom's "Travels in China and Hindostan." Edinburgh edition, p. 57.

Europe obtained several very useful arts from China, such as the composition of gunpowder, the use of the magnetic compass, and the art of printing. The mode of Chinese printing is by means of wooden blocks, and was in use among them as early as the tenth century. The chief use they make of gunpowder is in fire-works, in which they greatly excel.

The manufactures in which the Chinese most excel, are those of silks and porcelain; the former are woven in rude and simple hand-looms, like those used by the ancients—for of machinery they know nothing. Their artificial flowers, and various mats made of the split bamboo, are very beautiful and curious. Ivory and sandal-wood are wrought and carved by them with the greatest elegance; and their manufacture of cut-glass nearly equals that of Europe. In making highly-polished convex mirrors of brass they are also famous. In porcelain and lacquered work they excel, though in the former art they are now outstripped by Europeans, and in the latter by the people of Japan.* Mr. Gutzlaff observes, in the working of iron and steel the Chinese have never been celebrated, and their tools in common use are very clumsy. It would be difficult to find a blacksmith in China that could make an anchor or any large piece of machinery; but what they want in skill, is made up for by perseverance and economy of labour.

The Chinese are essentially an agricultural people; but though diligent and laborious, the science of good husbandry is unknown among them, and like the Hindoos, they make use of very rude implements. Their extremely simple plough and harrow are drawn by their small oxen. Rice is the principal grain cultivated, though wheat and millet are grown in the northern provinces. Several provinces in China are appropriated to the cultivation of the mulberry-tree, which is grown exclusively for the purpose of feeding the silk-worm. But the most important object of cultivation in China is the tea-plant. It is a small evergreen shrub, something like the myrtle in appearance, and is capable of enduring great variations of climate. The cultivation of the tea-plant affords to the Chinese peasantry a profitable employment, while to the government it is a chief source of revenue. The tea is gathered four times a-year, with the greatest nicety and care; the fineness and dearness of the tea is determined by the tenderness and smallness of the leaf. In China all classes freely partake of tea as a beverage; and the coarser leaves are made up into hard cakes, and dried, to be used by the Tartar tribes and the poorest Chinese.

* They possess the art of softening horn, by applying a high degree of moist heat, and extending it into thin layers, either flat or globular. The lanterns constructed of this substance are about as transparent as ground glass, and ornamented with silk hangings, which give them a handsome effect. See "China and the Chinese."

The Chinese houses are tent-like edifices, supported in a weak and flimsy manner by thin wooden columns, roofed with glazed earthen tiles on the outside, and within with painted deal rafters; a few mother-of-pearl shells filling up the interstices between. They are low, and never of more than one story high; those of the better class are highly ornamented with carving and paint, but the cottages of the very poor are of mud, though neat and made with some taste. Dr. Morrison says (writing from Macao), "Over almost every Chinese door is inscribed, 'The Ruler of Heaven sends down happiness;' or, 'The five blessednesses enter here.'" All Chinese edifices are built after one fashion; temples, pagodas, palaces, mansions, cottages, summer-houses, and gateways—all display the same construction; and the laws forbid the architect departing from the established rules of building.* But that the Chinese are capable of producing more solid architecture is shown by the great national wall that divides the northern part of China from Tartary, with its numerous watch-towers, and by their gateways and detached towers, in various parts of the empire, built of solid brick, upon a firm stone foundation.

The usual mode of travelling in China is by barges and boats, or in sedan-chairs. The mandarins (or nobles) are attended by numerous servants, carrying gongs and umbrellas, and boards with the names and titles of their masters painted on them.

The dress of the genteel classes is not transcended in beauty, costliness, or delicacy, by that of any nation in the world. The men wear a long loose gown of silk or linen, with large hanging sleeves, and crossing over in front, with tight collar round the neck, which, on occasions of full-dress, is gathered round the waist with a silk girdle fastened by a clasp. Their cap is of light-woven bamboo, ornamented with a large silk tassel, which hangs completely over it. Wove stockings of silk or cotton, and shoes made of cloth, satin, or velvet, highly embroidered, with extremely thick and high soles, completes their outer dress. In winter they exchange the light bamboo cap for one of cloth or felt, turned up round the edge with fur; and over their long silken robe they put a large-sleeved spencer, made of embroidered silk or broadcloth, reaching to the hips, and lined with skins. The dress of the peasantry is a pair of very large blue nankeen cotton trowsers, with a

* The facility and cheapness with which the Chinese erect large houses of mats, made entirely of the bamboo, is remarkable. The admirable manner in which the bamboo combines lightness and strength renders it a most valuable resource to this ingenious and industrious people. Their temporary theatres, their public halls, their warehouses for storing goods, are all erected of these mats at a few hours' notice, and serve equally well to exclude the heat and the rain. Not a nail is used in their construction, nor even a cord, but thin strips of bamboo bind every part together in a neat and compact manner.

loose cotton frock with large sleeves, buttoned round the throat, which, in summer, or at their work, is frequently dispensed with. Neither men nor women of the lower classes wear shoes or stockings. The costume of Chinese ladies is very modest and becoming, and made as splendid as possible with the richest silk or gold embroidery. It consists of a loose robe of silk, in shape very much like that worn by men, fastened close round the throat with a small collar, and very large loose hanging sleeves. The barbarous custom of distorting the foot of high-class females in China, is too well known almost to require any comment. It is effected during the first month or two of their existence, and the operation is of so painful a nature, that the Christian female shudders at the thought. The object is to prevent the foot ever attaining a larger growth; it prevents the Chinese ladies from walking, except in a most awkward and tottering manner, and no doubt was first adopted to preclude the possibility of their gadding about.*

The Chinese are much addicted to the use of opium. Mr. Lay, the agent for the British and Foreign Bible Society in China, observes, that too much leisure, more money than is required for the absolute necessaries of life, a guilty conscience, an unquiet mind, and bad company, are the promoters, if not the causes, of this destructive habit. A dreadful picture is drawn by missionaries of the effect of this drug on the Chinese. It is the duty of the British to cease from cultivating in India, and from introducing into China, any more opium than is required as a medicine; and it is the duty of the Chinese to desist from smuggling it into their country.† The lower orders are very prone to gambling, especially among the sea-faring poor.

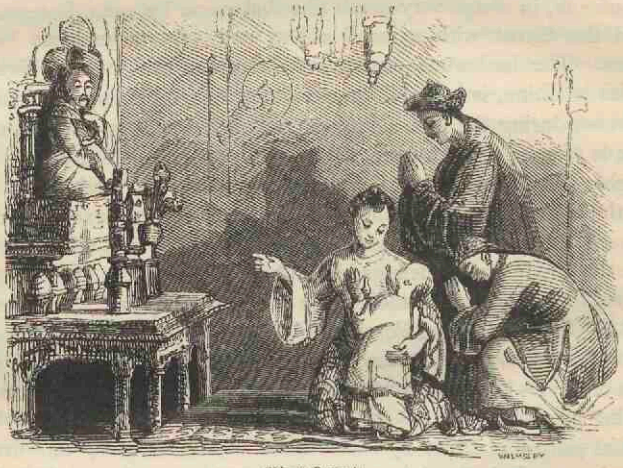
The great staff of life in China is rice, and the people are also extremely fond of pork; and every Chinaman who can afford it keeps pigs: but the very poor will eat almost anything, and their food is often of a very coarse and even disgusting nature to the ideas of a European. They live a great deal on fish, both fresh, dried, and salted; and cultivate every little available spot of ground with vegetables of various kinds. The flesh of the bullock, sheep, deer, dog, cat, and even horse, are all eaten in China; but compared with pigs, these animals are a very scarce article of food.

Kiteflying, farces, puppet-shows, tumbling, rope-dancing, &c., form the most favourite amusements, alike of the peasant and the courtier. They have been called "a nation of grown-up children," and their fondness for puerile amusements seems to justify the remark. It is rather amusing to observe how completely the reverse of ours, some

* See Malcom's "Travels in China and Hindostan," p. 47.

† See "Missionary Register" for 1840, p. 131.

of the Chinese customs are; for instance, they mount a horse on the right side of the animal, instead of the left; old men play battledore and fly kites, while little boys look gravely on; and their books are read from the top to the bottom of the page, instead of from side to side.



Chinese Peasants Worshipping an Idol.

SECT. IV.—SUPERSTITIONS AND FORMS OF WORSHIP.

We may gather, from the works of their own philosopher and law-giver Confucius, that the Chinese, at one time, had some tolerably correct ideas of an Almighty Supreme Being; for he is described by this writer as independent of man, and holy, and as acquainted with the secrets of men's hearts. Like other heathen nations, they have arrived at their present state of gross idolatry by slow degrees. Their first step in the downward path was forsaking the worship of "Tien," or the Deity, and paying homage to the sun, moon, and stars; they next worshipped inferior spirits, whom they supposed to preside over cities, rivers, mountains, provinces, and particular persons. Having gone thus far, they descended lower and lower in their religious notions, till they at length reached the depth of superstition in which they have now for ages been sunk. The religious worship of China is three-fold.

1st. The state religion.

2nd. Taouism—literally, "The Light of Reason."

3rd. Buddhuism, or Boodhism.

The first of these (to which the Emperor and all his nobles belong) was invented by the Chinese legislators for the purpose of controlling the minds of the people, without which they imagined they could not rule over their bodies. This system identifies the Chinese rulers with ideal spirits, demons, gods, and invisible powers; and their object is to make the people believe that they can act as mediators between them and heaven, and can bring down blessings upon them from on high. The emperor (as has before been stated when speaking on government), is considered the head of this branch of religious worship, which has the smallest number of followers of any of their systems.* The catalogue of canonical objects of adoration established by the state rulers is quite appalling. Among them may be noticed, the earth, the sun, the moon, the emperor's ancestors, Confucius, Shin-nung (the inventor of agriculture), the inventor of silk, the spirits of heaven, the gods of the earth, the god of the passing year, the worthies of antiquities, the stars, clouds, winds, rain, the ocean, rivers, streams, the five mountains upon which the ancients sacrificed, flags, the north pole, the polar star, the gods of the gate, gods of the soil, gods of the cannon; with numberless others, to which new ones are continually being added. In short, as it was said of the gods of ancient Greece, "No one can tell how many there are not."

A prominent feature in the state religion of China is the worship of the dead. The emperor and the peasant alike bow down to the shades of their ancestors. They resort annually to the tombs of their relations, which are always built over their graves on the sides of barren and uncultivated hills. When arrived there the Chinese make prayers and offerings, consisting chiefly of gold and silver paper, which they burn, and afterwards ornament the graves with long gaudy flags and streamers.†

The Chinese make their idols of clay, gilded over; they place them upon a table, at one end of the large hall which forms part of their temples, the walls of which are covered with historical paintings, and the roofs adorned with dragons, griffins, and other imaginary creatures, reminding the Christian of the "Chambers of imagery," described by Ezekiel the Prophet.‡ The actual place of worship which contains the images is a hundred feet square, and is supported by rows of pillars.

* The sacrifices offered by the emperor or his proxies are very costly, consisting of many hundreds of cows, pigs, sheep, goats, and hares annually. The lower orders generally offer prepared food, or burn paper and matches, with gunpowder crackers. Mr. Gutzlaff says, that the cost of the gold and silver paper burnt in China in a year exceeds *a hundred times* all the money collected in the Christian world annually for bible, tract, and missionary societies! See "China and the Chinese."

† See Malcom's "Travels in China," p. 47.

‡ See Ezek. viii. 7—12.

Mr. Malcom says, there are 124 idol-temples in Canton, besides the numerous public altars to be met with at every turn in the streets. He observes, "the Chinese temples strikingly reminded me of the monasteries of Europe; cloisters, corridors, court-yards, chapels, image-houses, and various offices are scattered with little regard to order, over a space of five or six acres. Priests, with shaven crowns and rosaries loitered about them, but I never saw the people come to worship at any. The daily monotonous unmeaning worship is performed by the priests alone, which consists in muttering a few prayers, while they keep time with a wooden drum, and occasionally a bell. The whole number of priests in Canton is 2000, of nuns 1000. A quarter of a million of dollars is yearly expended on the 124 temples in Canton, and the same sum upon the annual festivals. The pagodas are tall narrow towers with seven or nine successive stories, each story containing an idol.* On festival occasions, the Chinese temples are filled with the fumes of sandal-wood and incense, the effulgence of tapers, the burning of tinsel, and the sound of the gong; all of which the Chinese consider as essential to propitiate their deities. As is the case with all false worship, the priests live on the meats and offerings prepared by the people for the idol, thus making their hearts merry upon the credulity of the worshippers.† The state religion of China prescribes a tedious number of festivals during the year, among them are, the ploughing festival,—the feast of the birthday of the gods of the city; the feast of the tombs of their ancestors, and the feast of lanterns, besides numerous minor festivals; among which is the feast of "*the birthdays of the heavenly Spirits!*" Oh! that man (whose mind was first made in the image of his Creator,) should be sunk so low in ignorance and superstition.‡

Taouism is so named from Taou, its founder, who was contemporary with Confucius. He inculcated on his followers a contempt for riches, honours, and worldly distinctions, and the subjugation of every passion that could interfere with personal tranquillity and self-enjoyment. Upon these doctrines have since been founded the most visionary and soul-degrading tenets, so that Taouism has become a religion of jugglery and cheating, a system of pretended magic, of the most puerile nature, and among other impostures which are practised by its priests for the

* See Malcom's "Travels in China," p. 48. † See "China and the Chinese."

‡ Confucius (whose tenets the adherents of the state religion chiefly follow) wrote the celebrated four books, to which the Chinese attach so much reverence. Dr. Morrison, after reading them, says of their author, "He seems to have been an able and upright man, who rejected the superstitions of the times, but had nothing that could be called religion to put in their place. Confucius decided on the duties between man and man. Respecting the gods, he was unable to judge, and thought it *insulting to them to agitate the question*, and therefore declined it."

sake of gain, is a kind of animal magnetism; by which they convulse their bodies to a most fearful degree, to make the common people believe they are possessed by spirits. The professors of Taouism, also worship an innumerable host of deities.*

The third, and by far the most prevailing religion of China, is Buddhuism, which has already been described in the chapters on Ceylon and Burmah. Chinese History relates, that in the year A.D. 58, the Emperor Ming-te, in consequence of a dream which he had, sent ambassadors to "the west" (or India) in search of "the holy one," whom the great Chinese philosopher Confucius had pointed out, should at this time appear in the world. These ambassadors brought back with them some priests of Boodh, (or Buddhu,) and some sacred books in the Pali, (or Sanscrit) language, and the Chinese Boodhist priests, Mr. Malcom says, pretend to recite their prayers in this language now.† This superstition spread rapidly in China, and has ever since been the most popular worship, especially among the lower orders. Instead of the one single representation of Buddhu, which the Cinghalese and the Burmans worship, the Chinese Buddhist make three images of the same god, which they always place side by side; they are precisely the same figure, with only a difference in the position of the hands. They intend these three figures to represent the Past, the Present, and the Future; but all three are "Fo," or Buddhu. (The name of the Chinese Deity, "Fo" is sometimes spelt "Fohi," and is the old orthography of the word "Fuh," which is the Chinese abbreviation of Fuh-ta, or Boodha.) Sir William Jones says confidently, "Boodh was unquestionably the Fo-e of China." ‡ The superstitions of Boodhism in China are in all points the same as those in Ceylon and Burmah, and the inhabitants of Tartary and Thibet, who are not Mahometans, follow the same creed, and call their principal deity, the "Lama," or "Dalai Lama."

Besides the idol "Fo," or Boodhu, worshipped under the three-fold image, the Chinese Boodhists also pay adoration to "Tien-how," the Queen of Heaven, which notion they have most probably derived from the Jesuits; for in one of their own books, they give a very tolerably accurate outline of the history of the birth, life, and death of our blessed Saviour, substituting only Chinese names for Israelitish or scriptural ones.§

No Chinese family, either ashore or afloat, is without its little altar; nor does a sun set without each being lighted up with tapers, and incensed with fragrant matches. Besides the gaudy domestic altar, with

* See "China and the Chinese."

† See Malcom's "Travels in China and Hindostan," p. 47. ‡ Ibid. p. 49.

§ See "China and the Chinese." Religious Tract Society.

its flaunting mottoes and varied tinsel, nearly every house has a niche in the wall where tapers and jos-sticks are burned; and there are little public altars at intervals in the streets. Every twilight the air is loaded with sandal-wood smoke. *Jos* is the Chinese word for *image*, so they call their smaller temples "jos-houses," and jos-sticks are pieces of sweet sandal-wood, to burn before it. The Feast of Lanterns takes place on the first full moon of the new year, and is a display of ingenuity and taste in the construction of a variety of lanterns made of varnished silk, horn-paper and glass, stretched upon frames often three or four feet in height, and from two to three in diameter.

Buddhism prevails all over that part of the Chinese empire inhabited by the Tartar tribes; its principal seats are Thibet, Botan, and Cashgar. It is known very widely in Asia under the appellation of *Shamanism*, especially in Siberia,—the visible head of which religion, (the dalai-lama) resides in a magnificent palace at Lassa, the capital of Thibet. He is believed to be animated by a divine Spirit, and is regarded as the Vicegerent of the Deity on earth. They assert that the death of the grand lama is nothing more than the transmigration of the spirit into another body; thus they make a god of a poor, weak, vile, sinful mortal!

The Impostor of Mecca, for 600 years, has had his numerous followers scattered over the islands of the Chinese Seas, and on the forbidden soil of China itself, where Mahometanism, triumphing, not by the usual methods of fire and sword, but by the milder arts of proselytism, has shamed the puny efforts of Christians in a holier cause.*

SECT. V.—ACCOUNT OF MISSIONARY LABOUR.

"*Him also I must bring, and there shall be one fold, and one Shepherd.*"

"*Help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee.*" 2 Chron. xiv. 11.

"*Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.*" Isaiah xli. 29.

This great empire has long been the scene of Roman Catholic missions. Pope Innocent IV. sent out missionaries to China in 1246. But the Portuguese Jesuits were the first to establish a permanent footing in the country, and this was done through the labours of Francis Xavier and Ricci. By great talents, and adroit and pliant conduct, the latter became the object of admiration to the Chinese. At his death in

* See Mr. G. Smith's "First Report on Hong Kong," 1845.

1610, thirty churches existed in one of the provinces of China. Since that time the Jesuits have been tolerated by some emperors, and violently persecuted by others. Dissensions at length arose among their own order, which proved a greater drawback to their missions than all the opposition from Chinese governments. The Jesuits allowed the converts to retain many of their idolatrous superstitions; and while they took away from them some of their clay-gilt gods, they substituted in their stead the images of the virgin, &c., and relics of saints.*

Dr. Morrison thus writes from Canton in 1808: "Lord's Day, April 4. I again read the Scriptures with my Chinese inmates. In the evening I succeeded in keeping one of them, while I engaged in prayer as well as I could in his own tongue. When I spoke to him of the idols and offerings of the heathen temples, he referred me to the example of the Portuguese at Macao, who had similar idols and offerings." †

Mr. Bridgeman, an American missionary, thus writes in 1830: "Whether so intended by them or not, the Roman Catholics have given great support to the idolatry of this empire. If they have not done this by withholding from the Chinese the Bible, they have done it by the performance of their own rites and ceremonies. So small is the apparent difference between the religion of the Roman Catholic, and that of the Chinese, that it is not strange that Father Premare (a popish priest) should have said, 'In no other part of the world has the Prince of Darkness so well counterfeited the holy manners of the true Church.'"

The credit of awakening public attention in England to the spiritual concerns of **China**, seems to belong, in the arrangements of a Divine Providence, to a memoir written by the Rev. W. Moseley, of Hanley, a dissenting minister, since well known as W. Moseley, L. L. D. whose little work met with approbation from several dignitaries of the Church of England. Upon the motion of Joseph Hardcastle, Esq., and Joseph Reyner, Esq., two of the directors of the London Missionary Society in 1806, it was determined to commence a mission to China, and the following year Mr. Morrison, then a student at the Society's institution at Gosport, was chosen to be the first missionary sent out. He was the son of a humble boot-last maker at Newcastle, and had worked at his father's trade in his youth—teaching himself Latin during his intervals of leisure, with the occasional assistance of a school-master. His unwearied diligence and perseverance in acquiring the Chinese language, were almost unparalleled, as also his labours at the translation of the

* See "China and the Chinese," p. 126.

† "Life of Dr. Morrison," vol. i. p. 205.

Holy Scriptures into that difficult and most peculiar language, which he completed (with the assistance of his colleague Mr. Milne) in fifteen years. From 1813, he preached regularly in English and Chinese, either at **Canton** or **Macao**, and not without some effect being produced on his little congregation. *

In 1830 the American Board of Missions sent two missionaries to **Canton**, and one of them, the Rev. C. Bridgeman, in concert with Dr. Morrison, in 1832, published the following statement of what had been done for the evangelization of China, and its three hundred millions.

"Twenty-five years have elapsed since the first Protestant missionary arrived in China (in 1807) alone, and in the midst of perfect strangers, with but few friends, and with many foes. The Chinese language was then thought almost insurmountable from its peculiar difficulties, but these difficulties have been overcome. Dictionaries, grammars, vocabularies, and translations have been penned and printed. Chinese scholars, both in England and China, have increased. The Holy Scriptures by Morrison and Milne, together with the Book of Common Prayer, and numerous tracts, have been translated, printed, and published in the Chinese language; and now, missionaries from other nations † have come to aid in their distribution and explanation." There are also native Chinese, who preach the Gospel and teach from house to house. Ten Chinese have been baptized, and only ten; but they are a firm and devoted little flock. The establishment of English presses in China arose out of the Protestant mission. The East India Company's press to print Dr. Morrison's dictionary, was the first, and now both English and Americans endeavour by the press to draw attention to China, and give information concerning it and the surrounding nations. The London Missionary Society's Chinese press at the Anglo-Chinese College at Malacca, or Singapore, and Mr. Medhurst's press at Java, have sent forth millions of pages, containing the truths of the everlasting Gospel; and the Chinese Institution at Malacca belonging to the London Missionary Society has given a Christian education to numbers of Chinese youths. About ten years after the Protestant mission was established in China (viz. 1817), a chaplain for the British factory at Canton was sent out by the Episcopal Church in England, and in 1827 a seaman's chaplain was sent out by the American Seamen's Friend Society; Dr. Morrison hoisted the first British flag for public worship on the Chinese waters in 1822; Mr. Abeel, an American missionary of the Dutch Reformed Church, officiated in 1830, and afterwards Rev. E. Stevens from Connecticut. The "Indo-Chinese Gleaner" at Malacca, the Canton

* "Life of Dr. Morrison."

† Netherlands and America.

newspapers, and the "Chinese Repository," (a valuable work) have all risen up since our mission commenced. Missionary voyages have been performed,—three by that indefatigable man, Mr. Gutzlaff, of the Netherlands Missionary Society,—and Chinese sought out at numerous places under European controul, as well as in Siam, the Loochoo Islands, Corea, and along the coasts of China itself, as far as the walls of Pekin. Some tracts have reached and been read by the Emperor himself. Still, this is but the "day of small things." "The harvest indeed is great, but the labourers are few." Preachers and teachers, and writers and printers in much larger numbers, are wanted to spread the knowledge of God and our Saviour Jesus Christ, among the Chinese-language nations." It will be borne in mind that this was written in 1832; much more has since been done, and yet the last words of this statement are as true and applicable as they were twelve years ago.

An article in the "Chinese Repository," for 1835, gives a statement of the "Obstacles to the Diffusion of the Gospel in China," which have for so many years been in active operation in China; but may now, by the late important events attending the Chinese war, be in some measure lessened; and, on the other hand, a view of the "Encouragements" to the same: which we will abbreviate for the information of those readers who may not have been able to inform themselves before on this subject.

The obstacles to the diffusion of knowledge in China, are,—

1st. The hostile attitude of the Chinese government towards all foreigners entering the dominions of China.

2nd. The laws against the propagation of any new religion. The three Chinese sects, the Confucian, Taou, and Buddhist, are tolerated; but Christianity, as taught by the Jesuits, has long been a proscribed religion by the government.

3rd. The system of national education. In all the schools the same books are used, consisting of the maxims and instructions of their sacred sages, which give to every Chinese his bigotted adherence to the customs and rites of their false creed, and a deadly apathy to all serious religion.

4th. The language. Government forbids any native to teach his language to a foreigner, or to sell him any Chinese books. Both these laws can be easily evaded in times of peace; but if any disturbances arise, or an edict comes out against the Christians, the Chinese flee from foreigners. Besides this, the language, though it certainly can be attained, cannot be acquired in its purity, without a long course of years of the most persevering effort.

The encouragements to the diffusion of the gospel in China, are,—

1st. The extensive diffusion of knowledge, and the taste for reading. It has been estimated that nearly nine-tenths of the adult males are able to read, though not one-tenth of the female population. Books may be manufactured with surprising cheapness. The priests of Buddhu found books of great use in spreading their religion in China. There is now scarcely a house so poor, that some well-worn book will not be found occupying a shelf.

2nd. The strong common sense that distinguishes the Chinese from other Asiatic nations; they demand a reason for what they are called to believe; and pagan priests are not held by them in great veneration.

3rd. The friendly disposition of the common people towards foreigners and foreign intercourse, which, whenever it has been attempted, they have always favoured.

4th. The recent movements of the Christian world, with regard to an enterprising commercial spirit. *

A few extracts from Mr. Gutzlaff's letter, written at Macao, to the Church Missionary Society, when they first meditated sending out a mission to China, in October, 1835, may not be inapplicable here.

"Ere your letter reached me, your episcopalian brethren in America had anticipated your wishes, and sent out two missionaries to these lands. In regard to the accessibility of the maritime provinces, I can only say I have made seven voyages along the coast, and at each tour distributed an enormous number of books without the least difficulty, conversing with the people upon the doctrines of the gospel. The free trade is extending its range, and the facilities will every year become greater. As for the Chinese government, it is opposed to every improvement, and as bigotted as the conclave at Rome. Yet neither the apostles nor reformers waited till governments proved favourable to the gospel, but went on boldly in the strength of their Lord. It is the work of God, and the united powers of Satan will not hinder it here. I have been myself decried and watched by the court, and been declared a traitor; but nevertheless I am still alive, and in much weakness carrying on the work of the Lord. We want men here who are at all times ready to lay down their lives for the Saviour. As pioneers, they must be men of talent; or otherwise they will not acquire the language. As a place for preparation, I propose Singapore; as a station in China, Hang-choo, an immense city on the Tseen-Tang river: but this must be left to circumstances brought on by the mighty hand of Providence. The Roman Catholics have lately made many converts; and many of their missionaries (chiefly French) have proceeded into the interior.

* See "Missionary Register" for 1836, p. 95.

Remember forlorn China—and may the Saviour bless your endeavours!"

In consequence of this letter, the Church Missionary Society sent out Mr. and Mrs. Squire to Singapore, in 1837, who began diligently to learn the language. Mr. Squire visited Canton and Macao in 1839; and informed the Church Missionary Society there appeared to be no serious obstacles to missionaries settling at either of these places, where four American missionaries had already been for some time located. Shortly after this the war took place, which was followed by a peace, granting advantageous terms to Great Britain, and ceding an island on the shores of China to the British crown.

The London Missionary Society for nearly forty years, and the American Missionary Socities for more than twelve years, have steadily prosecuted preparatory measures, for the moral and intellectual improvement of China, carried on chiefly at the British and other European settlements of Java, Penang, Malacca, Singapore, and Macao, where multitudes of Chinese constantly resort, and take up their residence for purposes of commerce; but now they can approach nearer to the scene of action, and carry out their measures and plans under the protection of British laws and British government, without fear of molestation, on the very borders of China itself. The London Missionary Society has sent two physicians to Hong-kong; and Mr. Milne has gone to Chusan, visiting Ning-po from thence. And, in 1843, some of the American missionaries took up their abode at Amoy and at Hong-kong.

Every Chinaman regards China as his home: there his affections centre, there are his wife and children. His sole object in leaving his native country is money; and when that object is gained, he returns to China at once. Hence, all those Chinese at Malacca, Singapore, and other stations in the Indian Archipelago, are wanderers, and therefore it is not so easy to secure their attention to divine things, as those who live permanently in their own country; another advantage of stations in China itself, over those at a distance; though the distant ones are very suitable and advantageous as outposts, at which to acquire the Chinese language.*

* See also remarks of the American missionaries, in "Missionary Register" for 1843, p. 378.

CHRONOLOGICAL TABLE OF EVENTS, RELATIVE TO MISSIONARY LABOURS IN CHINA.

1815. Dr. Marshman (of the Baptist Mission) finished the New Testament in Chinese, and the Old as far as the Psalms, at the Serampore press, with moveable metallic types. Dr. Morrison circulated 2000 copies of his own edition of the Chinese New Testament at Canton, which had been printed by wooden blocks; which mode, in China, is cheaper than metallic types, and better liked by Chinese readers. The advantage of the metal types is, that being finer and smaller, they take up less room on the paper, and from them both sides of the paper can be printed, which cannot be done from cut wooden blocks. Mr. Milne, Dr. Morrison's coadjutor at Canton, being driven from thence by the Portuguese at Macao, went to Malacca, and established the London Missionary Society mission there, and was joined by Mr. Thomsen.

1816. Mr. Milne composed and printed, in Chinese, "The Life and Doctrine of Jesus Christ;" and an "Outline of the Old Testament;" and printed Dr. Morrison's Chinese "Hymn Book," and first No. of "Chinese Monthly Magazine." Jesuits persecuted by the Pekin government. Dr. Morrison accompanied Lord Amherst's embassy to Pekin.

1817. Milne and Thomsen, joined by Mr. W. H. Medhurst (afterwards stationed at Batavia, in Java), established a printing-press of Malay and English types, set up at Malacca by the London Missionary Society. Dr. Morrison finished his Chinese Dictionary, which had occupied him ten years of hard unremitting labour. It consists of three parts: 1. Chinese and English, arranged according to the 214 radical characters of the Chinese language. 2. English and Chinese. 3. Chinese and English arranged alphabetically. It contains 40,000 Chinese words or characters, and was printed at the expense of the East India Company, at Canton, from wooden blocks.

1818. Two Chinese schools and one Malay school (for boys) opened at Malacca; and a weekly lecture in Chinese, in a heathen temple. The Chinese temples are like large rooms, and if divested

of all their horrid pictures and images would not make bad Christian churches; and the Chinese are not particular, it seems, as to Christians entering them. Dr. Morrison finished translating the Church of England Prayer Book in Chinese. Mr. Milne preached twice every sabbath-day in Chinese, and Mr. Medhurst assisted in the Chinese weekly lecture. Anglo-Chinese college established by Mr. Milne, at Malacca, at which Chinese scholars are clothed, fed, and supported for six years each.

1819. A mission at Singapore commenced. Inhabitants 25,000 Malays, 12,000 Chinese. Ten lectures on the Lord's Prayer, preached by Mr. Milne on Thursday evenings in the Chinese temple, printed and published. Dr. Morrison finished and circulated Isaiah in Chinese,—printed at Malacca,—and November 25, he completed the translation of the whole Bible in Chinese, in which Mr. Milne had assisted him; and in the New Testament he was assisted by a manuscript copy taken out with him from the British Museum, translated originally by the Jesuits. Mr. Medhurst, this year, had four Chinese schools at Malacca. He visited the Dutch island of Rhio, and Pontiana and Sambas, stations on the western coast of Borneo.

1820. Malacca made a British settlement, under the government of the East India Company. (Singapore was colonized in 1819.) First mention of "a few" Chinese having "cordially embraced Christianity." Penang station commenced.

1821. A Chinese school opened by Koseen-Sang, a convert, formerly assistant to Dr. Morrison. Six orphan boys sent him (as boarders) by Dr. M.

1822. Death of Mr. Milne, at Malacca, aged 37. He wrote and printed a little before his death, an Exposition of the Epistle to the Ephesians, in which no pains were spared to make it acceptable to the inquisitive Chinese. It contained 86000 different characters, and was cut on wood by Chinese printers at the cost of £50 the wood blocks. Serampore Baptists finished printing the whole Chinese Bible from metal types, after sixteen years' labour.

1823. The number of students at the London Missionary Society's

Anglo-Chinese College at Malacca, was fifteen,—twelve Chinese being on the foundation. One of the tracts formerly printed at their press was brought back to Dr. Morrison by a Chinese for him to "look at," as "a very curious book!" This year Dr. Morrison's Chinese Bible was finished printing at Malacca, from wooden blocks. The British and Foreign Bible Society had contributed £6000 towards the expense. Leang-Afa, a Chinese printer, and a convert to Christianity (now serving as teacher to the London Missionary Society's mission) had the privilege to commence and also to finish this great and laborious work. Dr. Morrison went to England, and remained two years.

1824. He founded while in London, the "Language Institution," in aid of the propagation of Christianity, whose chief object was to collect and communicate a knowledge of the language, habits, and opinions of heathen nations throughout the world. Lord Bexley was made President, and S. Hoare, Esq., Treasurer. Mr. Samuel Kidd joined the Malacca mission, and was made Principal of the College.

1825. First Chinese Female School established at Singapore. During Dr. M.'s absence in England, Leang-Afa continually exhorted his countrymen to read the scriptures, and was zealous among them.

1826. There were twenty-six students in the Anglo-Chinese college; sixteen on the foundation. Great increase of schools, and circulation of books and tracts, at Malacca, Singapore, and Penang. Translation of Mongolian scriptures completed.

1827. Great demand for Chinese tracts and scriptures. A missionary saw forty of their broad sheet scripture tracts pasted on the inner walls of one house.

1828. Dr. Morrison published an "Introduction to the reading of the Holy Scriptures" in Chinese, suggested by a remark made by Leang-Afa, on the difficulty the Chinese had in comprehending the Bible, from their ignorance of the customs and manners of Judea and the East. This year Afa was ordained to preach among his countrymen; and by his means another convert was added to the church at Canton. The number attending

the daily prayer-meeting at the Malacca college increased. Sometimes a hundred were present.* Mr. Tomlin, London Missionary Society, and Mr. Gutzlaff, Netherlands Missionary Society, visit Bankok in Siam, where they found a great opening for circulating the scriptures among the Chinese. The persecutions they met with from the Portuguese Roman Catholics only made the people more eager to flock to them in immense numbers.

1829. The American Missionary Society sent out their first Missionaries to Canton, Mr. Bridgeman, and Mr. Abeel. (The latter a member of the Dutch Reformed Church.)

1830. Another Chinese Convert named Agong, was baptized at Canton, and suffered much persecution. Leang-Afa's Essays on the Christian System of Religion printed and published. They are very highly spoken of by Dr. Morrison. Leang-Afa was cruelly beaten, imprisoned, and spoiled of his goods,—but when released, he continued undaunted, and preached the Gospel from house to house. A union of Christian inquirers at Canton, send to Malacca for Chinese Bibles; and Leang-Afa's father joined his son in praying to the true God.

1831. There were twenty-four Students in Chinese College at Malacca this year. Considerable increase of schools had taken place both Chinese and Malay, and there were 140 female scholars in one of nine Chinese girls' schools, and forty Malay girls; but this provoked the Malays to say, that nothing but the Koran should be read by their children in the schools.

1832. Mr. Gutzlaff makes several voyages along the coast, distributing Scriptures and Tracts. Three more Chinese Converts added to the little Church at Canton.

1833. Five Chinese girls' schools opened at Malacca, and others at Penang, conducted by ladies of the Society for Promoting Education in the East.

1834. This year is marked by the death of two of the most indefatiga-

* See "Missionary Register" for 1829, p. 178, for a short touching letter from "Simple Hin-le-twang, an inquirer into the truth."

ble and persevering Missionaries, that have been raised up by Providence in these latter times. The lamented Morrison, and Carey of Serampore, both the greatest Translators of their day. Dr. Morrison died at Canton at the age of 53. Dr. Carey had been forty years in India, and Dr. Morrison twenty-seven in China. The life of this wonderful and talented man, who was born of humble parents at Newcastle-upon-Tyne, and whose whole life was one of toil and labour, is both very instructive and deeply interesting. His name will long be remembered by all who are interested for China and its millions of idolators.

1835. The native Christians at Canton suffered persecution, and Mr. J. R. Morrison was at considerable expense to release them from fines and imprisonment. Mr. Gutzlaff, with Gordon, a merchant, made an expedition to the Ankoy and Bohea Tea Hills, but were prevented going any further into the interior by the Chinese authorities.

1836. A "Society for the Diffusion of Knowledge" formed at Canton, to encourage the writing and printing of useful literature for the Chinese nation. An edict issued against the printers of Christian books in Canton, which obliged Leang Afa to go to Malacca.

1837. At his own request, Chin-seen a Convert, and late Student at the Malacca College, is sent forth as a Missionary to his countrymen. This year the number of Chinese Christians at Malacca was thirty.

1838. Mr. Gutzlaff translated the Gospel of St. John into the Japanese language, which was printed at Singapore.

1839. The Church Missionary Society sent out Mr. and Mrs. Squire to Singapore, to learn the Chinese language, preparatory to commencing a Mission to China.

1840, 1841. War broke out between England and China.

1842. Peace ratified between these two countries. Hong Kong ceded to Great Britain, removal thither of the Anglo-Chinese College, and of some of the London Missionaries. An English

gentleman bequeaths £6000, especially for a Mission to China. Lamented death of Mr. J. R. Morrison, son of Dr. Morrison.

1843, 1844. Two Clergymen of the Church of England are sent out by the Church Missionary Society to China.*

The Directors of the London Missionary Society have lately published the following interesting statement of facts, which have taken place during the past year,—"Our importunate supplications continued through years of anxious watching and eager hope, have reached the ears of the Lord of Hosts, and are answered; answered to an extent beyond our most sanguine expectations. Keying, an imperial Commissioner, and viceroy of the province of Canton has presented a memorial to the Emperor in behalf of Chinese Christians, which has been accepted,—which acceptance will prove an important era in Chinese History. By this memorial, the religion of the Lord of Heaven is no longer prohibited to the subjects of the Emperor of China; and 'France, as well as all other foreign countries that follow the Christian Religion, are to be permitted to erect churches for worship at the five ports open for foreign trade:' and the only restriction to this edict, is to prevent foreigners from propagating their faith in the interior of the country, at the same time the only visitation such intruders are to meet with, is that of being handed over to the nearest Consular officer of their own nation for punishment. The London Missionary Society's efforts have been much increased and encouraged by the passing of this edict of the Emperor, and they are building chapels at Shanghai and Amoy, and making excursions into the country to preach the Gospel."† The Church Missionary Society have sent out Messrs. Smith and M'Clactclire to China, who are entering with zeal and energy on their arduous and momentous labours. At a meeting at which Mr. Milne lately presided in London, he stated, that there are now as many as fifty missionaries and catechists in China, chiefly of the American and London Societies.

* The above Chronological Table has been carefully compiled from the "Missionary Registers," and "The Life of Dr. Morrison, edited by his Widow."

† See "Missionary Magazine and Chronicle" for Sept. 1845.

OF JAPAN, AND THE ISLANDS OF THE INDIAN ARCHIPELAGO.

THE Japan islands are thickly peopled, and as regards the nature of its institutions, and character of its inhabitants, this Empire bears some resemblance to China. The stormy seas that dash around the islands, form a prominent feature in their geographical position. They are traversed by mountain ranges, in which gold and silver are found, sulphur is obtained in great abundance, and coal in the northern parts of the group. Japan (like China) is under the influence of an oriental clime, but its temperature is lower than that of Morocco, Madeira, and Spain, which lie under the same latitude. In the northern island the winters are long and severe, and the Scotch fir, the pine, and larch, the spruce-fir, and lime, abound, while the gardens of England are indebted for some of their choicest treasures to the plants and shrubs of the southern islands, as the hydrangea, the olea fragrans, aucuba japonica, and pyrus japonica, camellias, magnolias, bignonias, laurels, syringas, ilexes, and others. The population of Japan is so great, that all wild quadrupeds have been extirpated. The Japan peacock is a most wonderful and magnificent bird, and the crisped cock, and the silk cock, are both beautiful and curious.

Japan was entirely unknown to the ancients, and from its own records little certainty can be obtained as to its political history. The intercourse of Europeans with Japan, is to us the most interesting part of its history, though it has scarcely affected the destinies of the Empire itself. The Portuguese, who were the first explorers of this, as well as of every other part of the Asiatic coast, did not at first encounter that deadly jealousy with which Japan was afterwards closed against Europeans. They were allowed to establish a factory for trade at Feriendo, (a small island just opposite the southern extremity of the peninsula of Corea,) and no opposition was made to the introduction of their Missionaries. Francis Xavier (the chief of the Jesuit Missionaries) made Japan the principal theatre of his preaching, and many of the Japanese embraced the Roman Catholic faith; but before many years had elapsed, these fair prospects began to be clouded over, the nobles of Japan became impatient of the restraints imposed on them by their new teachers, and the jealousy of a despotic government was kindled by the introduction of new doctrines, habits, and ideas from a foreign nation, who they conceived might employ these

changes as a prelude to conquest. Some rash steps taken by the Missionaries, and the accounts of Portuguese proceedings in other parts of the east, soon raised this hostile feeling to the highest pitch, and a general persecution commenced against all who professed the Portuguese faith, whether natives or foreigners, attended with that unrelenting severity which characterizes the people of Japan. The Japanese Christians suffered long, with a constancy peculiar to themselves, and the Portuguese were at length, all either put to death or expelled from the islands. The Dutch afterwards attempted to make a settlement for commerce at Japan, as did likewise the Russians by way of Kamtschatka and the Kurile Islands, but their attempts were frustrated in the end, by the jealousy and determination of the Japanese Government.* The laws of Japan are extremely rigorous and severe, and may be said (even more emphatically than were those of Draco,) to be written in blood; but capital punishments occur less frequently than in most nations.

The people are confined entirely to their internal resources, and strict prohibitions are enforced against any trade with foreign nations. Rice is cultivated in great abundance, and is said to be the finest in Asia; wheat, barley, and turnips are also produced, but not to so great an extent. The mulberry is cultivated for the silk it produces, and tea is in as great demand as in China, but care is taken that it does not encroach upon other products, for which reason it is planted only in hedges or in spots which would be unfit for the spade or the plough. The Japanese resemble the Chinese in their form, dress, and features, but they differ essentially from them in character. Instead of that quiet and servile disposition which renders the Chinese the prepared and ready subjects of despotism, the Japanese have a character marked by energy and independance, and a lofty sense of honour. They are kind and good humoured, when nothing occurs to rouse their hostile passions, but their extreme pride gives rise to the deepest and most implacable resentment, when any injury, real or supposed is sustained by them. The Buddhist superstition prevails in Japan. No Protestant Mission has yet been established in the Japan Islands. The minds of the Japanese are active, and imbued with the most eager curiosity upon all subjects. Their language and their mode of printing are the same as in China, but they do not display that disdain of every thing foreign, which is such a bar to improvements among the Chinese.

* See Brown's "History of Missions."

A New Guineaman.

A Man of Sumatra.

The East Indian Archipelago is the name of the sea in which is found that extensive range of islands denominated Sumatra, Java, Borneo, the Moluccas or Spice Islands, the Philippines, New Guinea, &c. &c. Sumatra is a mountainous island, and situated in the centre are four volcanos, which are said to rise 12,000 feet above the level of the sea. The coasts are inhabited chiefly by Arabs and Malays; * the northern and interior parts of the island are peopled by the Battas, a savage and cannibal race of people. The town of Bencoolen, on the south-western coast of Sumatra, was the principal station of the East India Company. All the English settlements in Sumatra were given up to the Dutch in 1825, in exchange for Malacca. A great part of Sumatra is marshy and uncultivated, or over grown with dense forests; and on its hills grows the plant which produces pepper, the commodity which Europeans principally seek in this island, and for trading in which they have formed settlements. This island excels all other countries in the abundance and excellence of its camphor, which is much used by the Chinese.

The Baptist Missionaries have laboured either at Bencoolen or at Padang (the principal Dutch settlement on the island) since 1819.

* The Malays are a distinct race from either the Hindoos, the Chinese, or the black savages of Borneo and New Holland. They are of a bright copper-colour, and nearer allied to the Madagasse and the Polynesians.

Many of the inhabitants on the coast are of the Mahometan faith, which was introduced by the Arabs. Mr. Crawford supposes Sumatra to contain 2,500,000 inhabitants.

Java is one of the most important islands in the Archipelago, and has been more visited by Europeans than many of the others: it surpasses all the rest in fertility, population, and general improvement. The animals appear all small and inoffensive, as cats, rats, monkeys, squirrels, polecats, bats, &c. Its birds are very beautiful. Vegetation in Java is very rich and luxuriant. Coffee was introduced by the Arabs. Forests of teak flourish in the island, and bamboos and rattans abound. The inhabitants were brought under the influence of Mahometanism, in the sixteenth century by Arabian merchants. The remains of splendid temples, and of numberless images scattered throughout the island of Java, show that Boodhism prevailed here at one time. Temples to Siva and other Hindoo deities are also by no means uncommon. The Javanese are more civilized than most of the races inhabiting this range of islands. Java has been estimated to contain 6,000,000 of inhabitants; but the Missionaries represent the number to be between four and five millions. The Javanese are destitute of that polished and courteous address, which distinguish the Hindoos and the commercial Arabs; but they are frank and honest, and much greater reliance can be placed upon their word, than on that of the last named people. Though generally subject to a despotic government, they retain strong and lofty feelings of personal independance, and every man goes about armed with a dagger, which he regards both as the instrument of defending himself, and avenging his wrongs. Dramatic entertainments of a rude and peculiar nature are a favourite amusement in the islands. Dancing is also a very prevailing occupation of this people, especially at court. The best Javanese houses are simple, slight structures, composed of Bamboo, rattan, palmetto leaf, and grass, and consist often of nothing more than four pillars, and a roof beautifully carved and painted, but the houses of chiefs are divided into corn apartments by slight partitions. The dress of the Javanese consists of a long robe, wrapped round the body and fastened by a girdle, over which is a kind of loose jacket. The Mahometans wear a cap, resembling a turban; but the rest of the inhabitants wear the head bare. They are great smokers and opium eaters, and make considerable use of ardent spirits, in defiance of Mahometan injunctions. Batavia is the capital, not only of Java, but of all the Dutch East Indian possessions. The English and Dutch, who once contended with each other for supremacy in these seas, placed the centre of their commerce and dominion on the northern coast of Java. Batavia

A Javanese.

in 1824 contained 53,800 inhabitants, of whom 23,600 were Javanese or Malay, 15,000 Chinese, 12,000 Slaves, 3000 Europeans, and 600 Arabs. Britain receives cotton, nutmegs, pepper and rice from Java. The Baptist Missionaries have laboured here for many years under great obstacles and difficulties. Mr. Medhurst's labours here were chiefly directed to the Chinese. The Dutch have done little or nothing to christianize the people.

The Molucca Islands are remarkable for the abundance of their spices. The clove and nutmeg trees grow in profusion in these islands, and the betel pepper, the leaves of which are used so much by all East Indians, but especially by the Malays. (It has an inebriating quality, and is chewed like tobacco.) The clove is the unexpanded flower-bud of a beautiful and aromatic shrub, and is a very valuable article of commerce. The whole plant is covered with minute glands, containing the essential oil that gives the delicious aromatic odour to the clove. (Its name is derived from the French word *clou*, a nail.) Mace is the outer covering of the fruit of the nutmeg, and these trees abound in the Moluccas; they grow to the height of forty or fifty feet, and, like the clove-tree, live to the age of seventy-five, or even a hundred years. Mr. Howard observes, "It seems reserved for missionary enterprise to bring to light the numbers and condition of mankind in the numerous islands of these seas, as Borneo, the Moluccas, the Banda Islands, and the Philippines.

Amboyna is a small island belonging to the Dutch, thirty-two miles long and twelve broad, situated south-west of Ceram, one of the Moluccas, and the principal of the Dutch settlements in these seas. Here the zealous Dutch missionary, Mr. Kam was sent in 1813; he laboured here for twenty years among the Malays; a great many of whom are Christians converted by means of Dutch ministers. The Netherlands Missionary Society originates in the Dutch Reformed Church, whose establishment is Presbyterian, and its doctrines Calvinistic. In 1815 it sent five young men to the north coast of Celebes, to the islands of Ternate, Ceram, Timor, and the Banda isles. The Dutch Government as early as the year 1733 translated and distributed throughout its possessions in the Molucca Islands the whole Bible in Malay, and though the best means were not used to convert the natives, nor the best motives always urged, nor the greatest caution always displayed in receiving candidates into its church, yet the members of the Dutch East India Company, who traded to these islands, always thought it a duty incumbent on them to do something for the heathens they conquered. When Holland was in the possession of France (from 1800 to 1814), the Netherlands Missionary Society sent its missionaries to the Directors of the London Missionary Society, who engaged to send them out under its auspices, as it was then impracticable for it to send them on its own account. The income of this (the Netherlands) Society in 1840, was £8000. They had at this time a missionary at Rhio, a Dutch settlement near Singapore.*

Celebes and Gilolo, the largest of the Moluccas, or Spice Islands, present the usual spectacle in these eastern seas of a rude people governed by a number of turbulent chieftains. The Bugis, a native tribe of Celebes, are the ruling and most actively commercial people in the eastern Archipelago. The Dutch have possessed themselves of Macassar, to the south of the island.

Borneo, if we exclude New Holland, will rank as the largest island in the world, being from eight to nine hundred miles from north to south, and seven hundred from east to west. It is well gifted by nature, and from the mountains in the interior descend large and numerous streams. Rice, and the usual tropical grains, are easily raised; and pepper, cinnamon, cotton, and coffee grow wild. According to Mr. Hunt, this island enjoys the remarkable felicity of the absence of any ferocious animal. Its inhabitants are at present (as far as we are acquainted with them, which is but very slightly) exceedingly rude and barbarous. The Malays occupy the sea-coasts, and they describe their inland neighbours

* See "Missionary Register" for 1840, pp. 371—3.

in very dark colours, though perhaps their accounts are not altogether to be depended upon. The aborigines of Borneo are of the black oriental negro race, while the Malays are of the brown or pale copper colour. They are represented as fierce, cruel cannibals, and are known by the name of Dayas, or Dayaks. Mines of gold, and splendid diamonds, second only to those of Golconda, are found in Borneo. The mines are worked by the Chinese. The entire population of Borneo is stated to be only 500,000. That of Celebes is 1,000,000.

A Woman of the Philippines.

The Philippines form an extensive group of two large and nine smaller islands, and are peculiarly favoured both in soil and climate. The Spaniards early took possession of these islands, and if we except the English expedition of 1762, have continued to hold them apart from the intrusion of any other European power. Their exports are valuable, consisting of rice, ebony, sharks' skins, indigo, sugar, dried flesh, mats, and cloth. The trade has increased nearly one half since the Spanish revolution in 1824 and 1826, which loosened the ties between the mother-country and her colonies. The Spaniards have nominally converted a great part of the inhabitants to the Romish faith. They have taxed them heavily, but they have not cramped their industry, and they have imparted to them some knowledge of European arts and learning.*

* See Murray's "Encyclopedia of Geography," p. 1135.

CHINA,

AND

THE INDIAN ARCHIPELAGO.

Name of Society, Country, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native Teachers.*	*Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
LONDON MISSIONARY SOCIETY.							
CHINA.							
CHINESE.							
Canton	1	..	1	Leang	-Afa.	..	1807
Hong Kong (Isle of)	3	..	2	Agong	-Chin-	-Sean.	1842
Amoy	2	..	..	..	..	..	1842
Shanghai	3	..	..	..	..	..	1843
INDIAN ARCHIPELAGO.							
CHINESE AND MALAYS.							
Batavia (Isle of Java)	1	1	..	41	3	77 {	1812 1819
CHURCH MISSIONARY SOCIETY.							
CHINA.							
CHINESE.							
Hong Kong, Ningpo, and Shanghai .. .	2	..	..	..	..	.	1839
BAPTIST MISSIONARY SOCIETY.							
INDIAN ARCHIPELAGO.							
JAVANESE, MALAYS, ETC.							
Samarang (Isle of Java)	1	..	..	..	..	..	——
Padang (Isle of Sumatra)	1	..	..	..	..	..	——
AMERICAN BOARD OF MISSIONS.							
CHINA.							
CHINESE.							
Canton and Macao	1	1	..	..	..	..	1830
Hong Kong	2	..	..	..	..	..	1842
Amoy	1	..	..	..	..	..	1842
Ningpo	..	..	..	..	..	..	1843
INDIAN ARCHIPELAGO.							
DAYAKS.							
Pontianak (Isle of Borneo)	3	..	..	..	2	..	1839
Oto Karangan (Ditto)	2	..	..	..	..	..	1842
EPISCOPAL AMERICAN SOCIETY.							
CHINA.							
CHINESE.							
Keelongsoo (near Ningpo)	..	..	..	..	.	..	1842
AMERICAN BAPTIST MISSIONARY SOCIETY.							
CHINA.							
CHINESE.							
Hong Kong	3	..	1	..	..	..	1842

CHAPTER XI.

AUSTRALASIA.

In treating of this part of the world, we shall divide our subject into two Parts :—Part I. New Holland, and Part II. New Zealand, and describe each Part separately.

PART I.—NEW HOLLAND.

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

This extremely large island is situated between the Indian and South Pacific Oceans, and has been computed to be nearly 3000 miles from east to west and 2000 from north to south. Only a very small part of it has been visited or colonized by the English. It is supposed to consist very much of barren and waste land, occasioned perhaps by the scarcity of rivers and the arid nature of the soil. Even the banks of rivers which form the most fertile parts of other countries, are here peculiarly naked and sterile.

The colony of New South Wales, and those which were subsequently formed, called "Southern Australia," and "Swan River Settlement," consist chiefly of grassy plains, with some occasional patches of wheat-land. The nature of the soil seems to render this country peculiarly fitted for the production of that fine wool, which has been the chief source of prosperity to the colony. There appears to be very few mountain ranges in Australia, and those which have been met with do not any of them exceed 5000 feet in height. The Blue Mountains run to the west of the colony of New South Wales and from these flow the Darling, the Macquarie, and other streams that flow towards Sydney. More to the south are the Warragong Mountains, or the chain known to the colonists by the name of the Australian Alps; from

these descends the Murray River, which waters the lately-formed colony called South Australia. From its principal town of Adelaide to the Swan River Settlement on the western coast, we fail (says Mr. Jameson) to discover the mouth of a single river of any size or importance; hence the impossibility of exploring this vast territory. Every attempt that has hitherto been made to push discovery to any distance from the sea-coast has been baffled by the want of water; and our geographical ideas respecting four-fifths of the Australian continent must be limited to mere conjecture, unless we adopt the opinion that a country which sends down no rivers to the sea-coast, must of necessity be unavailable for any human purpose, and may be presumed to approach in character to a desert. In the parts that are watered by small rivers and streams, and have therefore been colonized by British emigrants, there is a greater predominance of plain or low country in proportion to the extent and elevation of its mountain regions, than in any other country. Many of these grassy plains are rich and fertile, while others are arid and sterile. The district about Port Philip is more extensively fruitful than that about Adelaide.* Considerably more than half of the land in the Australian colonies is naked and arid, covered with a hard reedy vegetation called *scrub,* and unfit for any useful purpose. The same deficiency of fertility renders the forests less dense than in most other countries; and over many tracts, trees are only thinly scattered.

Lake Torrens, which extends in a horse-shoe circle, north of Adelaide, is nothing but a succession of salt-ponds. The occurrence of numerous salt lagoons, which have no communication with the sea, in all the southern regions of New Holland, constitute one of the many physical peculiarities which distinguish this remarkable continent. In general their waters are more briny than the ocean, which can only be explained by supposing that they are fed by springs which rise through soils and strata strongly impregnated with chloride of sodium. They afford to the pastures around by natural evaporation, a vast quantity of salt, a circumstance of importance in a pastoral country, as this mineral is indispensable to the health of sheep.

The rearing of sheep and cattle is the principal object to which the industry of the Australian is directed, and has proved to many a source of considerable wealth. Wheat and maize are the chief crops in the New South Wales colony. The wheat is sown in April, and reaped in October, after which maize is sown immediately, and reaped in March or April. Two crops of potatoes may also be raised during the year.

The trees of Australia are not generally useful or productive. Its

* See Jameson's "Australia."

vegetable productions are very peculiar, and suited to a dry soil and climate. The acacias are a numerous tribe, as are its cypresses and myrtles. Garden vegetables thrive well in New Holland, and the orange-tree has been raised to some extent in the neighbourhood of Sydney, in sufficient quantities to supply New Zealand with this valuable fruit. Our green-houses and conservatories have rendered us familiar with the names and appearance of a great variety of the vegetable productions of New Holland, which however unimportant as food, in the arts, or in domestic economy, are peculiarly interesting to the botanist.*

There is a considerable coal formation on the east coast, north of Sydney. The climate of Australia is remarkably healthy; although the heat is very considerable, yet the air is so free from all moisture, that it is found beneficial even to the most delicate constitutions.

The animals are chiefly of the kangaroo, squirrel, and opossum tribes; the great kangaroo is the largest quadruped of the Australian continent. The total absence of such animals as lions, tigers, deer, oxen, bears,—in short, of all the races spread over the rest of the world, is the most striking feature of the natural history of this region.†

SECT. II.—POLITICAL AND COLONIAL HISTORY.

The British government formed a settlement at Port Jackson (or more commonly called "Botany Bay") in 1788, as a place of exile for British felons or convicts, to which was given the name of Sydney. Since that time the colony has continued to increase, both by the addition of emancipated convicts and their families, and by a constant supply of emigrants from the mother country. The town and colony of Bathurst, westward of Sydney, was formed in 1815; and that of Hastings and Port Macquarie in 1817; Swan River settlement in 1826. Southern Australia and Western Australia have been formed into colonies since 1830. In 1810, the inhabitants of the Sydney or New South Wales colony were estimated at 10,500; in 1822, they had increased to 40,000; and, in 1842, they numbered 100,000.‡

* Mr. Jameson mentions that in York peninsular, on the sandy southern shore of New Holland, the mesembryanthemum, called the Hottentot fig, was found in great abundance. This, with the prevalence of acacias, shows the poor dry nature of the soil, and suggests the ideas that soil and physical geography have a great connection with the state of intellect in man; also the absence of rivers, or their prevalence: witness the Hottentot and New Hollander, the Hindoo and Chinese.

† See Murray's "Encyclopedia of Geography," pp. 1482—1489.

‡ According to the census taken in 1836, the proportion of religious denominations in

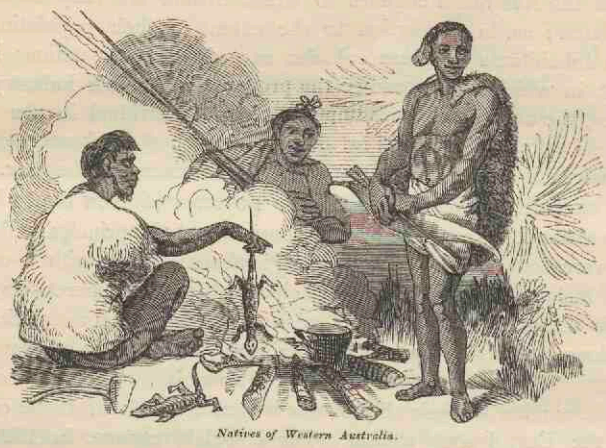
To those who are acquainted with commercial statistics, the importance of the Australian colonies to Great Britain are fully known and appreciated; as, in proportion to the extent of their population, the British inhabitants of these colonies exceed all other nations in the amount in which they consume the products of British industry: for instance, the amount of consumption of each individual in our North American colonies is as £1 11s. 6d. per annum; that of each person in the Australian colonies as £11 15s. 6d. in the course of the year.*

The executive power resides in the governor of New South Wales, who is assisted by a small council, consisting of the principal officers of the government; while the legislature is shared by him with a council, which includes a few of the principal settlers and merchants, both councils being appointed by the Queen. The military force stationed in the colony consists of two regiments, from which three companies are detached to Van Dieman's Land (or Tasmania). There is no fixed naval force; but a single ship of war is sent to each of these colonies from the East Indian station. The colonial revenue, in 1822, was £47,700; in 1837, it was estimated at £200,000. They arise from taxes, duties, and office-fees, and the sale of the crown lands. It is understood that the greater part of the latter source of revenue is to be expended in the conveyance of labouring emigrants from Great Britain to the colony.†

the colony was as follows:—55,000 Protestants, 22,000 Roman Catholics, 477 Jews, and 100 Pagans. The total colonial popalation of Tasmania in 1836 was about 44,000.

* See Jameson's "Australia," p. 172.

† See Montgomery Martin on the Colonies.



Natives of Western Australia.

SECT. III.—SOCIAL HABITS AND MANNERS.
SECT. IV.—SUPERSTITIONS AND FORMS OF WORSHIP.

We have hitherto described the small portion of Australia at present known to us, as it regards the British colonial population; but under the present head, we shall confine our observations to the Aborigines of New Holland, as they bear chiefly upon missionary operations. The natives of New Holland (or Australia) belong to the class of Papuas, or oriental negroes; the same race as inhabit New Guinea, Borneo, and some of the more westerly islands of the Pacific. They are black, and have the thick lips, white teeth, and, in Van Dieman's Land, the woolly hair, of the African negro; but their nose is less flat, and their limbs are slighter. They are in every respect the most uncivilized portion of the whole human race, and present to view a very degraded people. The whole race, however, must not be judged of from the specimens seen around the British colonies; for it is the fact—though a painful one, that the vices and bad habits of many of the European population, have tended to make this people more corrupt than they were, even in their original state. Among those who have been well and kindly treated, both by settlers and missionaries, there have been some well-spoken of by writers in Australia, as docile and teachable.

They are very thinly scattered over the countries bordering upon the colonies, and their numbers are rather diminishing than increasing.

They have no government, no society, no laws. The arts of life exist among them in their first and rudest elements. Fishing is their main occupation, yet their canoes are rude beyond description, consisting either of a sheet of tree-bark, folded and tied up at each end, or of several stems of the mangrove-tree (which grows in the swamps in which their coasts abound), tied together with the fibres of plants, upon which they float upon the water. They show a great dexterity at striking the fish with their spears. The natives of the interior subsist with still greater difficulty upon roots and berries, which grow spontaneously, and upon the flesh of the squirrel and the opossum, which they catch by pursuit or in snares; or even some live on the worms and grubs they find in the trunks of trees. Their huts are of the rudest possible description, often consisting of the bark of a single tree, bent in the middle, and placed on its two ends in the ground, affording only shelter to one miserable tenant. At other times, two or three pieces of bark put together, form a hovel, into which six or eight persons may creep; they generally wear no clothing except a skin occasionally thrown over their shoulders; but they are not insensible to ornament, for they cover their bodies with a coat of fish-oil, and many hang about their persons such embellishments as the teeth of the kangaroo, the jaw-bones of large fishes, or the tail of the dingo, or native dog. They are well provided with arms, which consist of large shields of bark or wood, and spears of various forms and lengths, which they throw with great dexterity, and usually hit the object they aim at, even at the distance of seventy yards.* They are exceedingly revengeful, and so superstitious, that they think every death is occasioned by the evil suggestions of some of their fellow-creatures; and they resort to dreams and other superstitious modes of finding out the offender, who, if discovered, is invariably put to death.† They behave very cruelly to their women, often beating them most unmercifully. They appear to have no religion, except what consists in a vague belief of spirits, and in some uncouth forms of witchcraft.

Their extraordinary dance, called "the Corriboro," is well described in "Jameson's Australia," and in the Missionary Register for 1836. On these occasions they smear their bodies with pipe-clay and red-ochre, to give themselves a more hideous appearance. The dance consists of extraordinary leaps, and jumping contortions of the body, supposed to be in imitation of the kangaroo.

The missionaries who have been placed at different times among the

* See Murray's "Encyclopedia of Geography," p. 1500.
† See "Missionary Register."

tribes of New Hollanders bordering on the New South Wales colony, invariably describe them as being an extremely degraded and unsightly race of beings; but Mr. Walker, a Wesleyan missionary, who settled among a tribe that could speak English, in 1821, found some encouragement in endeavouring to instruct them, as they were pleased with the idea that some one had come to live among them for their good, and listened readily for a time to his instructions. Mr. Jameson, a surgeon who resided for some time in Australia, gives the following opinion respecting them: "One effect of continual hardship and privations, through a series of generations, is to eradicate from the human countenance all traces of beauty and proportion; and certainly the New Hollander ranks among the worst-featured and most unpleasant-looking people on the face of the globe. In the slenderness of their limbs and their diminutive stature also, we perceive another evidence of the miserable life they lead. In the interior of New South Wales colony, near the rivers, which abound in excellent fish, the natives attain to a much greater size and strength than when their diet consists of opossums, grubs, and reptiles. Indolence and aversion to labour is the principal moral characteristic of these people. As they never attempt to shelter themselves from cold and rain, the mortality among their children is very great; and hence the smallness of their numbers.

"It is probable that all the natives within the compass of a hundred miles from Adelaide do not exceed in number seven hundred. When pressed by hunger, or desirous of the luxury of a little sugar or biscuit, they will fetch wood and water to the settler's door, but appear to lament, by their slow and sauntering gait, that sugar and biscuit cannot be obtained without working for it. With all this, they display a remarkable aptitude for acquiring the English language, and they have learnt to wear garments, when given them by the governor, who also bestows blankets and provisions upon those tribes nearest the English settlements. They possess great keenness of eye-sight, acquired by their habitual searching for food; and over dry and grassy plains they have traced the foot-steps of the bush-rangers for days together; and their assistance as agents of the rural and border police is deemed indispensable. They are not of a cruel or warlike disposition, yet cannibalism has been more extensively practised amongst them than is generally supposed. A quarrel between two natives is settled by a duel with waddies (or short-knobbed sticks). One party, swinging his waddy round several times, brings it down with its accumulated impetus upon the head of his antagonist, upon whose massive cranium it produces no other effect than that of a slight headache; the other combatant then returns the compliment in kind, and the affair is terminated. Although

the New Hollander has lived amongst Europeans for the last fifty years, yet he is still ignorant of the first elements of the art of agriculture, and it is doubtful if any have ever cultivated a potatoe on his own account. The rivers (well stocked with fish) which rise on the western declivities of the Australian Alps, affords maintenance to numerous tribes, who are troublesome to the colonists in proportion to their numbers.

"The quarrels that usually take place between them and the settlers are very much owing to the uncompromising spirit of the latter, who talk of the blacks as having no claim to the protection of the law, or to any of the privileges or immunities of human beings; nay, the crime of shooting a native is not regarded in the jurisprudence of 'the bush' as amounting to murder. Yet those who have gained experience in dealing with the natives, find no difficulty in maintaining a friendly intercourse. But the lives and property of remote settlers cannot be safe, unless they will themselves subdue their own wrathful feelings, and regard the natives as untaught children of the forest, whose territory has been invaded, and their hunting-grounds wrested from them by the white man's flocks and herds; and who are therefore objects of commiseration, rather than of enmity. Under the influence of a more Christian treatment, the aborigines are doubtless capable of becoming far more civilized than they are at present. They have frequently been employed as shepherds and stockmen in the interior of New South Wales colony, and they have been found on board trading vessels, performing the duties of able seamen. That they are so little removed from barbarism may be owing to a want of moral protection, and it is certain they owe very little to the colonists as teachers of morality." *

* See "New Zealand, South Australia, and New South Wales." By G. R. Jameson, Esq. 1842. pp. 60—64. The same author mentions, while making a coasting trip to explore the new settlements of South Australia, "We had on board our schooner three native lads, who we intended to employ in the discovery of fresh water. One of them, a fine lad of fifteen, besides speaking English with great fluency, possessed an exhaustless flow of animal spirits, and bore in his countenance an expression of intelligence, archness, and good-humour. The other two were less animated, but by no means deficient in comprehension. On this and on other occasions I was convinced that the New Hollanders are not so abased in intellect as some writers would lead us to suppose; and I will venture to assert, that in general the conformation of their heads is not phrenologically defective, and that the radical vice of their character is indolence. Of the powers of reflection and reasoning they are not devoid; and it is very easy, by kindness and good treatment, to gain their strong and lasting attachment."

SECT. V.—ACCOUNT OF MISSIONARY LABOUR.

"*There were they in great fear, where no fear was.*" Psalm liii. 5.
"*Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight.*" Psalm lxxix. 10.

New Holland or Australia, did not become the theatre of any Missionary operations with regard to its aboriginal tribes, till the year 1821, when the Wesleyan Missionary Society sent a Missionary to the neighbourhood of **Sydney**. An institution for the instruction of such native children as could be collected had been formed at **Paramatta** in 1814, under the auspices of the Governor of New South Wales, and once every year the different native tribes were assembled near Sydney and feasted with beef and potatoes, and sent back to their bush with presents of blankets and tobacco; but it was Christianity which they needed to raise them from their debased condition, and hitherto they had learnt nothing from Europeans, but the too general vices of the convicts and emigrants. The labours of the Wesleyans were at first pretty successful, as the Missionary succeeded in gaining the confidence of some few of the natives, and collected some boys for instruction; but upon two of the number dying, the superstitious fears of the remainder caused them almost all to return to the bush. A Bible Society had been formed in 1816, for the colony of New South Wales, under the patronage of Sir T. Brisbane, the Governor, and in 1822, a Biblical Library was formed at Sydney to assist in the translations of the scriptures in the Australæsian and Polynesian languages. In 1824, the Institution for the instruction of the aborigines was removed from **Paramatta**, and on the spot chosen were erected a place of worship, school-house, and workshops, with the approval and assistance of the Church Missionary Society: the Rev. S. Marsden, Senior Chaplain in New South Wales, appointed Mr. and Mrs. Clarke, to superintend this establishment; they continued there a year, and made some satisfactory progress with the natives, though they had many difficulties and hardships to contend with, being removed nearly from all civilized society. Mr. Clarke had twelve native youths living under his care, and about that number of adults regularly attended Divine Worship on the Sabbath; what results this small beginning might have produced, had it been persevered in, cannot now be ascertained; but Mr. and Mrs. Clarke were thought to be more required as teachers in New Zealand, so they were obliged to discontinue their labours among the natives of New Holland.

In 1825, a new government station was formed for English settlers at **Moreton Bay**, a little to the north of Sydney, and here the London

Missionary Society established Mr. Threkeld as Missionary to the Aborigines, who were found to consist of a very superior race of natives to those in the immediate neighbourhood of New South Wales and Port Philip. The Government granted the Society 10,000 acres of land for their Mission. Mr. Threkeld commenced his labours by studying the language, with a view of reducing it to a written form; he found it had considerable resemblance to the Tahitian language.

The Wesleyan Mission to Australia prospered at this time; it was situated about twelve miles from Paramatta; and 20,000 acres of land were granted by Sir T. Brisbane the Governor, to the Wesleyans: an assistant whom they sent out this year to learn the state of the natives, discovered, that there were at Wellington, about 200 miles north-west of Sydney, five tribes of natives consisting in number of some thousands,* In 1826, the Wesleyans removed their Mission to **Wellington Valley**, as the natives there were numerous, and more out of the influence of the pernicious example of the lower classes of convicts. They represent them as taller, stouter, and more athletic than the blacks nearer the colony, and having some notions of a supreme Being, to whom however they paid no worship, nor ever seemed to think of, excepting when it thundered, and then their only sentiment was that of terror. They had also some ideas of a future state of existence, believing, that though they "tumble down," (the expression they use for dying), yet that they shall "rise up again," but only as human beings in this world, and that he who has killed most of his fellow-men, shall rise up under the most adverse circumstances.† This year (1826), the Native Institution for the Aborigines, was recommenced by the Archdeacon of New South Wales, who appointed Mr. Hall, late Missionary at New Zealand, to superintend it. He resumed it with four New Zealanders, and nine New Hollanders under his charge.

In 1829, the Lieut. Governor of Van Diemen's Land, Colonel Arthur, was anxious to establish a Mission among the wretched Aborigines of that colony, about 2000 in number, and applied to the Church Missionary Society for a Missionary; but circumstances just then did not admit of their entering upon any new fields of labour. This year the London Missionary and the Wesleyan Societies, both relinquished their labours in Australia, partly from the numerous obstacles produced by the habits and circumstances of the natives, and partly from the very great expense attendant on the adoption of any vigorous and extensive plan for localizing the tribes, and bringing them under constant and regular instruction. In 1831, the Rev. Mr. Threkeld completed the translation of the Gospel of St. Luke into the language of the New Hollanders near lake Macquarie, which was printed by the New South Wales Auxiliary Bible Society.

* See "Missionary Register" for 1826, p. 160. † Ibid. for 1827, p. 122.

An elementary introduction to the native language, and a selection of prayers from the Liturgy, by the same person, were of great use to Messrs. Watson and Handt, who were sent out as Missionaries to **Wellington Valley** in 1832, by the Church Missionary Society; the colonial government promising £500 per annum for the support of the Mission, which grant was continued till 1837. The people were friendly, and listened to their instructions. Mrs. Watson began teaching some children on the Infant School system, which was found admirably well adapted to the natives of New Holland. After two years labour, Mr. Watson's journal shews that some impression had been made upon the native mind, by the Missionaries. His journals at this time present a striking view of the conflict between habits contracted in their pagan state—with the regenerating tendencies of the recently imbibed principles of the Gospel. Of the Wellington Valley Mission, in 1840, the Committee of the Church Missionary Society thus writes: "The great difficulties attending this Mission arise, not more out of the deeply degraded condition of the Aborigines, than out of the demoralizing influence upon them of the convict population, on the outskirts of the colony." Mr. Handt was this year appointed to the ministerial charge of the new penal settlement at Moreton Bay, with instructions to attend to the Aboriginal population as circumstances might permit.

In 1840, two German Missionaries, and several lay assistants and artizans were established by the Berlin Missionary Society at **Moreton Bay**, on a plan of proceedings similar to the Moravian; by which means the number of persons engaged in the mission, afforded a means of protection and support amongst themselves against the conciliated and savage natives. In 1840, the Wesleyans sent Missionaries to a station near **Port Philip** in South Australia, and to **Perth** at the Swan River settlement. The Wesleyan committee gives the following description of these wretched natives, with which we will close these few remarks—"The condition of the Aborigines becomes still more deplorable as colonization advances. Their lands are rapidly passing into the hands of the settlers, their gain is driven away by the new comers, and their esculent roots are destroyed 'by the white man's sheep.' Thus deprived of the means of subsistence, and not daring to retire further back into the interior, lest they should be murdered as intruders by other tribes, they generally resort to begging or pilfering from the colonists, with whom they are in consequence often brought into painful collision. Loathsome diseases still aggravate the evils under which they are wasting away, added to the feuds and deadly animosities which keep the different tribes in a state of perpetual hostility with each other."

AUSTRALASIA.

PART II.—NEW ZEALAND.

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

New Zealand consists of two principal islands, and one very small one to the south of these, called Stewart's Island. The northern island is termed by the natives *Ea-hei-no-Mawè*, or "the Child of *Mawè*," (the Spirit or Divine Being acknowledged by the New Zealanders before the introduction of Christianity); and the southern island is called by them, *Tavai-poenamoo*, or "the Land of Green Stone," from the green-talc stone found there, of which they made their battle-axes, hatchets, and chisels, before they became possessed of iron; also the small grotesque figures used by them as charms or amulets. The northern island is upwards of 500 miles in length, and 180 in breadth in the broadest part; and the southern island is 450 miles long, and 110 in the broadest parts.* The aspect of the coast of New Zealand generally, is that of a broken and rugged country, overspread with a most luxuriant, but dark and sombre vegetation, growing on steep hills, and in deep ravines. There are numerous large estuaries or bays, and both islands possess the finest harbours in the world. Towards the interior of the northern island are extensive table-lands, which have no forest trees, but are in many parts covered with a low, dense, vegetation of Tree-ferns, cabbage-palms, and myrtles. The great scarcity of grasses amongst its native vegetable productions is very observable in New Zealand, but some grassy plains are to be met with in the southern and western parts. Dense and magnificent forests clothe the valleys and hills in all directions, and show the effect of a climate permanently warm and humid.† Most of the mountains in New Zealand have been at some former period volcanoes, as seen by their well-defined craters; one called *Tonga-riki*, in the centre of the northern island, is now in action, and is perpetually covered with snow; it rises 7000 feet above the level of Lake Taupo, which is a principal feature in this part of the country, and is thirty

* See Jameson's "Australia and New Zealand," p. 318. † Ibid. p. 328.

miles broad. In the neighbourhood of the Bay of Islands there are no forests; but on the western side of the island, near the river Hokianga, there are very extensive tracts covered with Kaori timber, which often grows to the size of twenty and twenty-five feet in circumference, and through the whole length of the peninsula that forms the eastern side of the frith of the Thames, there runs a range of mountains 4000 feet high, clothed with most magnificent and luxuriant timber.* Both the soil and climate of New Zealand are peculiarly favourable to vegetation. The former needs but little culture to render it very productive. The vegetable kingdom in New Zealand being evergreen, the earth has not been enriched, as in the Canadian forests, by the annual decay of fallen leaves, consequently the superficial stratum seldom exceeds a foot in thickness; but we do not infer from this that it is not a productive soil, for a land that nourishes the stateliest forests and the densest underwood in the world, cannot but be eminently fertile.† The timber of New Zealand is found extremely valuable, both to the builder, the shipwright, and the cabinet-maker; and as many as sixty different sorts have been sent to England as specimens. Before the missionaries visited New Zealand (in 1814) the natives cultivated nothing but yams and potatoes: the latter are said to have been introduced into the island by two native chiefs, who died in 1835; so that they could not have them more than thirty years before the missionaries arrived.‡ The first temporary benefit conferred by the English catechists on these islanders was the introduction of wheat, and the knowledge of its cultivation; and other settlers have since added maize and barley, and various kinds of fruit-trees. Peach-stones that were scattered at random by the missionaries, produced groves of peach-trees, which bore most abundantly, and the vine was found to thrive in some parts of the island. The missionary settlements are adorned with the cactus, the aloe, and the acacia; and they have introduced most of the common European vegetables, which all thrive most luxuriantly. Indian corn, Cape barley, and mangel wurzel, are much grown now for horses and cattle. Vast tracts are still covered with numerous species of fern, many of them arborescent, and growing sometimes to the height of twenty feet; their roots and the lower parts of their stems were formerly much used as food by the natives, and also the root of a species of arum, which they called *taro*. The forests are rendered almost impenetrable by the number of creeping plants which hang from the branches in festoons, and envelope

* In an account of a tour made by one of the missionaries in 1839, he mentions a kaori tree "standing by the road-side forty feet in girth, with a clear straight stem of immense height."

† See Jameson's "Australia and New Zealand," p. 312.

‡ See "Missionary Register" for 1838, p. 220.

the traveller in a species of net-work.* Parts of the country, especially in the centre, are thinly inhabited, on account of the scarcity of fuel; but the different *pahs*, or native settlements, scattered about Lake Taupo and Lake Roturua, contain about 5000 inhabitants. There are hot springs round these lakes and also at Waimate, and the numerous streams that flow towards the sea-coast from the mountainous centre of the island, are rendered more picturesque by occasional waterfalls, surrounded by landscapes of singular beauty and wildness. The climate, as has been before mentioned, is extremely good and healthy, and entirely free from those pestilential winds to which some parts of Australia are subject. The nights are remarkably clear and star-light; the thermometer usually ranges from 42 degrees in July, which is their winter, to 72 degrees in January, which is the New Zealand summer; and in the middle of the day is seldom so low as 50 degrees in the coldest day of winter. Frost and snow are not often seen, except on the highest mountains. A great deal of rain falls during the year in the neighbourhood of the extensive forests, and much more on the western side of the island than the eastern.

There are properly no animals at all belonging to New Zealand; for the pigs, and rats and mice, the only quadrupeds found in the island by the missionaries, had been brought there by the whalers from other countries. The inhabitants could not tell how long they had possessed the hog, but they were to be met with in great abundance, both wild and domesticated.

We have not yet mentioned the most singular vegetable production of New Zealand, the *phormium tenax*, or native flax-plant, which is quite peculiar to these islands. It is not like flax or hemp, in the appearance of the plant, being a kind of flag; its fibres are remarkably strong, and make excellent ropes and cordage, as well as strong coarse garments. It grows also on Norfolk island. We learn from the Rev. W. Yates's History of the New Zealand missions, that the plough and harrow were first introduced at the Waimate station in 1830. Till these instruments were brought into use, the people little knew what their land was capable of producing, as only small portions of it had hitherto been brought under cultivation, owing to the difficulty of breaking it up with the hoe or the spade.

The principal towns of New Zealand, which have been built since these islands became a British colony, are Auckland, Wellington, Russell, New Plymouth, and Nelson. Wellington in 1840 contained 3000 inhabitants. The missionary stations contain a great number of houses

* See Jameson's "Australia and New Zealand," p. 315.

with neat churches and schools. They raise maize, fruit, and vegetables, in sufficient quantities for their own consumption.

New Zealand contains some excellent coal,—some apparently of very recent formation,—and copper-ore, manganese, sulphur and other minerals, are supposed to exist in considerable quantities; but the country has not yet been colonized a sufficient length of time, for these valuable mineralogical resources to have been brought into use. Some of the coal has been dug out, and the coal districts of the northern part of the southern island may one day prove the Newcastle of this rising colony.*

The southern island was never explored by us till 1840; the French attempted a settlement on Bank's Peninsula, a little while previous, but they afterwards abandoned the project. Like the northern island, it possesses many very excellent harbours, the principal of which are Cloudy Bay, a favourite whaling-station in Cook's Straits, Akarou Harbour in Banks' Peninsula, Port Otako towards the south, where a Scotch colony has been formed, and Dusky Bay, at the south-western extremity of the island. A high chain of mountains runs through the whole centre of the southern island of a bleak and savage appearance, and covered with perpetual snow; but the climate and the soil near the coast possess as great advantages as in the Northern Island.

Steward's Island is represented as extremely fertile and beautiful. Some few Europeans reside here, who are employed in boat-building, and in the cultivation of wheat and potatoes, with which they supply the whalers; as also with pigs and poultry. Paroquets are found in Stewart's Island. The rivers of New Zealand and its surrounding sea abound with fish. The whales are greatly diminishing in numbers, and in process of time it is thought this fishery will cease altogether.

SECT. II.—POLITICAL AND COLONIAL HISTORY.

The first visit from Europeans to these islands was made by the celebrated Captain Cook, in 1774. From that time to 1814, when the Rev. Samuel Marsden commenced his indefatigable labours to bestow the blessings of civilization and religion upon these savage but noble-minded islanders, none had visited their shores but the captains and crews of the South-Sea whalers, who put in here for supplies of fresh water and provisions, and who—melancholy to relate—were often guilty of the grossest crimes and injustice towards the natives; so that frequent remonstrances were made to the English government by the early missionaries on this sub-

* See Jameson's "Australia and New Zealand," p. 320.

ject: and the destruction of the crew of the *Boyd*, in 1810, and other cruel atrocities committed by the barbarous New Zealanders, were but acts of retaliation for injuries received from their foreign visitors. The Rev. S. Marsden did a great deal towards the redress of these grievances; and after the missionaries were established in the island they very much ceased. All offences committed by whaling crews were ordered to be tried at Sydney in New South Wales, and the governor of that colony empowered the missionaries to act in some degree as civil magistrates, and no English sailor was permitted to land except under their sanction.

The New Zealanders possessed among themselves no sort of government whatever, further than that their chiefs possessed some authority in their own families; and the most daring led their respective tribes to war and plunder. Their system of *tabooism* was the chief instrument of power in the hands of these savage chiefs. By this system, certain places, persons, and things, were declared to be sacred, and nobody then dared to approach or make any use whatever of them; and the laws by which this custom was enforced were scarcely ever broken. The New Zealanders had no distinctions of rank or station between the chiefs and their slaves; all prisoners taken in war (when not killed and eaten by these ferocious cannibals) not only were reduced to slavery themselves, but bondage was entailed upon their children also. Having no mode of punishment, nor any satisfaction for offences committed among themselves, but an appeal to the war-club and the spear, the New Zealanders were continually at war with each other, and these endless and bloody fightings, in which the horrid and barbarous practice of cannibalism formed a prominent and disgusting feature, proved one of the greatest difficulties the missionaries had to contend with, during the first fifteen years of their arduous labours.

This little band of devoted labourers had to make known the very first rudiments of letters to these untaught savages; their language had first to be fixed, before it could be taught to them, as they had no idea whatever of a written form of speech; and in 1814, when the first parcel of ground was sold to the missionaries for twelve axes, the chief signed the document by drawing the lines and marks that were tatooed upon his own face! Further, there was every thing to be done in the country; there were no bridges and no roads, the swamps were undrained, and the land totally uncleared, save the little patches of ground around their "pahs" (or fortified inclosures), on which the natives cultivated their potatoes and "kumeras." The simplest arts of life were to be either taught them or improved; for except making their native mats of the fibre of the *phormium tenax*, tatooing their faces, making their

canoes, and carving rude grotesque figures, which they placed on the fences of their strongly-fortified pahs, to intimidate their enemies, they had no acquaintance with the simplest arts of civilization.

Mr. Marsden persuaded many of the New Zealand chiefs to visit him at Paramatta in New South Wales, for some years prievous to any Missionary exertions being commenced in the islands themselves, and thus he gained the good-will and affection of all the Bay of Island Natives, and laid the foundation for that attachment and regard to the English nation, which this noble race of savages has ever manifested. Several very pleasing marks of this kindly spirit have been related by the Missionaries, who first settled at the Bay of Islands. The chiefs were very anxious, that their sons should reside in New South Wales with Mr. Marsden, and when a fever broke out and carried off seven young New Zealanders at the Paramatta Institution, still they wished their children to go there, and when they were dissuaded lest they should die as the others had done, one chief exclaimed, "Then I I will pray for my son, as I did for Tooi, (the chief who came to England,) and then he will not die." In 1816, fifty more acres of land were purchased from the Chief Warrackie, for a Missionary settlement, for which forty-eight axes were received in payment. At this time some of the chiefs expressed great alarm, least the English should deprive them of their lands. During the first ten years of the Mission, these barbarous islanders made very rapid progress towards civilization, they were many of them most desirous of learning the common useful arts of life, taught them by the Missionaries, and they were also very apt scholars in learning to read and write, there was an inquisitiveness about them, and a readiness to communicate knowledge (when acquired) to their countrymen, which tended much to their general improvement.

For some years after the Church Missionary Society commenced its arduous labours in this island, the wars of the New Zealand Tribes were more frequent and bloody than ever; for the increase of their provisions, attendant on their improved knowledge of agriculture, was hoarded up, and reserved for the South Sea Whaling vessels, and then bartered for muskets and ammunition; but the consequence of this was, that they dreaded the encounters of hostile tribes, as fire-arms proved more destructive weapons than clubs and battle-axes, and thus in course of time their wars ceased, and the indefatigable and persevering toils of the Missionaries were rewarded by their increased love of peace, and their determination to give up fighting and eating one another. Before the Missionaries spread the light of the glorious gospel of peace among the New Zealanders, retaliation was their only law, war their chief delight and their glory, and feasting upon their fellow-creatures, their

horrible and savage amusement. The abominable practice of honouring the dead by human sacrifice existed in New Zealand, till the death of Shunghee in 1827.* Their only attempts at any thing like government seem to have been their public discussions, to which children were always admitted, that they might be initiated into all the customs and manners of their ancestors. The power of their chiefs, their "Taboo" rites, and the glory of war, were generally the principal subjects of these discussions. Mr. Jameson tells us, "The Institution of Tabooism placed much authority in the hands of the New Zealand chiefs. In 1832, some of the principal chiefs wrote to King William the Fourth, to petition him to protect them against the French, who it was then rumoured, intended to take possession of the islands. Their letter showed their favourable disposition towards England, and their high regard for the Missionaries who had laboured so long under heavy trials and difficulties amongst them. In consequence of this appeal,† the English Government sent a consular agent to reside at the Bay of Islands. In 1839, a company of English settlers, entitled the "New Zealand Land Company," purchased lands and erected the townships of Port Nicholson and Wellington at the southern end of the northern island, and this company was incorporated by royal charter for the term of forty years, in the year 1841, the objects of the incorporation, being the sale, purchase, settlement, and cultivation of lands in New Zealand, subject to the rules and regulations of the local government of the islands. In February 1840, Captain Hobson was sent out by her Majesty's Government, and constituted Lieutenant Governor of the recently-formed Colony of New Zealand, and a treaty was then entered into with the principal New Zealand Chiefs, forty-six in number, by which both the two principal islands, and the island called Stewart's island, were "ceded to Queen Victoria and her heirs for ever, and all right and power of Sovereignty over the islands, was entirely vested in her Britannic Majesty."‡

The New Zealand Company have another very flourishing and fertile colony on the western coast of the northern island, to which they have given the name of "New Plymouth." It is here that the company

* See "Missionary Register" for 1829, p. 285.

† In 1838 an association for colonizing New Zealand was unsuccessful in its attempts to procure the sanction of Parliament to its designs.

‡ This treaty, besides ceding the rights and powers of sovereignty over New Zealand to Great Britain, confirmed the natives in the possession of their lands, forests, fisheries, &c., so long as they wished to retain them; and gave to the British crown the exclusive right over such as the natives were disposed to alienate. It also granted to the New Zealanders all the rights and privileges of British subjects.—See "Missionary Register" for 1840, p. 392.

made reserves of land for the use and occupation of the natives, which is the first instance of the kind that has occurred in the History of British Colonization. Land thus possessed, will acquire a very much higher value from its vicinity to a British settlement, with its markets, commerce, and civilized intercourse; so that a native possessing but a small portion of land thus settled, will be far richer than one who has ten times the amount of the whole island under the old system of barbarism.*

The population of the northern island of New Zealand was estimated by the missionaries at 90,000, but this is considered by some as exceeding the truth. The numerous tribes, although speaking the same language, have never constituted one nation; for they are very widely dispersed, and principally round the coasts, and so wooded and impassable has the country been that borders on the coast, that no communication was ever made by the natives from one remote part of the shore to another, except by water.† Soon after New Zealand was erected into an independent colony, Captain Hobson, the governor, appointed Mr. G. Clarke (catechist,) to the important office of Protector of the Aborigines. The Church Missionary Society at this time granted £50 to each of the children of the missionaries, to be laid out in land for their future benefit, in this, the country of their adoption.‡

* See Jameson's New Zealand. In 1840, the missionaries write from Port Nicholson, "This is an important era in the history of New Zealand. Christianity has rendered it a safe residence for Europeans, which it was not a few years since. Enterprising English settlers are now flocking to this fine country, and it will ere long, doubtless, be peopled by white men.

† See "Missionary Register" for 1833, p. 61. ‡ Ibid. for 1840, pp. 227, 8.

New Zealand Chief.

SECT. III.—SOCIAL HABITS AND MANNERS.

The New Zealanders have been considered the most ferocious cannibals, and the most warlike savages in the known world: cannibals they certainly were before the introduction of Christianity among them, and they were not ashamed to admit it; they were also a warlike people. "And yet," says the late Rev. Samuel Marsden, "they are a noble-minded people, and naturally kind and affectionate, and in many moral qualities would often put nominal Christians to the blush." *

Mr. Hay, under secretary of state in 1833, in a published official document respecting New Zealand, says, "The natives have an intuitive respect, blended with fear, for the English; the chiefs, for the most part, desiring to place themselves under British protection. They do not possess courage, but are cunning, fond of show, hardy and capable of undergoing great fatigue. They require to be treated with a mixture of kindness and firmness."

The following little incident, which occurred at an early period of the mission, shows the fine natural temper and warm-hearted, though hasty spirit of the New Zealander. A chief, who was visiting Mr. Kendall's

* See "Missionary Register" for 1818, p. 73.

settlement, became very troublesome and boisterous, because he could not obtain an article he wanted, in exchange for his hogs and potatoes, such article not being then in the settlement. Mr. Kendall endeavoured to pacify him, but in vain; on his learning, however, from some of the children, that his conduct had agitated and distressed Mr. Kendall, immediately, with the characteristic feeling and generosity of his countrymen, he ordered his hogs and potatoes to be brought to the house, and told Mr. Kendall he was ashamed of his ingratitude, and would give his provisions for nothing, promising to abstain from all threatening language in future.*

The late Mr. S. Marsden observed of this people in 1820, that "they would rise in importance among civilized nations in proportion as knowledge was diffused among them." He remarks: "Their reasoning faculties are strong and clear, and their comprehension quick: when once they attain a true knowledge of the Scriptures, they will improve very fast, and may then be ranked among civilized nations."

That this opinion formed of the New Zealanders, twenty years ago, has been fully verified, may be seen from the following statements published by the present Bishop of New Zealand, in February, 1842: "I hope this letter will have put you in some degree in possession of my feelings towards the natives, for whom I have imbibed the strongest regard; and I believe this country to be the ground-plot of one of the most signal mercies which God has ever granted to the missionary exertions of His Church. On Monday, June 6th, I left Auckland for the mouth of the Thames. On our way we called at Waiheke, where I saw the first specimen of a thoroughly native village, and I can assure you the sight filled me with joy. We were met by the native teacher, William, a man of tall stature, and face deeply tattooed, but with all the mildness and courtesy of a civilized Christian. He showed us his chapel, built of reeds, neatly bound upon a strong framework of wood, and invited us to pass the night in a house of the same materials which he was building for himself, with glass windows presented to him by the chief justice. The house, he says, is to have four rooms,—one for eating, one for sleeping, one for cooking, and one for a study,—for writing has become one of the greatest pleasures of the New Zealanders; and it is very unusual to find one who cannot both read and write. Among the Christian natives I have met with most pleasing instances of the expression of the deep and earnest feelings of their religion. In their affectionate and child-like behaviour to their missionaries we perceive their sense of the incalculable benefits derived from them. The mis-

* See "Missionary Register" for 1819, p. 465.

sionary is their friend and adviser on all occasions, having gained their confidence by imparting that which they know to be the most valuable of all knowledge. More than 400 communicants sometimes assemble at Waimate at the Lord's table. On Sunday, I administered the Lord's Supper to 150 natives at Paihia, and was much struck by their orderly and reverential demeanour. All were dressed in European clothing, and with the exception of their colour presented the appearance of an English congregation. In few English churches, however, have I heard the responses repeated in the deep and solemn tone with which every New Zealander joins in the service. I have lately visited the native villages in the neighbourhood of Auckland: among others, the village of Putiki, in compliance with a well-written invitation from the native teacher. Wirima received me in his new house with a natural politeness and good feeling that would not have disgraced an English gentleman, and provided for our comfort to the best of his ability. On the following Sunday, the school, previous to divine service, was conducted in the most orderly manner, grown up men, in full English dress, standing round in classes, according to their proficiency, and reading and taking places with all the docility of children. I was much pleased with their acquaintance with the Scriptures; in fact, there is scarcely an intelligent native who will not readily find any passage in the New Testament which may be quoted. On the next morning we walked to Te Puru, the village of the heathen chief Te Raia, one of the few remaining examples of the race of savages, who have now almost entirely passed away before the advance of Christianity. The behaviour of Te Raia was a striking instance of the indirect effect of Christianity, even upon the unconverted; his manner to us was mild and subdued. Many of his own people had become Christians, and had refused to share in his warlike expeditions. The most savage of the heathen chiefs seem only waiting a fit opportunity to lay down their arms, without compromising their false principles of honour. The interference of the British Government will furnish them with the excuse they desire, for living henceforward at peace, one with another."

Having thus seen from the bishop's letter something of the present character and attainments of these people, let us now retrace our steps a little in point of time, and see what they were some twenty, or five-and-twenty years ago. In 1820, Mr. Kendall, one of the first missionaries, writes as follows: "Although I am under no fears respecting our personal safety, so long as we remain perfectly quiet and neutral; yet, owing to their unsettled state, we require at this time, not only the assistance of our heavenly Master, but support and encouragement from our Christian employers."

In 1820, two chiefs, named Shunghee and Wykato visited England: and these were the reasons for wishing to see our country, as taken down from their own mouths without any prompting by Mr. Kendall: 'We wish to see King George, the multitude of his people—what they are doing—and the goodness of the land. We wish to stay in England one month, and then return, with at least one hundred people to go with us: we are in want of a party to dig the ground in search of iron; an additional number of blacksmiths, of carpenters, and of preachers, who will try to speak in the New Zealand tongue, that we may understand them. We wish also for twenty soldiers, to protect their own countrymen, the settlers, and three officers to keep the soldiers in order. The settlers are to take cattle over with them. There is plenty of spare land at New Zealand which we will readily grant to the settlers. These are the words of Shunghee and Whykato.' " *

The missionaries at this time write: " The condition of this noble race is most affecting, it shows the finest natural disposition abused and held in bondage under the dark and cruel tyranny of the Prince of this world; they are the subjects of a subtle and deeply-rooted superstition, as yet very little understood in England."

The New Zealanders were great travellers in their own country, and were often absent on their journeys ten or twelve months at a time. We find Mr. Marsden thus writing in 1822, regarding these people: " As they have no regular established government, it appears that all crimes are punished either by an appeal to arms, or by plundering the offender of his little property, and laying waste his potatoe-grounds. After a battle, the heads of the chiefs who had been slain were cut off and carefully preserved by the enemy, and when the conqueror wished to make peace he would carry the heads of the fallen chiefs to their tribe, and exhibit them to his adversaries, who cried aloud if they accepted the offer of peace, and remained silent if they rejected it, and wished to risk another battle. Certain ceremonies were performed by the priests over the bodies of the slain, and they then declared whether or not their gods would be propitious to them. The New Zealanders always roasted and ate the bodies of their enemies killed in battle, and small portions were reserved for their gods, who were the first to partake of the sacrifice! Their feeling, in this horrid and revolting custom, seems to have been to satisfy their own mental gratification, and to

* It is a cause of thankfulness to Almighty God, that though Shunghee died, as he had lived, the savage, yet his associate, Wykato, believed by the missionary to be a true convert, was lately introduced into the visible church by baptism: we may add, that being asked by what name he would be called, he replied, " Hosaiah Parata;" i.e. Josiah Pratt.

display publicly to their enemies their bitter revenge. It was also customary for them to taste the blood of those whom they ate, and they then imagined that they should be safe from the wrath of the god or spirit of him who had been killed. If the chief slain were a married man, his wife was given up to the victors to be killed, roasted, and eaten, like her husband; the bodies of the highest chiefs and their wives were considered *tabooed* or sacred (set apart for the gods), and none touched or ate of them but the priests and priestesses. After a battle there were certain sacred services connected with these disgusting exhibitions, at which the priests seem to have assumed the right of giving the answers to the prayers of the surrounding people. The bones of the dead they highly valued, and always carefully preserved, as memorials of their relations, or of the death of their enemies. The heads of those slain in battle they often stuck upon poles around their settlements. How painful must these exhibitions have been to the wives, children, and subjects of their fallen chiefs, who, if not killed, were made prisoners of war, and forced to labour upon the very spot where the heads were exposed to view!*

Some of the chiefs once accounted to Mr. Marsden for the custom of eating one another, by saying, that they saw the larger fishes of the sea eating other fishes: "Dogs will eat men," said they, "and men will eat dogs, and dogs devour one another; the birds of the air will also devour one another, and one god will devour another god. Mr. Marsden could not understand how they made it out that the gods devoured each other; till one day Shunghee told him, that in one of his wars he had killed a great number of people, and he was afraid that their god would kill him in return (esteeming himself a god!) but that he caught their god (it being a reptile), and ate part of it, reserving the rest for his friends, as it was sacred food; and by this means he rested satisfied that they were all secure from his resentment!

The New Zealanders were very particular not to neglect any of the ceremonies relating to the cooking and eating of their food, enjoined by the priests, before they went to battle, many of them assuming to themselves the attributes of deity while living, and were called gods by their countrymen after their decease. Mr. Marsden relates that he occasionally heard the natives saying, when Shunghee approached, "Hairemi, Hairemi, Atua!"—"Come hither, come hither, thou god!" A New Zealander once called Mr. Marsden's attention to the spot where the

* In an instance that has lately come to notice, we find that the natives of a Christian village had actually left the bones of the slaughtered dead scattered about, in order to remind them of the state of degradation from which the gospel had rescued them.

rays of the sun were gilding the sides of a distant hill, and said, "That is the Whydua, or spirit, of Shunghee's father."

The New Zealand chiefs always practised the barbarous custom of tattooing their faces, which is making various lines in a kind of pattern or device upon the skin; the operation was done when they were young, and was a very painful one, being generally performed by making incisions with some sharp instrument (the New Zealanders used a small sharp-edged bone), and applying the juice of a certain tree, which communicated a blackish colour to the wound which remained after it was healed. The chief Tooi wished to lay aside this barbarous custom, as he said it was not used by the English; but his brother Korro-korro urged it very strongly, saying, that "unless he were tattooed, he would not support his rank and character as a gentleman among his countrymen." Very strong natural affection is among the characteristic qualities of the New Zealander, and this was always shown in a very wild and extravagant manner. After being separated from their near relations for any length of time, they would fall on their knees upon their first meeting again, and grasping each other, give vent to their feelings in tears and loud lamentations, which sometimes lasted for nearly an hour. On Mr. Marsden's third visit to the island, some of the sons of their chiefs returned with him to New South Wales; and he thus describes the parting scene:—"The chiefs took leave of their sons with much firmness and dignity, on deck, whilst the mothers and sisters of the youths were cutting themselves after their fashion, and mingling their blood with their tears. Shunghee parted with his favourite son in the cabin, without shedding a tear; but I afterwards saw him on deck, giving vent to his feelings in the loudest bursts of weeping." They give way to the most extravagant hopeless grief on the loss of their relations; and would sit for months, night and day, weeping and mourning for them. "The consolations of religion," says Mr. Marsden, "could not pour the oil of joy into their wounded spirits; and in the fullest sense of the words, they were 'without hope, and without God in the world;' and being deeply attached to their relations while alive, they were left wholly to the extravagances of their nature, when they died." When Mr. Marsden once saw the native women cutting themselves till the blood streamed down their faces and necks, upon the death of a little child, he remonstrated with them, and told them he was much shocked, upon which they replied, "that the New Zealanders loved their children very much, and that they could not show it sufficiently without shedding their blood for them." * This custom uni-

* "The more they wound their bodies," says Mr. Marsden, "the more they believe they shew their love for their departed friends."

versally prevailed among the people till after the introduction of Christianity.*

Under the influence of superstition many would devote themselves to death, and the chiefs always sacrificed a number of their slaves, as a satisfaction for the death of any of their near relations, and this custom prevailed till after the death of Shunghee, in 1827, when the chiefs agreed together that not one should be slain; so far had the influence and example of Christians amongst them prevailed.

Almost one of the first prospects of success among this ferocious people was afforded to the missionaries about the year 1821; when they rejoiced that they could perform divine worship in the open air, without any molestation or sense of fear, when surrounded by a large body of natives, among whom were many chiefs from different tribes and districts, with their spears stuck in the ground, and their pattoo-pattoos and clubs concealed under their mats.

The affection of the natives for their benefactor Mr. Marsden, was very great indeed,—upon one occasion, during a journey he made through the island, he was accompanied by fourteen chiefs and their servants, who, though poor ignorant savages, all vied with one another in their attentions to him. On coming to an extensive swamp, four of the chiefs carried him safely through it upon their shoulders. He travelled in perfect safety in the midst of many hostile tribes; the best hut was always set apart for his use, and wherever he came he was always amply supplied with provisions.

This people worshipped no idols, that the missionaries could ever discover. "If they pay adoration to any object," says the late Rev. Samuel Marsden, "it is to the heads of their deceased chiefs; for they seem to think that deity always resides in the head." Respecting their fears of divine wrath and vengeance, they would say, when reasoned with on the subject by the missionaries, "It is very well for you to talk in that manner, whose God is good, and over whom the Atua of the New Zealander has no power; but our god is always angry with us, and in his anger would kill and eat us." Mr. Marsden wrote, in 1822:—"I never met with one native, who has not considered God a vindictive being, at all times ready to punish them for any ceremonial neglect, even with death. Hence they labour, by every mortification and self-denial, to avert his anger." A chief once burnt his house, which had been built very neatly, and had much carving about it, as he said, "to pacify his god." † "They used to tell me,"

* See "Missionary Register" for 1822, p. 254–256.

† In 1835, a native was telling Mr. Hamlin (a missionary) how their gods were seeking payment for the English teachers having violated the sacred places of the New Zea-

says Mr. Marsden, "that I might violate their taboos, eat in their houses, or dress my food on their fires; that their god would not punish *me*, but that he would kill *them* for my crimes." *

Mr. Williams, in 1824, thus speaks of the New Zealand character: "Though in war he is as ferocious as a human being can be, yet at home he is another man. A chief once coming to a missionary, to beg for a teacher for his tribe, said, 'he wanted a man who was not fond of fighting, and one who would not scold and make a noise.'" "This people have great reflection and observation; they study human nature with the closest attention," writes one of their missionaries, "and endeavour to find out every man's real character from the whole of his conduct." Among themselves they generally live in great peace and harmony, and you never see a man, woman, or boy, strike each other at home. The occasion of their frequent and bloody wars was their thirst for retaliation, and their bloody superstitious notions, which made them feel bound to redress their family wrongs by sacrificing and eating the offender.

The New Zealander in personal appearance is, according to the accounts given of them by the missionaries, a fine dignified man, with long straight hair, aquiline nose, and receding forehead. Mr. Wade says, "they are tall, well-made, and athletic; the women far inferior to the men, being generally short and clumsy, with no delicacy of feature, person, or manners. The brown skin of the New Zealander varies in its depth of colour in different individuals, and the constant wearing of clothes, and washing of hands and faces, render those who have been brought up among Europeans many shades lighter than their countrymen. In their former savage state they were accustomed to anoint their bodies with oil and red ochre, but they have now many of them assumed more cleanly and civilized habits. The custom of rubbing or rather pressing noses, as an accompaniment to a salutation, existed among the New Zealanders, as it does among the widely dissimilar race of people the Esquimaux."

"The native village, or 'pa-a' of the New Zealander is a square enclosure of fifteen or twenty acres, surrounded with a rude palisade, the posts of which are often surmounted with grotesque representations of

landers, by killing their children. "Who are your gods?" said Mr. Hamlin. The chief replied, "The spirits of our chiefs who have died and become gods; and if it be true," continued he, "that they are gone to the place of fire for not believing, do not pray that they may be released: let them remain and burn, as a payment for their biting us." What a shocking instance of their ignorance and malevolence! But it explains the native character, before conversion, very forcibly.

* See "Missionary Register" for 1822, pp. 441, 2.

the human face and form, carved out of the wood, and painted with red ochre and pipe-clay. Within the precincts of the village are a number of small tenements, constructed of *Rapoo*, a species of reed, neatly bound together in bundles with shreds of the native flax, or the tendrils of the wild vine, and roofed with bundles of the myrtle, which abounds in New Zealand. The roof is usually too low to admit the owner to stand upright in the hut; in front is a small verandah supported upon posts, which are frequently carved and ornamented. But at the mission stations the native huts are of a very superior description, and constructed of wood, with tasteful gardens round them. The furniture of a New Zealander's abode consists of a very small number of articles; an iron pot for cooking potatoes or kumeras, a calabash for water, and a few woven mats on which the inmates repose, make up the inventory of their utensils. In an inner room will be found the chief's most valuable treasures; his double-barrelled gun, with a supply of ammunition; his pipes and tobacco, without which his existence would be intolerable, and a small chest containing one or two blankets, if he has been prudent enough to make such a provision for the winter. Here, too, will be found the cherished blue surtout, with a gold-laced cap, and trowsers and waistcoat to match, which he wears on Sundays or on particular occasions, but he seldom can be induced to wear shoes or boots. Their native dress is a mat woven of the fibre of the *phormium tenax;* but since the introduction of English blankets, these are a very favourite dress, worn over the shoulders. The wives and daughters of the chiefs have often a dignified and melancholy aspect, probably from the hard work which females of all uncivilized nations have to perform."

"When the chiefs sell their lands, however large the payments, they divide the produce between all their relations and dependants, so that they are not themselves individually enriched to a great degree. Their wants are now much increased, and at the same time they are imbibing a love of money, which has been effected by the colonization of their country. In former times, their flax-fields, their potatoes, and kumeras, their fishing-tackle, and their exhaustless resource of fern-root, rendered them independent of foreigners; but now they must have their tobacco and gunpowder, their blankets and clothing, their iron-pots, agricultural implements, knives, and muskets, and Manchester goods.* There exists nowhere on the face of the globe a race of beings more suscep-

* It has been estimated by the cashier of the bank at Port Nicholson, that the natives of New Zealand collectively possess at least £150.000 in specie, but in general the wealth of the chiefs is very limited.

tible of improvement, if placed under a wise and truly good government, able to instruct, protect, and controul them.*

SECT. IV.—SUPERSTITIONS AND FORMS OF WORSHIP.

"*Come, behold the works of the Lord. . . . . He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder. . . . . The Lord of Hosts is with us: the God of Jacob is our refuge.*" Psalm xlvi. 8, 9, 11.

In the case of the New Zealand race, this portion of our description of them is so interwoven with that of their "Habits and Manners," that we refer our readers to the preceding section, for an account of their superstitions.

SECT. V.—ACCOUNT OF MISSIONARY LABOUR.

"*Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance.*" Psalm lxxxix. 15.

"*You are called upon to build a temple for God in a place where no stone had been quarried, no timber cut, nor a spit of the foundation dug.*" See Mr. Marsden's Instructions to the first missionary settlers in New Zealand.

The first attempt at missionary exertions in behalf of the savage race inhabiting the islands of New Zealand, was made by the Rev. Samuel Marsden, senior chaplain of the colony of New South Wales, who resided at Paramatta, in that country; and who, in order to acquaint himself accurately with their character, had a few New Zealanders to live with him. His first desire to benefit this interesting race, was caused by meeting two of their chiefs at Norfolk Island, who had been brought there by the English governor that they might teach the English prisoners to prepare the New Zealand flax. This was twenty years before Mr. Marsden effected any thing towards benefitting the New Zealanders.

In the year 1814, Mr. Marsden was authorized by the committee of the Church Missionary Society in England, to act on their behalf, in reference to **New Zealand**. His first step, therefore, in furtherance of the Society's views, was to purchase a brig, and in this vessel (named the *Active*) he made his first missionary voyage from Port Jackson to the Bay of Islands, in the month of December of that year, accompanied by three English settlers, competent to act as teachers and school-masters,—one of them being a carpenter, and the others agricul-

* See Wade's "Journey through New Zealand." 1842.

turists. They all three took their wives and families with them, and two sawyers, a blacksmith, and a New South Wales settler accompanied them: also eight New Zealanders, five of whom were chiefs, and who had been treated kindly for several years previously, by Mr. Marsden at Paramatta. They also took some seed-wheat, three horses, some poultry, and a few cows and sheep; the first of the kind that had ever been introduced into the island. The whole account of this first visit of Mr. Marsden, and location of the missionaries, is extremely interesting, and may be read at length in the Missionary Register for 1816, pp. 459—471. It relates how Mr. Marsden assisted in making peace between two hostile tribes, explained to them General Macquarie's letter of instruction to masters of vessels, who might in future touch at any of their harbours for provisions; and how he obtained a friendly promise from the Bay of Islands' chiefs, that they would no more ill-treat the English visiting their shores. The natives showed much cordiality and good feeling towards the settlers, and were rejoiced to see their relatives brought back safely to them by Mr. Marsden. One of the New Zealanders who returned to his own country in this first expedition of the Active in 1814-15, was a youth named Mowhee, who had imbibed some notions of Christianity. He afterwards went to England, where he died, placing his firm trust and hope in his Saviour, for pardon and salvation.* He had been instructed for some time at Paramatta, by Mr. Kendall, one of the three first missionary catechists to New Zealand; and almost his last dying words were, "Tell Mr. Kendall, I never forgot his instructions."

The first transaction of Messrs. Kendall, Hall, and King, the catechists, was to purchase (under Mr. Marsden's directions) 200 acres of land at **Ranghee Hoo**, in the Bay of Islands. It has been before stated that twelve axes were given to the friendly chiefs for this land, in payment, and that the deed of assignment drawn up between them and the catechists was signed by the principal chief, drawing a fac-simile of the lines and marks tattooed upon his own face. The whole party of English settlers with children and servants, who were located at Ranghee Hoo in 1815, were twenty-five in number; and they commenced building and fencing in wooden dwellings, and storehouses for provisions, in which work they were assisted willingly by the natives, who, though prying and curious, and sometimes prone to pilfer and be troublesome, were yet friendly and kind; and once when Mr. Kendall was incom-

* His friends in England wrote:—"He has left his earthly remains with us in this land, but his soul is with his Lord, and the first fruits of New Zealand have doubtless been gathered into the garner of heaven, a pledge of that abundant harvest which will one day be there safely housed for ever!"

moded and attacked by some troublesome English sailors belonging to a whaling ship, a hundred of the natives armed, came to the protection of the missionaries—soon causing the angry mate and sailors to retire to their vessel. During the first year of the mission, Mr. Kendall writes—" Our settlement is crowded with visitors from distant parts of the island; and they have brought us potatoes enough to supply us and our families for some months." A little while after, he writes again: " It is truly gratifying to see the friendly manner in which the natives made peace with Captain Parker, who had injured them some time before. The natives will kneel down with us when we assemble on the Lord's day, or when we meet for prayer with our families. I can speak to them as yet in their own tongue but very imperfectly; but they listen to me with respect and attention, when I attempt to tell them of God the Creator of the world, and of the great love of Jesus Christ for mankind." Notwithstanding these fair prospects, the settlers at this early stage of the mission, had very great difficulties to encounter. The unsettled and warlike disposition of the natives, and their intruding curiosity, and thievish habits, gave them at times much annoyance and uneasiness. They frequently were pained to witness the conquered slain and devoured by the conquering parties, while at the same time their ears were assailed by the frightful sounds of the war-song accompanying the dance. Notwithstanding the cruelties they inflicted upon each other, they never once attempted to injure the missionaries, nor any of their families; and many are the instances of noble generosity they manifested towards their benefactors. They were particularly grateful for any attention, when they were sick; and though they were generally *tabooed* when they were very ill, which was a means of preventing any but the priests and their nearest relative coming near them, yet their friends seldom denied the visits of the settlers and teachers, and they were even often sent for to attend the sick and the dying.*

In 1816, an institution was formed by the Church Missionary Society (by the suggestion of the Rev. Samuel Marsden) at Paramatta, for the instruction of the sons of chiefs and other New Zealanders, in the simple and useful arts, as spinning and weaving their native flax; manufacturing it into twine and cordage; blacksmith's work, and agriculture. Mr. M. began with four young New Zealanders, and the institution likewise served as a refuge for such chiefs as visited New South Wales from time to time, in the brig Active. These visits tended to enlarge their ideas, remove their prejudices, and give them a thirst for useful knowledge.

* See " Missionary Register" for 1817, p. 348.

In the Report of the Church Missionary Society for 1817, the following notices occur: "Mr. Kendall actively employs himself in visiting the surrounding chiefs, and applying to their benefit his early knowledge of farming. "August 18th. (he says), I went up the river about twelve miles, to sow some wheat for my friends Shunghee and Tairee. August 21st, I went up the river to sow some wheat for my friend Shourackie. August 28th. I went up the river to sow some wheat for my friends Widouah, Tahoa, and Rewa.' "Such notices, (adds the Report) speak volumes in the ear of the Christian Philosopher; and will be read with gratitude by future generations of New Zealanders, when our holy religion shall have rendered their country, by the charities and energies which it awakens, a great and powerful nation."

In the year 1817, fifty more acres of land were purchased by settlers on which was formed the new station of **Wytanghee**. Soon after Mr. Hall was settled here, the Chief Warrackie died, and when his relations all withdrew themselves according to their custom to cry and lament for the deceased, a party of strange natives entered the settlement, and by their artful manœuvres succeeded in robbing Mr. Hall of his tools and much of his property. Shunghee, a powerful Chief (of whom frequent mention is made in the early New Zealand History), repaired with a party of his people to the residence of the robbers, and told them how kindly he and Duaterra and several others had been treated by the English at Port Jackson, and also how white men were punished for theft, and declared that it was his intention to take away and destroy the property of as many as had been guilty. Warrackie's son also sent a party of his men to protect Mr. Hall's settlement. It was customary with the Missionaries on their first settling in New Zealand, to erect a flag at their station upon the Sabbath-day, and this was the sign for many distant tribes of natives to desist from work, or from war; indeed, they seem to have shewn at a very early period of the Mission, a decided respect and honour for the Sabbath, which the Missionaries told them was set apart by them in honour of the "*Atua nue,*" the *Great Jehovah.** Mr. Hall very soon acquired a knowledge of the native language, from his having so many New Zealanders in his employ, assisting to build houses, make fences, &c. Mr. Kendall, in 1817, had prepared a spelling-book for the Natives, which was sent to Sydney to be printed.

* In the Missionary Register is an interesting anecdote of the chief Duaterra preparing a pulpit and seats, and covering them with native cloth, in order that Mr. Marsden might perform Divine service (as at Paramatta) upon the first Sunday after his arrival in New Zealand, in 1814. This he did quite of his own accord, and unexpectedly to Mr. Marsden, who was much pleased at this little mark of attention.

This year Shunghee sent two of his sons to reside with the Missionaries for instruction.

In 1818, the Rev. John Butler, his wife and two children, sailed from England to strengthen the New Zealand mission, with Messrs. F. Hall and Kemp, catechists. Two chiefs, named Tooi and Teterree, returned to New Zealand with them, who had been sent on a visit to England by Mr. Marsden, at their own earnest request, and resided ten months in this country, endearing themselves to all who took an interest in them by their good conduct and apparently amiable dispositions. Their return became necessary, as this climate seemed considerably to affect their health. As a specimen of the simple manner of expressing themselves of the New Zealanders, at this early period of the missions, we subjoin a letter from the young chief Teeterree, who accompanied the chief Tooi to England in 1818: "My dear friend Mr. Bickersteth, you very kind to me. Hope God will bless you. I go to-morrow. I hope Jesus Christ will go along with me. O Englishman, how kind! When I get home (to) my own country, I pray for Englishmen and Englishmen pray for me. I pray, Jesus Christ, every night, teach me read the Book." This year Mr. Kendall had seventy New Zealand children in his school, some of whom could read and write. By this time the natives had begun to feel sensible of the advantages they had in the establishment of the English amongst them; many continually visited the settlement from a distance of 200 miles. Mr. Marsden made yearly voyages from New South Wales to New Zealand; and, in 1818, sent the New Zealanders some fruit-trees of various kinds, which were found to answer admirably. He likewise sent a person to teach them to cure and salt their fish. In the school, at its first commencement, the girls were twice as many as the boys; but when the natives became more aware of the value and effects of education, they sent their boys in equal numbers. The regularity of their attendance depended much on the supply of food at the disposal of the settlers. During the first four months Mr. Kendall's journal states that they were extremely wild, and he could scarcely hear them read, from the incessant singing, shouting, and dancing of some of them; but by patience and kindness he soon effected a manifest improvement in their behaviour, and they learnt very quickly, when they could be brought to apply themselves to their books and slates. Their food was a handful of potatoes twice a-day, which they cooked for themselves. Amongst them were several sons of chiefs; and one of these (the son of the good chief Tippahee) was competent, after a few months, to act as assistant in the school. The girls under Mrs. Kemp and Mrs. Hall made their own garments, and the boys during a part of the day were taught to make fences, dress,

and spin their flax, and do other useful work. Mr. Kendall continued diligently labouring to prepare elementary books; and during the visits of the chiefs to England, the Rev. Professor Lee rendered his valuable assistance in fixing the spelling and construction of the New Zealand language.

Shunghee, though extremely attached to the English, and desirous for the welfare of his people, yet was of an excessively ferocious and warlike disposition. Under pretence of revenging some affront from a neighbouring tribe, he set out, in 1819, on a naval expedition to the North Cape, at the head of thirty canoes, containing eight hundred natives, but when arrived at the Bay of Wangarooa, he entertained fears that *strange natives might attack the missionary settlements*, and he accordingly returned to his village, after giving up the expedition.

The Paramatta Institution for New Zealand chiefs prospered in 1818—1819; and twenty-four natives had made considerable progress in the art of agriculture, for which they showed great fondness. In 1819, a new station was formed at **Kiddee-Kiddee**, in the Bay of Islands, 13,000 acres being bought of the chief Shunghee for forty-eight axes. This year Mr. Marsden sent a quantity of cattle from New South Wales to the settlements in New Zealand. At the end of this year, Mr. Kendall writes: "On the part of the natives, there is no apparent obstacle to our usefulness, except their wild unsettled turn of mind. It is very encouraging to us that parents do not at all object to their children being instructed. When numbers of natives are about us, they are often very troublesome, as the most friendly chiefs find it difficult to keep their people under restraint. Their dispositions have been roused by intercourse with Europeans; and exerting themselves to procure instruments of war and husbandry, they pursue the customs and traditions of their fathers with more avidity than ever. War is all their glory. Almost the whole of the men belonging to the Bay of Islands are now gone to battle. Although they show no disposition to injure *us*, yet, from their being in so unsettled and warlike a state, our situation among them is the more trying." *

In 1820, two chiefs, Shunghee and Wykato visited England. The latter was then a young man, and could speak English pretty well, having lived for some time with the missionaries in New Zealand; but Shunghee having lived mostly with his own tribe, and being upwards of forty years old, found a difficulty in acquiring our language. Their visit to England was rather detrimental to Shunghee than beneficial; for, by means of the numerous presents he received he was enabled, on

* See "Missionary Register" for 1820.

his return, to obtain from Port Jackson a great quantity of fire-arms and ammunition, so that his love of war and bloodshed increased, and the wars among the natives caused great difficulties to the missionaries for many years, which nothing but the blessing of God upon their patient and persevering exertions could have overcome; but the Lord was very merciful in giving them favour in the sight of these ferocious people, for not so much as a hair of their heads was ever touched by these cannibals, who were continually at war with each other.

Mr. Marsden's unwearied exertions were renewed in 1820, during his third visit to New Zealand, when he made several excursions from the Bay of Islands to the Western coasts, in order to become better acquainted with the natives. On one occasion he travelled many hundred miles alone, in the midst of the different tribes, but every where received from them the kindest attention. He spent nine months in laborious and incessant exertions to prepare the way for the reception of the gospel among these rude tribes, his long journeys being performed entirely on foot, amidst numerous privations, difficulties, and dangers. Their wars at this time became more frequent, as they now possessed more provisions, for which they could obtain muskets and powder from the whaling-ships that visited their shores. Notwithstanding these troubles and difficulties the mission continued gradually to progress, and the missionaries were sometimes very successful in obtaining peace between the hostile tribes. Korro-Korro, the brother of Tooi, was a brave and sensible chief, and the rival of the warlike Shunghee; he now wished for peace, and several other chiefs expressed the same desire, but found it a difficult matter to cease from fighting, as they had no regular government among themselves, and every fresh offence was punished by an appeal to the war-club and musket, or by plundering each other's potatoe-grounds. During Mr. Marsden's excursions in the island, in 1821-2, he was accompanied by a chief named Timmarangha, who constantly exhorted his countrymen to leave off fighting, and keep the sacred day of the Christians; and told them that the God of the Englishman was also the God of the New Zealander.

In 1822, the Rev. Henry Williams and Mrs. Williams joined the Rev. J. Butler in the mission, also Mr. George Clarke, catechist. While the desolating scenes of war and cannibalism were passing before the eyes of the missionaries, the earth was abundantly yielding her produce, and amply repaying their toil and exertions, thus manifesting to the natives the rewards of peaceful labour. This year the settlers had reaped wheat and barley enough for their own consumption; their gardens were well filled with fruit, and their vines and hops doing well. But the scenes of cruelty and cannibalism they were often forced to

witness were most distressing to their feelings. They always preserved a perfect neutrality with regard to the natives, only giving them their advice when occasion offered, and promoting peace and a desire for the blessings of Christianity, by their own steady and persevering example. Thus things went on for some years. The number of children in the schools were greatly increased, and the natives who worked for the missionaries became gradually more tractable and orderly. Their habits of pilfering ceased, and greater numbers would join the settlers at public worship. Mr. Marsden writes, in 1823, during his fourth visit to New Zealand :—"The natives are much improved in manners and appearance since my last visit. The children are as fine subjects to work upon as any in the known world. Several of the natives can now repeat some hymns and the Lord's prayer, in their own language. Since the mission began, nine years ago, not one European has received any injury from the natives ; and vessels can now enter the Bay of Islands without any fear of interruption."

In 1824, Mr. Shepherd, one of the settlers, began to translate the gospels, and composed some tracts and hymns in the New Zealand language. There were now about fifty natives at Mr. Butler's settlement who could read their own language, and sing hymns, and repeat some prayers in the same. A house had been built for Shunghee, with which he was much pleased ; he had become very friendly to the settlers and missionaries, and always stood up in their defence when any of the natives were inclined to be troublesome.

These improvements in the natives were very encouraging. In 1824, Mr. H. Williams writes :—" When I consider the natives, their noble and dignified appearance, their pertinent remarks and questions, their obliging disposition, with the high sense of honour they possess, I cannot but view them as a people of great interest, and of extraordinary energy of character, and one which our Almighty Father will ere long adopt for his own. They receive instruction gladly, and all have the greatest confidence in us." In 1825, a young man died, named Wattoo, inquiring, "What must I do to be saved?" And this year was also remarkable for the first native baptism,—that of a New Zealand chief, who gave full and decided proof of a firm and true faith in his Saviour. Some of his words in his last illness show the simplicity and energy of the native mind : " I have no fear of death," said he, " none in the least ; I shall go and sit above the sky with Jesus Christ my Saviour. Oh ! my heart is very, very full of light, because of my belief in Jehovah and Jesus Christ. I have prayed to God, and my heart is full of light. I have nothing to give him, only I believe he is the true God, and in Jesus Christ." He was surrounded on his

death-bed by natives who would gladly have drawn him back to heathenism; but in the presence of them all he declared boldly the darkness which once hung over him, and the sure and certain hope he now possessed of being soon in glory. He was baptized by the name of "Christian Rangi."

In 1826 the prospects of the mission were daily brightening, and the natives were anxious for the personal visits of the missionaries. "Come oftener," they said, "You wait so long before your return that we have forgotten what you have told us before." The power and influence of the Wicked One now began to give way, they ceased to neglect their sick, and some even gave up the *taboo* system. The missionaries write this year, "Shunghee's youngest daughter promises to be a blessing to her country-women. There is a communicative disposition among the New Zealand children: all that we say or do spreads through the tribes by means of the native children who live at our settlements. The natives now treat us with much respect and attention."

The Wesleyan Missionary Society had established stations on the north-western coasts of the island in 1821, and up to 1825 they had made some progress, through many hard trials and difficulties, but their mission was relinquished for a time in 1827, owing to their premises being robbed and destroyed by a party of natives during the absence of Shunghee, under whose protection they had placed themselves. None of the missionaries or their families were personally injured. As they thought it better not to resist the robbers, they all left the station; and on their way to the Church missionary station their lives were mercifully preserved from a strong party of armed and ferocious warriors, who they met on their road. The missionaries had one friendly chief with them, and upon meeting the enemy's army this chief spoke a few words to the leaders who marched in front, to tell them who the English were. The principal warriors immediately stood still, spoke kindly to the missionaries, and desired their whole party, women, children and all, to sit or kneel down close together upon the ground; their chiefs then formed a circle round them until all the armed natives had passed on: thus they were protected from the slightest injury, which could hardly have been expected, as the natives when marching to battle are in a very excited state, and their own chiefs can with difficulty restrain them. They pursued this kindly feeling even still further, for they sent one of their chiefs to accompany the missionaries on their road, lest they should be annoyed by stragglers! Thus did the Lord rule over the hearts of these savages, for the safety of his faithful servants. Another young native died this year in the faith and hope of the Gospel.

The Rev. S. Marsden writes in 1828: "The missionaries are now able to proclaim fluently in the native language, the unsearchable riches of Christ. There is a brighter prospect among the natives than we have ever yet seen,—Shunghee and Wareumu, the principal warlike chiefs of the River Thames, are now no more; and Rewa, the most powerful one left, seems inclined to peace. The natives shew us much civility, and are pressingly solicitous to be visited, and to have the word of truth declared to them. God has been very gracious to his faithful labourers in New Zealand, and we may expect his farther blessing. During the thirteen years since the first mission was established, no man, woman, or child of those sent to labour in this vineyard have died, or had a bone broken, although living in the midst of cannibals."

This year, the Rev. H. Williams writes, "Our hands are much tied for want of missionaries. When the natives shall hear the Gospel regularly, we may expect to see the fruit of it as abundant in this land as in any other. Mr. Davis paid a visit to New South Wales this year, and carried through the press in that colony the first three chapters of Genesis, the twentieth of Exodus, the fifth of Matthew, the first of John, and some hymns in the New Zealand language. The missionaries write, "The natives are much pleased with their new books. We frequently now hear them praying by themselves, and in their own words. This year there were 111 native children in the schools."

In 1829, blankets were sent out by the English, and received by the natives as barter for their wheat, instead of the muskets and powder, the chief articles of exchange coveted by them. There were by this time ninety-five head of cattle at the settlements. The Wesleyan mission had been renewed at **Wangarooa**. The chiefs on both sides the island were now united in peace: the Gospel began to influence many of them, and they were rapidly improving in civilization. Mr. Marsden had now twenty New Zealanders with him at Paramatta, and such was their appreciation of the blessings resulting from missionary labour that he was visited by a chief from the southern extremity of the island, near Cooke's Straits, desiring that a missionary might be sent to his part of the country. In 1829, the children in the schools amounted to 170. The translation of the Liturgy was now completed. The first chapel and school-house was finished, and the natives assembled on Sundays for divine worship in number about one hundred. Mr. Davis writes this year, "Our prospects are bright, but our trials are not few, as we have a powerful enemy to contend against. The minds of many here are well stored with scriptural knowledge, and we have several natives employed to teach others."

The commencement of 1830 was marked by the baptism of two na-

tive servants at the settlement, and that of the chief Taiwanga and his family. The letter of Taiwanga to the missionaries on the occasion is short and very characteristic; it runs as follows: "Mr. Davis and Mother Davis, Big Mr. Williams and Mother Big Mr. Williams; Brother and Mother Brother;* Mr. Fairburn and Mother Fairburn. Here I am thinking of the day when my sons shall be baptized. I have cast off my native ideas of rectitude, and my native thoughts. Here I sit thinking and untying the rope of the Devil, and it is shaken, that it may fall off. Jesus Christ perhaps is near to see my evils, and to look into the hearts of men. It is well perhaps that the heart should grieve in the morning, in the evening, and at night, that every sin may be blotted out." At this time many of the native domestics at the settlements became deeply impressed with Divine truth, and frequently united together in prayer among themselves. Mr. Fairburn was ill one day, and one of his servants having obtained leave to join and see his master, he wept for some time on entering the room, and then asked if he might pray; and kneeling down by his bed, he uttered a most affectionate prayer that God would be pleased to restore his master to health. The natural disposition of Taiwanga was extremely turbulent, and often gave him much sorrow after he was baptized. He said one day, "I am an obstinate child, and God is now whipping me." In the year 1830, Rev. W. Yate, paid a visit to New South Wales, and brought back a printing press to New Zealand, and it is remarkable that the same year the first water-mill was erected in the Island, both these were instruments of great good. It was chiefly however, at the north and east parts of the island, the good work under God seemed to prosper. At other parts there yet remained the great mass of the natives unvisited, by the Christian Missionary, and there might on one side the island be heard the din and confusion of a savage and military captain, where many were weeping and cutting themselves for the loss of their friends, while on the other, might be seen, the natives assembling for public worship, clean and orderly, and decently clothed, (many of them in European attire.) This year, (1830) a new station called **Waimate** was formed, and soon after Mr. Pierce, another settler, joined the Mission;—in one of his first letters home, he observes, "I have frequently heard the Christian natives at mid-night, praying and singing praises to their Creator and Redeemer."

In 1831, two female slaves became true and sincere converts. Of one of these, Mr. Davis writes—"In the case of this poor girl, Christians may see a faithful God dealing in the same gracious manner with

* There were two missionaries of the name of Williams, who were brothers.

the soul of a New Zealander, as with the soul of a privileged English Christian, and those gracious dealings having the same precious effects." *

The Missionaries relate, that a native was one day boasting of his own goodness, and how strictly he kept the Sabbath day: Titore the chief, who happened to be present at the time observed, "*That* is not the believing the teachers mean!" Fifteen baptisms occurred about this time at Paihia. "To our certain knowledge," say the Missionaries in 1831, "many of the native families have now regular morning and evening prayers at their homes."

In 1833, the whole of the Gospels of St. Matthew, and St. John, the Acts, the Epistles to the Romans and Corinthians, with four catechisms and numerous hymns, were completed in the native language. There were now, in the four Church Missionary settlements, 320 New Zealanders under regular instructions in reading, writing, and arithmetic, besides building, carpentering, and other trades. There were three substantial brick chapels, each holding a congregation of from two to three hundred natives. A very striking change had taken place in regard to the veracity and honesty of the people, the subjugation of their temper, the tenderness of their conscience, and their anxiety for the spiritual welfare of others.† The habits of drunkenness, and sin of the crews of the whalers, and other British vessels frequenting the New Zealand shores however, still presented a formidable hindrance to the introduction of Christianity into New Zealand;‡ in the Missionary Register we find Captain Jacob's testimony to the good results of missionary labour in these islands. He speaks of the schools in the highest terms, and the proficiency of the scholars, both adults and children, also, of the roads the native chiefs were cutting to bring the people together under instruction—and relates that the converted chiefs, David and Ripi, and others, assemble their people regularly for daily morning prayers,—and in some of the villages had established a system of mutual instruction by circulating classes, which were successfully conducted, entirely by natives.§

Notwithstanding these fair prospects at the Missionary stations, dreadful were their wars and fightings in the interior, and Rev. H. Williams in 1833, was absent for nine weeks making fruitless attempts to reconcile the hostile parties, and induce the chiefs to make peace

* See "Missionary Register" for 1831, p. 342. † Ibid. for 1833, p. 61.
‡ Ibid. for 1834, p. 59.
§ See "Letter from Capt. W. Jacob, of the East India Company's service, to the Secretary of the Church Missionary Society's Committee in New South Wales," March, 1833.

with each other. A few months later in the same year the Missionaries went up the river Thames to look for a convenient site for a new station, when coming to a halt in the evening, they assembled for public prayer and singing, and to their astonishment found that those natives who had joined them on the spot, were able correctly to repeat the responses, as the voice of one man. Upon enquiry, it was found, that three native boys from one of the Mission settlements, had for some time been giving them instruction. As a specimen of the figurative mode of speech often used by these converted heathens, a New Zealand woman once said to her Missionary—"When I get upon the rising ground, and obtain a sight of the suburbs of the place in the distance, it enlightens my heart." By the "rising ground," she means the ordinance of public worship, in the use of which she sometimes had a distant view of the suburbs of the heavenly world.* This year the infant-school system was introduced into New Zealand, and found most beneficial in counteracting the ferocity of the native character, which was imbibed by children from their parents at a very early age. Much opposition to the truth was at this time stirred up by the European crews of whalers and other vessels, who told the natives the Missionaries only wanted to get possession of their land. Notwithstanding this the Missions prospered, and the translation of the Scriptures was proceeding rapidly. The language was ascertained to be rich and copious—having no gutturals, and every word ending with a vowel, gave it a very soft and harmonious sound. In 1833, Mr. Busby was sent to New Zealand by the Government of New South Wales, to act as political agent, or magistrate. On his arrival, he presented the people, on the part of England, with a national flag; vessels bearing these colours, would no longer be liable to seizure, but would be permitted to trade, as other foreign vessels are, in every British Port.†

A missionary, writing in 1834, observes:—"The natives of New Zealand entertain a very high respect for the Bible, as the word of God. They do not ask, 'What does Mr. Clarke say?' 'What does Mr. Hamlin say?' but 'What does God say?' When they receive copies of what has been already translated, they invariably take them home to their families, and read them morning, noon, and night. I have gone into a native village, and seen half a dozen assembled reading the Scriptures, deliberating upon them, and asking one another pertinent questions. Formerly they only delighted in dancing, singing the war-song,

* In the "Missionary Register" for 1834, p. 462, may be seen some most interesting letters of native converts, candidates for admission to the Sacraments.

† See "Missionary Register" for 1834.

and relating their idle tales; but now they say they derive more pleasure from reading the Scriptures than from any of these amusements." A chief, writing to his missionary then on a visit to Port Jackson, writes: "Mr. Hamlin says the Word of God will be a lamp to our feet and a lantern to our path; but I say, God must first light it up. We are not able to understand it; our hearts are fooled by sin."

To the four stations of Tepuna, Keri-Keri, Paihia, and Waimate (all in the Bay of Islands district), was now added a fifth, that of **Kaitaia**, forty miles to the north-west of Waimate; and soon after (in 1834) that of **Puriri**, on the south banks of the river Thames. Mr. Fairburn was one day talking to the principal chief in these parts, and dwelling on the state of New Zealand, and the many years missionaries had been labouring among them, and the little effect it had had, in comparison of the people of Tahiti, Tongataboo, &c. "True," replied the chief; "but why did you remain at the Bay of Islands so many years? was your love only to them? Had some of you come to live among us years ago, you would, by your presence, have prevented the Ngapuhi tribe from destroying us." The missionary remarks, he felt the truth and force of this observation; and adds, "If there were twenty disposable missionaries in the land, free of incumbrance, they would find a field amply sufficient to bring into action all their energies. As Moses said to the Israelites, "Behold, the Lord thy God has set the land before thee, go up and possess it." The same year Mr. Fairburn's Journal states,—"The scattered state of the natives, the dense forests, and the almost impassable swamps, make travelling in New Zealand exceedingly laborious. The people, though not far removed from the savage barbarity connected with cannibalism, are capable of amazing improvement, though as yet their temporal condition is deplorably wretched. But, praised be the Lord! a great and glorious work is going on amongst them. Their regular attendance on the ordinances of religion as means of grace, their anxiety about their salvation, their observance of the Lord'-day, and their consistency and decorum in the house of God, leave no doubt on our minds as to their sincerity.*

In the year 1835 the translation of the whole New Testament into the New Zealand language was completed, and the British and Foreign Bible Society engaged to defray the expense of printing 2000 copies. It had been chiefly effected by the Rev. W. Williams and the Rev. W. Yate, greatly assisted by Messrs. Shepherd and Puckey, catechists, the latter of whom had acquired a very perfect knowledge of the language, having resided in New Zealand from the time he was nine years old.

* See "Missionary Register" for 1835, p. 383.

Two more stations were this year added, to the south of the river Thames, viz. **Tauranga** and **Matamata**. The natives here still showed evidence of the cruel superstitions under which Satan had long held them in bondage, and were at first a great source of trouble and anxiety to the missionaries; but those who have the opportunity of consulting the original accounts of the progress of this mission, as published in the "Missionary Register" and "Church Missionary Record," will be able to see how wonderfully the Lord brought them safely through all their distressing trials and difficulties.

In 1836, there were in connection with the Church Missionary Society in New Zealand, 6 missionaries, 23 catechists, 1 printer, 16 native assistants, and 24 female assistants and teachers. There were 1530 attendants on public worship throughout the stations, 64 communicants, and 31 small schools, containing on the average 650 scholars, both youths and adults. Upon the arrival, at this time, of an increased number of labourers to New Zealand, one of the chiefs remarked, "Now that the missionaries are coming, we shall for the first time become a people! Other Europeans stay for a time only, but these will continue with us." This year a frightful massacre of a native girl was perpetrated by a party of the enemy, who attacked the settlement at Matamata. The chief who had thus lost his child, of whom he was very fond, thus expressed himself to the assembled company after her funeral: "There lies my child; she has been murdered as a payment for your bad conduct. But do not you rise to seek a payment for her; God will do that. Let this be the finishing of the war with Rotorua. Now let peace be made. My heart is not dark for Tarore; but for you. You urged teachers to come to you: they came, and now you are driving them away. You are crying for my girl, I am crying for you—for myself—for all of us. Perhaps this murder is a sign of God's anger towards us for our sins. Turn to Him. Believe, or you will all perish."

"Can I doubt," adds the missionary who wrote this touching history, "who it is that has given calmness, resignation, and peace to this poor native? It was not insensibility on the part of Ngakuku, for his feelings are naturally keen; it was not indifference towards his family, for he was fondly attached to his child. No! it was the manifestation of His power, who distinctly whispers to his children, 'It is I, be not afraid; peace, be still.'" *

In 1837, Mr. Marsden paid his seventh visit to the island, and was much gratified at the progress towards civilization the New Zealanders had been making. He writes to the committee of the Church Mis-

* See "Missionary Record" for 1838.

sionary Society: "I met with numbers wherever I went, who were anxious after the knowledge of God. The Church service has been translated into the native language, with the Church Catechism, some hymns, and other useful pieces. They are all fond of reading, and there are many able to read who never had an opportunity of attending the schools; they teach one another in all parts of the country. The schools and church are well attended, and the greatest order is observed among all classes. At the Bay of Islands a number of Europeans have settled along with the natives; several of them keep public-houses, and encourage every kind of crime;—there being no laws, judges, or magistrates, to restrain them: so that here Satan maintains his dominion without molestation. Some civilized government must take New Zealand under its protection, or the most dreadful evils will be committed by runaway convicts, sailors, and publicans."

During this visit of Mr. Marsden to New Zealand, a chief wrote him a letter, in which he forcibly set forth the want they had of laws to settle their differences respecting their properties, and the depredations committed on them; respecting marriage, and respecting their quarrels and fightings.* One of the missionaries thus writes respecting this visit of Mr. Marsden to New Zealand in 1837: "We are all much rejoiced to see this venerable friend, who has come to visit us in the infirmity of his age. He is now seventy-two. It is evident he has grown in spirituality of mind as he has grown in grace. The natives looked upon his grey hairs, and expressed their admiration of his love for them; they came party after party to see him, and, had his stay been further prolonged, the whole tribes of the Rurawa would have been gathered together. His last discourse to them was attentively listened to by an assembly of three hundred natives. When upon deck, ready for his return to New South Wales, he spoke to us of almost all his old friends having preceded him to the eternal world—Romaine, Scott, Atkinson, Robinson, Buchanan, Good, Thomason, Rowland Hill, Legh Richmond, Simeon, and others. This mission, in its infant state, was deeply indebted to him, for his advice, labours, and prayers, and his heart has now been cheered by witnessing the wonderful change which has taken place in the northern parts of the island, since he first landed upon it, in 1814, as the herald of mercy to its savage inhabitants."

The Bishop of Australia paid his first visit to the mission of New Zealand in December, 1837. During his stay he confirmed many natives, and admitted to holy orders one of the catechists. He bore an honourable testimony to the efficiency of the mission, and to the ex-

* This interesting letter may be seen in the "Missionary Register" for 1838, p. 219.

treme caution with which the natives were admitted to baptism by the missionaries. There was much war going on about this time, notwithstanding the hearts of the missionaries were cheered by the mutual reconciliation of two cruel and blood-thirsty chiefs, one of whom, named Tawai, was converted through the instrumentality of one of his female slaves. After his conversion, he went to all the principal chiefs, to assure them of his change of heart. One of the missionaries, speaking of Tawai and another converted chief, thus writes :—" This morning I witnessed one of the most interesting and novel sights I had ever seen in the land,—Nopero Pana and Mohi (Moses) Tawai (for years bitter enemies to each other) standing together in the school in the same class, reading the first chapter of St. John's gospel." During the whole of the year 1837, the new stations of Rotorua, Matamata, and Tauranga were the scene of a most dreadful warfare among the southern tribes, owing to one murder perpetrated upon Christmas day, 1836. The stations were plundered and Rotorua station entirely destroyed, but the missionaries escaped with their lives, and without personal injury, by the intervention of friendly and Christian natives. The death of the Rev. Samuel Marsden, the zealous and devoted friend of the mission to New Zealand, occurred May 12, 1837, at the advanced age of seventy-three.

The Wesleyan Missionary Society had by this time greatly enlarged its Missions, they had now six stations, eight missionaries, and a printing press, and their congregations amounted to 800 in number. In 1838, a select committee of the House of Lords was appointed to enquire into the state of New Zealand, with a view to prevent the evils resulting from the irregular conduct of British settlers and seamen in these islands. The Church Missionary Society's printing-press at Waimate this year, completed 5000 copies of the New Testament, and the "Pilgrim's Progress" was also printed in the New Zealand language. No Christian chiefs participated in the war, now still carried on by the heathen chiefs, and when the war terminated, it was not succeeded by any acts of cannibalism, and in the arrangements for restitution, the ancient sanguinary principle of life for life, was exchanged for payment in land! So far, writes one of the Missionaries, has the Gospel humanized and blessed the northern districts of the island ;—in the southern parts, where we had but a short time been settled;—the desolating war of 1836-7 was followed by the most horrible scenes of cannibalism, such as have never before been witnessed since our establishment in the island. Truly it may be said, when contrasting these two districts, " See what man is without the Gospel!" and " See what he may become, by the grace of God, when under its influence."

In the Missionary Register for 1839, p. 267, mention is made of the Roman Catholic Bishop of Hokianga, in New Zealand, and that a chapel was about to he built for him at Kororarika in the Bay of Islands, a place where great darkness prevailed among the natives, and the European traders, and grog-sellers. Nov. 23, 1838, occurred the first removal by death that had taken place since the Mission was established in 1815. At page 354 of the Missionary Register for 1839, is a most instructive and interesting account of the last illness and peaceful end of Mrs. Wilson, wife of Mr. J. Wilson, catechist. Almost her last words, to her friends around her, were, "Live near to God, while in health—you may not feel the importance of this now, but on a bed of death, the trifles of this world will appear in a very different light." This same year died the Chief Ripi, who had been baptized by the name of "Broughton," some years before. His last words evince a strong and simple faith, "My thought says, 'leave thy heart in the hands of Jehovah.' If I die, I will in my dying moments praise Jehovah for his great mercy. Yes, I know that he can subdue a heart of stone, for he has subdued mine. It is my sincere desire, that my heart may be filled with love to him."

About this time the Missionaries write, "Roman Catholicism is endeavouring to raise its head in New Zealand. The worshippers of images have set up their standard—it does not appear that more is required from their converts than an acquiescence in modes of worship. Their ceremony of baptism consists in suspending a piece of copper from the neck—this they tell the natives will constitute them Christians till their death, and after their death, by presenting that piece of copper at the gate of Heaven, it would procure for them admittance there! I trust the Spirit of the Lord will be at hand to lift up a standard against this subtle enemy. The system of popery leaves the people, as it found them, in gross ignorance and darkness, and under the influence of every sinful passion. The wiser natives see its fallacy too well to embrace its doctrines."*

The missionaries at New Zealand speak highly of the value put by the natives upon the Liturgy. They remark (in 1839) "they are a very talkative people, and our church service is admirably suited to their spiritual wants. It being composed of sound scripture truths, it contains something both to lead, and to balance them, otherwise they would so mix up their own parabolical way of speaking with their worship as to mislead themselves into error. It is a pure substantial way of serving God, which is set forth in our excellent Liturgy. The natives are na-

* See "Missionary Register" for 1839, pp. 553—555.

turally fond of display, and therefore a pure mode of worship is the more needful."

The following letter is from a chief of Kaitaia to the Committee of the Church Missionary Society, wishing it not to deprive them of any of their missionaries :—

" Friends, if our candlesticks are taken away from before us, the sheep will be scattered. If there be two workmen on a piece of land, it may be finished ; but if there be only one, it is unlikely. The word of God is growing up among those who have, as it were, been tied. We have no desire at all that either of our teachers should go to another place.

" From NOBLE PANAKAREAO, Akiu Kaitaia,
" Near the North Cape."

" To the Committee of England."

In 1839, the mission numbered four ordained missionaries, twenty-five catechists and artisans, one surgeon, one farmer, and one printer. Its schools contained 1500 scholars, and its congregations consisted of 2500 persons, of whom 180 were communicants. The Lord's Day was religiously observed, not only at the missionary stations, but by many of the natives far beyond their limits. The Roman Catholic bishop and his clergy endeavoured to draw away the Christians, saying, " It was very bad to sell the word of God for food " (for the New Zealanders had no other means of purchasing bibles of the missionaries but by paying food for their books). On the Sunday after this occurred, an old chief addressed the native congregation after divine service, asking them if they would cast away the old word, and receive the new now brought to them ? The answer given was,—" No, the old word has not become sour to us, it is good ; let us hold fast the Word of God, and never let it go." A great number of native teachers were now employed with their wives in conducting schools at a distance from the mission stations. In the accounts from New Zealand in 1840, is the history of a most interesting chief, the head of a warlike tribe. In sickness, the head, the whole person, and even the garments of a chief, are sacred ; and the friends of Nyataru would not hear of his being baptized and joining the missionaries, while he possessed his mat and blankets ; he therefore consented to burn them, and he and his wife and children were all baptized. The conversations which took place on the occasion between him and the missionary, show the wonderful power of the grace of God in converting the heart. This man and his wife belonged to a tribe among whom the missionaries had resided but a very short time ; and

they had never attended any of their meetings for worship or instruction.*

It was in 1840 that the worship and the law of God were established in the districts of Matamata and Tauranga, where the natives had carried on such horrible and cruel war in 1837. Mr. Taylor in speaking of the baptism of five natives at Tauranga, says, "One of the number was a noble-looking man, and a pleasing instance of the all-powerful effect of the Gospel. He had been a chief priest, and was more fully acquainted with their rites and superstitions than any in these parts. When his pah (or fortified village) was destroyed in the war, his house alone was left, as none dared to meddle with the property of one whose incantations were considered so potent. He is now "clothed, and in his right mind," meekly "sitting at the feet of Jesus." He is going forth soon as a teacher, and indeed he has such a character for strength of mind and natural eloquence, that I should like to see him placed in our English school, and prepared for the ministry." †

In 1840, the Roman Catholic bishop used great efforts to make proselytes among the natives. Among other things he told them that "the Protestant missionaries were only the pioneers of colonists who would murder the natives and take away their land from them; that the Testament was a stolen book, and that was the reason why the missionaries always carried it under their arm."

The Rev. H. Williams writes, July 25th, 1840: "Notwithstanding these efforts to oppose the truth, the mission is in a most healthy and prosperous condition, and a larger measure of God's blessing seems poured out upon New Zealand than upon any of the Society's missions. The population, as a body, profess Christianity; the attendance at the house of God is large,—the numbers of sincere inquirers daily increasing, which is partly evidenced by a desire to become possessed of bibles and prayer-books far beyond our means of supplying them. The total number of those in our congregations, is not less than 27,300, and these are only such as meet in our mission-chapels: while at the out-stations there are many inquirers not coming under our immediate observation, who meet together for worship with regularity. A New South Wales chaplain, who published his account of a two-months's visit to New Zealand, in the Missionary Register for 1841, observes that, during his stay at Port Nicholson he was invited into a native hut on the sabbath day, where he found 300 natives assembled for divine worship. He says that the responses were uttered aloud in excellent harmony by the whole congregation, that they all knelt during the prayers, fixing their

* See "Missionary Register" for 1840, pp. 541—545. † Ibid. for 1841, p. 56.

eyes intently on their books,—every thing intimated that they were not performing an unmeaning ceremony, but were sincerely acknowledging their sins, and supplicating grace to lead a godly, righteous, and sober life, to the praise and glory of God their Saviour."

In the year 1841, Christian congregations had started up so extensively throughout the country, that in order to have the Church of England in its full integrity, the Right Rev. Dr. Selwyn was sent out as bishop. It is worthy of remark that one of his first acts on reaching the island of New Zealand was to appoint three of the Society's missionaries to the important office of archdeacon. Such was an evidence of his lordship's appreciation of their character. We have already noticed the testimony which Bishop Selwyn bore to the prosperous state of religion on his first arrival on the island,—and for brevity's sake, we abstain from adding to it here.*

The latest accounts from New Zealand (dated March 1845,) state, that a collision had taken place in the Bay of Islands between the natives and Her Majesty's forces, and that Kororarika was burnt, and several killed and wounded on both sides. This melancholy conflict was occasioned by the chief Heki (who has always been averse to the British having obtained the sovereignty of the islands) four times cutting down the ensign, the British flag-staff. The utmost efforts have been used by designing men, chiefly foreigners, to persuade the natives that we have taken away their lands, in order to make them slaves, which may be regarded as one cause of the rebellion. The governor, Captain Fitzroy, bears testimony to the noble conduct of Heki after the battle; and all declare that no civilized power could have used their triumph with so much humanity. A flag of truce was sent, and respected by each party to bury their dead; and two English officers of the Hazard (the man of war in the Bay of Islands) who were taken prisoners by Heki in the conflict, had their swords returned to them, and were sent back to their

* It may be interesting to our readers to learn the names of the missionaries and catechists who have been sent out by the Church Missionary Society to labour in New Zealand. We therefore subjoin a comparative list of labourers, as shown by the Missionary Reports of 1833 and 1843.

In 1833 there were, in New Zealand, 4 ordained missionaries, viz. Revs. H. Williams, W. Williams, A. H. Brown, and W. Yate; and 14 catechists (two of whom, marked thus *, were amongst those sent out in 1815), viz. *J. King, J. Kemp, T. Chapman, *W. Puckey, J. Hamlin, J. Preece, J. Wilson, J. Shepherd, C. Baker, W. Fairburn, G. Clarke, R. Davis, J. Matthews, and J. Morgan.

In 1843 there were, in New Zealand, 12 ordained missionaries, viz. Revs. H. Williams, W. Williams, A. H. Brown, W. C. Dudley, S. Spencer, R. Maunsell, G. Kissling, R. Taylor, O. Hadfield, C. L. Reay, R. Davies, and R. Burrows; and 17 catechists, besides 266 native teachers, and schoolmasters and mistresses.

The Report for 1845 gives the number of ordained missionaries as 17.

camp unhurt. The missionaries and their property were untouched and uninjured, "showing," as a writer on this affair remarks, "how safe, even when battle rages at their door, are those whom our heavenly Father has promised to protect." An instance of noble conduct on the part of the natives was shown by their sending back (under the protection of a white flag) the wife and child of John Tapper, the signal-man at the flag-staff, who had been wounded at the morning of the battle, while bravely working one of the guns. Whence this wondrous change in the conduct of the New Zealanders, so strongly contrasted with that which characterized them thirty years ago, before the Christian missionary boldly threw himself among them? Whence, but from the Gospel of the grace of God, ministered by those missionaries, whom now, alas! many in these islands would calumniate; for it seems by the accounts sent home, that there are two parties among the Europeans, as well as among the natives: one for the Queen of England and the missionaries, good order, and obedience,—the other, for the rebellious Heki, for ill-will to the government, and discontent at restraint and discipline.

Let us all pray for New Zealand, that it may please Almighty God to avert the evils of a civil war from this newly-acquired and interesting colony.

New Zealand Chief, his Wife, and Child.
(After a Drawing made in 1838.)

NEW ZEALAND AND AUSTRALASIA.

Name of Society, Country, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native Teachers.*	*Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
SOCIETY FOR THE PROPAGATION OF THE GOSPEL.							
AUSTRALIA, VAN DIEMEN'S LAND, AND NEW ZEALAND.							
ABORIGINES AND ENGLISH SETTLERS.							
New South Wales	27	..	..	..	..	..	1797
South Australia	1	..	..	..	..	..	1840
West Australia	1	..	..	..	..	..	1841
Port Philip	2	..	..	..	..	..	1831
Van Diemen's Land (or Tasmania)	10	..	..	..	..	..	1838
New Zealand	1	..	..	..	..	..	1839
Norfolk Island	1	..	..	..	..	..	1842
CHURCH MISSIONARY SOCIETY.							
NEW ZEALAND—NORTHERN ISLAND.							
NEW ZEALANDERS AND ENGLISH.							
Northern District—							
Tepuna	..	1	..	44	4	98	1815
Kerikeri and Wangaroa	1	2	17	135	13	544	1819
Paihia and Waikare	1	4	42	345	16	644	1823
Kororarika	1	..	..	..	..	..	—
Waimate	..	4	34	506	23	801	1831
Kaitaia	..	2	21	174	13	600	1834
Middle District—							
Tauranga	1	..	33	24	18	1303	1835
Rotorua	..	1	6	2	20	856	1835
Waikato and Wanukau	1	3	30	316	22	2000	1838
Hauraki	..	2	59	..	14	1801	1839
Opotiki	..	1	10	..	6	201	1841
Eastern District	3	1	30	133	47	2964	1839
Western District—							
Wanganui	1	1	43	..	32	2500	1839
Entry Island	2	..	23	143	40	1725	1839
WESLEYAN MISSIONARY SOCIETY.							
NEW ZEALAND—NORTHERN AND SOUTHERN ISLANDS.							
NEW ZEALANDERS AND ENGLISH.							
Northern Island—							
Mangungu, &c.	2	..	..	643	..	400	1827
Wairoa and Kaipara	1	..	..	..	..	..	1836 to 1841
Hokianga, &c.	1	..	..	346	..	..	
Wangaroa	1	..	..	311	..	600	
Waipa	1	..	..	106	..	442	
Aotea	1	..	..	211	..	750	
Kawia, &c.	2	..	..	336	..	1063	
Taranaki, &c.	2	..	..	580	..	336	
Port Nicholson, &c.	2	..	..	28	..	100	
Southern Island—							
Cloudy Bay	1	..	..	518	..	..	1842
Waikowaiti	1	..	..	..	2	..	—
SOUTH AND WEST AUSTRALIA.							
ENGLISH AND ABORIGINES.							
Buntingdale	1	But	little	progr	ess m	ade.	—
Perth	1	2	..	30	2	80	1840
GERMAN MISSIONARY SOCIETY.							
NEW SOUTH WALES.							
ABORIGINES.							
Moreton Bay	2	No	infor	matio	n late	ly.	—

CHAPTER XII.

POLYNESIA, AND THE SANDWICH ISLANDS.

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

POLYNESIA is a term derived from the Greek, and signifies "many islands," and is used to denote all the numerous groups of islands, which adorn the vast Pacific Ocean from New Guinea to the Marquesas. Many of these countless "Isles of the Sea," have never yet been visited by Christians, and are almost unknown to us, excepting perhaps in name.

The groups of islands which have been brought under the influence of Christianity, are the Society Isles—the Georgian Isles—the Hervey Isles—the Austral Isles—the Samoas or Navigator's Isles—the Paumotu Isles—the Marquesas—the Friendly and Fejee Islands—the New Hebrides—and the Loyalty Islands. New Caledonia is a long single island unconnected with any group. To begin with the Society Islands, which are two in number, viz., Tahiti and Eimeo.*

"Tahiti," says Mr. Ellis, is justly called the "Queen of the Pacific." It is indeed a most beautiful island, adorned with hills and valleys, broken and stupendous mountains, and rocky precipices, every where clothed with the richest vegetation. Tahiti is bordered along the coast by a tract of low alluvial sand. Orohena, the central and loftiest of the mountains that rise in the interior, is between 6000 and 7000 feet above the sea. Mr. Ellis in his Polynesian Researches, gives a most glowing description of the extreme beauty and luxuriance of the mountains and valleys of Tahiti, which he says, "present some of the richest inland scenes that can be imagined."

Eimeo is twelve or fourteen miles west of Tahiti, and is twenty-five miles in circumference. In the varied forms of its lovely mountains,

* All the vowels in the Polynesian languages are pronounced in the same manner as the Italian vowels, i.e. like the English words *father*, *day*, *see*, *no*, and *too*.

its verdure, and the romantic and beautiful character of its scenery, this island far exceeds any in the Society or Georgian groups. It is also distinguished for the excellence of its harbours. The mountains are broken and considerably elevated, but not so lofty as those of Tahiti. A reef of coral like a ring, surrounds the island, in some places one or two miles from the shore, in others united to the beach. The situation of the South Sea Islands, being altogether between the tropics, they are thus under the rays of an equatorial sun, and they might therefore have been expected to have had a parched soil, and a burning climate; but these evils are entirely averted by the moisture and breezes of such an extent of surrounding ocean, and by the mountains which rise to a considerable height in many of the islands, and sends down numerous fertilizing streams into the valleys.

To give a more correct idea of the South Sea Islands; Mr. Williams divides them into three classes.

The 1st. is the mountainous.—The islands of this class, he says, with few exceptions, are truly splendid. Their immense heights present every variety of shape and fantastic form, of pyramid, spire, or castle. Beauty, wildness, grandeur and sublimity are so blended and contrasted as to excite the most varied and delightful feelings. At the base of the mountains are fertile and luxuriant valleys, in which are intermingled the stately bread-fruit-tree, the banana, the lofty cocoa-nut tree with its gracefully waving plumes and many other tropical productions, some of which are trees of the most gigantic growth and the richest foliage. The elevated portions of this class of islands, are from 2000 to 10,000 feet above the level of the sea. At the tops of the highest mountains, corals, shells, and other marine substances are found in great abundance.

The 2nd. class of islands are hilly, rather than mountainous,—averaging from 100 to 500 feet in height. They are, generally speaking, equally beautiful and luxuriant with those of the first class; but less sublime in their character, from the absence of the pyramidal heights of the former class. These do not appear like the higher mountains of volcanic origin, the rocks being composed of crystallized carbonate of lime. They are supposed originally to have been of coral formation; but by exposure to the atmosphere, and the action of the water, the loose particles of calcareous matter have been washed away, and the whole mass has become hard and compact.

The 3rd. class is the low Coralline Islands.—These are generally small, though Tongataboo, which is of this class, is an exception to that fact, being about 100 miles in circumference. The soil upon these low Coralline islands is so thin, that but little vegetation is produced upon

them, besides the cocoa-nut, palm, the Pandanus, (or screw-pine), some stunted hibiscus and other trees of dwarfish growth, with a quantity of brush wood. But at Tongataboo and the Friendly Islands, the soil being much deeper, every production of the first and second class of islands grows there in luxuriant profusion. Many islands in the Pacific, are surrounded by a belt of coral rock from two or three to twenty yards in width, which is situated at different distances from the shore, from one or two miles, to a few yards, and in all of which is found a natural opening or entrance. These coral reefs seem destined by a gracious Creator for the protection of these numerous small islands, for Mr. Williams observes, "Against these wonderful local barriers, the long rolling waves of the wide Pacific are driven with terrific violence; and, towering in one vast sheet of water to an immense height, with majestic power they curl their foaming tops over the reef, and bursting against this rocky bulwark, spend their harmless vengeance upon its surface." The waters between the reef and the shore are placid and transparent, and at the bottom, grow corals of every variety, shape, and hue, a kind of sub-marine flower-garden of exquisite beauty —amongst which, fish of every size and colour are seen gamboling in conscious security.*

The island of Raiatea, the largest and most central of the Georgian Islands, is 100 miles distant from Tahiti. Mr. Ellis describes this island as remarkably broken in its aspect, and beautiful in its mountain scenery, as well as rich and verdant, and abounding with wood. Mr. Hervey thus describes the six islands of the Hervey group; Mauke, is a small low island, fifteen miles in circumference; population in 1823, reduced by devastating wars to 300.

Mitiaro, another small island, population of which had been reduced to 100.

Atiu, is twenty miles in circumference, a beautiful verdant and hilly island, population in 1823, 2000 persons.

Mangaia, is twenty-five miles in circumference. It is not so low as the two preceding islands, and the foliage is very luxuriant. The population is between 2 and 3000. The sugar-cane grows remarkably well in this island.

Aitutaki, is eighteen miles in circumference, with a population of 2000, in 1823. Like most of its companions in the group, its landscapes are rich and varigated. A coral reef extends all round it at some distance from the shore, with a good entrance on the western side.

Rarotonga, the largest and most important of the Hervey islands, is

* See Williams's "Narrative," pp. 17—21.

a mass of high mountains, presenting a most remarkable appearance. The island has several good boat harbours, is thirty miles in circumference, and is surrounded by a coral reef. It is represented by Mr. Williams as extremely luxuriant, and was more highly cultivated than any of the islands, when the Missionaries first visited the group in 1823.

The plants and vegetable productions of the South Sea Islands afford abundance of wholesome and nutritious food to their inhabitants, although but little of their spontaneous produce is found available for purposes of barter or exportation. The indigenous plants most used for food by the natives are, the bread-fruit-tree, the banana, and plantain, the yam, and the cocoa-nut-tree, also the kumera, and the arum esculentum, the root of which they pound and use for food by the name of *taro*. The bread-fruit is about six inches in diameter, enclosed in a roughish rind of a pale-green colour. The tree itself has dark-green shining leaves, from twelve to eighteen inches long, and is one of the most splendid objects to be met with among the rich and diversified scenery of a Tahitian landscape.

The sugar-cane grows wild in the Sandwich Islands, and was formerly cultivated there to be eaten raw when young. The missionaries introduced the manufacture of sugar into the South Sea Islands, and cotton, tobacco, coffee, and arrow-root have been brought by them from other parts of the world, and thrive remarkably well. The fruit of the banana and plantain forms great part of the food of the Friendly Islanders, although they depend principally upon the yam, in the cultivation of which they excel. The roots of a very beautiful species of fern are eaten by the natives in times of scarcity.

The Navigator's group is, with the exception of the Sandwich Islands, the largest and most populous in the Pacific, at which missions have been formed. Savaii is the largest, and is 250 miles in circumference. Its mountains are very lofty and crowned with noble forests. In point of extent, beauty, and importance, Mr. Williams observes, that "Savaii yields to few of the many charming islands which bestud and adorn the bosom of the Pacific." The Samoo or Navigator's Islands abound with springs, lakes, and streams. Their soil is exceedingly rich, and coffee, sugar, and cotton, and every other tropical production, might be raised to almost any amount. The trees (as at Tahiti) exhibit great variety and beauty, and some of them are very valuable as timber.*

We have already noticed the bread-fruit-tree, which is so useful to the natives of these islands as food, but it requires depth of soil, and

* See Williams's "Narrative," p. 419.

cannot grow upon the low coralline islands; but here the inhabitants are not left to perish, for where the bread-fruit-tree will not exist, there the cocoa-nut flourishes; and the various uses of this tree have already been mentioned in treating of Hindostan. The Polynesians make their houses and canoes of its timber, and their garments and boat-sails of its fibrous leafy appendages, but its principal use, in these islands, consists in the supply it yields of food and water. In many of the low coral islands there are no streams or springs, and were it not for this invaluable tree the inhabitants must perish: a native by climbing its cylindrical trunk, can pluck a dozen of unripe nuts, each containing a pint or more of water, which, before the kernel is formed, is perfectly clear, and combines a degree of acidity and sweetness which renders it as refreshing as lemonade.*

The animals of Polynesia are not numerous. There is a wild-dog found in some few of the islands. The missionaries have imported the cattle, pigs, goats, and cats. Rats abound in some of the islands, and turtle and fish are abundant throughout the Pacific. Vampire-bats and owls are mentioned by Williams, and some species of doves, also parroquets, water-hens, wood-pigeons, and wild-ducks. Snakes are unknown at the Society and Hervey groups, but abound in the Navigators' group: the natives esteem both the land and sea snakes good for food. Large lizards also abound on the Savaii mountains, but none of these reptiles are venomous.

The climate of the Sandwich islands is reckoned the most salubrious in the tropical regions. The cotton-tree grows to great perfection, but the natives have no knowledge of the art of converting its produce into cloth: all their garments of cloth are of foreign manufacture.

With regard to the Friendly Islands, the Rev. W. Yate makes the following remarks: "In the luxurious climate of these islands there is scarcely any need of labour to obtain the necessaries and even many of the luxuries of life. Blessed with a soil peculiarly rich, and which is fed with the superabundance of its own vegetation—with an atmosphere remarkably hot and humid, all the tropical fruits and roots flourish abundantly without the aid of man, and the most costly supplies of food can be obtained without difficulty. The natives are consequently idle to a proverb, and when I was there, their reception of the gospel had not excited them to improve their temporal condition, or to add by industry to their comforts; and since my return in 1830, the missionaries say that "the natives will not work, and that their vagrant and idle habits are not at all improved." "This is by no means the case in

* See Williams's "Narrative," p. 425.

New Zealand," he adds; "there are no fruits or vegetables in those islands of indigenous and spontaneous growth; those which they require for food must be cultivated and tended constantly, and there are only two months in the year in which the natives of New Zealand can say they have nothing to do in their provision-grounds. There is consequently no effeminacy about the New Zealander—he is obliged to work if he would eat; he has no cocoas or bananas growing without cultivation; and the very fern-root upon which they used, in former times, principally to subsist, is not obtained without immense labour." *

SECT. II.—POLITICAL AND COLONIAL HISTORY.

It was not until the year 1767, that Captain Wallis, commander of His Majesty's ship Dolphin, when crossing the hitherto-untraversed waters of the Southern Pacific Ocean, discovered the splendid island of Tahiti, which has since occupied so prominent a place in the annals of missionary enterprize. He took possession of the island in the name of his sovereign, King George III., little thinking (as the late respected Mr. Williams observes) that the Christian missionary would so soon follow in his track, unfurl another banner, and take possession of that and other islands in the name of the King of kings." † A few years after its discovery by Captain Wallis, Tahiti was three times visited by that truly great man Captain Cook, whose objects in navigating the vast Pacific, were purely scientific. Besides New Holland and New Guinea, he discovered and named many of the almost numberless islands of these seas. The accounts published of these newly-discovered regions naturally produced great interest in England, and the mind of the Countess of Huntingdon was deeply impressed by the reports given of the state of the people inhabiting these interesting islands, and in her dying charge to her chaplain, the Rev. Dr. Haweis (the founder of the London Missionary Society), she begged him never to lose sight of her desired object,—that of planting the Gospel among the South Sea islanders.‡

Unlike the New Zealanders, the South Sea islanders were found to have something like governments and national laws: many of the islands were governed by one king. The inhabitants of Rarotonga held four distinctions of rank: 1st, the king; 2nd, governors of districts; 3rd, the landholders, and 4th, tenants. The island of Rarotonga is divided

* See Yates's "New Zealand," 1835, p. 106.

† See Williams' "Narrative of Missionary Enterprises," 1st edit. p. 3. ‡ Ib. p. 4.

into three districts, each governed by its own chief; and a fourth is appointed, who holds a limited supremacy over the whole. In consequence of these ancient political divisions, the missionaries thought it best to have three distinct missionary settlements in this island; so that all the inhabitants now reside under their respective chiefs and respective missionaries, enjoying the inestimable blessings of peace and Christian instruction. The governments of the different South Sea islands present many points of resemblance, but almost every group has some peculiarities. At Tongataba the chiefs are elected and their power is limited, while at the rest of the Friendly group they are hereditary and despotic. At the Samoas every settlement is a little independent state, governed by its own chief, whose authority appears not extensive.*

It was a favourable circumstance attending the change that has taken place in the Society and Sandwich islands, that each island had its own king, or, as in some instances, that several islands were under the government of a principal chief, or king, whose influence in uniting the people under one head, predisposed them, as a nation, to receive the instructions imparted by men who were countenanced and protected by the high authority of kingly power.†

The introduction of Christianity into these islands has been followed by the blessings usually attending civilized life, as arts, manufactures, and commerce. Connected with these, the missionaries have introduced the knowledge of house-building, smith-work, ship-building, turning, lime-burning, cabinet-making, and printing, with the manufacture of sugar, cotton, and tobacco. Of plants, they have introduced cotton, coffee, indigo, pine-apples, pumpkins, melons, and sweet-potatoes, with a variety of European fruits and vegetables. The South Sea arrow-root is become an article of commerce, and so are pearl-shells and pearls, and in this latter trade upwards of twenty Tahitian vessels were employed by the queen of that island in 1838. But it was not till after Christianity was introduced among them, that the Polynesians showed any desire to obtain these advantages. Mr. Williams observes, in his Narrative, that while the natives were under the influence of their debasing superstitions, they evinced an inanity and torpor from which nothing would serve to rouse them, till they imbibed those new principles which Christianity alone can bestow.

The Governors of the British colony of New South Wales have uniformly shown the most friendly feeling towards the missions to the South Sea Islands; and their chaplain, the revered Mr. Samuel Marsden, always assisted the missionaries as far as lay in his power. In

* See Williams's "Narrative," p. 454. † See Ellis's "Polynesia," p. 38.

1813, and again in 1817, acts were passed in the British Parliament, to protect the missions and the natives of the islands from the depredations of ship's crews and runaway sailors and convicts, who by their bad conduct often did such mischief to the cause of Christianity in these seas.

In 1824, the Tahitian code of laws was revised and enlarged, and a most important law was then introduced, which gave to the nation for the first time what might be termed a representative form of government, and rendered the Tahitian monarchy limited instead of absolute. It was then decreed that members from every district in the island should meet annually for the purpose of making and enacting new laws, and amending those already in existence. The inhabitants of each district were to elect their representatives every three years, and all regulations proposed by them were to receive the royal sanction before passing into a law. The first Tahitian parliament met together in 1826, and passed several laws regarding the punishment of disorderly sailors, who were in the habit of leaving or deserting their ships, and occasioning disturbances among the natives of the island.*

Since Britain and other great maritime nations have extended their commerce to the most distant regions, the islands of the South Pacific have been included in the regular commercial lines by which the ocean is traversed. As the voyage from England to her Australian settlements, by Cape Horn, is nearly the same length as that by the Cape of Good Hope, vessels frequently prefer it; and are thus led to touch for refreshment at the Society and Georgian Islands. The Sandwich Islands are situated within the course of the whale-fishery in the North Pacific Ocean, and also of the fur-traders who pass between North America and China; hence the harbours of these islands are sometimes crowded with vessels, and American merchants have indeed settled in their ports.†

The British government has not deemed it advisable to colonize or take under its protection any of the South Sea islands. The French have of late years endeavoured to subdue Tahiti; and that beautiful island, with its fine people just emerging from barbarism and idolatry, to the pure faith of the gospel, as well as to civilization and a degree of commercial importance, has become the theatre of ruinous war and bloodshed, which must ever be deeply lamented by every sincere Christian. The missionaries of the London Society have in consequence of these severe troubles left the island, and so has the queen, who for some

* See Ellis's "Polynesian Researches," pp. 426—430.

† See Murray's "Encyclopedia of Geography," p. 1525.

months took shelter on board the British man-of-war frequenting these seas for the protection of our commerce between our Australian colonies and the South Sea Islands.

The missionaries state that Hawaii, the largest of the Sandwich Islands, contains a population of 75,000 souls, and is about 240 miles in circumference; and that the second island in this group, Oahu, is about 90 miles in circumference, and has a population of nearly 40,000.* The government of Hawaii is an absolute and despotic monarchy. The whole population of the Sandwich group is supposed to amount to about 185,000 souls.†

Commerce generally is greatly benefitted by the introduction of Christianity in the islands of the Pacific, as fresh ports are continually opened where merchants may carry on their speculations with advantage. There is now on these islands a great consumption of English goods, especially such as are manufactured at Manchester and Sheffield. In the port of Papiete, in Tahiti, there are native goods sold annually to the amount of full £6000. This is, however, a mere trifle, compared with the extent of commerce carried on at the Sandwich Islands. Many of the Sandwich Islanders now trade to a considerable extent; some raise large quantities of cocoa-nut oil, arrow-root, and sugar, that they may have something to barter with when an opportunity offers. Some of the missionaries' sons are now setting up as merchants, and endeavouring to extend commerce as widely as possible. In addition to these temporal advantages, arising from the change effected in Polynesia, there are spiritual benefits which foreigners may enjoy. While the ships are in port, the crews have opportunities of attending the means of grace. The missionaries not only supply them with tracts, Bibles, and other good books, but are always happy to preach to them, either on board their ships or on shore. At Tahiti and the Sandwich islands chapels have been erected (with libraries attached to them), especially for the use of foreigners. Another very considerable benefit produced is the great facility with which ships may now obtain supplies. There is an immense number of English and American whalers daily traversing the Great Pacific Ocean. These voyages are usually very long, frequently from three to four years' duration; consequently it is of the highest importance that they should be able occasionally to obtain fresh supplies of provisions. Since the gospel has been introduced to so many islands (it is affirmed as many as one hundred), these means of obtaining supplies are amply afforded, the health of the sea-

* See "Annual Report of the American Board of Missions" for 1831.
† Ibid. for 1832, p. 76.

men is hereby preserved, and much time saved. Here trading-vessels can procure live-stock, vegetables, and fruit, with fresh-water and fire-wood, at a much lower rate than at any other part of the world.*

Natives of the Radack Islands.

SECT. III.—SOCIAL HABITS AND MANNERS.

There are two distinct races inhabiting the numerous groups of islands in the Great Southern Pacific. The Feejee Islands, the New Hebrides, the Loyalty group, Solomon's Isles, New Caledonia, New Zealand, New Guinea, and New Holland, are all inhabited by tribes, differing somewhat from each other in appearance and habits, but all belonging to the Ethiopian or Negro race of mankind. These all have the black complexion, spreading noses, and crisped hair of the African; while the inhabitants of the islands lying to the eastward, viz. the Friendly, Society, Georgian, the Navigators', and Harvey groups, are distinguished by their light, copper-coloured skins, their Malay or Asiatic countenances, and their long straight hair.

The various Polynesian groups to which the gospel has been con-

* See "The Missionary's Reward, or the Success of the Gospel in the Pacific." By George Pritchard, Esq. 1844.

veyed (exclusive of New Zealand), are supposed, by the missionary Williams, to contain a population approaching to 300,000 persons. Their characters were various before the Christian missions were established amongst them, as some were cannibals of the worst description, and others were of ferocious habits and cruel practices, using poisoned arrows, and even poisoning the very food they brought to the Europeans for sale, while others were mild in their manners, and kind in their treatment of strangers. The South Sea islanders, though exhibiting a great degree of indolence before the introduction of Christianity amongst them, showed, after they had been led to embrace its doctrines and its spirit, a very ingenious and quick turn of mind, and were particularly apt at learning various useful arts and trades, as may be seen from the account given of the people of Raiatea, one of the Society Islands, as early as the year 1821. The missionaries write respecting these people :—" With what pleasure did we behold their industry! Some engaged in the different branches of carpentry, some in box-making, some in bedstead-making, others making very neat sofas with turned legs; some were employed in lime-burning, some in plastering, some in sawing, some in boat-building, some working at the forge, some sugar-boiling; besides these various trades, the women are equally busy in making gowns, plaiting bark to make hats and bonnets." *

Notwithstanding their former ferocious and cruel dispositions, they seem, by the accounts of Williams and others, to have evinced much natural affection in the relations they bore to one another. Polygamy was universally practised by the South Sea islanders, and the missionaries had some trouble and difficulty in getting them to renounce this sin. Their civil laws were so intimately interwoven with their sanguinary idolatry, that when the one was overthrown the other perished too; so that in some of the islands where the chiefs had not the understanding and experience necessary to frame new laws upon Christian principles, the people applied to the missionaries to give them such laws and punishments as were in accordance with the religion of mercy which they had embraced. Thus the missionaries drew up a code of laws for Rarotonga and Raiatea, and recommended the people to adopt trial by jury. In endeavouring to settle the laws by which the people who had cast off their cruel and superstitious customs, should be governed, many ancient usages were found extremely difficult to get rid of. One of these was a very unnatural practice called " Kukuma anga." As soon as a son reached manhood, it was the custom for him to engage in single combat with his father; and if he obtained the victory, he was

* See " Missionary Register" for 1822, p. 98.

to take possession of the farm previously belonging to the parent, whom he drove in a state of destitution from his home. Another perplexing custom was the "ao anga;" when a wife lost her husband by death, the relations of the latter came and seized every article of value belonging to the deceased, turned the disconsolate widow and her offspring away, and possessed themselves of the house, the food, and the land. Another difficulty was produced by what they called "Kai kainga," or *land-eating*, which is getting unjust possession of each other's lands.* They appear, notwithstanding these cruel customs, not to be destitute of kindly feeling, and very quick and active, when their minds are once set upon any work or undertaking.

The South Sea islanders are remarkable for their native eloquence and graceful flow of language, and their similes are often very simple and beautiful. Notwithstanding these pleasing qualities, before the introduction of the gospel the different tribes were continually at war with each other. The Rarotongans, says Mr. Williams, had just been engaged in a disastrous conflict when we discovered the island, and the sad effects were still visible, for the laws of savage warfare, are to "burn, kill, and destroy," and there was not one old cocoa-nut-tree to be found in the north, west, and south sides of Rarotonga; a few old bread-fruit-trees alone reared their stately heads, having survived the injuries they had received from the devastating conquerors. Their wars were cruel and sanguinary to a frightful degree. Female prisoners were generally put to death, and their poor little children carried in triumph as sacrifices to the Marae, or temple. Of late years, as soon as an antagonist was overcome in battle, the victor beat in his skull, and taking out a portion of his brains, he placed it upon bread-fruit leaves, and carried it immediately to the temple, to present it to the gods, as an earnest of the victim he was about to bring.†

Females at the Society Islands, and at Rarotonga, were treated always as inferior beings, but particularly so at the latter island, where they were not allowed to inherit land. Mr. Williams observes, in his "Narrative," that "the Rarotongan women were more faithful, industrious, and affectionate than those of Tahiti, and that, during the sickness which prevailed soon after the arrival of the missionaries, they were delighted to see the tender sympathy and unremitting attention they showed to their sick husbands.

The *Ono*, or systematic revenge for injuries sustained, prevailed generally throughout the South Pacific islands, before Christianity was introduced; it was considered as a legacy bequeathed from father to son,

* See Williams's "Narrative," p. 117. † Ibid. p. 181.

to avenge any wrong done to any member of their family, even if an opportunity did not occur till the third or fourth generation.

The inhabitants of some of the islands are extremely ingenious. Mr. W. informs us that the remarkable ingenuity of the Mangaians is displayed in the fabrication and patterns of their native cloth, and the construction of their spears, bowls, and other articles, but more especially in the wooden handles of their stone axes, which are most exquisitely carved, and with no other tools than those made of sharks' teeth and shells. Their cocoa-nut drinking-cups were covered with carved figures; and as soon as they learnt the art of writing they added to these, passages of scripture. They also carved the large posts (often twelve and eighteen inches square, and twenty-five feet high) that supported the roofs of their chapels; these, with the ridge-poles and rafters, were generally most tastefully covered with beautiful carved work, and coloured with various native preparations. The effect on first entering one of these chapels thus ornamented is very striking. Their dwellings were made of wooden poles, and thatched with fern or cocoa-nut leaves. The prevailing native dress before the introduction of European clothing, was the *tiputa*, made of native cloth, which something resembles the Spanish *poncho*, and is a piece of cloth about three quarters of a yard wide, and three yards long, with a slit in the centre, through which the head is put, so that the garment hangs down before and behind.*

The principal food of the Polynesians is fish and vegetables; the *taro* (arum) is cultivated to a great extent, and the ground is kept in great order by old women and girls. The root is cooked and eaten like potatoes. The bread-fruit is cooked in ovens, and is a favourite and nutritious article of food. They cultivate also yams and arrow-root; and the cocoa-nut forms a considerable part of their diet. There are pigs in many of the islands, which in the Society Islands, they roast and eat upon grand occasions. They have a method of smoke-drying the flying-fish, that abounds in these seas, and so prepared they will keep a long time.

Prior to the introduction of Christianity into the islands of the Pacific, the aged people of both sexes were treated with the greatest cruelty by their relatives and friends; for as soon as they became burdensome, their friends, or even their own children, relieved themselves from further trouble by putting an end to their existence, and even after the

* At the Navigators' Islands, the women wore beautiful native-wrought mats, fastened round their waists, and their heads adorned with flowers, and were profusely scented with cocoa-nut oil.

introduction of the Gospel they were far from treating their aged relatives with becoming kindness.

Respecting the copper-coloured Polynesians who inhabit the Society, Harvey, and Navigator's Islands, Mr. Williams remarks that they are to be viewed among the finest specimens of the human family: the men being tall and strong, often upwards of six feet in height, exhibiting for the most part all that is perfect in proportion, and exquisite in symmetry. Both men and women are distinguished for their vivacity, and the natural ease and rapidity of their movements. The missionary Williams observes, that almost every race of man thinks itself the wisest, and that it is even common for the South Sea islanders to say when they see any one exceedingly awkward, "How stupid you are; perhaps you are an Englishman." He adds, at the same time, that they give us credit for superiority in some respects, they laugh at the awkwardness of Englishmen in such things as they are more expert in,—as climbing, swimming, &c. The South Sea islanders exhibit much wit, ingenuity, and quickness of perception; they have a good memory and a thirst after knowledge, when its value is perceived. They are very ready at acquiring new and useful arts, and express themselves in speaking, with great force and precision, and their occasional bursts of natural eloquence are of a very high order.*

It is said they scalped their enemies whom they slew in battle, and presented the scalp either to the king or to the relatives of those who had fallen, by whom it was highly prized. Spears, armed with shark's teeth, and large wooden clubs were their principal weapons. The former they were extremely expert at throwing. The light-hearted Polynesians are very fond of various kinds of active amusements, as canoe-rowing, boxing, wrestling, dancing, and fowling. Some of their tribes are very fond of singing, and the women compose songs to accompany their graceful dances. They are very fond of decorating their persons with flowers, which they weave into chaplets for the head. The chief Polynesian manufactures are their native cloth, baskets, and the manufacture of fish-hooks from bone, mother-of-pearl, or turtle-shell; the baskets are beautifully woven of the palm-leaf.

For clothing, the Polynesians formerly used the bark of the *morus papyrifera*, or paper mulberry; the manufacture of their native cloth which served for garments as well as bedding, fell to the department of the women. It was a tedious process, and took five pieces of four yards long to make the garment, or cloth which the females wore round their waists; but the missionaries have introduced European clothing to

* See Williams's "Narrative," p. 445.

a considerable extent. The thickness of the native cloth is various,—some being like thick paper or morocco-leather, while other kinds are as fine as Italian crape. The mallets with which they beat out the bark are four-sided, one side being smooth, another coarsely grooved, the third more finely furried, and the fourth closely checked in squares or diamonds, and thus the pattern may be varied, and cloth produced either smooth, striped, corded or checked. This cloth took a beautiful dye, and much taste was displayed by the natives in blending the hues and figures. The best is little inferior in appearance to fine chintz; but it is a costly article, as it will not bear wetting, and much labour is required in its preparation.*

The Polynesians embalmed the bodies of their chiefs, and thus preserved them for some months in small neat houses built for the purpose. When the body had at length decayed, the skull was preserved with great care. They employed a number of rites and ceremonies, with prayers for the spirits of the dead, which were performed by different priests who each received their appointed fees. Their dead were buried in a sitting posture, and adorned with wreaths and garlands of sweet-scented flowers. They made great howling and lamentations for their deceased relatives, and cut themselves with shark's teeth, till the blood streamed down their bodies. Since the introduction of Christianity, these and other barbarous and heathen customs connected with the death and burial of the natives have ceased, and the rites and usages of Christian burial, as far as it seemed desirable, have been introduced by the missionaries, and a piece of ground at each station, at a distance from the houses, has been devoted by the native governments to the purposes of interment.†

* See Murray's "Encyclopedia of Geography," p. 1524.
† See Ellis's "Polynesian Researches," p. 534.

A Chief of Rarotonga.

SECT. IV.—SUPERSTITIONS AND FORMS OF WORSHIP.

The superstitious worship of the different races of Polynesians, when in a state of heathenism, varied considerably; for instance, the Tahitians and Rarotongans sacrificed human beings to their gods, but the Samoans, (or natives of the Navigators' Islands) made use of neither temples, altars, nor offerings, and consequently observed none of the barbarous and sanguinary rites observed in many of the South Sea Islands. The objects which the Polynesians worshipped before the light of the gospel shone upon their dark hearts, were of three kinds,—viz. 1st, the spirits of their ancestors; 2nd, idols made of wood of various sizes, shapes, and descriptions;* and 3rd, their "etus," which consisted of some bird, fish, or reptile, in which they believed that a spirit resided, and this latter form of idolatry prevailed more at the Samoa Islands than at any others. In addition to these objects of worship, the Polynesians generally (and the Samoans in particular) had a vague idea of a Supreme Being, whom they regarded as the Creator

* Sometimes the idol was a shapeless stick carved at one end, into something like a human face, and wound round with native cloth till it became two or three feet in diameter.

of all things, and the author of all their mercies. Their name for this Great Being was Tangaloa, and Mr. Williams was informed that at their feasts, they used to rise up, and after enumerating each article of good, an orator exclaimed, "Thank you, great Tangaloa, for this!" *

The offerings made by the South Sea Islanders to their gods generally consisted of pigs, fish, vegetables, native cloth, canoes, and other valuable property. The infliction of injuries upon themselves, was another mode in which they worshipped their gods. It was a constant practice with the Sandwich islanders, in performing some of their heathen rites, to knock out their front teeth, and the Friendly islanders used to cut off one or two of the bones of their little fingers to propitiate their gods! † In all these self-inflicted tortures, they had an idea that the blood which flowed from the wounds would appease the anger of the gods, and induce them to be kind to them and do them good. Thus "are their sorrows multiplied, who hasten after other gods." But the most affecting and horrible of their religious observances, was that of presenting human victims! At the Society islands in particular, this was carried to an extent truly appalling.

After their wars, in which the temples and their gods were often desecrated by the enemy, they had what they called "the Feast of Restoration," at which no less than seven human victims were always required, this was supposed by them to restore the Marac to its previous sanctity, and reinstate the god in his former glory. At the inauguration of every new Sovereign too, and upon the eve of a battle, human victims were invariably offered.‡ It is interesting to know that the very last human sacrifice offered in Tahiti, was a man who (to use his own simple phrase) had "begun to pray to Jesus." He was sent for on this very account by Pomare, on the eve of the last battle he fought with the rebels, which reinstated him in his dominions, shortly after which event, the king renounced his idols, and became himself one of "the praying people." These very people who, a few years ago, were addicted to all these horrid practices, now sit by thousands in places of Christian worship, erected by themselves, "clothed, and in their right mind," and listen with intense interest to the truths of the Gospel.§

At the Feejee islands, when a chief dies, four of his most esteemed wives are offered as a sacrifice, that the spirit of their lord may not be lonely in its passage to the invisible world, and that its future happiness may be secured. Thus gross and horrible is the darkness of heathenism! Infanticide was carried to a great extent at Tahiti, and the rest

* See Williams's "Narrative," pp. 468—470. † Ibid. p. 470.

‡ At Rarotonga, two human victims were offered at the birth of a son of a principal chief. § See Williams's "Narrative," p. 476.

of the Society islands. When the Polynesian women became consistent Christians, none of their sins used to distress them so deeply as the recollection of the children they had murdered, and when after the introduction of Christianity, the female children (who before were sacrificed by their parents,) were saved, clothed, and instructed, it was most heart-rending to hear the lamentations of the people; who like the old Chief of Racatea, at the school examination, exclaimed, "Oh! that we had known that the gospel was coming, and that these blessings were in store for us, then I should have saved my children, and they would have been among this happy group, repeating these precious truths; but, alas! I destroyed them all, I have not one left!" The reasons given for this inhuman and cruel practice were, the horrors of their frequent wars, and the inequality of rank between the parents, which required the destruction of two, four, or six of their children before one parent could be raised to equal dignity with the other. "No people in the world," says Mr. Ellis in his "Polynesian Researches," in ancient or modern times appear to have been more superstitious than the South Sea Islanders, or to have been more under the influence of dread from imaginary demons, or supernatural beings. Sorcery and witchcraft were extensively practised amongst them. By these arts, the sorcerers pretended to be able to inflict the most painful maladies, and even to deprive of life the victims of their mysterious rites. Whether they effected this by poison, or whether Satanic agency was really permitted to influence their bodies, we cannot now determine; individual natives sometimes now express their deliberate conviction, that it is because they live under the dispensation or government of Jesus Christ; that they are now exempt from those bodily sufferings to which they were subject while they were willing and zealous devotees of Satan. It is, I believe, (continues Mr. Ellis) an indisputable fact, that those kinds of violent and terrific and fatal agony, which they attributed to this agency, have altogether ceased, since that system was overthrown of which it formed so dreadful a part; while the people remained heathens they firmly believed in the power of the sorcerers, and were kept in constant slavish fear of the demons, but it is a fact that the incantations of the priests were harmless when employed upon Europeans, and the natives always declared that they could not prevail against the white men, because they were under the keeping of a more powerful being than the spirits they could engage against them, and therefore the Christians were secure.*

How strikingly do these facts show that men under all circumstances

* See Ellis's "Polynesian Researches," vol. ii. p. 232.

need the gospel, and that nothing but the gospel can raise them from the degradation into which they have been sunk by superstition and sin.* Nothing shows more strikingly the great change that has taken place since these poor heathen islanders have embraced the gospel, than their conduct and words at the hour of death: they formerly used the most vain and superstitious rites and ceremonies over the sick, to appease the supposed anger of their gods, and prevent their suffering in another world, but now, we read of many instances of their firm faith and trust in the Saviour; such as the aged and venerable Matohria, who said on his death-bed, "One thing, of all I have read or heard, now supports my mind," Christ has said, "I am the way." And again, of one who composed the following lines, and sung in the native language with the latest breath she drew—

"He the beloved Son,
The Son beloved, Jesus Christ,
The Father gave,
That we through Him might live."

Until 1810, the inhabitants of the Sandwich Islands were gross idolaters. The Taboo system is supposed to have been in operation among them, and most rigidly observed, for thousands of years. By this every thing was prohibited which was contrary to the will of the King. It perpetually interdicted certain kinds of food. Persons who were tabooed were forbidden to eat pork or plantains, two very important articles of food in these islands. The taboo laws also prohibited the doing certain things upon certain days, as at the full moon, new moon, and its quarters, and when the King was in the "Morai" (or Marac) performing the various mummeries of idolatry. A breach of these laws were punished by death! Their morais were sacred enclosures formed by a fence, where human sacrifices were offered. Before them stood the idols, from three to fourteen feet high, most fantastically decorated, while the upper part was carved into a hideous resemblance of the human face. To these idols costly sacrifices were constantly presented, and the priests on certain occasions required human victims.

* A description of all the horrors of infanticide, as related by Mr. Ellis, conveys a most powerful conviction of the true character of heathenism, and the miseries which its victims endure. See Ellis's "Polynesian Researches," vol. i. p. 340.

SECT. V.—ACCOUNT OF MISSIONARY LABOUR.

"*God had prepared the people, for the thing was done suddenly.*"—2 Chron. xxix. 36.
"*My righteousness is near; my salvation is gone forth, and mine arm shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.*"——Isa. li. 5.
"*The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Ye that love the Lord, hate evil. He preserveth the souls of his saints, he delivereth them out of the hand of the wicked.*"—Psalm xcvii. 1, 10.

The London Missionary Society was formed in 1795, and the Rev. Dr. Haweis, one of its chief founders, recommended that the islands of the Pacific Ocean should be the first scene of its missionary labours. Accordingly, in 1796, twenty-nine missionaries embarked at London on board the Duff, a vessel purchased by the newly-formed Missionary Society, and commanded by Captain James Wilson, who for several years past had retired from sea, but came forward on this occasion with the offer of his services.* They intended to sail by way of Cape Horn, but the wind proving contrary, they turned their course and went eastwards by the Cape of Good Hope; and though they thereby encountered a tremendous storm, yet (through the mercy of Him who stilleth the wind and the waves) they arrived safely at Matavai Bay in the island of Otaheite, now known by the name of "Tahiti," after a quick and prosperous voyage. They were very well received by the natives, who brought them abundance of food, and were friendly to their landing, and taking up their abode with them; in consequence of which eighteen missionaries, five women, and two children established themselves in Tahiti, while the remainder of the missionaries proceeded, some to Tongataboo (one of the Friendly Islands), and some to St. Christina, one of the Marquesas. The house that the natives assigned to the use of the missionaries in Tahiti, is said to have been built by Pomare, the late king's father, for Captain Bligh of the ship Bounty, whom he expected to return and settle upon the island. It was found large enough to contain a small chapel, a library, a store-room, and a room for the surgeon and his medicines, besides small partitions for each of the missionaries. They found one or two Europeans who had resided for many

* Captain Wilson's history is a very striking one. He was one of the officers cruelly confined in the "Black Hole" at Calcutta; and he was several times in the midst of remarkable dangers. Yet all this time his heart was not turned to God, nor did he give up his infidel opinions till after his return from India. He was a man wonderfully raised up of the Almighty, and made a new creature by his Holy Spirit, and thus admirably fitted to assume the command in this novel and interesting undertaking. See Brown's "History of Missions."

years on the island, who were able to act as interpreters; and the missionaries were not long before they began to address the Tahitians on the subject of Religion, to which they listened with great attention, and professed to be pleased with what they heard, saying, "it was very good."

The success attending this first voyage of the Duff, and the landing of the missionaries at Tahiti, presents a striking contrast to the events which followed in the history of this mission, and afford a lesson (as Mr. Brown, in his History of Missions, observes,) to those who are inclined to be fascinated with first appearances: "In the South Sea mission, when man spake as if he would carry all before him, little was effected,—when he found he could accomplish nothing, much was done." *

Upon the return of the Duff to England much energy and zeal were manifested by the Society, and so great was the eagerness to assist and join this mission, that in little more than two months the ship was ready for another voyage, and again set sail for the Pacific with twenty-nine missionaries on board, five of whom were ordained to the ministry, the Rev. Mr. Howell of Knaresborough, being the appointed superintendant of the mission. The letter of instructions they carried out from the directors of the London Missionary Society, displays much good sense, with extensive information and calm consideration upon the subject; although it is probable they little expected the difficulties for which they were thus unknowingly endeavouring to make provision.† Many and great, indeed, were the trials which the mission, thus prosperously and confidently commenced, was afterwards called upon to endure. The Duff during its second voyage was captured by a French privateer off the coast of South America, and after many hardships and trials, the missionaries again found their way to England. Meanwhile, very soon after Captain Wilson's departure from Tahiti, in order to return home, the natives began to plunder and rob the missionary settlements, in consequence of their being discontented with the missionaries, from their failure to cure some of their countrymen, whom they said the missionaries had killed. Four of the missionaries were next personally attacked and ill-treated, on account of their having gone in search of two run-away sailors, who had been secreted by the natives from on board an English ship, the Nautilus, which touched at Tahiti for refreshments. All these disasters induced eleven out of the eighteen missionaries remaining in the island, to determine on setting sail in the Nautilus for Port Jackson; but it is worthy of remark that those who quitted

* See Brown's "History of Missions," vol. ii. p. 254. † Ibid. pp. 241—255.

their post met with severer trials and dangers than the seven who remained behind, and one of their number was cruelly murdered at Paramatta by an English convict. Civil war then broke out among the Tahitians, and when that was over, the missionaries had to lament the bad conduct and subsequent untimely death of another of their little band, who had been guilty of marrying a native woman, and was in consequence excommunicated by his brethren.

In May 1800, before intelligence of these painful events could reach England, twelve more missionaries sailed from thence for Tahiti, in a convict ship,—two of whom were carried off by a fever before they reached their destination. Dreadful wars prevailed at this time in Tahiti among the native tribes, and the king asked the missionaries if they would fight for them? This they refused to do, saying, they should not fight, unless to defend themselves in their own habitations. They now began to study the Tahitian language, in which task they met with many difficulties, owing to the peculiarities of its structure and sound, —its words containing a great number of vowels, and many appearing to have the same pronunciation, differing widely in their meaning. Ever since their arrival in the island, the missionaries had endeavoured by conversation and other means, to disseminate among the natives some knowledge of Christianity. Some listened attentively, while others appeared extremely careless, and acted in a very disorderly manner. It seemed next to impossible to convince them of the nature of the soul, for they considered it as something without them, residing in the other world, and visiting them only at certain seasons, as in dreaming. One evil very prevalent among them was the taking the names of Jehovah and Jesus Christ in vain, though they were often cautioned against it. They asserted that Jesus was a God of no power, and that their idol Oroo was the mighty God,—that the God of the Europeans was not a good God; in proof of which they alleged the disorders introduced among them by our sailors, and the shipwreck of the Norfolk, a vessel lately lost upon the island. Many of them indeed acquired considerable knowledge of the doctrines of the Gospel, but their hearts remained unsanctified and their conduct unchanged. They were excessively bigotted to their own superstitions and idolatry, and said that if they embraced the Christian religion their own gods would kill them. In 1803, Pomare the king died, and his son assumed his name and succeeded his father on the throne. The missionaries now commenced instructing the children, but found the difficulties of the undertaking very great, as they were of wandering independent habits, and their parents thought the missionaries were their debtors, and ought to pay them for submitting to instruction. Notwithstanding this, in 1807,

King Pomare had learnt to read and write his own language (in the English character) and addressed a letter to the missionaries, asking them to remain in his island. In the end of the year 1808, six of the missionaries, after labouring ten years with little or no appearance of success, (as regarded the conversion of the natives) left Tahiti and retired to the island of Huaheine. They thought it probable that war would soon break out again in Tahiti, as great quantities of muskets and gunpowder had been introduced into the island by European ships in barter for provisions. Upon Pomare wishing to get these into his own hands, a rebellion was raised against him among the natives. War ensued, and in October 1809 the property and dwellings of the missionaries were all destroyed. Upon this, they left the islands and retired to New South Wales, with the exception of Mr. Hayward, who was left at Huaheine, and Mr. Nott, who remained at **Tahiti**. Thus terminated (to all human appearance) a mission, which though it had excited at first such mighty expectations, had long been considered by the Christian world as a kind of forlorn hope.* The missionaries had not been long in New South Wales before they felt a wish to return and resume their labours in Tahiti; but the war not being yet ended there, five of them sailed, in 1811, to **Eimeo**, a neighbouring island. While here, Pomare, who hitherto had shown no desire for religious instruction, came to them and asked for baptism, expressing his conviction of the truth and efficacy of the Gospel. His conduct appeared sincere, and his example in renouncing the religion of his ancestors and embracing Christianity, produced, as might be expected, a powerful sensation in Tahiti. Instructions which had lain dormant, and convictions which had been stifled for years, now appeared to revive. Many of the people began to inquire for themselves; and some, notwithstanding the scoffs and derision of their countrymen, united together of their own accord, in a meeting for prayer. The priest of Eimeo, where the missionaries resided, publicly committed his god to the flames, and others followed his example and destroyed their morais, or temples.† In 1815, the idolatrous chiefs in Tahiti, provoked

* Great and sore had been their trials and hardships. The London Missionary Society had directed the Rev. S. Marsden to expend for the mission annually the sum of £200, but he had not been able to find a vessel to carry out the stores thus purchased, and the missionaries were five years without letters from England, without shoes to their feet, or scarcely decent clothes to put on, and all their luxuries and comforts, such as tea and sugar, were gone. See Ellis's "Polynesian Researches," vol. i. p. 130.

† Mr. Ellis informs us, Pomare was the first convert to Christianity in the island of Tahiti. He made a profession of belief in the true God and the only Saviour in 1812, and there is every reason to believe that, according to the knowledge he had, he was sincere.

by the spreading of Christianity, united in a confederacy to check the progress of, what seemed to them, so alarming an evil, but they were defeated, and peace was at length restored, and Pomare invited to return to Tahiti. A few days after his landing here, the heathen party, taking advantage of the Sabbath, when the king and the other converts were assembled for divine worship, came upon them in a body, and furiously attacked them. The Christians were in a manner prepared for this,—having their arms with them, and a battle ensued, in which the principal heathen chief was killed, and his party routed. Pomare was so lenient and forbearing to the conquered party, that they were struck with his conduct, and unanimously declared they would no longer trust to their gods, who had deceived them, and sought their ruin, but would embrace the new religion, which must needs be good, since it taught its votaries so much mildness and forbearance. Pomare was now, by universal consent, established in the government of the whole of Tahiti and its dependencies, which he had nearly lost by the rebellion of his subjects, and idolatry was now completely abolished both in Tahiti and Eimeo. The Morais were demolished, and the gods destroyed, human sacrifices and the murder of infants were abolished, and the great God Oroo, (a shapeless log of wood) about which the Tahitians had a few years ago gone to war, was set up in Pomare's kitchen to hang baskets of food upon, a very despicable use in the eyes of a Tahitian. Pomare's family gods were presented to the missionaries to send to England, that the people there might see what senseless blocks the Tahitians had once worshipped. They were lodged in the Museum of the London Missionary Society, trophies of the triumph of Christianity in the Georgian islands, and calculated to awaken the deepest pity for those immortal beings, who could make such monstrous figures the objects of their confidence and worship.

This extraordinary revolution extended in a short time to the islands of **Huaheine**, **Raiatea**, **Taha**, **Borabora**, and **Rurutu**,—whose inhabitants all threw away their idols and avowed themselves the worshippers of Jehovah. Captain Hervey of the brig Governor Macquarie, touching soon afterwards at Raivaivai, an island about four hundred miles south-east of Tahiti, was surprised to find the natives assembling together for divine worship in a devout and orderly manner on the Sabbath, and upon inquiry learnt that king Pomare had been there two years previously, to make peace between two contending parties in the island, and had then introduced Christianity. So great was the change produced in the Society Islands by the renouncing of idolatry by the natives, that in 1817 there were sixty-seven places of worship in Tahiti, and twenty in Eimeo. Family worship was established in almost every

house, and secret prayer was the constant practice of the natives. Their strictness in observing the Sabbath was also very remarkable, and they would even cook their victuals on the Saturday, to avoid doing the least business on the Lord's day.* In the Missionary Report for 1819, we find that the Missionary-schools were well attended both by adults and children, and the art of reading and writing was being rapidly and extensively diffused. Pomare issued orders that school-houses should be erected in every district of Tahiti and Eimeo, and that the best instructed of the natives should be employed in teaching others. The acquiring the language had been found by the missionaries to be an exceedingly difficult and tedious task; for the natives had no alphabet even, and nothing like a grammar or help of any kind had ever been prepared. By the year 1817, they had translated an abridgment of the Old and New Testament, a book of Hymns, and a Catechism, and the Gospel of St. Luke. The first edition of the latter was sold for three gallons of cocoa-nut-oil; and though three thousand copies were thus distributed, yet the natives were much disappointed that no more were to be had. A native who possessed a book was seldom seen without it, except when at work, and they would sit in circles under the shade of some spreading tree, while one read aloud to the rest in their own language the wonderful works of God.†

In Tahiti, so lately the seat of the most cruel and degrading superstitions, a *Missionary Society* was about this time set on foot by King Pomare, who at the first meeting of its members reminded the assembled natives how large a portion of their time had hitherto been spent in worshipping idols—how large a part of their property had been consecrated to their false gods—and how many lives had been sacrificed to their honour; and all this, said he, was done for what was *no God*, being generally nothing more than a piece of wood or a cocoa-nut-husk! He contrasted how little they were now called upon to give in the service of the true God, with what they used to spend in the service of idolatry, and said, though they had no money, yet they might give pigs, arrow-root, cocoa-nut-oil, and cotton, "to buy money." He insisted, however, that there should be no compulsion—that what was given should be given voluntarily, and that those who did not contribute, should not be evil spoken of on that account.‡

The mildness of the climate and the great spontaneous productiveness

* In 1817 the first printing-press was set up by the missionaries at the Society Islands; and we read in Ellis's "Polynesian Researches" a most interesting account of the king of Tahiti himself printing the two first sheets of the first book ever printed there.

† See Brown's "History of Missions," pp. 255—323.

‡ See Williams's "Narrative."

of the earth, rendered the children of Tahiti and the surrounding islands very independent of their parents, and gave them very roving habits, and in consequence they were under no subjection, and could not be easily collected together for instruction. The same causes produced idleness and indolence among the people generally; for men would not readily work for that of which they felt no need. To create, therefore, among them artificial wants, was found the only means of forming in them habits of industry; and for this purpose the missionaries taught them to make clothes, and hats, and bonnets for themselves, and endeavoured to introduce the cultivation and manufacture of sugar on the islands, as well as of coffee and cotton. These failed at first, from ill-designing Europeans telling the natives that should the sugar-works succeed, people would come from beyond sea, and seize their lands, and make slaves of the natives. Notwithstanding, in the island of Raiatea a spirit of improvement was kindled, and the natives learnt to build themselves neat substantial houses, and numerous articles of furniture; and also built, with the assistance of the missionaries, two bridges of considerable extent, besides making roads, and well-constructed boats in the European fashion.

In May, 1819, was exhibited in Tahiti the interesting spectacle of a king *giving a code of laws* to his people, who, like himself, were lately savages and heathens. The code consisted of eighteen articles, guarding against crime, and making provision for the various relationships of life. They chiefly related to murder, theft, stolen goods, lost property, Sabbath-breaking, rebellion, marriage, adultery, and other crimes. This code was introduced in the following manner:—"Pomare, by the grace of God, king of Tahiti, Eimeo, and all surrounding lands, to all his faithful subjects, greeting. In the name of the true God. God, in his mercy, has sent his word among us; we have embraced this word that we may be saved. We desire to regard the commandments he has given us. In order therefore that our conduct may become like the conduct of those who love God, we make known unto you the following laws of Tahiti." Other codes were also adopted by the king and chiefs of Raiatea and Taha; they consisted of twenty-five articles, the last of which institutes trial by jury.

Pomare, king of Tahiti, died in December, 1821. This prince was full six feet two inches high; he possessed a capacious mind, and was unrivalled among his countrymen for knowledge; his temper was reserved and gloomy; he was fond of power, and wished to have the persons and property of his subjects entirely at his own disposal. He inherited from his father a partiality for foreigners, and was always the friend of the missionaries; but he was more averse than his countrymen

to adopt European customs. He was much feared by his subjects, and was eminently useful in bringing about the great religious change in these islands.* With respect to his religious character, little is said by the missionaries; and his baptism was long delayed by them, as he was in the habit of indulging in the sin of drunkenness. Previous to his death, the London Missionary Society sent a deputation, consisting of the Rev. Mr. Tyerman of the Isle of Wight, and George Bennett, Esq., of Sheffield, to visit their missions throughout the world, who, in the course of their travels, touched at the Society Islands, and were both surprised and delighted to witness the change that had taken place on these islands in a civil, moral, and religious point of view. All the six islands of this group had embraced Christianity at the time of Pomare's death, and native teachers had been placed in the **Hervey Islands**, whose inhabitants had, in 1820, renounced idolatry.

It was difficult to obtain the accurate number of baptized natives, in the islands which had now been partially christianized, but they are supposed by the missionaries to have been at this time not fewer than 4,000, upwards of one-half of whom were adults. The Rev. W. Brown, author of the History of Missions, draws up the account of this mission to the South Sea Islands in 1823, in the following words :—"There is no doubt that much of what took place in Tahiti and the neighbouring islands, was only in profession; but yet we have reason to believe there is also much of real piety. In this, as in every other part of the world where Christianity has been established, the number of those who profess it is far greater than that of those who feel the power of religion. Probably what took place in various countries of Europe at the Reformation furnishes the justest and most correct picture of what took place lately in the islands of the Pacific Ocean. While the mass of the population threw off the yoke of Popery, the great body of the people were far from possessing a correct knowledge of the principles of Christianity, and still less did they experience their purifying influence. It was only a comparatively small number of individuals, who were enlightened by the Holy Spirit, believed in Jesus Christ as the only Saviour, and brought forth fruits meet for repentance." †

An attempt was made in 1797, by some of the first missionaries who sailed from London in the Duff, to establish Christianity in **Tongataboo**, one of the **Friendly Islands**; but these missionaries failed in their design, partly in consequence of their projects being frustrated by irreligious Europeans, most probably runaway convicts, who were found established on the island, and who often prejudiced the ignorant natives against the missionaries, and instigated them to attack and rob them.

* See Brown's "History of Missions." † Ibid. p. 335.

The disastrous wars and brutal and artful conduct of some of the chiefs, also rendered it impossible for the missionaries to prosper in their endeavours to benefit these islanders.

The mission to the Marquesas came to a termination even sooner than that of Tongataboo, for only two missionaries were landed on the islands by Captain Wilson, commander of the Duff, and of them one gave up the work immediately, and left his companion before the Duff sailed on its departure from the islands. The remaining missionary suffered very greatly from hunger and other hardships, and returned to England in 1799.*

In referring again to Tahiti, for many years the principal scene of missionary labours in the South Seas, we may remark, that for the first ten or fifteen years, affairs were so very unpropitious regarding the mission, that its friends in England urged its being abandoned altogether. A few however opposed this measure, among whom were Dr. Haweis, and the missionary Williams' beloved pastor, the Rev. Matthew Wilks, who said "that he would rather sell his garments from his back than that the mission should be given up;" and proposed that a season of special prayer for the divine blessing should be observed; which was agreed to, and letters of encouragement were written and despatched to the suffering missionaries; and while the vessel that carried these letters was on her way to Tahiti, another ship was conveying to England the news of the entire overthrow of idolatry in the Society Islands, as well as the very rejected idols of their inhabitants! These events occurred about 1815. Thus was fulfilled the gracious promise, "Before they call, I will answer, and while they are yet speaking, I will hear." "From that time to this," writes Mr. Williams, in 1838, "one continued series of successes has attended the labours of the London Missionary Society among the South Sea Islands, so much so, that there is not any group or single island of any importance, within two thousand miles of Tahiti, in any direction, to which the glad tidings of salvation have not been conveyed." †

The knowledge of Christianity was first planted in the three islands of Tahiti, Eimeo, and Huaheine. It was introduced next into Raiatea, which island was the principal scene of Williams's labours; and, in 1820, its blessings were conveyed southwards to the island of Rurutu, one of the Austral Islands, in the following remarkable manner. The people of this island had been visited by a most dreadful fever, which had carried off great numbers, and their chief, thinking their god was angry with them, determined, with some of his followers and sur-

* See Brown's "History of Missions," p. 369.

† See Williams's "Narrative," p. 13.

viving people, to leave the island in search of some spot where "the gods would not devour them." In their course they were overtaken by a violent storm, and driven on shore in one of the Society Islands, which proved to be Raiatea. Here, upon landing, they were astonished at finding the natives dressed in the European fashion, and living in neat white cottages, employing themselves in several useful arts; and when they beheld them assembled for divine worship on the Sabbath, singing the praises of Jehovah, and listening with attention to the message of mercy delivered by the white strangers, they were filled with wonder, and at once became convinced of the superiority of the new religion; and when they were ready to depart to return to their own island, the chief said to the missionaries, "I cannot go to the land of darkness without a light in my hand;" by which he meant some person to instruct him and his people in the truths of the gospel. Two teachers from Raiatea were therefore sent with him; and, in about a month, the boat which had conveyed them returned, conveying the idols of the Rurutuans, which were sent away bound, after having been condemned and given up. One of these idols, Mr. Williams, in his "Narrative," mentions as being very large, and not only being bedecked with little gods all over him on the outside, but that a door was discovered at his back, on opening which he was found to be hollow, and filled with other small gods, no less than twenty-four of which were taken out and exhibited to the Christian Raiateans.*

In 1819—20, the natives erected at Raiatea, and also at Huahine, a remarkable neat and spacious chapel. The account given by Mr. Ellis of their assiduity and cleverness in completing such a work, is very striking; these buildings were a hundred feet long, and sixty wide, the sides were fourteen feet high, and in the centre not less than thirty feet; the posts and rafters were beautifully ornamented, and, with the pulpit, desk, and communion-table, all made of different-coloured wood, presented a very neat and handsome appearance. The roof was thatched with pandanus-leaves, and the inside of it richly and ingeniously ornamented with finely-woven variegated matting, ingeniously wound round the polished rafters of dark wood, which had a very striking and beautiful appearance. The interior was neatly fitted up with pews and benches, and held, on the day it was opened, 2400 persons. All classes cheerfully assisted in building these places of worship, and the King of Huahine might be seen every day in the midst of his chiefs and subjects, assisting and encouraging them in their undertaking.†

* See Williams's "Narrative," p. 37.

† See Ellis's "Polynesian Researches," pp. 84, 85. The last native Christian chapel

Encouraged by the success of the introduction of the gospel in Rurutu, Mr. Williams, in 1821, carried two native teachers with him to the island of **Aitutaki**, the most westerly of the Hervey group, when he was on his way to visit New South Wales, for the benefit of his health. He found the natives here tatooed from head to foot, and painted with pipe-clay and red and yellow ochre, while others were smeared all over with charcoal, and in this state were shouting and dancing, and exhibiting all the wild features of savage life. The teachers were left upon the island, and Mr. Williams proceeded on his voyage. Eighteen months afterwards, as he was sailing in search of the island of **Rarotonga**, of which he had heard much, he landed at Aitutaki, and was no less surprised than delighted to find that the natives had all embraced Christianity, had burnt their maraes, and had erected houses for the teachers, and a commodious and substantial chapel, two hundred feet long and thirty feet wide; and were only waiting for a European teacher to open it for divine worship. Many of the Aitutakians were now neatly dressed, and the contrast in every particular to their appearance when he had visited them before, was very striking. There were some natives of Rarotonga residing at Aitutaki who had embraced Christianity; and though they dissuaded them from their purpose, by saying their countrymen were cannibals, and would destroy them, yet Mr. Williams persisted in his design of visiting this island, and took one of the native teachers with him who had been before left at Aitutaki. They were disappointed in not finding Rarotonga, and sailed for **Mangaia**, another of the Hervey Islands, where they attempted to land teachers, but were foiled in their efforts; though a short time afterwards, when the warlike spirit of the people had been subdued by a fever, they thankfully received the gospel. Mr. Williams and his party next visited Atiu, Mauke, and Mitiaro, three other islands of the Hervey group, and the account of the introduction of the gospel among their inhabitants is described in a most lively and interesting manner in "the Narrative of Missionary Enterprises." On leaving Atiu, the missionaries set sail again in search of Rarotonga, which, after much difficulty they at length discovered, and were unexpectedly received by its people in a friendly manner; notwithstanding which they were almost obliged to abandon their project, for the chiefs seized on the teachers' wives, and each wanted to become possessed of them; and they would have certainly been torn in pieces by these savages, had not the wives of two Rarotongan Christians, who had been converted while on a visit to one of the

that Mr. Ellis ever entered was at Rurutu. Upon asking the natives, who were showing him over it, where they procured the highly-polished rails to the stairs leading up to the pulpit, they replied, that they had made them of the *handles of warriors' spears!*

Society Islands, and who were now returning home with the missionaries, interfered in their behalf; and at last it was found prudent to leave only one solitary individual (the old Aitutaki native teacher) at Rarotonga. In 1827, Mr. Williams again revisited this island, taking Mr. and Mrs. Pitman with him, who intended settling there as missionaries. The inhabitants had by this time all embraced Christianity, were neatly clothed, and were preparing to build a chapel six hundred feet long. The day after Mr. Williams arrived, a large concourse of natives assembled, and, walking in procession, dropped at the feet of the missionaries fourteen immense idols, the smallest of which was five yards in length. Mr. Pitman, thus placed at Rarotonga in 1827, has ever since continued to preach the gospel to a numerous Christian people.

This same year (1827) Tuahine, the native teacher of Raiatea, died, during Mr. Williams's absence at Rarotonga. He was one of the first natives of Tahiti who were converted to the truth. He was very useful as a teacher, and also greatly assisted Mr. Nott and Mr. Williams in translating the scriptures into the Tahitian language.*

It is a remarkable fact, that in no island of any importance was Christianity introduced without a war; at the same time it is also observable that in every instance the heathen party were the aggressors. The circumstances attending the establishment of the gospel in Raiatea, are so remarkable that we will give our readers a very short sketch of the facts. When most of the chiefs of the Society Islands assembled to reinstate Pomare in his dominions, Tamatoa, the chief of Raiatea, was also among the number, and during his stay in the island of Tahiti, he became a convert to the truth; and, on his return to his own island, took with him—not the mangled bodies of the victims slain in battle, to offer to their false gods, whose protection he had invoked before leaving his own country—but the blessed gospel of peace. He was met on the beach by the priests of the island, who were vociferating the name of their god, and hoping he had returned laden with victims; to whom Tamatoa made answer: "There are no victims—we are all praying people, and have become worshippers of Jehovah, the true God;" and holding up their books, cried, "These are the trophies with which we have returned." Soon afterwards a meeting was convened, and the people informed of what had happened at Tahiti, and of the introduction of the new religion there by the missionaries. They were then invited by Tamatoa to follow their example; to which proposition about a third of the people agreed. Shortly after this, Tamatoa was taken seriously ill, and every effort to restore him having failed, it was proposed by one of the Christians to destroy Oro, the

* See Williams's "Narrative," p. 137.

great national idol, and set fire to the marae, suggesting that perhaps Jehovah was angry with them for not having done so before. This advice was speedily taken, and Oro and his temple were committed to the flames. The heathen party, at this treatment of their god, were so enraged, that they immediately made war upon the Christians. A large army of heathens, with flying banners, were about to land in a shouting tumultuous manner, and attack the Christian encampment, which was situated on a small peninsula. At this juncture, one of the leaders of the latter party offered to take a small band of followers and attack the heathens while in the confusion of landing. The king agreed to this plan, and said, "Before you go, let us unite in prayer." Men, women, and children then knelt down outside their stone-encampment, and the king implored the God of Jacob "to cover their head in the day of battle;" and when his prayer was ended, and they were ready to depart, he added, "Now go, and may the presence of Jesus be with you!" Taking a circuitous path behind some brushwood, the chief and his little band arrived opposite the place where the heathen party was landing, and extended themselves as far as they could, making no noise until they emerged from the bushes. The stratagem proved most successful, for the heathens were seized with consternation at being thus met by the enemy; and throwing down their arms, they fled for their lives. The Christians took great numbers prisoners, but spared all their lives. Astonished at the kind and merciful treatment they received from their conquerors, the heathens exclaimed, "We will never again worship the gods who would not protect us in the hour of danger! We were four times the number of the praying people, and yet they have conquered us with the greatest ease; Jehovah is the *true* God!" When the chief of the island of Tahua, who had led the heathens to battle, was brought into the presence of Tamatoa, he exclaimed, "Am I dead?" "No, brother," the king replied, "You are saved by Jesus, and the influence of the religion of mercy, which we have embraced." *

In 1824, Mr. Williams resolved to visit some of the more distant groups of islands in the vast Pacific; and for the accomplishment of this purpose he proceeded to build a ship with such tools and materials as he was possessed of; and in this little vessel he sailed to several of the islands, to see how their affairs were going on, previous to his voyage to the Marquesas in 1834, to endeavour to resume the mission at those islands.

The "Messenger of Peace," as this vessel was called, also sailed to

* See Williams's "Narrative," p. 163.

the **Samoas**, or **Navigators' Islands**, where Christianity was introduced in 1831; and while fitting out at Raiatea for this voyage, the mission was visited by one of Her Britannic Majesty's frigates (the Seringapatam), commanded by the Hon. Capt. Waldegrave, from whom the Christians received many kind attentions. Pomare, who had succeeded her father as queen of Tahiti, with her husband, mother, and aunt, were at this time on a visit to Tamatoa, the old king of Raiatea, and all dined on board the Seringapatam, and a number of presents were given to the captain, as an expression of the pleasure the king felt in welcoming him and his officers to their island. The commander kindly accepted their gifts, and made them some valuable presents in return. The Queen Pomare was dressed in the English fashion, and all the native chiefs behaved in the most becoming manner. Mr. Williams observes in his "Narrative" that the countenance of English naval officers had often been of great advantage in the prosecution of their arduous labours in civilizing and Christianizing the islands of the Pacific, but especially in counteracting the base falsehoods and vile misrepresentations of runaway sailors and others, who have done so much mischief in prejudicing the minds of the people in England against the mission.

For a description of the degree of Christian knowledge to which these islanders had now attained, we refer our readers to that most interesting volume entitled "Narrative of Missionary Enterprize, by Rev. J. Williams," where (at p. 172) the interview between Captain Waldegrave and the converted chiefs of Raiatea is described at length. The answers of the Christian natives to Capt. W.'s questions, on the Divine origin of the Bible, the prophetic books of scripture, the offices of the Saviour, and the nature and resurrection of the soul, were all highly satisfactory, and evinced very powerfully that their conversion was indeed the work of the Holy Spirit.

The small islands of **Mitiaro** and **Mauke**, had never been visited by any European vessel, when the "Messenger of Peace" conveyed the glad tidings of the Gospel to their shores in 1823. The next vessel that visited them, was his Majesty's Frigate "Blonde," commanded by the Hon. Capt. Lord Byron, who was conveying to their own country the bodies of the King and Queen of the Sandwich islands, who died in England in 1824. Lord Byron bore a most decided testimony to the power of Christianity to subdue the savage hearts of man, and "overturn the superstition of ages." * In 1830, Mr. Williams touched at **Savage Island**, which is half way between the Society and the Navigator's group; he found the people so extremely wild and barbarous and

* See Williams's "Missionary Narrative," pp. 78, 79.

degraded in their habits, that he could not even persuade a native teacher to land on the island; but christianity has since been introduced here, as well as at **Wellis's** and **Keppel's Islands**, which are also solitary islands, apart from any cluster. Upon arriving at Tongataboo, Mr. Williams received a kind welcome from the Wesleyan Missionaries who were settled there. In his Narrative he gives us the history of Taufaahau, the Christian chief of the **Hapai** group, who appears to have been a most extraordinary man, of superior discernment and great resolution of character. From his youth he is said to have despised the whole system of idol-worship, and having heard that the natives of Tongataboo had renounced idolatry, he determined to visit that island, and form his own opinion of Christianity, or the "new religion," as it was called. He returned to his own dominions, fully persuaded of its truth, and set to work with great energy to establish it among his people. Many opposed him, but he drove his pigs into their temples, and hung up their gods by the neck to the rafters of the sacred building. He afterwards induced Mr. and Mrs. Thomas, of the Wesleyan Society to settle at his group, and sent his own canoe to fetch them from Tongataboo. This interesting chieftain, through the blessing of God upon his wise and resolute conduct, gained a most complete victory over the superstitions of his people. We will notice one instance of his sincere Christian principle, and that was his *emancipating all his slaves*, because he heard from the missionaries that slavery was inconsistent with Christianity.*

It was in August, 1830, that the cloud-capped mountains of the beautiful island of **Savaii**, one of the Navigator's group, were first viewed by the indefatigable Williams and his companions. They took with them a chief belonging to these islands, whom they had found at the Friendly islands, and likewise two native teachers. The chief was of great assistance to the missionaries in their work, and they were constrained to admire the goodness of God in providentially bringing before them an individual whose intelligence and piety so admirably fitted him to advance the objects they had in view. This chief had told the missionaries during the voyage, a great deal of the terror occasioned on the island by the chief Tama-lainga, in whom was supposed to reside the Spirit of their Gods, and who he said would never allow of the introduction of Christianity. But what was the joy of the missionaries and of Faueea, the Savaiian chief, himself, when on nearing the shore, the people cried out, "He is dead! he is dead! he was killed only ten days ago!" Faueea gave his countrymen to understand who the missionaries were,

* See Williams's "Missionary Narrative," p. 278.

and what was their object in visiting their island, and assembling them upon the quarter-deck of the little missionary ship, he informed them of the number of islands which had become Christian, naming Tahiti, Rarotonga, Tongataboo, &c., and then specified the different advantages the inhabitants of those islands derived from the knowledge of this new religion, and especially that of its putting an end to their fearful wars. The people agreed that the religion must be good, if it had all these wonderful effects, and expressed an eager pleasure at the prospect of being instructed. The missionaries were treated by them with the greatest possible respect, and the air was rent by their affectionate salutations, as they exclaimed, "Ole alofa i le alii,"—"Great is our affection for you English chiefs."

The name by which the native Christians called themselves at these islands was, literally rendered, "Sons of the word." The following is a correct translation of a prayer offered up by one of them, when set apart as a teacher for a neighbouring island. "If we fly up to heaven, O God, we shall find thee there; if we dwell upon the land, thou art there; if we sail upon the sea, thou art there, and this affords us comfort. The king of our bodies has his subjects to whom he issues his orders, and if he goes with them his presence stimulates their zeal; O Lord, thou art the king of our spirits, thou hast issued orders to thy subjects to do a great work, thou hast commanded them to go into all the world and preach the gospel to every creature; O Lord, let thy presence go with us to quicken us! Thou hast said, thy presence shall go with thy people even unto the end of the world! Fulfil, O Lord, to us this cheering promise: be to us, O Lord, the compass of salvation, that we may escape obstructions and dangers in our work." *

In 1831, the Wesleyan mission received a Printing Press, for their missionary stations at Tonga, and which in the course of one year and six months struck off 29,100 copies of small books. Mr. Williams in his narrative, bears a very honourable testimony to the sterling piety and devotedness to the cause of the Redeemer exhibited by the Wesleyan brethren at the Friendly islands.

We have thus endeavoured very briefly to show the manner in which the blessings of Christianity were introduced into the principal islands of the South Pacific Ocean up to 1836, since which time the **Hebrides** and the **Loyalty** group have heard the glad sound of the gospel, and at the **Feejee Islands** also Christianity has been in some measure established. In November 1839, the devoted Missionary Williams met with his death on the coast of Erromanga, one of the Hebrides group, which he was visiting in order to proclaim the gospel to its inhabitants. The natives

* See Williams's "Missionary Narrative," p. 251.

at first appeared friendly, and suffered the party to land—when suddenly they showed hostile feeling, and pursuing Mr. Williams, they cruelly murdered him before he could reach the boat. His name will long be revered among these islands for his courage, perseverance, and devotedness to the work in which he was (in 1817) first permitted to engage.

In 1838, the Rev. H. Nott,* came over to England, and assisted in carrying through the press, an edition of the whole Bible in the Tahitian language, which he had been the principal means of translating. The British and Foreign Bible Society were at the expense of the printing; they also published a pocket New Testament in Tahitian, and an edition of the New Testament in the Rarotongan dialect. A number of books had been translated by Mr. Williams, and were now printed by the Religious Tract Society; they were peculiarly acceptable to the natives, and greatly increased among them a taste for reading.†

At the Navigator's Islands in 1838, there were 23,000 natives under Christian instruction. In 1839 Mr. Pitman had proceeded to the end of the Pentateuch, in translating the Rarotongan Old Testament. In 1840 the London Missionary Society established a seminary at Rarotonga for the education of native youths preparing for the work of the ministry. The Report of 1840 and 1841, gives the following intelligence: "In Tahiti, and others of the Society Islands, the love of many has waxed cold, and spiritual religion it is feared is at a low ebb. In the Navigator's Isles the riches of Divine grace have been abundantly shed abroad. War has ceased, and the desire for instruction is increasing. The press is in operation, and the New Testament in the Samoan language is completed. In 1841, a grammar of the Feejeean language and the Gospel of St. Matthew in the same were completed, and some of the natives could read both with ease. The Feejeeans are cannibals, and the Wesleyan missionaries have in consequence met with many difficulties in the establishment of Christianity in these islands. The Wesleyan Society has two institutions for the training of native teachers; one at the Friendly Isles, the other at Lakemba, in the Feejee group. The numbers in their schools, and those admitted to baptism, are considerably on the increase."

The London Society's mission, as far as regards the island of Tahiti, has been brought to an unhappy close (or at least, is for the present suspended), in consequence of the aggressions of the French admiral, Dupetit Thouars, who has attempted to reduce Tahiti and her queen to

* Mr. Nott was one of the first missionaries who sailed to the South Seas in the Duff; and now, after forty-two years' labour, and twenty spent in the arduous task of translating the Scriptures, he was permitted to see this chief desire of his heart accomplished.

† See "Annual Report of the London Missionary Society" for 1839.

subjection by force of arms. The light in which the directors view this event may be best understood from the following declaration, published in their Annual Missionary Report for 1839-40: "That the directors view with surprize and deep regret the measures of an unjust and oppressive character, which have been adopted by the Government of France, in consequence of the Tahitians having exercised the right of a free and independent people, and ejected two Roman Catholic missionaries from their shores, preferring Protestant Christianity to the corrupted faith of the Romish Church." In 1842, the directors again write: "We have received with feelings of the deepest sorrow and severest reprehension, the intelligence of the unjust assumption of sovereignty by the French power in Tahiti, and the establishment of Popery in that island by force; and we regard the treaty by which the native Government was constrained to sacrifice its independence, as the sole result of extortion and violence." The London Missionary Society presented a memorial to her Majesty's Government, embodying these sentiments, and others of the like description.

The mission at the Marquesas of the London Missionary Society, which was abandoned in 1799, was resumed in 1834; but owing to the ferocious wars and cannibalism of the inhabitants, and latterly to the settling of French Roman Catholic missionaries (in 1839) at these islands, it has a second time been relinquished.

Head of a Sandwich Islander.

The American Board of Missions first established a mission at the **Sandwich Islands** in 1820. They had, previously to this, educated three native youths in America, and these acted as interpreters until

they could themselves have acquired the language. It appears that one of the kings of these islands had a short time previous to the commencement of the American mission, renounced the whole system of idolatry from views of policy. News had reached his ears of what had taken place in the Georgian and Society islands, which favoured this event, and in a great measure prepared the way for the introduction of the Gospel. The Americans began immediately to establish schools at three of the principal islands, and print and translate elementary books and portions of the Scriptures; and in their work were greatly assisted by the grammar of the New Zealand language, already prepared by the Church Missionary Society, as a great resemblance exists between the New Zealand language and that of the Sandwich Islands. In 1822, Mr. Ellis, of the London Missionary Society, visited the American mission, and by his superior knowledge of the native language, was able to preach to the natives without an interpreter. He resided several years at the Sandwich Islands, and greatly assisted the mission. According to the Report of the American Board of Missions for 1825, the progress of improvement in the islands had been very encouraging. Several chiefs had been baptized, and walked worthy of their high calling. A large chapel* had been built by the natives in the island of **Oahu**, whither the king of the Sandwich Isles had removed from **Hawaii**‡ in 1822, and it had consequently become the chief seat of missionary labours: Honolulu is in this island, where the missionaries have established a school for the chiefs.

In 1825, there were six stations on the island of Hawaii, and at each a church had been erected by the natives, where public worship was regularly attended by about 1600 natives. The schools at the several stations contained about 1000 scholars. A spelling-book and a hymn-book had been printed in the native language, and the Gospel of St. Matthew was nearly ready for the press, and that of St. Luke was in progress.

In 1830, the schools at Hawaii amounted to 300, and the scholars to 20,000. At Oahu, they were 210 in number, and scholars 6635.‡ The other smaller islands had a corresponding number of schools and scholars in proportion to their population. In 1830, the New Testament in the Hawaiian dialect was completed and printed.

In the Annual Report of the American Board of Missions for 1832,

* The report for 1826 states:—" Mr. Stewart saw 2,200 of the people, in one procession, bringing on their shoulders, from the mountains, the materials for building." The chapel, when completed, held 4,000 persons.

† The same as " Owhyhee " where Captain Cook was killed.

‡ See " Annual Report of the American Board of Missions" for 1831, p. 50.

we meet with the following remarks: "In answer to the question,—*Are the Sandwich islanders a Christian nation?* we reply, obviously they are not a nation of idolators. The Christian religion is nominally the religion of the nation. The principal rulers (with one single exception) are members of the Christian Church, and all the most distinguished and influential individuals of the nation are professedly on the side of truth and virtue. Spacious houses for the worship of the true God have been erected by the chiefs and people in the principal towns of the islands. The Sabbath is professedly hallowed; marriages are solemnized in a Christian manner. Temperance societies have been formed, as in our own country; the Holy Scriptures are anxiously desired, and are received by the people as of Divine authority. Christianity has preceded civilization, and is leading the way to it."

In 1832 the Queen Regent of the Sandwich Islands died. She was the kind friend and benefactress of the mission, and the faithful guardian of the infant churches established in her islands. Evidences of her Christian character seemed to multiply during her last sickness; and some of the foreign residents who before spoke lightly of her conversion, now declared their conviction that it was genuine. She had always appeared grateful in receiving portions of the Scriptures, as they came successively from the press; and until her illness, when her strength was too much reduced to permit it, she spent much time in reading them.* The young king who succeeded her was not equally pious, though professing Christianity. He relaxed the reins of moral duty, and everywhere the effect was such as might have been expected. There was a falling off in the schools and congregations, the sabbath began to be profaned by sinful recreations, and not a few resumed their old habits of intemperance.

The American Board of Missions had twenty-three missionaries in the Sandwich Islands in 1834. At their mission-press had been printed the entire New Testament in the native language, as well as the five books of Moses, the book of Joshua, and the Psalms, besides an immense number of hymn-books, catechisms and tracts in the Hawaiian dialect, and elementary books on geography, music, arithmetic, &c.

In 1835 the missionaries thus write: "As evidences of the triumphs of the Cross, we could point to the reformed characters—Keopuolani, Opiia, Karaimoku, Kaahumanu, Naiki—and other chiefs of high rank, who have left the church below, and are gone, we trust to join the assembly of the blest above. Others of rank deserve to be mentioned,

* See "Report of the American Board of Missions" for 1833.

who are now our fellow-helpers, and who in their habitations, dress and intercourse, appear with Christian dignity and politeness to exert a good influence in their respective spheres. But the evidences of unfeigned piety are as clearly obvious in the poor as among the rich. The introduction of the Bible, of the Sabbath, of Christian marriage, and the press, are all so many important steps towards the christianizing and civilization of these islands, so lately sunk in the pollution and darkness of a gross idolatry, and the fetters and chains of their taboo system.

In 1838, a considerable revival in religion took place in the islands; the Report states that hitherto the church members had consisted chiefly of the old and the middle-aged, but now 600 young people were admitted to baptism, as well as some hundreds of others. There were three boarding-schools established on the islands; that for girls contained in 1838 forty-nine scholars, who were making very happy progress. Another boarding-school of twenty native girls was formed in 1839. They were neatly clothed by a lady of the mission, and their food provided by the contributions of the people. The boys in the high school at Lahainaluna, in the island of Maui, are instructed in reading, writing, and arithmetic, geography, scripture history, chronology, and church history; and at another school for boys mention is made of singing and geometry, and also natural history: so that, though naturally an indolent people, they must show a great quickness of mind and aptness for learning when roused to energy.*

The following short history of Keopuolani, a queen in one of the Sandwich islands, will serve to show the peculiar features of heathenism among the natives, and also the manner in which Christianity was introduced into these once-benighted islands: "About the year 1806, Keopuolani was taken ill, and fears were entertained that she would not recover. A native priest was consulted, who immediately pretended to tell the reason of her being taken ill, which was this: he had just heard of some men who had been eating cocoa-nuts, and had thereby broken the taboo (for in those days cocoa-nuts were forbidden by the taboo laws to be eaten by all common people, under fear of offending the gods). The priest said, that as Keopuolani was descended from the gods, they were offended with the men, and had therefore afflicted her with this sickness, from which she would never recover unless those who had eaten the cocoa-nuts should be offered up in sacrifice! According to the priest's advice, the king, Tamehameha, ordered the men to be taken and sacrificed. These orders were obeyed, and the men quickly ob-

* See "Reports of the American Board of Missions" for 1839 and 1840.

tained; but before the exact time arrived for offering them up, Keopolani's disorder abated, and hopes of her recovery soon entertained. Seven of the intended victims were consequently unbound, but the other three were slain. In 1820, the American missionaries arrived at the Sandwich Islands; Keopuolani paid but little attention to instruction for the first two years. Soon after which, she was visited with a long illness, which led her to think seriously about another world. In February 1823, she and her husband begged of the missionaries that they might have a teacher to instruct them in the Christian religion, and conduct their family devotions. They selected Tana, a native teacher from Huahine, one of the Society islands (brought there probably by Mr. Ellis of the London Missionary Society). This teacher resided with them till Keopuolani's death. He proved a faithful teacher, and did much (by the grace of God) to establish her in the faith of the Gospel. One morning when a number of her people and chiefs were standing round her, she said, "I wish you would all either retire, or else be silent, for I desire to pray to Jesus Christ, and must have no interruption." She one day said to Tana, "My heart is much afraid I shall never become a Christian." He said, "Why, what was in the way?" She replied, "I think I am likely to die soon." He replied, "Do you not love God?" "Oh, yes! I love him very much," was her immediate answer. At the close of the conversation, she said, "Your word I know is true; it is a good word, and I find I have obtained a Saviour, and a good King, Jesus Christ." She said, at another time, "I wish now to obey Jesus Christ, and to walk in the good way. I have had two husbands, for we have been a people of dark hearts; but since I thought it wrong, I have only desired one." She was diligent in searching for Divine truth, and reflected seriously upon all she heard and read. The teacher found her one day exclaiming in great distress, while alone upon her couch: "Oh, the punishments of wicked men! They will cry for water, but there will be no water—none at all—not even a drop for their tongues." When conversing about the sins of her forefathers in worshipping idols of wood, she said, "The great guilt is ours, who know the right way, but do not walk in it." She said one day to a chief who had fallen away and broken the Christian sabbath, "You do not love prayer; my heart is sorry for you, and I often weep for you alone." In August 1823 she was taken seriously ill, and, on September 16, she fell asleep in Jesus. When a person of rank died formerly in these islands, their bones were preserved and worshipped, and a great number of shocking and disgusting ceremonies were performed by the people. Keopuolani begged upon her death-bed that none of these wicked customs might be

followed after she was dead. Her words were these: "Great is my love to the word of God, by which I hope my mind has been enlightened. The word of God is a true word, a good word. Jehovah is a good God; I love him. I love Jesus Christ; all the former gods of Hawaii are false. When I die, let none of the evil customs of this country be practised. Let not my body be disturbed. Let my burial be after the manner of Christ's people. Let the teachers attend, and speak to the people at my interment." *

* See "The Success of the Gospel in the Pacific." By George Pritchard, Esq., British Consul to the Navigators' Islands, p. 22.

POLYNESIA, AND THE SANDWICH ISLANDS.

Name of Society, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native Teachers.*	*Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
AMERICAN BOARD OF MISSIONS.							
SANDWICH ISLANDS.							
Sandwich Islands, viz.:—							
Hawaii (formerly Owhyhee)	8	1	36	No returns	357*	18,034	1820
Maui	6	1	..				1823
Molokai	1	1	..				1832
Oahu	6	5	..				1820
Kauai	3	1	2				—
Total Number of Church Members in the whole group is 19,210.							

* There are, besides, six Boarding-Schools, containing 202 Scholars.

POLYNESIA, AND THE SANDWICH ISLANDS—Continued.

Name of Society, Country, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native Teachers.*	*Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
LONDON MISSIONARY SOCIETY.							
POLYNESIA, OR SOUTH-SEA ISLANDS.							
Georgian (or Windward) Islands, two in number, viz. :—							
Tahiti .. .. / Eimeo	15	2	..	884*	6*	404*	1797
Society (or Leeward) Islands, four in number, viz. :—							
Huahine .. .. / Raiatea .. .. / Borabora .. .. / Maupiti	5	..	2	597†	5	971	1820
Hervey Islands, six in number, viz. :—							
Rarotonga .. .. / Aitutaki .. .. / Atiu .. .. / Mitiare .. .. / Mauti .. .. / Mangaia	5	..	12	817	23	6040	1825
Austral Islands, five in number, viz. :—							
Raivavai .. .. / Tubuai .. .. / Rimatara .. .. / Rurutu .. .. / Rapa	..	..	9	No returns.	..	..	1823
Paumotu Islands, three in number, viz. :—							
Taaroa .. .. / Chain Island .. .. .. / Matea	..	..	4		..	..	—
Samoa, or Navigator's Islands, four in number, viz. :—							
Savaii .. .. / Upolu .. .. / Manono .. .. / Tutuila	12	1	..	827	..	385‡	1831
Marquesas: begun, 1797; resumed, 1834; relinquished, 1841.							
New Hebrides, four islands, attempted, viz. :—							
Tanna .. .. / Erromanga .. .. / Ekeamu .. .. / Nina	2	..	11	..	..	..	1840
Loyalty Isles, four in number, viz. :—							
New Caledonia .. .. .. / Isle of Pines .. .. .. / Mare .. .. / Lifu	..	..	9	..	..	..	1840
WESLEYAN MISSIONARY SOCIETY.							
POLYNESIA, OR SOUTH-SEA ISLANDS.							
Friendly Islands, viz. :—							
Tongatabu		Several.	370	1930	17	1443	1822
Habai, &c.	3	Do.		2045	36	2273	1830
Vavao	3	Do.		2129	49	2039	1831
Savage Island, Wallis's Island, Keppel's Island, &c.	..	..	Several.	876	..	..	—
Feejee Islands, viz. :—							
Lakemba	2	Several.		774	..	750	1835
Rewa	1	Do.	Do.	16	2	..	1838
Bau, &c.	2	Do.	Do.	38	6	273	1839
Somosomo (and five out-stations) ..	1	Numerous.		9	1	40	1839

* Returns imperfect. † Returns very imperfect. ‡ Ibid.

CHAPTER XIII.

THE WEST INDIES, AND GUIANA.

PART I.—THE WEST INDIES.

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

THE order we propose to pursue respecting the different islands of the West Indies, is, first to treat of those that belong to Great Britain, naming them according to the time in which it took possession of them; and then to speak of those belonging to the other nations of Europe. And as this arrangement will be adhered to throughout all the sections of this chapter, the reader may trace the account of each island, by merely noting its number in the first, or geographical section, and looking for the corresponding number in the other two sections. It is not however thought advisable to alter the plan of the "Tabular View of Missionary Stations," where the islands do not follow in geographical order, but according to the Society under which each station is to be found.*

No. 1. *Barbadoes.*—"This most ancient of the British colonies," says Montgomery Martin, "is situated at the south-eastern extremity of the great American Archipelago, and is in size about twenty-two miles in length, and fourteen in breadth. It is the most windward of all the Caribbean islands, because it holds the most easterly position, and Havannah (on the north-western coast of the island of Cuba), is the most leeward spot, because it is in the most westerly situation. The distinction of the West India Islands into Windward and Leeward originated in the circumstance of the wind blowing in these seas for nearly nine months in the year from the eastern quarter. The islands are therefore called windward if they are situated to the east, and leeward if to the

* See Table next page.

west. Barbadoes is a level island, excepting in one quarter, to the north-east, where it is 1100 feet above the sea; it is extremely beautiful, owing to its extensive cultivation, and sloping fields or terraces. In some of its deep valleys there are the remains of the primitive forests which formerly covered the whole island. Bridgetown, the capital, contains about 2000 houses, and extends two miles along the sea-coast.* It is a peculiarly healthy island, owing to it being much exposed to the sea-breezes, and from its extensive cultivation. It is so

	Islands.	Date of Settlement.	Total Population.	Number of Blacks.	By whom possessed.
1	Barbadoes . . .	1624	120,000	66,000	British.
2	St. Christopher's .	In part, 1623; Whole, 1713	23,492	15,667	Do.
3	Nevis	1628	9,250	9,225	Do.
4	Antigua	1632	33,726	23,350	Do.
5	Anguilla	1650	3,080	2,300*	Do.
6	Jamaica	1665	380,000	255,290	Do.
7	The Virgin Isles .	1660	7,731	4,318	Do.
8	Tobago	1628, 1677	13,920	9,078	Do.
9	Honduras	1670	4,643	2,127†	Do.
10	Montserrat . . .	1632, 1688	7,119	5,126	Do.
11	Dominica	1759	19,375	11,664	Do.
12	St. Vincent's . .	1763	26,533	18,114‡	Do.
13	Grenada, &c. . .	1763	23,642	19,009	Do.
14	Bahamas	1783	18,718	7,734	Do.
15	Trinidad	1797	43,678	17,539	Do.
16	St. Lucia . . .	1803	15,320	10,328	Do.
17	Bermudas	1612	8,720	3,314	Do.§
18	Hayti, or St. Domingo . .	1492 & 1791	830,000	500,000	Independent.
19	Cuba	1492	432,000	198,000	Spanish.
20	Porto Rico . . .	1493	100,000	20,000	Do.
21	Guadaloupe . . .	1632	114,000	112,000	French.
	Martinique . . .	1635	96,413	87,207	Do.
	Marigalante . . .	——	12,000	10,000	Do.
	Deseada	——	900	600	Do.
22	St. Thomas . . .	16—	5,050	4,500	Danes.
	St. Jan	Latter part of 17th Century.	2,430	2,250	Do.
	St. Croix	1733	31,387	29,164	Do.
23	St. Martin . . .	——	6,000	—	Dutch.
	St. Eustatia . . .	1781	20,000	15,000	Do.
	Saba	——	1,600	—	Do.
	Curaçoa	——	8,500	7,300	Do.
24	St. Bartholomew .	1785	8,000	4,000	Sweden.
		Total . . .	2,377,227	1,449,582	

* H. N. Coleridge, Esq. † Murray, p. 1403. ‡ Montgomery Martin says, 22,997.
§ The population of all the *British* Islands, and that of Hayti, is copied from "Murray's Encyclopedia of Geography," 1840.

* See Montgomery Martin on the British Colonies, vol. iv. p. 201.

fertile that four distinct crops may be seen in one field—of sugar-cane, maize, tobacco, and sweet-potatoes, and in alternate drills.* The latter is the root of a kind of convolvulus, and is cultivated for its roots, in the tropical climates of both hemispheres; it is very nourishing and easy of cultivation.† Mr. Coleridge says, "The characteristic beauty of Barbadoes is its finished cultivation, and the air of life and domestic comfort which the entire face of the country presents."

No. 2. *St. Christopher's*, or *St. Kitt's*.—This singularly beautiful island is seventy-two miles in circumference, and has a range of mountains running through the whole length of it, the highest part of which is 3711 feet in perpendicular height. The whole island is in a high state of cultivation, and well watered with numerous springs—the water though of which is often unfit for drinking, owing to its saline nature. The water in common use in most of our West Indian possessions is rain-water, which is preserved in large tanks, and is of excellent quality. The vale of Basseterre is exquisitely beautiful, and enlivened with numberless villages, and the dwellings and sugar-mills of the planters. The soil is composed of dark loam and volcanic ashes, in alternate layers, to the depth of seventy-five feet. This kind of soil is considered the best for the cultivation of the sugar-cane. From the smallness of the island, and its elevation above the sea, St. Kitt's is extremely dry and healthy, and although by its position it is within the range of the hurricanes, yet by these storms the air is tempered and purified, and health is the natural result. Among its numerous fruits the China-orange grows in great luxuriance, and several kinds of citron perfume the air, from one of which the scent called bergamot is made, being the essential oil that resides in the rind of the fruit. Great attention is paid to agriculture in this island, but sugar is the principal product.‡

Mr. Coleridge mentions a magnificent avenue of cabbage-palms, in double rows, to the windward of the island; he calls them "the finest specimen of these tufted princes of the vegetable kingdom that are to be seen in the West Indies." They are larger and handsomer in appearance than the cocoa-nut palms, which are also cultivated in these islands by the negroes.

No. 3. *Nevis*.—This little island is a single mountain, whose summit has the appearance of a crater. Its distance from St. Kitt's is only two miles. It is four miles long and three broad. At the base of the mountain is a border of level land, extremely fertile and well planted. The mountain rises like a cone, piercing a fleecy mass of clouds which

* See Montgomery Martin on the British Colonies, p. 201.

† See "Library of Entertaining Knowledge," vol. i. On Vegetable Substances, p. 165.

‡ See Montgomery Martin on the British Colonies, vol. iv. p. 332.

sleep for ever round its summit. It is highly cultivated, and its scenery is extremely verdant and picturesque. A complete forest of evergreen trees grows like a ruff, or collar, round the neck of high land where cultivation ceases.

4. *Antigua.*—This fertile island is situated forty miles north of Guadaloupe, and is about twenty miles in length and fifty-five in circumference: it is much indented with numerous bays, inlets, and creeks. The south part of the island is hilly and rocky, particularly round the coast; but the north-east is low and swampy. St. John's, the capital, lies to the north-west, and has a beautiful harbour. Mr. Coleridge says, in his "Six Months in the West Indies," "Antigua is so generally spoken of as a dry and dusty place, where the earth refuses to yield water for the use of man, that I received more than ordinary pleasure in gazing on the gentle wooded hills and green meadow vales which decorate the interior of the island. The descent from Fig-Tree Hill presents a landscape so exquisitely beautiful, that no painter or poet who had once seen it could ever forget the sight. A prodigious number of forest-trees grow on the tops and declivities of the cliffs which surround the island." With the exception of a few scanty rivulets among the hills, Antigua is destitute of running-water, and ponds and tanks (furnished by the heavy rains of tropical climates,) are therefore the main stay of the planters. There are numberless small islands studding the blue sea all around, which are used by the Antiguans for the raising of provisions and the maintenance of a great number of cattle.*

5. *Anguilla.*—This island differs greatly in appearance from the rest of the West India islands. It is flat, and has a deep chalky soil, without mountains or rivers. It slopes inward towards the centre in a concave form (as does the last-mentioned island—Antigua, in some degree). In the middle is a large salt lake, which yields annually 3,000,000 bushels of salt. The soil produces (besides sugar) cotton, maize, and provisions, and there is also much pasture-land, which gives to Anguilla a very different appearance to those islands which are wholly taken up with plantations of the sugar-cane. In many parts of the island a species of myrtle covers the whole country.

No. 6. *Jamaica.*—This beautiful isle is 160 miles long by 45 broad. It is screened by Cuba and Hayti from the tempestuous winds of the Atlantic, and is rendered particularly valuable by its numerous and excellent harbours, which greatly facilitate a profitable commerce with the adjacent continent. A ridge of mountains, in some parts 8000 feet above the sea, run through the length of the island from east to west, intersected

* See Montgomery Martin's "History of the Colonies," vol. iv. p. 299.

here and there by other high ridges running from north to south, which are richly clothed with thick, sombre forests, or with groves of all-spice-trees, and all the exquisite verdure of the tropics. The whole island presents a most splendid view of vast and richly-cultivated plains, hills, and dales, rivers, bays, and creeks. The cedar, the mahogany-tree, and other trees of enormous bulk, grow on the mountains, and the vallies between contain a rich soil of great depth, where the succulent guinea-grass forms a carpet of ever-verdant beauty.

Spanish Town, on the south-west side of Jamaica, is the seat of government; but Kingston, sixteen miles distant, is in reality the capital. Jamaica has sixteen principal secure havens, besides thirty bays or shipping-stations, which afford good anchorage. The beauty of the island is still further increased by its numerous rivers; few, however, are navigable for vessels of any burthen, owing to the mountainous nature of the country. Black River is the deepest and least rapid, and is navigable for canoes and flat-bottomed boats for about thirty miles. The precipitate nature of the currents make them well-adapted for mechanical purposes, such as turning mills, &c., and their quick agitation over the falls, makes the water more wholesome, and prevents the formation of damps and mists, which would otherwise be occasioned. The cascades among the mountains in Jamaica are magnificent and beautiful in the extreme. We could wish that space permitted us to dwell at greater length upon the truly lovely scenery of this fertile island, but the nature of this work only allows of this very brief description, and those of our readers who wish for a more general detail, are directed to Montgomery Martin on the Colonies, to Mr. Coleridge's "Six Months in the West Indies," and to "The Past and Present State of Jamaica," by J. M. Philippo, twenty years a missionary in the island.

The climate of Jamaica is stated by Montgomery Martin, and by the missionary just named, to be by no means so insalubrious and hot, as has often been represented. The coolest parts are on the sea-coast, and upon the mountains in the interior, where the air may vie in point of salubrity with that of any tropical climate in the world. The heat is more characterized by its duration than by its intensity.* In Jamaica, the thermometer ranges in the lowlands throughout the year between 70 and 80 degrees, and in the mountains from 50 to 75 degrees. Were it not for the sea and land breezes, which blow alternately day and night throughout the year, and the masses of clouds which often interpose themselves between the earth and the fierce rays of the sun, the

* See "Past and Present State of Jamaica," by J. M. Philippo, p. 76.

heat in the towns, during some seasons, would be very insupportable. In the West Indies the air is usually buoyant and elastic, and exerts an enlivening influence on the spirits. The coolest time of the year is from November to April, and the hottest from May to October. The wet seasons last from May to June, and again from October to the end of November. The rains are preceded by violent storms of thunder and lightning; though storms and hurricanes are less frequent in Jamaica, than in some of the other West India islands.*

7. *The Virgin Isles.*—Tortola is the largest of this group of islands belonging to Great Britain; two others—St. Thomas and St. John—belong to the Danes. The Virgin Isles are rugged and mountainous, and contain a considerable proportion of pasture-land, the soil offering but little encouragement to the sugar-planter. The harbours and bays afford shelter and anchorage for a great extent of shipping.†

No. 8. *Tobago.*—Proceeding in a southerly direction from the last-named island, we find Tobago, which is principally composed of conical hills, terminating towards the sea in abrupt precipices. It is an extremely picturesque island, and abounds in streams and rivulets. Almost every kind of West Indian production flourishes at Tobago, as the orange, lemon, guava, cocoa-nut, and date-palms, pomegranate, fig, and grape; and all the culinary plants of Europe grow in perfection. The cinnamon and pimento grow wild, and the cotton of Tobago is of excellent quality. This island is out of the range of hurricanes, and the winds are south-east and south the greater part of the year.

No. 9. *Honduras.*—This British colonial possession is a portion of the mainland or continent of Central America, and is upwards of sixty thousand square miles in extent. The shore (on which is situated the town of Balize) is flat, but gradually ascends to the mountain district, which is magnificently wooded, and watered with several fine streams. The scenery is described as very picturesque, by Montgomery Martin and others. The chief value of this territory to Great Britain consists in its mahogany timber and its logwood, but it likewise exports some cedar and indigo. The mahogany-tree is generally found in a solitary position in the thick forests of Honduras. It is cut in April or May, the ground at all other seasons of the year being too soft to admit of the heavily-laden trucks drawn by oxen to pass to the rivers without sinking. The tree is cut down about twelve feet from the ground, and, being sawn into logs, is conveyed with much labour through roads cut every season for that purpose to the nearest river, down which the logs

* See "Past and Present State of Jamaica," by J. M. Philippo, p. 30.

† See Montgomery Martin on the Colonies, vol. i. of the West Indies, p. 289.

are floated upon flat-bottomed boats to the sea, whence they are shipped to Great Britain or the United States. None is allowed to be sent to the latter country exceeding twenty inches in diameter. The logwood grows on low swampy ground, near fresh-water creeks and lakes, on the edges of which the most valuable part of the tree (the roots) extend. It is sought in the dry season, and the logs collected in heaps; when the ground is laid under water by the quantity of rain that falls during the wet season, a small canoe is floated up to the wood-cutter's huts to carry away the logwood. This country abounds with wild animals and game of all sorts, and is extremely fertile in trees and fruits.*

No. 10. *Montserrat.*—Like many other islands in the vicinity, Montserrat probably owes its origin to a volcanic eruption, and, as its name would imply, is extremely broken and mountainous. On the south there is no approach for vessels of any description, the sea, for a mile or two, being studded with immense rocks and shelving banks of coral: here the mountains shoot up perpendicularly to the height of fifteen hundred feet, their declivities forming steep precipices, separated from each other by immense chasms. These gullies, and the mountains themselves, are richly clothed to the very summit with lofty woods, and all the variety of beautiful shrubs and plants peculiar to a tropical mountain-region. The deep vallies often end in lovely green savannahs (or plains), which, as Mr. Coleridge says, "Nature ofttimes so mysteriously clears in the midst of the impenetrable woods of tropical regions." Plymouth, the capital, is a small town, but the houses, constructed of fine grey stone, have a substantial and comfortable appearance. The Montpellier of the West is the term given to this Indian isle, which is remarkable for the peculiar elasticity of the atmosphere, and the majestic grandeur of its picturesque and lofty mountains.†

No. 11. *Dominica.*—The fertile vallies of this island which intervene between its lofty rugged mountains, are watered by about thirty fine rivers, and numerous rivulets and waterfalls, which descend from the hills with great impetuosity, and under the canopy of magnificent lofty forests, form the most romantic cascades. The highest mountain is 5314 feet above the sea. The lower part of the hills behind Roseau, the capital, are clothed with rich parterres of the coffee-tree, whose delicate white blossoms perfume the air, even to some distance over the sea, while the upper part is covered with forest-trees of great beauty.

* "The Mosquito Shore" extends from Cape Gracios a Dios to the River St. Juan, which runs out of Lake Micaraguay, and is 600 miles in extent. The Indians who inhabit this coast are in alliance with, and in some respect subject to, the crown of Great Britain. See Montgomery Martin on the West Indies, vol. i. p. 136.

† Ibid. p. 289.

In the level country, towards the coast, and in many parts of the interior, the soil is peculiarly adapted to the cultivation of sugar, coffee, cocoa, and all other articles of tropical produce. Several of the mountains of Dominica are continually burning with sulphur, of which they throw up vast quantities. This island is twenty-nine miles long and seventeen broad. The climate is healthy, and it is not so hot as many of the islands. The only native quadrupeds are the coney (or *agouti*) and wild-boar. European domestic animals and poultry all thrive well in Dominica. The birds are numerous and extremely beautiful, especially the humming-birds and parroquets. Dominica being the best watered of any of the Caribbee isles, its vegetation is very luxuriant, and the trees grow to a vast height and size. The tree-ferns (whole forests of which are found in the recesses of the hills) are very beautiful, some of them growing to the height of twenty-five feet.*

No. 12. *St. Vincent.*—This most beautiful island is eighteen miles long and eleven broad, and stands high in reputation as a healthy station,—hills and valllies, wood and water, in abundance, being so disposed, as to contribute much to its salubrity. In St. Vincent is the beautiful and extraordinary volcanic mountain, called La Souffriere, which is 4000 feet above the level of the sea. The last eruption took place in 1812, when the destructive fire and lava destroyed all vegetation on the north side of the island, and left nothing but a bare and blackened mass of rock. On the south, the mountain is richly covered to the top with tufts of foliage. Hurricanes have been severely felt in this island; that of 1831 destroyed the greater part of the sugar plantations and works to the north and west of the island. The chief valuable products exported are sugar, molasses and rum, which, in 1832, amounted in value to upwards of £200,000. There is a famous botanic garden in St. Vincent, where all the beautiful and curious West India plants and fruits are seen to great perfection, as the teak, the mahogany, wide-spreading mango, and huge wild fig, or banyan. The ornamental tree-fern, the high stems of which are adorned with garlands of convolvuli, and numerous gay creepers. The useful calabash-tree, the screw-pine, the cork-tree, the bread-fruit, the nutmeg-tree, the cassava, and the sago-palm; the cocoa-nut, the date, and the cabbage-palm; the stately aloe, throwing up its princely column of flowers from amidst of host of spear-like leaves; while, by the side of every rivulet, rise large clusters of the bamboo, without doubt the most generally useful of all tropical plants.

No. 13. *Grenada.*—This island, the most southerly of the Antilles,

* See Montgomery Martin on the West Indies, p. 283.

and the most lovely of our West India isles, is about sixty miles distant from Tobago, and the same from the continent of South America. It is about twenty-five miles in length, and about twelve in breadth. Grenada is mountainous, and extremely picturesque. The ridges are covered with splendid forest-trees and brushwood, and are everywhere accessible. They often rise to the height of 3000 feet above the sea, and are clothed to the top with vegetation. There are several hot chalybeate and sulphureous springs, and numerous small rivers descend from the hills, irrigating the country in every direction. Near the centre of the island, at the height of 1740 feet, is a fresh water lake, two and a half miles in circumference, completely enclosed with mountains. About five miles from the shore, on the western side, the island loses its rugged and precipitous features, and consists in a level fertile plain, where sugar is principally cultivated; but there are also some plantations of coffee and cocoa. The Grenadines are a cluster of small islands, producing small quantities of sugar, rum, molasses, cotton, fruits, vegetables, live stock, and poultry. The largest is subject to great droughts, supposed to be caused by the want of wood,—the trees having been imprudently cut down. It is a known fact that forests attract clouds, which falling in heavy rains, swell the rivers and streams.

No. 14. *The Bahamas.*—This singular group of islands, coral-reefs, and cultivated sand-banks (called *keys*) extend for a distance of 600 miles. The area of the whole group is computed to contain upwards of two millions and a half of acres, of which surface not quite half a million of acres are cultivated. Cotton was formerly an abundant article of exportation from the Bahamas, and there is scarcely a spot in any of the islands that is not covered with a luxuriant vegetation. Both European and tropical fruits and vegetables thrive well, and are abundant; also ship-timber of an excellent quality, and logwood, fustic, ebony, cedar, mastic, and satin-wood trees abound. The shores are well supplied with fish; and there is green turtle enough among the Bahamas to supply all Europe. Sponges of good quality abound on the coasts. From the flatness of these islands, and their constant exposure to sea-breezes, as well as to their situation being out of the range of the tropics, and removed consequently from the excessive heat of a vertical sun, the Bahamas enjoy a mild, equable, and delightful climate: they are peculiarly healthy, and almost every island is furnished with pretty good water, arising from springs. There is scarcely any sugar grown on the islands.† The remarkable current called the *Gulph stream*, runs out of the Gulph of Mexico, in a north-easterly direction, between the

* See Montgomery Martin on the West Indies, p. 245. † Ibid. p. 274.

coasts of Florida and the Bahama islands, and extends as far north as three days' sail from New York, where the temperature of the air is heightened by the heat of the waves below. It is said to be in some parts 250 miles wide. To account for this enormous current of warm water is nearly impossible; the causes which occasion the magnitude of the current, and the heat of the water, seem mere matter of conjecture; but its beneficial effect in melting the ice and unlocking the harbours of North America, affords one evidence among many, that what appear to us the most disastrous occurrences of nature, are made to answer good and wise purposes in the hands of a merciful and gracious Providence.

No. 15. *Trinidad.*—This large and most beautifully fertile island is situated opposite to the mouth of the great river Orinoco, and receives a vast quantity of alluvial soil every year on the western side, from that mighty and rapid river. Trinidad is ninety miles long by fifty broad, and by its geological structure seems as if it once formed a part of the continent of South America. It has a ridge of rocky mountains some 3000 feet above the sea, running along the north shore, and on the southern coast are a range of fertile evergreen downs or round-topped hills. The extensive plains, and numerous rivers and streams of Trinidad,—its gigantic and magnificent vegetation, its elastic atmosphere, deep blue seas, and azure skies, with its forests of palms, groves of citrons, and hedges of spices and perfumes,—all and each have combined to give this beautiful isle, the appellation of *the Indian Paradise.* Port of Spain, the capital, on the western coast, lying in an amphitheatre of hills, is one of the finest towns in the West Indies. The houses are all of massive cut stone, none being allowed to be built of wood, or independent of a prescribed form. Among the principal buildings the Protestant church stands conspicuous, its interior ornamented with the various rich woods of the island, arranged with much taste. There is also a splendid Roman Catholic church. The barracks, which accommodate 600 men, are splendid buildings, on a fine plain about a mile from the town. Its mud volcanoes are extraordinary phenomena: during the hottest months of the dry season, cold mud is here thrown to the height of thirty feet. One of these craters, 150 feet in diameter, has boiling mud constantly bubbling, but never overflowing its edge. They are situated at the south of the island, on an alluvial tongue of land, pointing directly into one of the mouths of the Orinoco. Another remarkable mineral phenomenon is the Asphaltum or Pitch Lake, situate on a small peninsula on the leeward or western side of the island. Groups of beautiful shrubs and flowers, tufts of wild pine-apples and aloes, and swarms of splendid butterflies and humming birds enliven a scene, which would otherwise be dismal in the extreme. Islets of pitch

are constantly rising out of the lake, and become engulphed again. A great deal of chocolate is made from the cacao-tree in Trinidad. The seeds, or nuts, which grow within a pulpy fruit, are the parts used in making the chocolate. The climate of Trinidad is not so moist as Guiana, and being an island, the winds are more constant and the atmosphere therefore more frequently renovated. Hurricanes are unknown in Trinidad and Tobago.

No. 16. *St. Lucia.*—This island is divided longitudinally by a ridge of lofty hills. Its appearance from the south is very remarkable. "Two mountains rising perpendicularly out of the sea, and feathered from the shore to the clouds with evergreen foliage, stand like pillars on either side of the small, but beautiful bay. While sailing along the shore the variety of scenery is exquisitely beautiful, the back ground is composed of mountains of the most fantastic shapes; while at the distance of every three or four miles, appear the most lovely little cones and bays, fringed with the vivid green of the luxuriant cane-fields, and enlivened by the neatly laid-out mansions of the planters." * There is an exellent harbour on the west of the island, with a narrow entrance defended by several batteries which will only admit one ship at a time, but is large enough to contain thirty ships of the line. Castries is the only town in the island, which is thirty-two miles long and twelve broad. Mr. Coleridge describes the fire-flies, which sometimes illuminate the woody mountains in the evening, as a most beautiful and curious spectacle. St. Lucia is divided into two districts,—Basse-terre, or the low and leeward territory, which is populous and well cultivated,—and Capis-terre, or the high windward territory, which is covered in a great measure with woods and morasses.†

No. 17. *The Bermudas.*—The Bermudas are a cluster of small rocky coral islets, situate in the midst of the Atlantic, about 600 miles from the coast of North America. Only eight of the group possess any real importance. Respecting their climate, they are exempted from the scorching heat of the tropical sun in the West Indies, and enjoy a continual spring, being clothed in perpetual verdure. Arrow-root is the chief vegetable produce cultivated for exportation in the islands.

No. 18. *Hayti,* or *St. Domingo.*—This is a very fine island, about 450 miles in length, and 110 in breadth. In the centre rises a lofty chain of mountains, the highest peak of which is 9000 feet above the level of the sea. These mountains are clothed nearly to the top with noble woods, and from them flow numerous streams, which bestow ex-

* See "Six Months in the West Indies."

† See Montgomery Martin on the British Colonies," vol. v. p. 256.

treme fertility upon the plains beneath. The country around Port-au-Prince, the capital, is marshy, and therefore not healthy. The population of this town is from twelve to fifteen thousand.

No. 19. *Cuba.*—This island extends more than 700 miles in length, and 117 in breadth, and is more extensive than all the other West Indian islands put altogether. Being traversed throughout by high chains of mountains, the plains beneath are most copiously watered, and rendered fit for the production of every article of tropical culture.* Havannah, its capital, is one of the largest and most flourishing cities of America, and is a port of great resort and traffic; it is said to contain 120,000 inhabitants. The country round Havannah is not picturesque, and you must travel many miles before arriving at the mountainous and cultivated parts of the island.

No. 20. *Porto Rico.*—The southern coast of this island extends ninety miles in length, and presents to view no peculiar aspect of interest or beauty. The mountains to the south are low and uncultivated. Much of the interior of the island is luxuriant and fertile.

No. 21. *Guadaloupe,* and *Martinique.*—These two islands are fertile and beautiful. Martinique is fifty miles long by sixteen broad, and Guadaloupe is fifty by twenty-five. The mountainous parts are well watered, and cultivated with sugar and coffee.

No. 22. *St. John, St. Thomas,* and *St. Croix.*—The latter of these three Danish islands is by some writers called Santa Cruz. It is the largest of the three, and contains eighty-one square miles. Here all the West Indian fruits, such as the banana and plantain, the guava, the wild orange, lime and shaddock, the mango and tamarind, &c., grow in wild profusion, with the cocoa-nut and cabbage palms, the glory of the mountain scenery. These islands are carefully cultivated, and chiefly with the sugar-cane. It is one of the despotic rules of the Danish Government that no man is to cut down a tree, even on his own estate, as they are supposed to attract the showers, and these small islands depend mainly upon the skies for their supply of water.

No. 23. *St. Martin, St. Eustatia, Saba,* and *Curaçoa.*—The first of these islands is cultivated with great care, and abounds especially with tobacco. Saba is only twelve miles in circuit, and being destitute of a harbour is of no commercial value. Curaçoa is a larger island, far to the south-west, and only seventy miles distant from the Spanish main. It was formerly an island of some note (when Spain shut her ports against foreign nations), as being the seat of a considerable contraband trade; but now that the Spanish provinces in South America are declared free and independent, it has sunk into minor importance.

* See Murray's "Encyclopedia of Geography."

SECT. II.—POLITICAL AND COLONIAL HISTORY.

Christopher Columbus was the first discoverer of the West India islands. He was a Genoese seaman of a hardy character and chivalrous spirit; and after in vain tendering his services to several European monarchs, he engaged in the employ of Ferdinand and Isabella of Spain, and set sail on a voyage of discovery in 1492, at the close of which year he landed on one of the Bahamas, to which he gave the name of San Salvador. Cuba was the next island discovered, and then Hayti (or St. Domingo), where the Spaniards formed a colony. As years rolled on, Spain extended her possessions to Jamaica, Cuba, Trinidad, Porto Rico, &c., and finally to Mexico and Peru under daring adventurers, such as Cortez; and for many years the Spaniards were left in undisputed possession of the West Indies; but the French and English soon began to molest them,—the first English trading vessel that visited the islands arrived at Porto Rico in 1519, being as was said by the captain, "sent by the king to ascertain the state of those islands, of which there was so much talk in Europe." But it was not till 1624 (at the close of the reign of our First James) that any British colony was formed in the West Indies, when Barbadoes was occupied by the servants of Sir William Courteen. For the next fifty years the progress of English and French settlement in these islands was extremely rapid. During the terrible wars between these two great rival powers, the West Indies were often the scene of conflict, and by the year 1810, Britain had captured every West India island belonging to any power at war with her in Europe. At the peace of 1815, a restoration and re-partitioning of the islands took place, and they have since remained, as they were then settled, in the hands of their respective owners.*

Having thus given a brief sketch of the acquisition of the West India islands by the European powers, we proceed to point out the manner in which each island came into the possession of Great Britain.

No. 1. *Barbadoes.*—It has been already stated that this island was the first of the Caribean group possessed by Britain. The Portuguese are said to have visited this island about the year 1600, but finding it uninhabited and rude in appearance, they shortly abandoned it. In 1605, an English ship returning from Guinea, touched at Barbadoes, and took possession of it, inscribing on several of the trees, "James, King of England, and of this island." Barbadoes was after that neglected for nearly

* See Montgomery Martin on the Colonies, vol. iv. Introduction, p. xiv.

twenty years, when some Dutch men-of-war having visited it, reported favourably of its adaptation for cultivation, which reaching the ears of Sir William Courteen—an enterprizing London merchant—he endeavoured to effect a settlement on the island. Mean time, it was given by James the First, in 1627, with several other West India islands, to the King's favourite, the Earl of Carlisle. He contracted with a company of London merchants for a grant of 10,000 acres of land, on condition of receiving from each settler forty pounds of cotton annually. He appointed Wolferstone, a native of Bermuda, its governor, and landed sixty-four settlers in 1628, who built a bridge and several wooden houses, and thus laid the foundation of Bridgetown, the present capital. The civil wars which soon after raged in England, by occasioning many to leave this country, contributed to people and enrich the island, and on the downfal of King Charles the First, many respectable families attached to the royal cause, found shelter and comfort in Barbadoes. Charles the Second in exile, desirous of securing the West Indies to his crown, appointed Lord Willoughby governor; but Cromwell sent a body of troops to reduce the loyal Barbadians to the obedience of the Commonwealth, and with a view of crippling the power of Holland, with whom the settlers carried on a lucrative traffic, the far-famed Navigation Laws were passed, by which the ships of any foreign nations were prohibited from trading with any of the English plantations abroad, without a license from the Council of State. The inhabitants of this fertile island rapidly increased from the time of its first settlement: in 1674 it contained 50,000 white and 100,000 coloured and negro inhabitants.

No. 2. *St. Christopher*, or *St. Kitts*.—This fertile island was first discovered by Columbus in 1493, and probably derived its name from the great navigator himself. It was densely peopled by the Caribs,—the Spaniards only occasionally resorting to the island to procure water or provisions. In 1623, Sir Thomas Warner * (an English gentleman, and celebrated military adventurer of those days) settled at St. Kitts with his son and fourteen settlers from London. On his second visit with more settlers, in 1627, he found the French landing upon the island for the purpose of colonizing it. The Caribs took alarm, and made war on their European invaders, who discomfited them, and the French and English then agreed on dividing the island between themselves. It suffered several reverses and changes, till at the peace of Utrecht, in 1713, it was entirely ceded to the British crown, and most of the French inhabitants removed to St. Domingo. It soon rapidly in-

* For his history, see "Antigua and the Antiguans," published by Saunders and Otley, 1844.

creased in prosperity, notwithstanding a terrific hurricane in 1722, from which it suffered severely. The government is vested in a lieutenant-governor, a council, and house of assembly, with a deputy from the small island of Anguilla.*

No. 3. *Nevis.*—Columbus is said to have named this island from the Mountain of Nieves in Spain. It was first colonized by a few Englishmen under Sir Thomas Warner, in 1628. Its chief produce is sugar. The total value of its exports in 1833 was upwards of £28,000. That of its imports nearly the same.†

No. 4. *Antigua.*—This island was discovered by Columbus in 1493, and named by him from the title of a church in Seville, Santa Maria de la Antigua. It was settled by Sir Thomas Warner, with a few English families, in 1632, and, in 1663, it was given in grant to Lord Willoughby, by Charles II., but was not finally settled as a part of the dominions of the crown till 1688. Antigua is legislated for by a governor, legislative council, and house of assembly consisting of twenty-five members. The governor of Antigua is also governor of Montserrat, St. Christopher's, Nevis, Anguilla, Dominica, the Virgin Islands, and the little island of Barbuda.‡ The value in sterling money of exports from Antigua, in 1833, including sugar (the principal production), was £169,244.

The legislature of Antigua was the first in the West India islands to set the example of an improvement in the criminal law with regard to negro slaves, by affording the accused party the benefit of trial by jury; and the colonists of this island have ever been distinguished for their desire to mitigate the horrors of slavery, and to inculcate religion and morality among their dependants. Their house of assembly passed an act in February, 1834, afterwards ratified by the council of Antigua, decreeing the emancipation of every slave in the island on the 1st of August, 1834, unqualified from all the provisions of the act of the British parliament with reference to apprenticeship.§

No. 5. *Anguilla.*—This little island was discovered and colonized by the English in 1650. The colonists have a chief head or magistrate, who is confirmed in his office by the government of Antigua, and a deputy is sent to the St. Kitt's house of assembly.¶

No. 6. *Jamaica.*—The original name of this magnificent island, in the Indian language, was *Xaymaca*, and signified *abundance of wood and water*. It was first discovered by Columbus, in 1494, and was called

* See Montgomery Martin on the West Indies, vol. ii. p. 323. † Ibid. p. 335.

‡ This small island, 36 miles north of Antigua, contains 1500 colonists, and is used for rearing cattle, swine, and poultry for the neighbouring islands.

§ See Montgomery Martin on the West Indies, p. 298. ¶ Ibid. p. 341.

by him St. Jago (or St. James), from the patron-saint of Spain. When first visited by the Spaniards, it was found to be densely peopled with Indians, the greater part of whom were carried away by the Spaniards to work in the mines of South America. Their towns and villages were laid waste, the slightest resistance was revenged with indiscriminate slaughter, the chiefs were murdered in cold blood, and all who were spared sank into the condition of slaves to their cruel conquerors, who are said to have slain or caused to perish more than 60,000 Indians in this island alone; so that when the English conquered Jamaica in 1655, there were no aborigines at all remaining, and only 1500 Spaniards and Portuguese, with about the same number of mulattoes and negro slaves, who they had imported to cultivate cotton and sugar. These were soon obliged to yield to the armed forces sent from England by Cromwell, who wished to humble the power of Spain, as that nation favoured the restoration of Charles II.; and he was also desirous of establishing the maritime supremacy of England by the foundation of colonies, and by putting an end to the exclusive right of navigating the American seas, as claimed by Ferdinand and Isabella. In all the wars in which England has been engaged with foreign nations, Jamaica has ever evinced a loyalty and attachment to the mother-country unsurpassed in the annals of colonial history. Various insurrections of the negroes have occurred from time to time in this island. The mere record of rebellions in Jamaica (of which history mentions twenty-seven between 1678 and 1832), would alone serve to show the danger of a slave-population. Jamaica is ruled by a governor, appointed by the crown, aided by a council of twelve, and a house of assembly consisting of forty-five representatives, sent from the twenty-one parishes into which the island is divided. Persons of colour are now admitted to all the privileges of white persons, and the qualification for a member of the Jamaica house of assembly is a freehold of £300 a-year in any part of the island, or a personal estate of £3000, and a freehold of £10 in Jamaica.

The total value of exports from this colony, in 1832, was £2,814,308, consisting of coffee, sugar, molasses, spirits, mahogany, and other woods, cotton, fruits, iron, cinnamon, &c. The imports amounted to more than a million-and-a-half, and were chiefly cotton manufactures, linens, fish, woollens, and various articles of food, clothing, and necessaries, of British manufacture.

No. 7. *The Virgin Isles.*—This cluster of lofty islets and rocks is divided between the Spaniards, British, and Danes. Tortola the largest, was first settled by a party of Dutch pirates in 1648; but they were dispossessed by the English in 1666, and Charles II. annexed this island and some other smaller ones near it, to the British crown, in commis-

sion to Sir William Stapleton. They are under the government of St. Kitt's, but possess a council and assembly of their own.

No. 8. *Tobago.*—The sovereignty of this island was claimed by James I. of England in 1608, and it was given by Charles I. to the Earl of Pembroke in 1628; but no effectual colonization then took place. The Dutch afterwards settled upon it, but they were at length dispossessed by the French in 1677. At the peace of 1763, Louis XV. of France ceded Tobago in perpetuity to England. The chief exports are rum, sugar, molasses, and in 1831 they amounted in value to £10,000. Tobago is ruled by a governor, council and house of assembly, whose powers and authority are similar to those of Jamaica.

No. 9. *Honduras.*—The Spanish term *Hondura* signifies 'depth,' and was given to this portion of the coast of the main land of America, by its discoverers, on account of the great depth of water along the shore. The period of the first settlement of the English is very vague. It was resorted to for the logwood and mahogany that abound in the country, and the British wood-cutters roused the jealousy of the Spanish government of the adjacent territory—which fitted out several expeditions against them; but the English were generally victorious. By a treaty with Spain in 1670, Honduras was in general terms granted to Great Britain, and again in 1763, the Spaniards were compelled to give a formal permission of occupancy to the British colonists, of "the lands allotted for the cutting of logwood and mahogany."

No. 10. *Montserrat.*—This island was first settled on by Sir Thomas Warner, Kt., under the protection of the British Government in 1632. About 1664, it was taken by the French, but was restored to the English at the peace of Buda in 1688, and has ever since continued in our possession.*

No. 11. *Dominica.*—This island was discovered by Columbus in 1493—and some years after, its right of occupance was claimed by the three kingdoms of England, France, and Spain. The possession remained an unsettled point, and the island was considered neutral till 1759: when by conquest it fell under the dominion of Great Britain, to whom it was afterwards more fully ceded by the treaty of Paris in 1763. France, has twice since that period (in 1778, and in 1805), attempted to wrest the island from us, but in vain. By the population returns, as given in Martin's History of the Colonies, great numbers of the European inhabitants are Roman Catholics. The government is in the hands of a lieutenant-governor, a council of twelve and a legislative house of assembly, consisting of nineteen members;

* See Montgomery Martin on the West Indies, vol. ii. p. 289.

besides the usual courts of law, established in each of the British West India Islands. A large part of this very fine island is still comprised of extensive wood lands, not brought under cultivation, but well adapted for the growth of cocoa, coffee, and all kinds of provisions, and large pastures might be formed for the rearing of cattle.*

No. 12. *St. Vincent's.*—This most beautiful island was discovered by Columbus in 1498; but it does not appear he took possession of it, as the native inhabitants, the Caribs, were both numerous and warlike. In 1672, St. Vincent's, with Barbadoes, St. Lucia, and Dominica, were declared subject to Great Britain, by Charles II., and placed under one governor; but no steps were taken to occupy the island, though the English occasionally visited it for wood and water. In 1719, some French settlers established themselves on the island, and in 1723, George I. granted St. Vincent (with St. Lucia) to the Duke of Montague; but still the natives were left in possession. At the treaty of Paris, in 1763, the island was ceded in perpetuity to Great Britain, and the lands were sold to defray the expenses of the war with France. In 1772, a war with the Caribs commenced which terminated by a treaty the following year, by which the English assigned them a small portion of the island to live in. The French took the island in 1779—but at the general peace of 1783 it was restored to England, and has continued in our hands ever since, subject to occasional revolts of the Caribs, who were at length removed to an island in the bay of Honduras, and tranquillity has since prevailed. The eruptions of the 'Souffriere,' a volcanic mountain, caused great devastation, both in 1718 and in 1812. Its exports consist of sugar, rum, molasses, coffee, cotton, and cocoa—and they amounted in value in 1832, to upwards of £250,000. The government rests in a governor, a council of twelve, and an assembly of nineteen members, three for each of the five parishes into which the island is divided, two for Kingstown, and two for the Grenadines.

No. 13. *Grenada, and the Grenadines.*—Columbus discovered Grenada in 1498, and found it peopled by a warlike race of Caribs. The French seized on the island in 1650, and barbarously exterminated the natives, most of whem they massacred without mercy, not sparing even the women and children; this is related by one of their own writers, Father Du Tertre, who mentions that during the progress of this extermination, about forty Caribs, who escaped being put to death, ran towards a precipice, from whence they cast themselves into the sea, and miserably perished—the spot is still called, "Morne des Sauteurs"

* See Montgomery Martin on the West Indies, vol. ii. p. 289.

"the Leaper's Hill." Cultivation under the French made but little progress, but by a smuggling intercourse with the Dutch, the Grenadians improved in wealth. The island surrendered to Great Britain in 1762, and after suffering from an insurrection of the French in 1777, was finally ceded to the British crown at the general peace of 1783.

No. 14. *The Bahamas.*—St. Salvador, one of these islands, is celebrated as having been the first land discovered by Columbus, in the western hemisphere, in 1492. The Bahamas were then densely peopled by a mild and happy race of Indians, who were soon shipped off to work and perish in the mines of Peru and Mexico, by the merciless Spaniards, in their insatiable search for gold. In 1629, some of the islands were colonized by the English, the native races having by that time been completely exterminated,—they became at this time a rendezvous for Pirates, and were not finally settled under the British crown till the peace of 1783. New Providence Island is considered the most important of the Bahamas, and on it is situated Nassau, the seat of government.

No. 15. *Trinidad.*—This island was first discovered by Columbus during his third voyage, in 1498, and was then thickly peopled by Caribs, of a mild disposition and fine form, of industrious habits, and of a lighter colour than the Aborigines of the other Caribbee islands. When the Spaniards took possession of Trinidad in 1588, these were drafted off to the mines upon the main land, or put to death by fire and sword,* though a few were saved by the heroic and benign Las Casas, who first recommended the introduction of African slaves into the West Indies, to save the Indians from total destruction, by the hard work, for which they were so unfit. Spain did not pay much attention to the colony until 1783, when, fearing her Castilian dominions in South America would follow the example of the British provinces in North America and revolt from the mother country, she passed an edict, encouraging all foreigners of the Roman Catholic religion to establish themselves on the island, with a promise of their being protected from debt for five years. In consequence of these measures, crowds of adventurers and abundance of capital poured into Trinidad from Europe, and North and South America, and in 1797, there were 159 large sugar plantations, 130 coffee farms, 60 cocoa ditto, and 103 cotton ditto. The Revolution in France added numbers and wealth to Trinidad, and in four years time from the passing the edict, the magnificent capital of Port of Spain usurped the place of a few fishermen's palm-leaved huts.

* When Sir Walter Raleigh visited Trinidad, in 1595, he found five Indian chiefs confined in a loathsome dungeon, nearly starved to death, whom he immediately liberated.

It was in February 1797, that Admiral Harvey with four British sail of the line appeared off Trinidad. The Spanish Admiral, instead of giving battle to Harvey, burnt his own ships, and retreated to Port of Spain. General Sir Ralph Abercrombie, at the head of 4000 men marched to support the English Admiral, and after a few discharges of artillery, Trinidad by capitulation became a British colony. In 1832, there were between seven and eight hundred Caribs resident in Trinidad, and they were fast decreasing. The white inhabitants are almost all descendants of Spaniards or French, and the Roman Catholic religion in consequence greatly predominates in this island. The governor of Trinidad is assisted by a legislative council of twelve members—but his powers appear great. The laws are principally Spanish, executed after the Spanish form. The value of exports from Trinidad, consisting of sugar, molasses, rum, coffee, cocoa, and cotton, amounted in 1832 to upwards of £200,000.

No. 16. *St. Lucia.*—Various were the changes of masters undergone by this island—before its permanent settlement by the British. It was first taken by some Englishmen in the year 1639, but afterwards submitted to the French, and was several times lost and retaken by that nation, and was often by treaty declared a neutral island. At length, the year 1803 left it an English Colony, with a French population, language, and manners, and in many respects with French feelings and interests. The inhabitants have their affairs administered by a governor and a council, with French laws, so far as they are not contrary to the British form of Justice.

No. 17. *Bermudas.*—This pleasant little cluster of lonely isles was settled by the English about the year 1612, and during the civil wars and disturbances respecting religion which took place in England, they became the asylum of many distinguished persons, among whom was the poet Waller, who celebrated these islands in one of his poems. They were afterwards used by Great Britain as a penal settlement for criminals; but our Australian colonies have now superseded them in that respect. There is a dock-yard upon one of the islands, and the ships engaged in the whale fishery of these seas, touch here for water and refitting. St. George's, the principal town, is a small place, and the houses are built chiefly of wood.

No. 18. *Hayti, or St. Domingo.*—This large island was made the seat of his first American colony, by Columbus; who discovered it in 1492. The natives, he and his followers, in their pursuit of gold, completely extirpated. In 1550, a daring band of French buccaneers, (or pirates,) established themselves in the western part of the island, and they were owned and supported by the French government; who soon

became possessed of one half of the island,—the Spaniards retaining the remainder, which though largest in regard to extent of territory, was much less valuable than the French side, in point of fertility. The French Revolution in 1790, caused an extraordinary change in the state of Hayti. In 1791, the convention (at Paris) caused to be proclaimed throughout the island, their favourite but erroneous doctrine, that all men were free and equal. This proclamation gave rise, in the first instance, to a contest between the whites and the free coloured and mixed population. But while these two parties were contending for the application of the principle, the negro slaves felt that it also applied to them. They rose in a body, and (being of course far more numerous than all the rest of the inhabitants,) they massacred or drove out the other two classes, and subsequently became entire masters of the French part of St. Domingo. This revolution with the excesses accompanying it, soon ended, (like other revolutions) in a military despotism, at the head of which in 1806, was Dessalines,—he was succeeded by Christophe, his second in command, who named himself Henry I. hereditary King of Hayti. Meanwhile the republic of Hayti was established in the southern part of the island, first under Petion, and then under Boyer. The self-called Henry I. ended his own life by suicide in 1820. Boyer, by good management and vigorous operations, not only then gained the rule over all the French territory, but added to it that part of the island belonging to the crown of Spain, so that the whole from that time has been included in the republic of Hayti. France, in 1803, made strong efforts to regain this valuable island, but without success. At length in 1825, she acknowledged by treaty the independence of Hayti, on condition of receiving from the free blacks a large sum of money. An independent negro state was thus established in St. Domingo; but the people have not derived all the benefits from their condition and free government that they expected. They have not learnt to subject themselves to the restraints of regular industry, and Hayti has been severely pressed by the enormous sum she engaged to pay to France as the price of her independence. The exportation of sugar decreased immensely after Hayti became a republic. The other exports are coffee, logwood, mahogany, and cotton. There are six principal ports round the island—Port au Prince, is the largest city, and contains about 15,000 inhabitants, Port Haytien and St. Domingo, to the east, contain each about 10,000.*

No. 19. *Cuba.*—Spain long retained this large island, merely as the key of her continental possessions. During the last thirty years, and

* See Murray's "Encyclopedia of Geography," 1828, p. 1478.

especially since the separation of the South American Colonies from Spain, a liberal and protecting policy has been adopted by the Spanish governments, the ports have been thrown open, and Havannah has now no longer the monopoly of all the trade of the island. Strangers and emigrants have settled in the country, both from Spain, from Hayti, and from the continental states. The inhabitants have applied themselves to the cultivation of sugar and coffee with success; but unhappily through the active prosecution of the slave trade, which the Spaniards nefariously carry on to a great extent, often employing the American flag in order to elude the vigilance of the British cruizers—and most of their slave ships are built at Baltimore in the United States.

No. 20. *Porto Rico.*—Till within the last fifty years, this island, which belongs to Spain, was equally neglected with Cuba; but since then, it has greatly increased in value. Its principal productions are sugar, coffee, cocoa, cotton, and tobacco.

No. 21. *Guadaloupe, Martinique, Marigalante, and Deseada.*—These four French Islands produce sugar, coffee, and rum to the value of £6 or 700,000 annually. Port Royal, the capital of Martinique, and the seat of the courts of justice, contains 10,000 inhabitants: and St. Pierre has a most excellent harbour. Marigalante and Deseada are very small islands, appendages to Guadaloupe, and of little importance.

No. 22. *St. Thomas, St. Jan, St. Croix.*—The latter alone is of any size or great value, and all three belong to Denmark, the government is despotic, (according to Mr. J. J. Gurney.) No denominations of Christians, besides the Danish Lutheran Church, the Moravian, the Roman Catholic, and the Church of England, are tolerated by law in these islands. Till very lately slavery was carried on here, and the negroes were consequently in a degraded condition.*

No. 23. *St. Martin, St. Eustatius, Saba, and Curaçoa.*—These Dutch possessions compared with their eastern colonial empire appear exceedingly limited; St. Eustatius is chiefly used for cultivating tobacco, and rearing cattle and poultry for the use of the neighbouring islands. The population is estimated at 20,000 inhabitants.

No. 24. *St. Bartholomew.*—This small island is the only territory belonging to Sweden in the West Indies. Gustavia the capital, acquired considerable wealth at the time when all the nations of Europe were involved in war, as this was the only neutral port within these seas.

* See Gurney's "Winter in the West Indies."

Negroes of the West Indies.

SECT. III.—SOCIAL HABITS AND MANNERS.

When Columbus first discovered the New World (as America and the islands adjacent, was then termed) he found the whole continent and every island thickly peopled by different classes of Indians, who were, for the most part, of a copper or light bronze colour, with long silky black hair, finely-formed limbs, and pleasing features; while others, known by the name of Caribs, were of a darker colour, and some were nearly black; but none had the thick lips, or short woollen hair of the African negro. Some of these Indian races were of a mild and generous disposition, while others, chiefly those inhabiting the islands, were ferocious and warlike, and some even were said to be cannibals. Within a few years after the discovery of the West India islands by the Spaniards, these native races had for the greater part perished,—millions of them had been swept from the earth, or sent to work in the gold and silver mines of South America, where they sunk into a premature grave, the victims of the avarice and cruelty of a mere handful of desperate adventurers, who, in their search for the gold that perisheth, cared not what crimes they committed to attain their ends. When the Spaniards found how rapidly the aboriginal (or Indian) population of the

West India islands perished under the system of forced labour they subjected them to, or sunk beneath the tyranny of their rule,—the expedient of introducing negro slaves from Africa was resorted to, and thus began that most wicked and cruel of all the ungodly acts of fallen man, the slave trade. The example of the Spaniards was soon followed by the Portuguese, Dutch, French, and English nations: companies for the horrid traffic were formed, monopolies granted, and kings, princes, and nobles enriched their coffers with the price of human blood. The first instance of an Englishman purchasing negro slaves for the cultivation of land in the West Indies, was that of Sir John Hawkins, in 1562. His conduct was displeasing to his mistress, Queen Elizabeth. Hall, the naval historian, remarks on this fact: "Here began the horrid practice of forcing the Africans into slavery, an injustice and barbarity, which will some day be the destruction of all who allow or encourage it." Since the first establishment of the slave-trade, about thirty millions of our fellow-creatures, it is calculated, have been dragged from their native homes, shipped like cattle, in chains, from the shores of Africa, confined within the very narrow limits of the hold of the slave-ships, and worked like the beasts of the field upon their arrival on the other side the Atlantic, where they have been punished cruelly and barbarously,—sometimes even to death,— if they murmured forth a claim in behalf of humanity. If we study the pages of West Indian history, we shall find nothing but wars, insurrections, crimes, misery, and vice. Slavery, both Indian and negro, has been the curse of the West Indies; it has accompanied the white colonist, whether Spaniard, Frenchman, or Briton, in his progress,—tainting like a plague his every effort. Half a million of negroes were imported into Jamaica from Africa between 1700 and 1750; and between 1823 and 1832 no less than 325 regular slave-ships left the harbour of Havannah, in the island of Cuba, for the coasts of Africa: of these, 236 returned, bringing 100,000 slaves, the remaining 89 were either captured or lost at sea. In 1730, the Legislative Government of Bermuda passed an act giving impunity to the murderers of slaves. If, however, it could be proved that a person had wilfully and maliciously killed a slave, he was liable to be fined £10 towards the support of the government.*

What a deplorable picture of society does this evince! But, now (praised be the Lord, who alone can give "a new heart" and "a right spirit" to his rebellious creature, man) a glorious and happier era bursts upon the western world, and liberty is the spirit it has awakened: already her voice resounds along the beautiful hills and through the

* See Montgomery Martin on the Colonies.

fertile vallies of these verdant isles, and is swept over the ocean by Great Britain to the utmost region that owns her sway. England was the last nation in Europe to enter into that accursed traffic in human beings,—to her honour be it said, she was the first to relinquish it.*

"It is a singular fact, which marks the hand of a Divine Providence, that on the very night the Act passed the British House of Commons, which stated, "that from and after the 1st day of August, 1834, slavery be and is utterly abolished and declared unlawful throughout the British colonies, plantations, and possessions, abroad,"—about the time these words of the enactment were being carried, the spirit of the ever-to-be-revered Mr. Wilberforce, left this world! The day which saw the termination of his labours for long-injured Africa, saw also the termination of his life," and his entrance into the joy of his Lord, whom it was his delight to serve, while living.†

It is too well known almost to be more than mentioned in this little work, that for many years during the laborious life of this truly great man, he zealously endeavoured to accomplish the abolition of the slave-trade, and at length in 1807, he achieved his object; but it must be distinctly borne in mind and understood that the abolishing by Act of Parliament *the slave-trade,* and the general abolishing of *all slavery* throughout the colonies, are two perfectly different events, and unconnected with each other; the *first* Act was passed, after many a hard-fought struggle, in 1807,—Mr. Wilberforce having been the mover and chief promoter; and the Act was a prohibition against the further importation into the colonies, of negroes from Africa;—the *latter* Act was passed in 1834, and by this law all negro slaves were, after a period of apprenticeship, (named in the Act,) to be declared for ever free, and to be placed on the same footing as paid labourers in England; they were no longer to be the property of their owners or masters, who in consequence of the loss of income which would at first ensue to them, were granted by the British Parliament the sum of twenty millions of pounds sterling, to remunerate them for their loss. This money was divided between the planters of each colony, according to the number of slaves each possessed. The term of apprenticeship for the slaves was at first fixed for six years, but the system was not found to work well, and the term was shortened to four years; at the expiration of which term, viz. in 1838, the freedom of the negro in all the British colonies was complete.

The population of Guiana and the West India islands consists of three descriptions of people: 1. The Whites.—2. The free-coloured and mixed races.—3. The negroes. The whites, or Europeans (chiefly British),

* See Montgomery Martin on the West Indies.

† See "Missionary Register" for 1834, p. 245.

form but a small part of the whole number; they consist partly of proprietors, superintending the cultivation of their own lands, partly of agents and overseers employed by owners residing in Britain. As a body they do not perhaps merit all the reproaches cast upon them by the friends of humanity and freedom. Some of them in the days of slavery (now happily no more!) abused their excessive power over their unhappy slaves, in deeds of wanton cruelty which brought a stain upon the whole body; while others again, have distinguished themselves by showing to their slaves every degree of kindness and indulgence, of which their situation admitted; though, surely, history and biography, and annals of missionary labour, will all alike testify, that little or nothing was generally done by them for the spiritual and religious improvement of their unfortunate slaves: though here there are also some bright examples to be met with of a contrary line of conduct. The negroes have always formed by far the largest proportion of the population of the West Indies, and their lot was, until the 1st of August, 1834, generally speaking, and with but few exceptions, a hard one, depending entirely on the personal character of their masters or overseers, which, if good, they often enjoyed much comfort; if otherwise, they had no sufficient protection or redress against the bursts of passion or caprice to which human nature, invested with uncontrolled power, is always liable.

Manufacturing industry, from the peculiar state of society in these islands, scarcely exists, even in its humblest form, for domestic uses,—England supplying her West Indian colonies with every article of dress, and many of food, and also of the necessaries and luxuries of life. Commerce, on the contrary, is carried on in these islands, to a much greater extent, than in any other country of the same wealth and populousness. Almost every production of labour in the West India islands is destined for the market of the mother country. They supply the British empire with nearly all the sugar, rum, and coffee consumed in it, and a great portion of her raw cotton; also cocoa, indigo, spices, and mahogany in great quantities. The West Indies also trade very extensively with our colonies in North America, and with the United States, from whence they receive in return, fish, timber, grain, and provisions.

The cessation of slavery in these colonies has been marked by no anarchy, no bloodshed, no rebellion, but by a decrease of crime on the part of the negroes, and by a marked improvement in substantial prosperity. Some difficulties have occurred, especially in Jamaica, between the planters and labourers, but these are not to be attributed to the abolition of slavery,* but rather to the four years of apprenticeship, by

* See Buxton's "Slave Trade and its Remedies," 1840, p. 528.

which all parties were disturbed, and in some degree unfitted for any new relations to each other.*

A description of the manners and dress of the negroes in the West Indies is almost uncalled-for here, as they assume in a great degree European costumes and habits. The negroes are very fond of finery and gay colours. Since their complete emancipation in 1838, there has been a much greater demand on the part of the free labourers for imported goods than before, especially for articles of dress. Mr. Gurney mentions (in his "Winter in the West Indies," 1840) that he formed "one of a sabbath congregation of nearly 3000 black people, chiefly emancipated slaves, attired after their favourite costume in neat white raiment, and most respectable and orderly in their demeanour and appearance. Christian marriages are now frequent and common among them. The dress of the bridegroom on these occasions, is that of a blue coat, handsome waistcoat, white pantaloons, and Wellington boots! the bride being often arrayed in a vast silk bonnet and white muslin dress!" The quantity of bread and meat used by the negroes is also surprizingly increased since slavery was put an end to, so that the imports of numerous articles of British manufactures are considerably greater now than before 1838. "I visited," says Mr. Gurney, "several negro cottages, in company with the rector of the parish, and was surprized at the excellence of their dwellings, and the neat furniture which they contained." They likewise cultivate provisions for themselves on a much larger scale than was done in the days of slavery, and according to the writer last quoted, they are "an industrious and contented people, and gradually accumulating wealth." Their morals generally are much improved, and crime is very much lessened since their emancipation, if we may judge by the very small proportion now found in the jails and houses of correction, compared to former years of slavery. Many of the members of the lower Legislative House of Assembly, in Jamaica, are black or coloured men, duly chosen by the freeholders of the island, and are found staunch supporters of the Home Government. Of one of these, Mr. Gurney thus speaks, "—— is a young man, with the wool of Africa on his head, but full of bodily and mental energy, and ardent in the cause of religion and humanity." Of another, who is likewise the owner of a large estate, he says, "he is an intelligent person, a member of the Legislature, and much respected in the colony." The black people who were free before the date of emancipation, used to consider it below their dignity to work on the estates. Field-labour now being no longer the work of slaves, is not held to be disgraceful.

* See "A Winter in the West Indies, in 1839 and 1840," by J. J. Gurney, Esq.

Their provision-grounds in the free (British) islands, are often very productive, yielding sometimes £20 or £25 yearly income. The negroes are by no means given to intemperance, but often keep a little wine or spirits in their cottages, for their own use in times of hard work, or for entertaining their friends (being of a very social, convivial turn); but this is a luxury, it is to be hoped, may soon be changed for domestic comforts of a more desirable character. It appears perfectly marvellous what some of them will subscribe towards their missionaries, or chapels. Mr. Gurney mentions a negro man and wife,—he a blacksmith, and the woman a pedler, who had saved £100 sterling in a little more than two years for their own missionaries, and were subscribing £10 per annum, to the cause of missions! *

In the Section upon the Political History of the West Indies, we alluded to the frequent slave-insurrections which formerly, in times of slavery and cruelty, often occurred in these islands. Mr. Gurney thus alludes to the happy change that has taken place in these beautiful colonies since the date of freedom. "During slavery, the planters and their families were on the edge of a volcano which might any day explode, and has often only been prevented from exploding by the unrivalled patience and forbearance of the negro race. But now, under freedom, the volcano is extinguished and the planters are in perfect safety,—the protecting arm of the state (the military) is now no longer required, and to a great extent it has already been withdrawn. Certainly, there is no antipathy of the blacks towards the whites, but rather the feelings of respect, deference, and affection; and on the other hand, the prejudice of the whites against the blacks is greatly on the decline. All are now on one political level; and the influence of each individual, whether black, brown, or white, is left to depend upon the grounds of property, talent, education, and character.†

* The same writer also mentions a case of one of the negro congregations, in the course of three years and a half subscribing the sum of £2,600 for the support of their missionary and other expenditure of the mission: and another most interesting circumstance was related to him by the rector of Montserrat—that of the negroes attending his church having, in the year 1839, "*insisted on expressing, by some thank-offering, their gratitude to God for the blessings they were enjoying under freedom.*" They subscribed £15:15, to be expended in a silver goblet for the communion-table. See Gurney's "Winter in the West Indies," p. 51. † Ibid.

SECT. IV.—SUPERSTITIONS AND FORMS OF WORSHIP.

Very little need be said on this division of our chapter, as the superstitious worship of the negroes of Western Africa, from whence the West India slaves have been brought, has already been detailed in Chap. ii.; but we will make a few very brief extracts from a valuable work lately published by J. M. Philippo, missionary in Jamaica, upon the heathen state of the negro slaves in our West India colonies, in the 150 years previous to any missionary exertions being undertaken in their behalf. "Most of the negroes appear to have possessed some notions of a Supreme Being, though their ideas of the Deity were very absurd and unbecoming. From the frequency of hurricanes, earthquakes, and tornadoes in the West Indies, they associated with the character of the Most High all the base passions of a vindictive and capricious mortal. Hence their devotion proceeded completely from terror. They had their own priests and leaders among themselves, and some professed to be Roman Catholics, and others to belong to the Coptic and Abyssinian churches, and some were Mahommedans; probably according to the part of Africa from whence they came. Some were Polytheists and some Atheists; but most of them were idolaters, and worshipped the rude stone or block their own hands had fashioned, adding often snakes and reptiles to their list of deities. Dreams and visions were fundamental articles of their creed; and when any were sick, the minister, or father (usually a free black), anointed the sufferer with oil, singing some ditty all the while, in which he was joined in loud chorus by the bystanders. Many of these priests, from ambitious or pecuniary motives, acquired a knowledge of the formularies of the English Church, and at the conclusion of the war with America, some who had been imported from thence, assumed the office of teachers, and disseminated their pernicious follies. They seldom delivered their instructions without a book, representing it to be the Bible, although it happened more frequently to be some other book. To such a deplorable extent did they carry these superstitious practices, and so great was the ignorance of both people and pretended priests, that, in the absence of better information, as to what was to be sung in their religious assemblies, they were in the habit of singing the childish story of 'The House that Jack built,' probably learnt from the children of their English masters. These are facts which the writer has repeatedly gathered from some of the parties themselves."

The Christian Sabbath was generally spent by the negroes either in

amusement, rioting, or working on their provision-grounds. When the gospel at length was brought to them, the negroes manifested generally great anxiety to hear it, and thousands, on hearing, believed to the salvation of their souls.

SECT. V.—ACCOUNT OF MISSIONARY LABOUR.

"*A father of the fatherless, and a judge of the widows, is God in his holy habitation. God setteth the solitary in families: he bringeth out those which are bound with chains. . . . Thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.*" Psalm lxviii. 5, 6, 18.

If we turn to the statistical table at the commencement of this chapter, we shall find that 1624 was the date of England's first acquisition of territory in the West Indies, and 1803 was that of the latest. Now this embraces a period of 179 years; and up to the year 1754, nothing had been attempted for the religious conversion of the negro population of these islands. It is true that as early as the year 1732, two Moravian brethren had undertaken a mission to St. Thomas, one of the small islands belonging to the crown of Denmark; but we are speaking of the British West Indies,—and here is a sad picture indeed of the religious destitution of the blacks who were working for the benefit of the mother-country, and enriching her people with wealth and luxuries. The first attempt to instruct the negro population of our West India colonies was made by the Moravian Brethren, four of whom "went to Jamaica in 1754, in compliance with the wishes of some proprietors in one of the country parishes." *

We will present to our reader a few short extracts from this last-named work, showing what were the prevailing ideas entertained respecting the instruction of the negroes in the West Indies, previous to any missionary exertions being undertaken in these islands. "For more than one hundred years after Jamaica became an appendage of the British crown, scarcely an effort was made to Christianize the negro slaves; and although in 1696, in William and Mary's reign, an act was passed, at the instigation of the British Parliament, by the legislature in Jamaica, directing that all slave-owners should instruct their negroes, and baptize them 'when fit for it;' it proved a dead letter, and was nothing more than a political manœuvre to prevent the interference of Great Britain in the management of the slaves. In answer to inquiries made by the British Parliament in 1760, regarding the religious instruction of

* See Philippo's "Jamaica: its Past and Present State," p. 279.

the slaves, Mr. Wedderburn and Mr. Fuller gave the following evidence before a committee of the House of Commons: 'There are a few properties on which there are Moravian parsons, but in general there is no religious instruction.' 'When I first landed in Jamaica in 1789,' says Dr. Coke, 'both whites and blacks, to the number of 300,000, were evidently living "without hope and without God in the world." Both the form and the power of godliness, except in some few solitary instances, were totally unknown. Iniquity prevailed in all its forms.' 'As to sending missionaries to the Africans in the West Indies,' says Mr. Edwards in the British House of Commons, in 1796, 'I speak from my own knowledge when I say that they are cannibals, and that instead of listening to a missionary, they would certainly *eat* him.' Thus, it may emphatically be said, that "Darkness covered the land, and gross darkness the people." There were, in the year 1800, twenty churches in Jamaica, but these would only hold from 100 to 150 each, and seldom were they ever opened all in one day, and this among a population then amounting to 400,000 souls! In 1816, owing to public discussions which took place in England, a curate was added to each of the twenty-one parishes, but even after this, the spiritual instruction of the slaves seems hardly to have been contemplated, as is proved by returns made in 1805 to the colonial secretary at home, by West Indian clergymen themselves: one said, 'It is impossible for white men to make themselves understood by the Africans.' 'Such,' says Mr. Long, 'is their barbarous stupidity and ignorance of the English language, which makes them quite incapable of understanding or reasoning upon what is said to them, that it would fail the most zealous endeavours.'* The fact was, religion and slavery can never exist together; and had the West Indian planters taken the Bible in their hands to offer to their poor despised slaves, they must at once have laid down the whip and the fetters.

No. 1. *Barbadoes.*—The Moravians, or United Brethren, were the first Protestant Christians who attempted a mission to the negroes on this island. Mr. Bruchshaw arrived in 1767, and his design being

* By the West Indian laws and customs, the negro was considered (before emancipation) the servant of his master from the dawn of day to the setting of the sun: if, then, they were taught at all, it must have been between sunset and sunrise. The missionaries endeavoured, in consequence, to teach them during that time; when an edict was issued by one of the Colonial Assemblies, prohibiting all instruction from sunset to sunrise. This edict being resisted, Mr. Grindall, a missionary, was committed to the horrors of a West Indian dungeon, and there he died! (See "Missionary Register" for 1830, p. 257.) And the "Missionary Register" for 1832 contains much painful statement of the persecutions endured in Jamaica by the missionaries of various societies, with a full vindication of the characters of the accused.

approved by the president of the council and the resident clergy, he commenced preaching to the negroes at Bridgetown, and was soon joined by a brother missionary from North America. Six negroes were baptized, and some of the planters invited the Brethren to preach upon their estates. But things did not wear so good an aspect long; a variety of difficulties arose, the slaves absented themselves from their chapel, and the missionaries, though labouring for their daily subsistence, were obliged, by reason of pecuniary embarassments, to leave the island. The planters too became averse to the instruction of their slaves, and, in 1780, a tremendous hurricane involved both missionaries and hearers in one common distress. In 1790, however, circumstances appeared more favourable, the congregations increased, some of the planters laid aside their prejudices, and the local government treated the missionaries with kindness. The missionaries bought a small estate in 1794, which they named "Sharon." In 1798, a Moravian, named Waller, (with his wife and sister), from Bristol, after imminent perils and dangers by sea, arrived at Barbadoes to strengthen the mission. In 1817, the members were 214 in number, of whom 68 had been admitted to the Lord's table; but the whole number of negroes baptized since the commencement of the mission was then only 480. In 1825, Mr. Brumner writes, "We meet with no opposition, and several places have invited me to make known the glad tidings among the negroes. It is true various difficulties exist in the usages of society in this island among the negro slaves, and one is the 'Sunday-markets,' and the dancing and revelling which prevail through the Sabbath." Notwithstanding this, we find that the Brethren's congregations, in 1827, had increased to 464 members. In 1831, the Brethren had four missionaries in Barbadoes, and 915 converts, and they have continued ever since to increase steadily.

The Wesleyans were the next denomination of Christians who sent instructors to Barbadoes. In 1788, Dr. Coke visited this island, and left Mr. Pearce here as missionary. The authorities of the island were not unfavourable to his preaching the gospel among the negroes, notwithstanding he met with very great opposition; so that, in 1791, he was obliged to give up his post to a fresh missionary. The Blacks now showed great indifference, and the mission for many years languished. A rebellion, in 1816, was charged against the Wesleyans, although they had only at this time thirty-six converts out of a population of 71,215 Blacks, and not one missionary was then on the island! In 1832, the committee of the Wesleyan Missionary Society writes, "that the blessing of God is to be seen in the ultimate failure of every opposition raised against it, and in the protection afforded by a paternal government to

their persecuted missionaries;" and the statistical mission-table shows they have now upwards of 1400 members in Barbadoes.

Early in the eighteenth century (in the reign of Queen Anne) Colonel Codrington bequeathed two estates in Barbadoes to the "Society for the Propagation of the Gospel in Foreign Parts," to be applied to the religious instruction of the negroes in this and the other West India islands, and for endowing a college in Bridgetown, Barbadoes. In 1830, the funds of this charity, amounting to £2500, was made available to the preparation of twelve candidates for holy orders, in addition to the instruction of negroes.* The negroes on these estates were quiet and peaceable during the dreadful insurrections of 1816, which helped to lessen the prevailing prejudices against religious instruction. Emancipation has worked well in this island, and was anticipated upon the Codrington estates by the managers letting out plots of land to the negroes before the Act took effect, for which they willingly gave four days' work as rent. There are thirty-three clergymen of the Church of England in the island, of which all are paid in part, or wholly, by the Society for the Propagation of the Gospel. The Church Missionary Society has supported schools in Barbadoes for many years; these in 1825 contained 158 scholars. In 1817, an Auxiliary to the Bible Society was formed, which has been the means of diffusing much light among the slaves in Barbadoes.†

No. 2. *St. Christopher's.*—The United Brethren in Antigua having been repeatedly solicited to extend their missionary labours to this island, Messrs. Birkby and Gotwald were sent here in 1777. Although countenanced by many of the proprietors, the progress of the Gospel among the negro slaves was but slow at first, and in 1784, the number of converts did not exceed forty. In 1785 the Brethren purchased a piece of ground for a regular settlement, and built a church, which was soon so numerously attended, that a second became necessary. This was completed in 1789,—the believing negroes freely giving their labour and their money to aid in the work; and a subscription was also sent for the same purpose by the negroes of Antigua. The number of baptized slaves amounted in a short time to 279. The sacred flame now kindled in the island continued to spread, till in the course of a few years the Brethren's congregation of converted negroes at St. Kitt's amounted to 2500, and the attendance on public worship, both on the sabbath and on week-days, was much greater than their churches could contain. In 1792, the work of the Lord in the Brethren's hands con-

* The number of clergy educated at Codrington College, between 1825 and 1840, is 46.

† See "Missionary Register." Also Williams's "Missionary Gazetteer," and Brown's "History of Missions."

tinued to prosper, and they had the privilege granted them of preaching to the negroes upon no less than fifty estates. In 1824, they had in Basseterre alone, 3000 souls under their care, and 1858 at their other station of Bethesda.

The Wesleyans, under Dr. Coke, first visited St. Kitt's in 1787, and three missionaries were left by him on the island. These received considerable encouragement from some gentlemen of Basseterre, and also from the clergyman of the parish. In 1789, Dr. Coke again visited the island, and was, as he says, "personally convinced of the great benefits that had resulted from the introduction of the Gospel." The negroes thronged to hear the word of God; and as a proof that many of them had really profitted from the instructions they had received, it was found that they might safely be entrusted with arms for the protection of the colony, when an attack was anticipated from the combined forces of France and Spain.* In 1816, the Wesleyan missionaries write, "During the late festival (Christmas), when the negroes have a week's holiday, such multitudes assembled for prayer and praise, as truly astonished us. Contrasting their conduct now with what it used to be at this season, before the introduction of the Gospel among them, we cannot but exclaim, "What hath God wrought!" In 1825, the Wesleyan chapel at Basseterre was consecrated, the governor attending, who had also contributed to its erection. In 1828, the Wesleyan schools at St. Kitt's contained 1388 children. (This statement probably includes the sabbath-school children.) When at length the happy time arrived for the negro to be made free, the gloomy anticipations of those who thought they would not work unless they were compelled, were completely disproved in St. Kitt's,—for as one of the missionaries remarked, "the change for the better among the negroes was prodigious:" and a stipendiary magistrate told Mr. Gurney, during his visit to St. Kitt's in 1840, "They will do an infinity of work for wages." This writer says in his Winter in the West Indies, "We visited the school at Cayon under the care of Brother Munzer, in which he had 300 children, whom we examined, and their answers to our questions were lively and correct. Crime and petty offences in St. Kitt's are greatly diminished since the date of full freedom (1838). There are nine churches under the establishment, and seven clergymen; six Methodist chapels, and three Moravian institutions. In 1832, the Rev. James Thompson, agent of the British and Foreign Bible Society, proceeded in that capacity to the West Indies, and formed auxiliaries at St. Kitt's, Nevis, Montserrat, and Dominica; and likewise made arrangements for supplying Guadaloupe and Martinique with French Bibles.

* See Brown's "History of Missions."

No. 3. *Nevis.*—The Rev. Dr. Coke, of the Wesleyan Society, established a mission here in 1788, and very happy effects followed the undertaking. From 1803 to 1810 the average numbers of converts was 1200. About the year 1827 a free school was formed on this island under the patronage of the Bishop of Barbadoes. The Society for the Conversion of Negro Slaves has laboured in Nevis with considerable success. There are two clergymen of the Church of England in this island.*

No. 4. *Antigua.*—In January 1756, Samuel Isles, one of the United Brethren's missionaries in St. Thomas, proceeded to Antigua with the view of beginning a mission on that island. He and his wife were attacked with sickness soon after their arrival, and were in want even of the necessaries of life; yet they were not discouraged, trusting that though they "sowed in tears, they should reap in joy." For some years their labours seemed to be accompanied with little success; but at length (in 1770) the clouds of darkness were dispelled and ushered in a glorious morning. At this time the number of their hearers increased so much, that it was necessary to enlarge their chapel, upon which occasion, as also in building a new one shortly after, the poor negroes manifested an extraordinary zeal and energy. Many of the planters became now convinced of the beneficial effects of the Gospel on their slaves; but others were still violent persecutors of the truth. In 1788, the Brethren's two congregations of St. John's and Gracehill, contained upwards of 6000 members, and zealous and useful assistants were found among the converted slaves, to visit the sick, give advice and reproof if needed, and to report the state of the congregations to the missionaries. In 1810, the Brethren commenced a Sunday school at St. John's on the Lancastrian plan, and the number of scholars soon amounted to 700; they also opened a day school at Gracehill, where the scholars were instructed during one day in the week; such was "the day of small things" in Antigua—the island in which perhaps missionary labour has been more extended and more blessed than in any other of our West India islands. In 1817 the Moravians were encouraged to form a fourth settlement by the solicitation of the Colonial Government, who presented the Society with ten acres of land and £1000 towards building a church and dwelling-houses, and with £300 per annum towards the maintenance of the missionaries. July 11, 1823, the Brethren celebrated the fiftieth anniversary of the opening of their first church at St. John's, when it was found that there had been baptized during that period (in the town alone) 16,099 negroes, and that

* See Williams's "Missionary Gazetteer;" and Brown's "History of Missions."

thirty-five male and as many female missionaries had there been employed, in making known the way of salvation to their benighted fellow-creatures. In 1825, the devoted missionary Richter was removed by death after thirty years' labour in Antigua,—an instance among many others, of the Lord's protecting arm in these unfavourable climates over his faithful and devoted servants. In 1827, the number of communicants belonging to the Brethren's churches in Antigua was 2360,—about half the present number.

In 1787, two Wesleyan missionaries were stationed in this island by Dr. Coke, and their labours were attended with great success. In 1816, Antigua was placed under martial law, in consequence of an insurrection that had broken out in Barbadoes. It is not more strange than true that some persons think religion seditious, and that instruction to the negroes is likely to bring about revolt. A gentleman who entertained these ideas in Antigua, in 1816, assembled his negroes and told them what had taken place at Barbadoes, when, to his astonishment they observed, "Massa, dem have no religion den."

Mr. William Dawes, a member of the Committee of the Church Missionary Society, being about to settle in Antigua in 1814, was at his own request appointed by that Society a gratuitous catechist and correspondent. In 1817, Mr. Thwaites and his wife were appointed superintendent of the Church Missionary schools, now established in the island, in which work they were aided by Mr. Anderson and his wife, people of colour. Between 1817 and 1823 the Church Missionary Society's schools were increased to ten in number, and contained 1862 scholars. These means of instruction had, under the Divine blessing, many happy results, in improving the moral and religious conditions of the negroes of Antigua.* There are seven parish churches in Antigua, and two chapels, one of which was built by Mr. Gilbert, a planter, for the use of the negroes on his own estate. There are eleven clergy of the Established Church in the island, of whom two are supported by the Society for the Propagation of the Gospel in Foreign Parts.† Emancipation has been much blessed in this island, the amount of crime is lessened, and the state of morals generally much improved since its date. It is a cheering fact that there are in Antigua no less than 7000 scholars in the various charity and missionary schools for negro children: the Mico-charity-normal school at St. John's is extensively useful. There are now four bishops of the Established Church in the West Indies,—viz., Jamaica, Barbadoes, Antigua, and British Guiana.

* See Williams's "Missionary Gazetteer," the "Missionary Register," and Brown's "History of Missions." † See Coleridge's "Six Months in the West Indies."

No. 5. *Anguilla.*—The Wesleyans have a congregation in this island, where they have been long established. There is also one clergyman of the establishment.

No. 6. *Jamaica.*—In the year 1754, The United Brethren (or Moravians) sent a missionary named Caries, with two assistants, to Jamaica, at the request of some proprietors in the island. These gentlemen built the missionaries a house, and granted full permission to their slaves to attend to their instructions. In consequence of which, the negroes flocked to the brethren in such numbers that within about a year, their hearers amounted to about 800. In 1770, after the death of one of the brethren named Schlegel, the mission sunk into a languishing state, and many of the negroes relapsed into their old pagan practices. In 1804, the whole number of negroes baptized by the brethren on this island was only about 900; after this some of the principal planters undertook to provide for the support of an increased number of missionaries—and in 1821, the brethren had three settlements in the island, besides preaching places on a number of their plantations; their fourth station was commenced in 1826, when their congregations had considerably increased, and they have now many large and flourishing settlements.

The Wesleyan Missionary Society, stationed a missionary at Kingstown in Jamaica in 1789; they experienced from the first, very great opposition from the white proprietors on the island, and a succession of harassing laws were passed for many years by the local legislature of Jamaica, for the purpose of putting a stop to the preaching of the gospel by the Wesleyans. The lives of the missionaries were often in jeopardy, several times they were imprisoned most unjustly, and they were strictly prohibited from admitting the negroes into their houses or chapels. This persecution seems to have a good deal ceased in 1815, when the missionaries received invitations from several of the planters to preach to their negroes, and the prejudices formerly so violent and bitter against them, seemed gradually to die away. During the first twenty years of the mission, the members of the Methodist Society in Jamaica seldom exceeded a thousand, but during the eleven years after the date of 1810, the members increased from 900 to 7,676. The persecutions alluded to were in some degree checked by the government at home, and by an order from the King in council to all governors of the West India Islands, forbidding them to give their assent to any law relative to religion, until the bill had been transmitted to England, and the royal pleasure known thereupon. Notwithstanding this, the colonial legislature of Jamaica, again in 1826, commenced their persecuting system, by passing a new law,—1st, to prohibit slaves from teaching or preaching; 2nd, to forbid any minister to open his place of worship be-

tween sun-set or sun-rise, (this was the only time the slaves could then call their own); and 3rd, that religious teachers taking money from slaves should be fined £20 for each offence, or imprisoned in default of payment." This law was disallowed in England by his Majesty in council.*

The Baptists established a mission in Jamaica, about the year 1814. They have now flourishing congregations in most parts of the Island.

In 1826, The Church Missionary Society first opened schools in Jamaica at Papine estate near Kingston, and at Salt Savannah, under the superintendance of the Bishops of Jamaica and Barbadoes, and in the following year, it sent two catechists to labour in the island. In 1831, this Society had sixteen schools in Jamaica and Antigua, containing 1500 scholars, and in 1835, added a missionary and four catechists to Jamaica. In 1836, in consequence of the passing of the Emancipation Act, the Church Missionary Society took active measures for enlarging its operations in this island, and five missionaries were sent here. In 1837, this Society had twenty-eight schools, and upwards of 2000 scholars in Jamaica. One of the missionaries thus writes, in 1838—"Though I have my share of disappointments, fears, and conflicts, I have also had abundant cause for thankfulness. My congregations continue to increase, and what is infinitely more satisfactory, the knowledge of Christ crucified is gaining ground. The negroes frequently say, when feeling the suitableness of Jesus to their wants, "O minister, this too sweet!" "How kind of God to make us know and love what we never heard of before!" Another missionary, (of the Church Missionary Society), in prospect of the approaching important 1st of August, 1838, thus writes—"The memorable day will be ushered in next week—a day which shall terminate a period of cruel slavery, that for nearly 300 years has cursed these beautiful islands! It is appointed to be a day of general thanksgiving. The negroes are making great preparation for their rejoicings." On the 14th, the same missionary adds, "The great change from slavery and apprenticeship to complete and universal freedom has taken place. The 1st of August was kept most sacredly by the negro population, all places of worship were filled to overflowing, and the day wore the appearance of a Lord's day. Nothing like riot took place, it is said that there was not a single complaint at the police-office next morning. Even on the 2nd of August, (which was also a day of festivity), in the midst of music, fireworks, and illuminations, there was a strong feeling of thankfulness to God in the minds of many, evinced by audible ejacu-

* See "Missionary Register" for 1828, pp. 138, 139.

lations of praise. In riding home at night, the usual answer to our salutations, was, "Ah, minister, for me Saviour very good; me never think to see this day. Bless God, massa, bless God! It is too good, too good." * The Church establishment in Jamaica is now so much more effective than formerly, that the Church Missionary Society has lately withdrawn some of its missionaries, as being more needed in other quarters.

Education among the negroes has made very great progress since the date of freedom, and the clergy of the Established Church now number eighty individuals, sixteen of whom are paid by the Society for the Propagation of the Gospel in Foreign parts. Before 1838, the bishop's efforts for the religious and literary instruction of the blacks had been comparatively useless. To use his own expression, "his arm had been palsied by the influence of slavery." † "Since I came here in 1834, (says Dr. Stewart, a stipendiary clergyman in 1840), my Church has been twice enlarged, and the congregation has increased from 300 to 1600 at least. I have also built another Church in my parish capable of holding 600 more, which is always full. The communicants have increased from 27 to 289. During the same period, two very large Moravian chapels have been erected in my district. In the last six years of slavery, the number of marriages at my church was 421; in five and a half years of partial or entire freedom, 2014! When I came here, I found two adult negroes who could read a little, but there was no school in the parish, now more than 100 adults can read, and almost all the rising generation, and schools are rapidly increasing." ‡

The London Missionary Society began its labours in Jamaica in 1834, by sending six missionaries there. Their number has since greatly increased,—and they have now many large congregations and effective schools in the island. The Bible Society has done much for Jamaica and other West Indian Islands. Mr. Wheeler, the agent, relates in 1838, the following instance of an aged negro at Kingstown, "I called, says he, upon an old man, 107 years of age, his woolly hair as white as snow; he was reading a Bible that he had given him from our Society. He said, who gave him that Bible, gave him his life. It was all his comfort. "I read," said he, "a chapter, and then God talks to me; I shut my book, and then I talk with God." §

No 7. *The Virgin Isles.*—Tortola is the only considerable island of this group belonging to Great Britain, (the other two of any size, St.

* See "Missionary Register" for 1838, p. 549.
† See Gurney's "Winter in the West Indies." ‡ Ibid. p. 151.
§ See "Missionary Register" for 1839, p. 206.

Thomas, and St. Jan, belong to Denmark, and will be spoken of in another place). In Tortola, the Wesleyan Missionary Society has a considerable body of converted blacks under its care. So effectual have been the labours of these devoted missionaries, that they number now 2000 members of their Church, nearly a third of the whole population. In Tortola is a settlement of several hundred blacks, taken out of captured slave-ships, and located on a tract of land allotted them by government. A Church was built for them in 1840, under the orders of the Bishop of Barbadoes, and a school has been formed for their children. Mr. Gurney, who visited these islands in 1840, remarks, "The African mind is abundantly susceptible of instruction in the great doctrines and principles of the Christian religion. We could not but observe here, that freedom is working well as a handmaid to religion." There is one clergyman of the Church of England in the Virgin Isles.

No. 8. *Tobago.*—The United Brethren were invited to commence a mission here in 1789, by Mr. Hamilton, a planter—after meeting with but little success, in about fifteen or twenty years they gave up the mission. The Wesleyan Society sent two missionaries to Tobago, who were well received by the planters—but in proportion to the number of inhabitants, they do not seem to have met with very great success. There were two clergymen of the Established Church in Tobago in 1842.

No. 9. *Honduras.*—"If we wish to find any of the Aboriginal races, who once occupied the West India Islands, we must proceed to Honduras Bay, where the Wesleyan Missionary Society had, previously to 1838, erected a chapel for the remnants of this people; who are called 'Mosquito Indians,' from the name of the shore or coast upon which they reside: this is the first place of worship we presume was ever built for the Aborigines of our West Indian Colonies." * The Baptist Missionary Society sent a missionary to Belize, the chief town in the British settlement of Honduras, chiefly for the instruction of the logwood-cutters and English settlers—and some disbanded African soldiers, who had been located here. In 1842, they had extended their labours to the Carib Indians, had translated the Gospel of St. Matthew into their language. By the desire of the British colonial chaplain, the Church Missionary Society some years ago established a catechist here.

No. 10. *Montserrat.*—This island was visited by agents from the Wesleyan Missionary Society in 1820, and their labours and instructions soon produced a visible moral change among the inhabitants; where

* See "Missionary Register."

habits of dissipation and rioting formerly prevailed, decorum and good order became predominate. The population of Tobago were formerly Roman Catholics, (the island having been for many years in the hands of France), and the negroes were slow to abandon the errors of popery. In 1825, the Wesleyans had nine Sunday schools established in this island. The clergy belonging to the Established Church, (unconnected with any Missionary Society,) are two in number.*

No. 11. *Dominica.*—In 1788, Dr. Coke, of the Wesleyan Missionary Society, visited Dominica, with others of his brethren, and met with a favourable reception from different individuals, particularly from his Excellency Governor Orde; but the island was unhealthy, especially the part fixed on by the Missionaries, which was a low marshy district, and several of them fell a sacrifice to the climate. They also met with great opposition from many of the planters, and when one of their body in 1796 petitioned against a command of the local government to appear under arms upon the Sabbath, he was peremptorily ordered to quit the island. A great number of the inhabitants are Roman Catholics, and one of the missionaries in 1824, thus writes of the negroes who had been baptized into the Romish Church, "Their superstitions are such as many would hardly believe. On Good Friday, there was a great stir among them, in driving Judas and the Devil out of the Church with a noise and tumult that were intolerable. The next day, at the sound of a bell, all the Roman Catholics ran into the sea, to wash away their sins." When an African is baptized by a Romish Priest, should he be afterwards robbed, instead of going to an Obeah man, (as the pagan negroes used), to get him to perform certain magical tricks, and put the thief to excruciating pain until he either die, or restore the goods stolen, he brings a number of candles to burn in the Church, and the priest assures him, that as long as those candles continue to burn, the depredator will be in torment. In 1822, the Earl of Huntingdon arrived in Dominica, as governor, and having assured the missionaries of his countenance and protection, in October, 1822, he laid the the foundation of a new chapel, and the cause of religion continued to advance in the island. In 1826, there were 163 children attending the Sunday School of this mission. Mr. Dawes, agent of the Church Missionary Society, opened a school in Dominica, in 1823, and organized an Auxiliary Missionary Society, which was patronized by the most respectable of the inhabitants.† There was one Church of England clergyman on the island (according to the lately published "Church Map") in 1842.

* See Brown's "History of Missions," vol. ii.

† See Brown's "History of Missions," and Williams's "Missionary Gazetteer."

No. 12. *St Vincent's.*—In 1787, Mr. Clarke, of the Wesleyan Missionary Society commenced his labours on this island by opening a school for the Caribs, who had been suffered to remain in considerable numbers in St. Vincent's. In 1793, the colonial government passed an act prohibiting the missionaries from preaching to the negroes, under the penalty of a fine for the first transgression, corporal punishment and banishment for the second, and death for the third! in consequence of which the missionaries were forced to leave the island. The whites of Dominica were however, generally, hostile to this iniquitous law, and it was passed by a very thin house; happily it was in force only a very short time, for as all the acts of the colonial assemblies were transmitted to England for the royal sanction, King George III. was graciously pleased to disallow it, as contrary to the principles of toleration, of which he had always been the decided supporter. After this, no material impediment was thrown in the way of the mission, and for the next twenty years the converted negroes averaged about 2200 members. In 1823, they were 2904 in number, with four Sunday Schools well attended.* Mr. Coleridge in his "Six Months in the West Indies in 1825," says, "the Church establishment in St. Vincent's is very defective. There are some Roman Catholics, and a South American priest in St. Vincent's." There are now four clergy of the Established Church in St. Vincent's.

No. 13. *Grenada.*—The account given of missionary labours in this island, by the author of the Missionary Gazetteer in 1828, is as follows. "The Wesleyans commenced a mission here in 1788, but the progress of the gospel has been slow among the negroes, owing to their being almost wholly ignorant of the English language, and speaking a corrupt dialect of the French;—in addition to which they are under the influence of the superstitions of popery, and also of those derived from their African ancestors. Holy water is their god, which they purchase from the priest, and upon which they entirely depend for salvation." The Wesleyans in 1828, had a school of 217 children, and 370 members in communion. The number of clergy now here, belonging to the Church of England, is four, according to the "Colonial Church Maps" lately published. In 1795, the French effected a landing on the island which caused an insurrection, relating to which, Mr. Coleridge gives the following story, which shows the right feeling of the slaves, even when excited by rebellion and wrongs. 'In 1795, at the time of a slave insurrection, Mr. Macmahon, the rector, was, among other white inhabitants, brought out to be shot by the rebellious but triumphant slaves. He determined to make a bold push for his life, and jumping on the

* See Williams's "Gazetteer and Missionary Notices of the Methodist Missions," vol. i. p. 73; and Coke's History, vol. ii. p. 277.

neck of the slave general, clung to him so tightly that they could not force him off. The struggle produced a pause, and an enquiry who he was, and upon the rebellious slaves hearing he was *the minister*, they raised a common cry for saving his life, saying, he had been a good and a charitable man to all connected with his cure.'

No. 14. *The Bahamas.*—Mr. Turton of the Wesleyan Missionary Society commenced a mission here in 1800, and collected a small number of converts in New Providence Island, and after much opposition succeeded in erecting a chapel. He was succeeded by other missionaries, who formed stations in Harbour Island, Green Turtle Quay, and other islands. In 1816, the colonial legislature passed an edict prohibiting the missionaries from preaching between sun-set and sun-rise, which measure was most deeply afflictive to the poor slaves. After these restrictions had been in force for four years, they were removed, and one of the chapels in Nassau, Providence Island, being re-opened, the congregations soon became very considerable. In 1825, the Wesleyans had ten or twelve schools on these islands. The Baptist Missionaries, since 1834, have had congregations in the Bahamas, but their returns do not relate anything of particular interest. In 1837, they had three missionaries and 490 members. The number of clergy of the Established Church is eight, three of whom are paid by the Society for the Propagation of the Gospel.

No. 15. *Trinidad.*—The Wesleyan Missionary Society commenced labouring in this large island in 1788; but they have never made much progress in educating or converting the Negroes, owing to the inhabitants chiefly consisting of Roman Catholics. In 1826, the missionaries write: "The Negro population, consisting of 20,000 slaves, have not a minister of any denomination, to show unto them the way of salvation." The London Missionary Society has had missionaries in this island, but they have been frequently deterred from proceeding in their labours by persecutions and difficulties.

The Church Missionary Society sent missionaries and catechists to Trinidad in 1836, and their work has been blessed in many instances, both among the Negroes and the Spanish and French Roman Catholics, and there are now six clergy in the island. They have been much tried by the loss of some of their faithful agents, who have died soon after entering upon their labours.

No. 16. *St. Lucia.*—The Society for the Propagation of the Gospel was instrumental in building a church and supplying a minister in this island, in 1842. The inhabitants are most of them Roman Catholics.

No. 17. *The Bermudas.*—The Wesleyans went and laboured among the Negro slaves and people of colour in these islands, as early as the year 1788, and they have established some good schools here. These

islands are included in the diocese of Newfoundland. Four of the clergy of the Established Church are paid, in whole or in part, by the Society for the Propagation of the Gospel in Foreign Parts, who also support eight schoolmasters in the islands.

It may be noticed here, that the "Ladies' Negro Education Society" was established in 1825, whose object was to establish schools, and assist those already in existence, which may be approved of the planters. These schools are, with few exceptions, under the care of the parochial clergy, or of Moravian ministers; and, in 1839, there were 57 in Jamaica, 29 in Antigua, and 34 in operation in St. Christopher's, Nevis, Montserrat, Dominica, St. Vincent's, Trinidad, Tortola, the Bahamas, Bermuda, and British Guiana. This Society introduced the infant-school system into our West Indian colonies; and the results of these institutions have more than realized the hopes of their founders.

A missionary, in 1841, writes: "The effect of the circulation of the scriptures by the Bible Society, in Jamaica, has been most cheering. The peasantry, in intelligence, are fully equal, if not superior, to the peasantry of England, and their attendance at church and liberality in the cause of God are remarkable. The height of many an aged African's hope and ambition now, is, that their children may be employed to bear to the land of their birth that blessed gospel which soothed them in their former bondage, and sweetens their present freedom." * Mr. F. Buxton, in his work on "Slavery and its Remedy," thus writes: "I wish not with too sanguine an eye to anticipate the course of events, but I cannot help believing, that, in the present condition of the Negro race in our West Indian colonies, lies one of the best hopes of Africa. They are rising, under the influence of freedom, education, and religion, to a rank which will fit them to be messengers of peace to the land from which their forefathers were torn." †

The extent of missionary labours in the islands belonging to other European nations, remains now to be noticed.

No. 18. *Hayti*, or *St. Domingo*.—In 1816, two agents were sent by the Wesleyan Missionary Society from England to Port au Prince, the capital of the republic of Hayti, and were, for a time, not only tolerated, but kindly treated by the government, and the President Boyer would willingly have had them remain on the island; but they met with great and decided opposition from the inhabitants, many of whom were Roman Catholics. Upon their quitting the island, President Boyer presented them with £500, for the funds of the Wesleyan Missionary Society.

* See "Missionary Register" for 1840, p. 245; and for 1841, p. 245.

† See Buxton's "Slave Trade and its Remedies," p. 526.

The mass of the people were extremely ignorant and wicked, while the island was under the dominion of France and Spain; but the present independent Negro government supports schools in all the principal towns, and would tolerate both English and American clergy, but they cannot control or suppress the opposition of the Roman Catholics.*

No. 19. *Cuba.*—The slave-trade is carried on in all its horrors and consequent wretchedness in this large island. The Spanish government at home does not profess to countenance it, but the authorities in her colonies connive at the traffic, and it has been computed that nearly 30,000 Negroes are annually imported from Africa to Cuba, and those almost entirely men and boys. There is no missionary of any denomination in Cuba. Respecting religion in this island, J. J. Gurney, Esq., thus writes: "We were here on the Sabbath-day; a day of rest and worship it cannot be said to be at Havannah. A certain proportion of the population do indeed attend the Roman Catholic churches, but the generality seem to be given up to the utter neglect of religious duty. No Protestant worship is tolerated, not even in the house of the British consul."

No. 20. *Porto Rico.*—We have not been able to collect any account of the state of religious instruction in this island. The inhabitants are all Roman Catholics or heathens.

No. 21. *Guadaloupe, Martinique,* with the little islands of *Mariegalante* and *Deseada.*—These islands all belong to France. Most parts of its inhabitants are of the Roman Catholic persuasion.

No. 22. *St. Thomas, St. Jan, St. Croix.*—The first of these Danish islands is memorable in missionary history, as being the spot where the Moravian missionaries were first led to bend their steps, of all the fair West India isles. In 1732, some of the United Brethren, then only lately established at Hernhutt, in Silesia, upon some lands given them by Count Zinzendorf, accompanied their pious friend and patron to Copenhagen, where he was going to be present at the coronation of Christian the Fourth, king of Denmark. While there, they met with a black man from the Danish island of St. Thomas, in the West Indies, who related to them a sad history of the state of the slaves in those islands, and of their utter destitution and ignorance regarding spiritual things. This account so excited the compassion of two of the brethren, that though many ridiculed the idea as absurd, they set out in a Dutch ship bound for St. Thomas,—none of the Danish West India Company's vessels being willing to take them on board. Though this seemed a distress and disappointment to the brethren, as they had to wait long

* See Brown's "History of Missions," and Williams' "Missionary Gazetteer."

for their conveyance, yet it was really a remarkable instance of the interposition of Divine Providence in their favour; for the sailors in the vessel were Dutchmen, and one of the Danish princesses had presented them with a Dutch bible, and upon their arrival in St. Thomas they found unexpectedly that the negroes on the plantations understood no language but a broken Dutch; and thus they had been unknowingly perfecting themselves throughout their voyage, in the very language they most needed upon their arrival (for their own native tongue was German). Upon their arrival at St. Thomas, some of the planters offered to feed and lodge them, but they refused to lay themselves under obligations that might interfere with their grand design, viz. the preaching of the Gospel, and they endeavoured to support themselves by labouring with their own hands. One soon left the island and returned to Europe, but the remaining one, whose named was Leonard Dober, was joined in 1735, by three other brethren from Hernhutt. The negroes were soon won by their kind and condescending manners, and attended upon their instructions in great numbers; and at first, many of the white inhabitants favoured the mission. However, when they saw that Christianity began to spread among the slaves, the planters began to check its progress, and negroes were prohibited by their masters from attending divine worship, established by the brethren. Their trials and difficulties now began to be very great, and some of their number offended the laws and were thrown into prison. Opposition on all accounts was strong against them (as in matters of church government the Dutch and Moravian brethren do not agree); notwithstanding, they proceeded in their labours among the negroes, and were visited by Count Zinzendorf himself in 1739, who encouraged them greatly to persevere. The opposition they met with on the island was directly contrary to the license granted them by the Court of Denmark, and having applied to that Government to settle some differences between themselves and the planters, they obtained in 1740 a favourable answer, which put a stop for a time to the violent persecutions they had experienced, and the mission assumed a more promising aspect. In 1782, they were attacked with great sickness, and many of their number died, yet their place was immediately more than filled up either by brethren from Europe or America. In 1812, the number of converts in St. Thomas was 2285, of whom 1188 were communicants,—about one-third of the whole negro population of this island. It is not unworthy of notice that, though the opposition to the Moravian missionaries was at first so violent, yet at this time, there was not one manager or planter in the island who prohibited his negroes from attending on their instructions,

and not a single plantation where there were not some Christian negroes.*

St. Croix.—This island was purchased from France in 1733 by the Danish West India Company. The lord chamberlain of Copenhagen, Count Pless, who had bought six plantations, induced by the favourable opinion he had formed of the United Brethren, applied to their congregation at Hernhutt for some of their number to go out as overseers of his estates, and as instructors to the slaves. A number of the brethren joined the Danish settlers at Copenhagen, who were proceeding to St. Croix; but, from working too hard at clearing the ground, and from ignorance of the precautions necessary to be used in a tropical climate, they were seized with sickness, which carried off many of them. Among other distresses, there were some of them too much actuated by worldly motives, and too much engaged in labouring for their own support, and so they made but little progress in converting the negroes; and though another party arrived who restored energy and a spirit of religion among the community, yet afterwards sickness and death obliged them for a time to abandon the mission. It was again renewed in 1740, but shortly after, the missionaries were obliged to go to St. Thomas to strengthen the mission there. In 1751, a very devoted Moravian proceeded from St. Thomas, with a view of settling on the island, and was received with joy by the Christian negroes. But now the pagan negroes gave them much trouble and alarm, and constantly tried to set fire to their dwellings. At length, in the course of a few years, the mission assumed a more flourishing aspect; and though the brethren were not without some trials, yet they were cheered by witnessing the success of their labours, and many of the negroes gave evidence of the power of religion on their hearts. In 1813, the brethren's congregations at St. Croix consisted of 8443 members, of whom 2608 were communicants.

St. Jan.—In 1754, a Moravian named Brucher, proceeded from St. Thomas to commence a mission on this island. He was invited over by a pious overseer, who had been impressed with the truth by the brethren in St. Thomas. Its progress was at first slow, but in a few years, the number of converts, in proportion to the amount of population, was greater, perhaps, than any other mission at that time in the world. In 1793, a most tremendous hurricane nearly destroyed all their settlement, but no lives were lost. The total number of blacks was then estimated at 2000 in St. Jan, and the brethren's congregation in 1812 consisted of 1461 converted negroes, of whom 677 were communicants.

* See Brown's "History of Missions," vol. i. extracted from "Periodical Accounts" of Moravian Brethren, and other works of the Moravians.

No. 23. *St. Martin, St. Eustatius, Saba,* and *Curaçoa.*—The two first of these small Dutch West India islands have schools and congregations formed by the Wesleyan Missionary Society.

Dr. Coke visited St. Eustatius in 1787, but he was not allowed by the Dutch Government to preach to the negroes. During his stay, however, he employed himself in instructing a few blacks at the house of a free negro, where he lodged. About the same time a poor American slave, who was a Christian, was imprisoned, and afterwards banished, for endeavouring to instruct his countrymen. Very strict edicts were then issued by the Government against any who attempted to preach or promote instruction among the slaves. Notwithstanding this opposition, the Wesleyan Society in 1788, had 258 blacks under their care and instruction, and they continued their labours, although their hearers and themselves were often called on to suffer severe punishments and imprisonments. In 1810 the island was captured for a time by the British, and the missionaries then obtained a license from the governor to preach, and their mission enjoyed a tranquillity which formed a striking contrast to the intolerance of former years. Their congregations became large, and many of the white people, as well as slaves, heard the word with gladness. In 1822, the Christians amounted to 227 in number.

No. 24. *St. Bartholomew.*—This little island (which belongs to Sweden) is visited by the Wesleyan missionary residing on St. Eustatius, in the same manner as St. Martin and the little English isle of Anguilla. The tabular view of stations gives all the information respecting them that is published.

THE WEST INDIES, AND GUIANA.

PART II.—GUIANA.

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

GUIANA is bordered towards the sea-coast by a sandy flat in many parts covered with mangrove bushes, which appear an inaccessible barrier at low water, but are completely hidden at full tide. Behind these mangroves, the low and level savannahs commence, extending irregularly inland, and every where intersected by rivers and creeks, with a dense luxuriant and magnificent vegetation. The sugar and coffee plantations are regularly ranged on either side the great rivers, or along the coast, in allotments of from 500 to 1000 acres each. The dwelling-houses of the colonists, elevated on piles of timber, are generally close to the river's brink, with a wharf, or landing-place opposite, for the convenience of shipping produce: many of the sugar mills are driven by wind, but the greater number have steam-engines. In 1834, there were 216 sugar estates in the colony, each having a steam-engine, and many two. The three great rivers in British Guiana, are the Essequibo, Demarara, and Berbice. The mouth of the Essequibo, is from fifteen to twenty miles wide, and adorned with many beautiful and bushy islands, the largest of which is Leguan Island, which contains twenty-four sugar estates. There are many falls in the Guiana rivers, which render their navigation difficult and troublesome. The chief town of British Guiana, now called George town, is situated at the mouth of the Demarara river, sixteen miles south east of the mouth of the Essequibo. George town has much the appearance of a Dutch town, having been built when British Guiana belonged to that nation. The Demarara is navigable for nearly 100 miles, as far as the rapids; but a bar of sand at its entrance prevents any ships drawing more than eighteen feet of water, from ascending the river. Fifty miles up the Berbice river is the town of New Amsterdam. The coffee and sugar plantations extend for sixty

miles along the sea coast in the Berbice district, and the roads communicating with the Demarara district are excellent. Besides the above mentioned, there are in British Guiana numberless small rivers and creeks, intersecting wild and almost impenetrable forests. The river Corantyne form the boundary between British and Dutch Guiana.

The climate of Guiana is extremely hot, like that of most countries within the torrid zone; before the country was cleared, the heat, acting upon a moist soil and luxuriant vegetation, was very detrimental to the health of Europeans; but since the lands have been cleared and cultivated, the climate has been found to be rather healthy than otherwise. A vast quantity of rain falls in Guiana during the year, particularly in the high and woody interior. In the hot season, the thermometer ranges from eighty-four to ninety degrees on the coast, and twenty miles inland, seldom exceeds eighty, and falls in the night, as low as sixty degrees. The banks of the rivers are only unhealthy near the sea-coast, and this quite ceases to be the case, beyond the influence of the tides. On the table land 300 miles inland, the climate is described as being delicious, and the late surveyor of Demarara gave it as his opinion, that if the hand of cultivation reaches to the hills of the interior, the climate of British Guiana would be the most healthy and agreeable of any within the tropics, with fish, flesh, fowl, and vegetables in abundance, pure water, no fevers, no hurricanes, no mosquitoes. The soil is perhaps, the most fruitful in the world; it is never manured, and an acre has been known to produce 800 pounds of sugar, and 20,000 pounds of the farinaceous food produced from the plaintain, in one year.

The chief productions of the British Colony of Guiana, are sugar, rum, molasses, coffee, and cotton. The exportation of these articles, and a few others, in small quantities, as wine, fruit, and timber, amounted in value during the year 1832, to £1,386,104.

The silk cotton-tree grows to the height of 100 feet, and is twelve or fourteen feet in diameter, and is much prized by the Indians for constructing their largest canoes. A great variety of trees are found in Guiana, useful either for their timber or their gum. Several kinds of palm, and the Cassava, a plant four feet high, whose root the Indians make into bread, and from which our tapioca is manufactured.

SECT. II.—POLITICAL AND COLONIAL HISTORY.

Montgomery Martin estimated the population of British Guiana in 1832 at 3529 whites, 7521 free blacks and Indians, and 39,736 slaves. He adds, it is difficult to ascertain the number of Indians, who live south of the cultivated part of our colony, 5000 of these consider themselves under the protection of the British Government, receive triennial presents, and annual supplies. When this part of the South American continent was first visited by Columbus, it was found densely peopled; but alas, now remain, few, comparatively speaking. There are seven or eight different tribes of Indians, living in and around British Guiana, but the Arrawak tribe has claimed the greatest consideration from the British Church and Government, as living within the immediate vicinity of the plantations, and whose services have been most frequently required by the English settler. As early as the year 1580, the Dutch began to form small settlements on this coast, on the banks of the Amazon, Orinoco, and Pomeroon rivers. These proceedings were viewed with a jealous eye by the Spaniards, who, aided by the Indians, drove the Dutch from their station. In 1613, they reported their colony on the river Essequibo to be in a flourishing condition, and the Dutch government undertook to supply the colonists with negro slaves from Africa. From this time to 1803, these colonies were at various times contended for by the French, and in the years 1781 and 1796, by the British, till at length, in 1814, the colonies of Demarara, Essequibo, and Berbice, were finally ceded to Great Britain, with the condition, that the Dutch proprietors had liberty under certain regulations, to trade with Holland.

SECT. III.—SOCIAL HABITS AND MANNERS.

The Indians of Guiana are a people of small stature, stout, and plump in proportion, but not muscular. Their necks are short, and their ankles, feet, and hands remarkably small. They have the straight, strong, black hair of the red Indian, small features, and well proportioned limbs. The forehead is uniformly lower than that of the European; but superior to that of the Negro, whose untutored powers of mind are as much inferior to those of the Indian, as are those of the

latter to the mental capacity of the European. Some of the tribes are almost as fair as the Spaniards, while those who live near the sea are of a very dark brown complexion.

The Guiana Indians having no inducements to carry on commerce, cultivate during three or four months of the year, as much provision, (chiefly Cassava root), as will serve their family during the remainder of the year, and the rest of his time is spent in hunting, fishing, visiting neighbouring tribes, drinking and dancing. They are a revengeful people; but in their mutual quarrels, will always abide by the award of a European. The duties of hospitality are paramount among all barbarian nations, and in this quality, the South American Indians excel. Their principal characteristics, are agility, dexterity, and the intuitive tact of tracking or discovering footsteps in the bush. Their sense of smell is so acute, that they will track any animal, (man not excepted) by merely smelling the stones or earth on which he has recently trod. They manufacture bows, arrows, hammocks, canoes, fishing apparatus, and baskets with considerable ingenuity; but there does not appear to have been any improvement or new idea struck out by them, in any of these arts, from time immemorial; this is the case with all barbarous nations, till they begin to work metals, which by their softness, and capability of being melted in the fire, open a new train of ideas, and enlarge the field for improvement; whereas, in working of wood, bone or stone, all possible excellence is soon acquired, and improvement quickly ceases. The Indian, in his powers of running, far outstrips the European, which accounts for the astonishingly rapid movements of the Indian regiments in the army of Bolivar. Moreover, they can live where Europeans must starve; for, with ten pounds of cassava bread, an Indian can keep the field for three weeks or a month.

Some of the tribes more inland, (as the Accaways,) are of a deeper red complexion, and a more warlike and quarrelsome spirit; they are dreaded by their neighbours, and were it not that they are constantly at war among themselves, they could easily subdue all the other tribes, as they are more numerous than any. The Caribs differ from the other tribes, in never going to war for the purposes of trade, or procuring slaves; their disputes are either on account of personal affronts, or infringement of territory, and their wars are always wars of extermination; they are, in consequence, rapidly decreasing, but those that remain are strongly attached to the colony. It is supposed they formerly occupied the Carribean, (or West India Islands,) and they are distinguished by that independent boldness which characterizes all islanders. The houses of the Indians of Guiana, are constructed of two rows of

elastic rods stuck firmly into the ground, and bent over at top, into the shape of a pointed arch ; the whole being covered with palm leaves laid horizontally from bottom to top. They are very close and warm, and there is no aperture for the smoke to escape, except through the doorway. The Caribs are very indiscriminate in their use of animal food; tigers, cats, rats, frogs, toads, lizards, and insects, are equally welcome with fish and game. They preserve fish, flesh, and fowl, by placing it upon a stage erected for the purpose under which they have previously lighted a clear wood fire: twelve hours smoking will preserve it for several weeks; whereas, there are many kinds of meat that would not imbibe salt with sufficient rapidity in this climate to prevent putrefaction. Of the languages of the different tribes of Indians, east of the Andes, very little is known ; except that they differ very materially from those of Peru and Mexico. They have no alphabet, or hieroglyphical characters to express their idea, as their brethren on the west of the Andes have. Mr. Hillhouse says, that the Arrawak dialect has some claim to harmony and expression. In 1837, Mr. Latrobe was appointed by government to inspect the schools erected by parliamentary grants in British Guiana and the West Indies, and he thus speaks of the Carib Indian races in his report to the colonial secretary, "The experience made by the clergy attached to the Church Missionary Society at the present day, accords with that of the Moravian Missionaries; the docility of many of the tribes, and the aptitude of the Indian to receive instruction, are placed beyond a doubt. The great difficulty, is their strong natural dislike to fixed abodes and sedentary habits." Montgomery Martin says, "I do not agree with the writer of 'Six months in the West Indies,' N. Coleridge, Esq., in thinking the South American Indian an inferior being to the African."

SECT. IV.—SUPERSTITIONS AND FORMS OF WORSHIP.

Of the creed of the Indians of South America, we know very little. Mr. Hillhouse says they believe in the existence of a superior Divinity, the universal Creator; and most tribes also acknowledge a subservient power, whose province it is to protect their nation. The name of the principal deity of the Caribs and the Accawai tribe, signifies "One that works in the dark." They have detailed traditions respecting the creation of the world, nearly as absurd and impure as those of the Hindoos. Mr. Hillhouse thinks the Indians have undoubtedly a religious principle amongst them; but as they have no priesthood, nor form of worship, it degenerates, as with all ignorant minds, into superstition and a belief in

magic. They are in perpetual fear of evil spirits, whom they consider as night murderers, continually lying in wait to entrap and destroy them. The Indians of the Spanish Roman Catholic missions believed that the object of their priests in confession, was to obtain a knowledge of their pecuniary means, in order to lay them under more effectual contributions. As to absolution, they thought it too absurd to be worthy even of dispute; but they readily, from their belief in magic, subscribed to the virtues of the rosary, beads, amulets, and relics. Matins, vespers, and houris were considered by the Indian as incantations, and efficacious in expelling the evil spirit; and the Spanish Indians of the Orinoco, who all wear the cross and denominate themselves "good Catholics," chaunting their services morning and evening, have no other idea of a religious principle, than that the performance of these ceremonies gives them a charmed existence. It is true these Indians are more sober and industrious than those in our own colonies; but this arises from their having been long congregated in towns and villages, and subjected to the municipal rule of the local authorities.*

SECT. V.—ACCOUNT OF MISSIONARY LABOUR.

In 1739, the Moravians sent several missionaries to Berbice (in British Guiana), and others to Surinam, in Dutch Guiana. It was their original plan to have made known the Gospel among the negroes in these colonies; but the planters and other inhabitants were so much prejudiced against them, in consequence of unfounded reports which had been circulated in Holland, that they would not suffer them to carry their views into execution. The brethren therefore turned their attention to the Carribee Indians, who lived on the borders of the colonies, and even succeeded in translating for the use of the converts (by the help of a mulatto interpreter), a small work into the Arrawak language, entitled, "The Life of Christ." The brethren met with the greatest difficulties and hardships in their attempts to convert the Indians; and one great opposition they had to encounter was from the free negroes, who were in fact run-away slaves from the colonies, who were constantly committing depredations upon the planters and settlers, and were the determined enemies of the Indians, who were paid so much a-head by the colonial government for every free negro they captured. Their other hardships arose from fevers, prevalent in the country, wild beasts and snakes, fires and storms, so that one station after another was given

* See Montgomery Martin on the Colonies, p. 161.

up by these persevering and devoted men, till Paramaribo in Dutch Guiana was the only one that remained. The converted slaves here in 1821 amounted in numbers to 1154. After this, the brethren extended their exertions to other parts of Dutch Guiana, and within a few years the number of their converts were more than doubled. From the commencement of these missions in 1739 to 1800, there had been 159 of the Moravian brethren and sisters employed at the different stations, of whom 75 had died in the country,—many of them soon after their arrival. In 1842 their missions were prospering in Surinam, notwithstanding some persecutions, and the dislike the white inhabitants had to the negroes being taught to read. At Salem, one of their stations, the brethren have six copies of the New Testament, and they relate, "that the negroes would often journey miles in the fog and darkness of the night in order to benefit by them." They further add, "It is a matter of thankfulness to us, amidst the dearth of Christian instruction so lamentably prevailing in this colony, that we have permission to visit as many as 120 plantations, to make known the glad tidings of a Saviour's love to the poor neglected negroes. Here there is a population of more than 60,000 —to whom we are nearly the only missionaries—and "what are we among so many?" * The number of estates allowed to be visited by the Moravian Brethren in 1832, was twenty; in 1837, they were admitted upon forty-six estates, so that the decrease of prejudice on the part of the planters within the last ten years is very apparent.

The Church Missionary Society sent an increased number of agents to British Guiana, upon the abolition of slavery in this colony. In 1837 it maintained two missionaries and three catechists in Demerara, and at four schools in the colony there were 450 scholars. In 1838 it had three missions and four catechists. Its labours have been among the Carib Indian races who belong to the colony, as well as to the negroes on the estates. They are a very ignorant and neglected description of people, and the missionaries have had very great difficulties to contend with in this scene of their labours. Sickness very often prevails to an alarming extent among the poor Indians, but the missionaries have been unremitting in their exertions for their good.

In 1837, the London Missionary Society had ten missionaries and six schoolmasters in British Guiana, and several large day and sabbath schools. The agents of the London Missionary Society have chiefly laboured among the negroes of the colony. They have had several black catechists and schoolmasters connected with their missions. The missionaries in 1837, write, that—"God had owned and blessed his

* See "Annual Report" for 1843.

holy word in this colony, and that the increased industry, morality, and spirituality of the negroes had followed these gracious manifestations of Divine influence."

From the Rev. J. Scott of Demerara, we hear, in 1842, that the members of his church (negroes) not exceeding in number 300, raised in one year the sum of £785 sterling, for the support of the mission; and the Rev. J. Roome, of Berbice, who has also a congregation of field-labourers, thus writes: "In June last I had an attack of fever, from which, by the mercy of God, I recovered; my people felt truly grateful that my life was spared, and my health restored. To shew their gratitude, they resolved to give a thank-offering to God; the sum amounted to £220, and this from a people who had raised during the year £1500 towards the erection of a new chapel and other missionary objects." *

The United Brethren's mission in Surinam, or Dutch Guiana, has for several years entirely supported itself.† Mr. Bernau, missionary to Guiana, thus writes to the Church Missionary Society: "Be assured that the longer I am engaged in the arduous duties of a missionary's life, the more I rejoice that in the Providence of God I have been led to these benighted Indians. If under my toils, the roads be levelled and obstacles removed, I do herein rejoice, being persuaded that all will finally be conducive to their temporal and everlasting welfare. It is a matter of rejoicing to my heart to be able to state that since I last wrote to you, several families have joined us. I know that to the Indian it is no small sacrifice to quit the abode of his ancestors; and to him, not a less arduous task to clear away the forest, and to rear his house in so different a style from what he was accustomed to before; but so fully am I convinced, that unless they settle in the place, and are taught to cultivate the ground, and thus weaned from their wandering habits, they as well as their children will never be brought to profit by our instructions. And praised be the Lord for making them see and feel that a life after this manner, is that which will secure to them great blessings. There are now sixteen neatly built cottages, inhabited, together with children, by upwards of ninety souls, and the prospect of being well supplied with provisions." ‡

* See "Missionary Register" for 1842, p. 243. † See "Annual Report," 1843.
‡ This was written in 1839.

WEST INDIES, AND GUIANA.

Name of Society, Country, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native Teachers.*	*Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
SOCIETY FOR THE PROPAGATION OF THE GOSPEL.							
WEST INDIA ISLANDS.							
NEGROES AND ENGLISH.							
Jamaica	16	..	..	..	47	..	—
Barbadoes	6	..	..	2787	49	6726	1818
Antigua	4	..	..	..	17	..	1835
Tobago	1	..	..	..	2	..	..
Trinidad	2	..	..	..	21	..	..
St. Vincent, St. Lucia	1	..	..	..	14	..	..
BRITISH GUIANA.							
NATIVE INDIANS.							
Berbice	2	..	..	..	..	..	—
Demerara	1	..	..	..	..	..	—
Essequibo	4	..	..	..	..	..	—
WEST INDIES.							
NEGROES.							
The Bahamas	3	..	..	..	..	..	—
CHURCH MISSIONARY SOCIETY.							
WEST INDIES.							
NEGROES, ETC.							
Antigua	Suppo	rted sc	hools	in	..	..	1815
Jamaica	2	1	..	398	3	510	1826
Trinidad	2	5	4	87	15	669	1836
SOUTH AMERICA.							
ARRAWACK INDIANS.							
British Guiana	2	3	1	48	2	59	1827
UNITED BRETHREN'S, OR MORAVIAN MISSIONS.							
DANISH WEST INDIA ISLANDS.							
NEGROES.							
St. Thomas	39	..	..	905	15	1349	1732
St. Croix				2367			1751
St. Jan				571			1754
BRITISH WEST INDIA ISLANDS.							
NEGROES.							
Antigua	23	..	..	4888	..	1300	1756
St. Kitt's	10	..	..	1241	..	1685	1777
Barbadoes	10	..	..	1179	..	..	1767
Jamaica	28	..	..	3137	26	1651	1754
Tobago (1790)	6	..	..	113	2	258	1827
DUTCH GUIANA, SOUTH AMERICA.							
NEGROES AND NATIVE INDIAN TRIBES.							
Bambey (1760)	34	..	..	10	..	..	1840*
Paramaribo				1194	..	..	1767
Charlottenberg and Wersteling				69	..	..	1837
Salem (Nickery)				6	..	..	1840

* Resumed.

WEST INDIES, AND GUIANA—Continued.

Name of Society, Country, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native Teachers.*	*Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
WESLEYAN MISSIONARY SOCIETY.							
BRITISH WEST INDIA ISLANDS.							
NEGROES AND ENGLISH.							
Jamaica	31	..	154	25970	30	2652	1789
Antigua	4	..	135	2644	13	*855	1786
Dominica	3	..	19	1052	2	168	1788
Montserrat	2	1	28	475	3	143	1820
Nevis	2	..	85	1844	3	499	1788
St. Kitt's (or St. Christopher's)	4	1	112	3743	6	†510	1774
St. Eustatius and St. Bartholomew	1	..	20	591	2	103	1787
St. Martin's and Anguilla	2	..	37	768	3	141	1825
Tortola	2	.. **	22	1769	3	‡199	1788
St. Vincent	7	..	37	6675	8	890	1787
Grenada	2	..	18	527	3	323	1788
Tobago	2	..	41	855	2	§169	1816
Trinidad	3	..	10	789	3	172	1788
Barbadoes	2	..	157	1470	4	‖438	1788
The Bahamas	5	..	170	2500	2	¶52	1802
Turk's Island	1	..	28	314	2	267	1820
Bermuda	1	..	32	439	..	251	1788
INDEPENDENT.							
BLACKS AND SPANIARDS.							
Hayti, or St. Domingo	4	..	18	300	6	235	1827
BRITISH GUIANA.							
CARIB INDIANS.							
George Town and Mahaica	3	..	..	1156	3	323	18—
HONDURAS.							
NATIVE INDIANS.							
Belize	2	..	1	169	4	138	1830
LONDON MISSIONARY SOCIETY.							
WEST INDIES.							
NEGROES.							
Jamaica	11	7	4	††402	27	1440	1834
BRITISH GUIANA.							
INDIANS, ETC.							
Demerara	6	2	6	1027	6	500	1808
Berbice	7	4	6	1506	6	870	——
BAPTIST MISSIONARY SOCIETY.							
BRITISH WEST INDIES.							
NEGROES AND INDIANS.							
Jamaica	32	..	83	Very numerous.	60	8361	1814
Trinidad	1	..	..	.	..	..	1842
The Bahamas	5	9	17	1568	3	‡‡188	1834
Belize (Honduras Settlement)	1	..	7	132	5	227	1822
SCOTCH MISSIONARY SOCIETY.							
BRITISH WEST INDIES.							
NEGROES.							
Jamaica	7	11	..	1952	9	785	1824

N.B.—Curaçoa was a station undertaken by the Netherlands Missionary Society in 1822, but no notice of it has reached us since 1829.

* In seven Sabbath schools there are 1572 scholars. † Sabbath scholars, 1177.
‡ Ibid. 441. § Ibid. 380. ‖ Ibid. 1237. ¶ Ibid. 1466.
** All within this bracket are Sabbath-school teachers. †† Returns imperfect.
‡‡ Sabbath scholars, 597.

CHAPTER XIV.

NORTH AMERICA.

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

We propose to treat of this part of the world under three separate heads, viz. 1stly. British America, including Canada, New Brunswick, Nova Scotia, and Newfoundland, inhabited chiefly by British people;—2dly. the Indian territory belonging to Great Britain, or, more properly, the Hudson's Bay Company's territories;—and, 3dly. the Indian territory belonging to the United States; both these last being inhabited by Indians and white people, though very scantily by either.

1st. Of *British America.*—Canada is so called, from the Iroquois or Indian word *Kanata,* signifying a collection of huts,—which the early European discoverers mistook for the name of the country.* It has been divided by the British into two provinces, Upper and Lower Canada. The situation of Lower Canada is in fact the most northerly of the two, but it was so called from being nearest the mouth of the river St. Lawrence; and as the river is ascended, so the province farthest from its entrance was named Upper Canada. The Lower province consists of the most picturesque scenery, of ranges of mountains, prairies, forests, rivers, lakes, and cataracts. The country on either side of the river St. Lawrence is mountainous, and on the southern side the Alleghany Mountains rise abruptly to the height of from three to four thousand feet. Very little is known of the country to the north of Canada, bordered by the Attawa, or Grand River; but, as far as it has been explored, it is not so mountainous as the rest of Canada. The Gaspé district is also unexplored; it is mountainous, and in part fertile. The grand features of North America are its immense lakes, and its

* See Martin's "History of British Colonies."

numerous and rapid rivers. The River St. Lawrence rises out of the magnificent basin of Lake Superior, which is more than 1500 miles in circumference, and flows through a course of 3000 miles till it reaches the Atlantic Ocean, varying from one to ninety miles broad. It is navigable for ships of a large class for nearly 2000 miles from its mouth, including Lakes Ontario, Erie, and Huron. This river is called the St. Lawrence from the Atlantic Ocean to the city of Montreal: it is called the Iroquois or Cataraqui, from Montreal to Kingston in Upper Canada: between Lakes Ontario and Erie it is called the Niagara, where are the famous falls of that name: between Lakes Erie and St. Clair, it is called the Detroit: and between Lake St. Clair and Huron, the St. Clair. Lower Canada, on either side this noble river presents scenery the most singularly beautiful; the imposing features of its vast landscapes consisting of lofty mountains, wide vallies, luxuriant forests, richly-cultivated corn-fields, pretty villages and settlements, (some stretching up the mountains,) fertile islands with neat cottages, rich pastures and well-tended flocks, rocky islets, and tributary rivers rolling over precipices or through mighty chasms of the mountains, to reach the St. Lawrence.

Quebec, the capital of Lower Canada is a beautiful city, crowned by an impregnable fortress (the Gibraltar of the New World). It contains a great number of public buildings, a Roman Catholic convent, a Jesuits' monastery (now a barrack), two cathedrals—the Protestant and Roman Catholic, the Lower Town Church, the Scotch Church, Wesleyan Chapel, Trinity Chapel, with Bank, Exchange, Court-House, &c. Quebec contained, in 1831, nearly 26,000 inhabitants; but its population must have considerably increased since that time. The houses are principally built of wood, and roofed with small pieces of the same material, called shingles. Some of the houses and public buildings are also covered over on the top with thin plates of iron or tin. Montreal, the other city of Lower Canada, far surpasses Quebec in the extent and importance of her trade, the beauty of her buildings, and all the external signs of wealth. The whole island on which Montreal is built, is comprised in one seignory, and belongs to wealthy Roman Catholic priests. In 1834, it contained 35,000 inhabitants. A continuous range of hills stretch from Lake Superior to the coast of Labrador, dividing the rivers which flow into the Gulf of Mexico from those which flow northwards into Hudson's Bay.

Upper Canada is a fertile and well-wooded country, enlivened by towns and flourishing settlements. Toronto, the capital of the province, contains upwards of 11,000 inhabitants, consisting of English, Irish, and Scotch, and some native Canadians. Little more than forty years

ago, the spot that Toronto stands upon, and the whole country to the north and west of it, was a perfect wilderness. The town of Kingston, on Lake Ontario, next to Quebec and Halifax, is the strongest fortified post in North America; and, next to Quebec and Montreal, the first in commercial importance. An extensive water communication is effected throughout Upper Canada, by means of canals; and railroads are now being constructed. The soils of the country are various, all extremely productive. The substratum is a bed of horizontal limestone, which, in some places rises to the surface, and is used for building, or manufactured into excellent lime, which enriches the soil when sprinkled over it.

The climate of so extensive a country as the two Canadas, of course varies according to the distance each part is from the equator,—the nearness to, or distance from, uncultivated ranges of mountains, and other causes; but as a whole, the clear blue sky, the absence of fogs, and the consequent elasticity of life, show the general salubrity of British North America. Lower Canada is colder than Upper, but it has more days of clear, fine weather in the course of the year. At Quebec, the snow covers the ground, about three feet thick, on an average, from November to May. The frost during this period is intense, with north-west winds and a clear atmosphere; but on a change of wind to the south or east, the weather becomes damp, accompanied with thick fog and snow-falls. The thermometer usually ranges from thirty-two to twenty-five degrees below freezing-point (Fahrenheit), during December, January, February, and March. Large moving blocks of ice partly choke up the river St. Lawrence during winter, and are not all gone till about the second week in May. As soon as winter sets in, most of the feathered tribes migrate to warmer latitudes, and few quadrupeds are to be seen, some, like the bear, remaining hid in a torpid state, and others, like the hare, change their colour to pure white, and thus with difficulty can be discerned amid the snow. From Quebec to Montreal, the St. Lawrence ceases to be navigable, and serves as a road for the sledges and carioles. The farmer is obliged to house his sheep, cattle, and poultry, and kills those he designs for winter use, before they lose any of the fat acquired in summer and autumn. No salt is required to preserve the flesh; it is exposed to the frost for a short time, and soon becomes as hard as ice, and in this state is preserved in casks or boxes with snow, to keep away the external air; when wanted it is thawed for use in cold water. Fish may be preserved in the same manner. During the summer, genial breezes blow from the west and south, warm weather is ushered in by gentle rains, and a rapid rise in the thermometer takes place. After a long and gloomy winter, the earth is again renovated, and new life restored to trees, plants, and

fertile meadows. The heat in June, July, and August is often oppressive, the thermometer ranging from eighty to ninety-five degrees in the shade.*

It does not enter into the design of this work, nor would its limits allow of our giving a detailed geographical account of New Brunswick, Nova Scotia, Cape Breton, and Newfoundland, as they are principally inhabited by emigrants and settlers from Britain; and we have hitherto confined our observations to countries peopled by heathens and Mahometans. We shall therefore pass on to give a general view of the plants and animals of British North America. Through the whole of this region, timber, grass, and corn (chiefly wheat in the more southern parts), form the chief vegetable productions of the country. Of the timber, there is a great variety, especially of fir, pine, and larch. The oaks of several kinds are very numerous, and extend from Canada to the extreme southern parts of the United States: none of them, however, can compare, as to the quality of their wood, with the British oak. There are eight species of ash, and ten of maple, among which the sugar-maple is well known and valued, for the abundance of sugar that is made from its sap. There are numerous species of nuts and walnuts. The locust-tree, nearly allied to the acacia, is a beautiful and valuable American tree. The tulip is one of the noblest beauties of the forests, and rhododendrons, azalias, and kalmias, abound in the swampy grounds. It is also to the north-west side of America that our gardens are indebted for their penstemons, œnotheras, gillias, and collomias, likewise the curious sarracenias or pitcher-plants, and the still more wonderful American fly-trap (dionæa muscipula), which has at the end of its long green leaves a fleshy apparatus, which closes together whenever a fly alights on it, in the manner of our rat-traps. Sir J. E. Smith thinks that the decaying carcases of the flies thus caught are of service to the plant, by conveying a peculiar air to it. Beyond the southern shores of Lake Winnipeg the oak and Canada-pine disappear, and corn will not grow. The extensive district to the west and south of Hudson's Bay is more or less rocky, and abounds in lakes, swamps, and rivers, and is thickly wooded. The Rocky Mountains, the highest of which are 11,000 feet, yield all kinds of alpine plants. Northward of the Great Slave Lake the vegetation is peculiarly arctic, consisting of a few kinds of stunted trees, some saxifrages and various lichens and mosses, some of which form an extensive article of food to the Canadian hunters, particularly that species of lichen called tripe-de-roche.

The whole district of British North America, to the north and west of

* See Montgomery Martin on the British Colonies.

the inhabited and cultivated parts of Canada, abounds in quadrupeds of various kinds and sizes, so valuable to Great Britain for their beautiful furs, and useful skins. The principal of these are the bear, the elk, the antelope, the buffalo, the deer, the lynx, and the wolf, among the larger animals; and among the smaller, the fox, beaver, martin, otter, racoon, musk rat, squirrel, cat, hare, rabbit, and porcupine. Many of the birds in Canada, are birds of passage, and those that are not are similar to our European feathered tribes, such as the eagle, hawk, owl, crow, woodpecker, swan, goose, duck, &c., plovers, pigeons, partridges, snipes, and grouse also abound; but the plumage is in many cases far more beautiful than that of the same species in Great Britain. The wild pigeon has a beautiful blue plumage, tinged with shades of green, red, and gold: when these birds migrate to the more northerly regions, as they do in the Canadian summer, they darken the sky for miles with their numbers. The walrus, polar bear, and seal frequent the northern territories near the arctic sea. The musk ox is truly an arctic animal, the districts which it inhabits, being the extreme northern regions of America and Asia, inhabited by the Esquimaux; it derives its name from its flesh having a strong smell of musk. Grass in the summer, and lichens in the winter, supply its only food. It is about as large as the small highland cattle. On the Rocky Mountains is found a peculiar breed of wild goats, with long soft silky hair, and of wild sheep with short stiff hair like the reindeer. In Canada, insects abound during the summer months, of every variety of colour, and mosquitos and sandflies are troublesome in the new and uncleared lands. Snakes are met with, but very few, if any, are venomous.

Having now briefly considered the geography, climate, and Natural History of the two first divisions of our subject, viz. the British States, and the Hudson's Bay Company's territories, it now only remains for us to notice the Western or Indian territory, belonging to the United States. This is sometimes called the *Missouri* territory, from the great river of that name running through it, and consists chiefly of a succession of great vallies formed by mighty rivers, which, rising in the Rocky Mountains, flow eastward till they join the great Mississippi, which falls into the gulf of Mexico. The different states are very often named after these different rivers, as Arkansas, Illinois, Ohio, and La Platte. The soil of this immense tract is not so uniformly fine as the country to the east of the Mississippi. The general character of this region, is that of large Prairies, or plains (the word "Prairie" is French, and means a field, or grassy meadow.) In many parts there is not timber sufficient to supply a settlement with building materials and fuel, but this defect is supplied by floating down on the rivers, timber from the Rocky Mountains. There are in this large tract of country two ex-

tensive deserts, one lies to the eastward of the Mexican river *Del Norte*, and extends from that to the *Missouri;* the Arkansas, and the (Lower) Red River flows through it, it is very saline, and abounds in marine substances, two thirds of its springs are as salt as the sea, and a great quantity of rock salt might be dug from the sides of its low craggy hills. The other desert is the only one of the kind in America, and consists of moving sands, which extends from the River *Platte* to the *Missouri*, and resembles in character the "Sahara," in Africa. Forests abound in the eastern part of this territory, nearest to the Alleghany mountains. From the bottom of lake Michigan to the river Ohio is an immense prairie, 300 miles in length, and from twenty-five to thirty in breadth, and the region west of the Mississippi consists almost entirely of one extensive prairie, reaching even to Mexico. The soil on the banks of the beautiful clear river Ohio is to a great extent very productive, it yields in perfection, maize, wheat, and rye, and in some parts tobacco and cotton. Cattle are sent from hence to the eastern states, and hogs are reared in great numbers for exportation. Here, as in Kentucky, are considerable cotton and iron manufactories. Coal abounds in the parts of this district nearest to the States. Illinois is described by Mr. Stuart, a recent traveller, as one of the finest countries in the world, great part of it being composed of fine fertile prairies, beautifully diversified with wood, and it possesses lead mines of extraordinary richness. Its population has doubled in the last ten or fifteen years. In the state of Mississippi, maize, indigo, and tobacco are cultivated, and cotton of late years to a great extent, and vast herds of cattle are fed on the prairies. Natchez, the celebrated residence of an Indian chief, called the "Great Sun," is still the principal place; but has now only 3 or 4000 inhabitants. The state of Indiana contains several rising towns and villages.

SECT. II.—POLITICAL AND COLONIAL HISTORY.

The discovery of Canada was effected at a very early period by British skill and enterprize. In 1497, and in 1517, John and Sebastian Cabot explored all the eastern coasts, the mouth of the river St. Lawrence, and even the coast of Labrador; and afterwards, in 1610, Hudson first sailed into the bay or sea that now bears his name. Some years previous to this, the French navigator, Curtier, sailed up the St. Lawrence to Montreal, upon which voyage the French nation founded their claim to Canada; but their first colony was not formed till the year 1608. They pushed their settlements with great activity far into the interior,

till they began to close in those formed by Great Britain, in New England, (which now forms part of the United States). After the war between England and France 1756—63, Canada was transferred to Britain, the last combat being the taking of Quebec, where Wolfe conquered and fell. By the peace which ensued, Canada and all the other parts, which now belong to Britain, were insured to her in full dominion; and after the great Revolution which separated the United States from the mother country, these countries still remained in her possession. By a singular contrast, the part of America which was colonized from England, and inhabited by Englishmen, rejected her, while the part colonized by France, and inhabited by Frenchmen, remained firmly attached to her.* It is generally admitted that no people, completely subdued, were ever more liberally treated than the French colonists in Canada. Their property was fully preserved to them, and they were admitted to every office on the same footing as British subjects. The civil and criminal law of England, including trial by jury, was granted them; but in regard to the law of property and civil jurisdiction, they preferred retaining their own mode of administration. The Roman Catholic religion enjoyed full toleration, and the large property with which it had been invested, was preserved to the French Canadians entire. Canada was granted a Representative Constitution by Mr. Pitt in 1791, by whom the country was divided into the Upper and Lower Provinces, with a separate governor and separate parliament for each province. The turbulent proceedings which occurred in 1832, obliged the Government at home to suspend this constitution, and a new one has been given to Canada, and the two provinces have been united into one.

The government of Nova Scotia does not differ materially from that of Canada. At the head of affairs is a lieutenant-governor, subordinate in some respects to the governor-general of Quebec; but the latter does not interfere in the civil jurisdiction. The chief energies of the people in New Brunswick are devoted to the timber-trade. In Nova Scotia are valuable mines of coal and iron, and the former is found also in Cape Breton island. The population of Upper Canada is supposed to be about 276,000; of Nova Scotia and Cape Breton Isle, 200,000; of Newfoundland, 75,000.†

The natural resources of British America are more ample than would be inferred from its dreary aspect and the vast snows under which it is buried for more than half the year. Canada has a very fertile soil, especially the Upper province; and though its summer is only of five

* See Murray's "Encyclopedia of Geography," p. 1311.
† See Murray's "British America," p. 209.

months duration, the heat of that period is so intense as to ripen the more valuable kinds of grain in perfection. The vast uncleared tracts are covered with excellent timber. Nova Scotia and New Brunswick are less fertile, yet they contain much good land and are well timbered, and though these parts are not warm enough to ripen wheat, yet oats and rye will come to perfection. Newfoundland is not so barren as has often been supposed, and has on its shores the most valuable cod fishery in the world. The collection of furs was originally the chief object of the British in opening an intercourse with North America. It was long carried on with peculiar activity by the North West Company, which was formed in 1783. Previous to this period, some adventurous Englishmen had applied to our government and obtained a charter, and had formed numerous settlements or factories for a trade in furs at the south and east of Hudson's Bay. As early as 1668, and from this time to 1759, the French and English nations were continually contending for the mastery in these regions, and the forts and factories were constantly taken and retaken by both parties. But when Canada was conquered by the British from France in 1759, these disputes were put an end to, and the British continued to trade alone, but employing men of French extraction, till in 1783 they were joined by a number of adventurers from the Highlands of Scotland, who, after a little while, joined their funds with the English traders, and thus the North-West Company was established. It became very prosperous, and extended its operations to the remotest quarters of America; their capital amounted in 1799 to £120,000. They made a practice of using ardent spirits as a principal article of traffic with the natives, who hunted the animals for them and received their pay in brandy and rum; thus many great and evil consequences ensued, and fighting among themselves followed their habits of drinking and intoxication. The North-West Company was the rival of the older-established body, the Hudson's Bay Company; and for many years these two mercantile bodies carried on a furious contest with each other, and having no laws to restrain their impetuosity and jealousies, much harm was done, both to their own interest, and the morals of the savage aborigines,—till at length, in 1820, the North-West Company became involved beyond their capital, and transferred all their property and means of influence into the hands of the Hudson's Bay Company; and thus these two concerns were united, with much advantage to the peace of the fur countries and the permanent interests of the trade, as well as to the benefit of the Indian tribes. The present Hudson's Bay Company is the only survivor of the numerous exclusive and chartered bodies to which almost every branch of British trade was at one time subjected. There are peculiar circum-

stances which would render this trade, if open, a very perilous one. It is carried on through vast regions, far from all controul of law, and tenanted by savage races, who are easily prompted to deeds of violence. When the Hudson's Bay Company became complete masters of the fur trade, they withdrew the use of spirits as a means of traffic with the natives, and even prohibited any from passing to the northward of Cumberland-house. During the time that the two companies were striving for the mastery, bands of adventurous hunters with no permanent interests in the country, caught and killed all the animals they could reach, without any regard to preserving the species: thus many valuable kinds of fur-bearing animals were becoming almost exterminated, or greatly diminished. At present the Hudson's Bay Company prohibit all wasteful modes of capture, and have taken every measure for restoring the numbers of these valuable creatures, by removing their stations from districts where they had become scarce, and making laws regarding the mode and time of destroying them. The Company possesses the entire jurisdiction of these territories (unless in criminal cases, when the courts in Canada exercise a joint power). The supreme direction is vested in a governor, deputy-governor, and seven directors, who hold their sittings in London. A resident governor appointed by the London Board has the general superintendence of all the settlements (*forts, houses,* or *factories,* as they are indifferently called), which are now extremely numerous,—upwards of 100 in number,—and very widely scattered over the whole north and west regions of British America, from Labrador to the Rocky Mountains and the Pacific Ocean, and from the Great Slave Lake northwards to the Lakes Erie and Ontario, southwards. The chief use of these *houses,* is to enable the servants and officers of the Company to live secure from the attacks of the wild Indian tribes, and to form deposits or stores for their furs and skins. The acting officers consist of chief factors, each of whom has charge of several posts, of principal and secondary traders, and clerks. Four-fifths of the Company's servants are Scotchmen, who are more hardy, active, and enterprizing than any people, and the least liable to bad habits. In general too they have been well educated,—many at the University of Aberdeen. These officers perform perilous journeys, and undergo hardships which to those accustomed to the comforts of civilized life, appear almost incredible. They often spend whole winters on the banks of rivers and lakes, where their only food is the fish they draw from the waters,—without bread, vegetables, or any other article of sustenance. Throughout the woody countries east of the Rocky Mountains, the native Indians are employed in hunting the rich-furred animals, for the purpose of selling them to the Company; and they receive in return a supply of provisions, guns,

and other necessary articles. When at the forts, for traffic or other purposes, they live at the Company's expense, often during three months in the year. Every Company's house, or fort, serves as a hospital, to which they resort during sickness for food or medicine. These poor natives, since the use of spirits has been in a great degree discontinued by the laws of the Company, have become much more peaceable, have made some progress in civilization, and their numbers are in some parts increasing. The most laudable efforts have been made by the Hudson's Bay Company to instruct and civilize them, and they have maintained at a great expense many teachers and missionaries for them. The whole number of Indians roaming over the territory east of the Rocky Mountains (exclusive of Labrador) is computed to be about 150,000.

There are other Indian tribes of a different class, inhabiting the extensive prairies owned by the United States. They are numerous, and more fierce and warlike than the northern Indians in the British dominions. They subsist chiefly by the chase of the buffaloes, which roam in vast herds over those wide plains. The natives west of the Rocky Mountains, were formerly fierce, and often waging bloody wars with each other and with the Company's servants; but now the best understanding has been established between them and the British traders; and an extension of the Company's settlements is ardently desired by them, probably with a view to traffic.*

The United States of North America now form a free and independent state, thickly populated, but they were originally British colonies, as well as Canada, Nova Scotia, &c. The first efforts to form British colonies in North America were made in the reign of Queen Elizabeth, under the enterprizing Sir Walter Raleigh and others. *New England* (now the most flourishing of the American states) was peopled in consequence of religious zeal; as, when Charles I. established the Episcopal form of church-government in England, many of those who were attached to the Presbyterian form, quitted their native country, and settled in America. The state of *Maryland* owed its establishment to the Protestant persecutions, after the Puritan party gained the ascendancy in England, and was named after Queen Henrietta Maria. After the Restoration of King Charles II. *Carolina* was settled by some English noblemen, to whom land was granted by royal authority. *Pennsylvania* was a colony of Quakers, under William Penn, settled in 1682. Lastly, *Georgia* was settled in the reign of George II., with a view of finding employment for the distressed labourers of our own country. The American Revolution, which severed

* See Murray's "History of British America," vol. iii. p. 79.

all these fine and flourishing colonies from the mother-country, was caused by the Parliament and Government in England wishing to enforce an undue amount of taxes upon them. Aided by France, Spain, and Holland, after some struggle, they obliged Great Britain to acknowledge their complete independence in the year 1783.

The Americans first began to emigrate from the originally settled states, to the countries west of the Alleghany Mountains, in 1767, when they formed the state of Kentucky. The American Congress afterwards passed a resolution, admitting to the rank of a separate state every settlement which had reached the number of 60,000 souls. On this ground, Tennessee was admitted in 1796; Ohio in 1802, Indiana in 1816; Illinois in 1818; Missouri in 1821; Michigan and Arkansas in 1836; and, out of the vast extent of the North-West territory, two governments, Wisconsin and Iowa, have since been formed. The conflicts and contentions were so violent between these *border* state-settlers and the native Indians of America, that Congress came to the determination to remove all the latter tribes to the west of the river Mississipi. They have there provided for them an extensive territory, reaching from the boundaries of the Missouri and Arkansas states to the Rocky Mountains, and northwards from the (Lower) Red River * to the river La Platte, which is guaranteed to them in perpetuity. There still remain some tribes to the east of the Mississippi.† The whole number included in the territories of the United States is calculated to be about 300,000.‡ There is besides a small nation of Indians in the forests and marshes of Florida, who continue to set the whole power of the States at defiance, and have never yet been subdued.

* Confusion often arises in the minds of uninstructed readers, owing to the name "Red River" being given to *two* distinct rivers in North America. One falls into Lake Winnipeg, and is that whereon the Church Missionary settlements are formed; and the other (just mentioned) is a branch of the Mississippi, and separates the Missouri territory from the Mexican states. I therefore, by way of distinction, generally call it the "*lower*" Red River.

† It is among these Indians that the missionary societies of America, aided by their government, have been chiefly engaged; the States having liberally supplied them with implements of industry and the means of civilization; but by the accounts of the missionaries, they often prefer to lead a wandering and unsettled life.

‡ Of these it was calculated, in 1822, there were—

In New England	2,247
In New York	4,840
In Ohio	2,407
Michigan and North-West Territory	27,480
Indiana and Illinois	15,522
Southern States of America	60,102
West of Mississippi	146,371
West of the Rocky Mountains	171,200

The Indians under British protection are dispersed in small villages and settlements in different parts of Upper and Lower Canada, as well as in New Brunswick and Nova Scotia. These have not only remained peaceably under our sway, but they have repeatedly taken up arms in England's cause against her foes. In consideration of the services thus rendered to Britain during the war, and in compensation for the encroachments made on their domain, each individual, on repairing to certain fixed stations appointed by government, receives a certain amount of goods as an annual present. Several thousands come every year from beyond the western frontier, a distance, in some cases, of four and five hundred miles, and some even from the United States. The number in Upper Canada who came for these presents in 1828 was nearly 16,000, and in Lower Canada, New Brunswick, and Nova Scotia, rather more than 3,500. At the same time, there are, in the immense forest territory, which the hand of cultivation has not yet approached, considerable numbers of Indians who maintain their wild independence, and hold no relations with Europeans. There are four places of annual resort for the government-gifts in Lower Canada besides Quebec, and five in Upper Canada, namely, York (or Toronto), Kingston, Fort George (Niagara), Amherstburg, and Drummond Island. It is estimated that each individual in Upper Canada receives on the average to the value of about 18s. English money. The Ojibbewas who were lately shown in London, had demanded of their "great mother," as they call our queen, that they might be allowed to have copper-kettles given them, instead of brass or iron, and were much gratified at their request being granted. The goods given are generally linen, cottons, and calicoes, gartering of fancy colours, blankets, combs, knives, shoemakers' awls, needles, kettles, guns, lead-ball, shot, tobacco, &c.; but since the diffusion of civilization and religion among some of the tribes, many have desired to exchange these presents for houses, implements of agriculture, and other useful articles, and even some have begun to wish for money, which happily they no longer abuse as formerly.

A North-American Indian.
(Iroquois tribe.)

SECT. III.—SOCIAL HABITS AND MANNERS.

The natives of North America are divided into two distinct classes; those whom we call *Indians*, who are scattered thinly over almost all these wild and desolate regions; and the *Esquimaux*, who are found inhabiting all the shores of the Arctic or Polar Seas.* The early discoverers of America were surprised to find among the native tribes of the northerly regions, warriors, statesmen, and orators, and to see in them a proud race, of dignified appearance, terrible in war, mild in peace, maintaining order without the restraint of law, and uniting by the closest ties the members of the same community. Such was the general character of the aborigines of North America, especially as presented by those who dwelt on the borders of the rivers and lakes of Canada. The three great tribes inhabiting part of the States, and the whole of Canada, when the French first took possession of the country, were the Algonquins, the Hurons, and the Iroquois, or Five Nations. The Delawares, though now some of them are located in Upper Canada, were formerly further removed to the west.

The complexion of the American Indians is of a red or copper colour. The Red Indians appear to have been originally limited to the eastern tribes of North America, as the people of Nootka Sound and other parts

* The description of the latter people will be found in Chapter xv.

of the North-Western coasts are nearly as white as Europeans. The American Indians are by some thought to be nearest allied to the Mongol or Tartar race; while again, in some particulars, they are found to resemble the copper-coloured Polynesians. They appear to resemble the New Zealanders in their thirst for blood and revenge, their fierce war-cries and dances, their regard for the bones of their ancestors, their burying their dead in a sitting posture, their bitter lamentations on the death of their relatives, and the ancient practice of cutting themselves to show their grief, the manner they bring up their children (the boys to hunt and war, the girls to hard work), their councils held in time of war or difficulty, and their being divided into numerous tribes, each having a head or chief. In appearance their foreheads are low, their eyes small, deep-set, and black, the nose rather small, with wide nostrils, and the mouth large with somewhat thick lips; the height of the men is generally above middle size, with broad shoulders and well-proportioned limbs, the women are short and heavy-looking, (owing perhaps to the oppressive drudgery they are compelled to undergo.) The hair of both sexes, (like their allied type the Mongols,) is straight, coarse, and jet black, and growing to a great length. Like the latter nations, too, they (that is, the men,) remove it from every part of the head, except a single tuft on the crown, which they cherish with much care, and allow to grow very long, and to which they often attach large bunches of feathers, and other gaudy and fantastic ornaments. They paint their bodies and smear them over with oil and grease; and in war, the countenance is rendered more ferocious by various lines and marks of black and bright red paint. This custom of painting their faces and bodies, is somewhat similar to the barbarous custom of tattooing employed by the South Sea Islanders. The colours they use, are made up of soot scraped from the bottom of kettles, and the juices of herbs having a green, yellow, or above all, a vermilion tint, mixed together with oil or grease, and this they either rub in, or fix into the skin by slight incisions made with needles and sharp pointed bones. The Ojibbewas who lately visited England, were delighted to find in this country a ready prepared supply of oil-paint, of bright and gaudy colours, with which they could adorn their persons at a small expense.

The garments of the American Indians are simple, and chiefly made of leather and prepared skins, though they have of late years adopted for clothing materials of English manufacture. Instead of shoes, they wear what are called *mocassins*, made of two pieces of soft leather (generally deer skin) joined together behind and in front, these are embroidered and very neatly sewn by the women. Their garments used to be made entirely of the skins of wild animals; but now most

of them wear a shirt of calico, or printed cotton, and leggings, and pouches of common cloth, for which the gartering of gaudy colours serves for binding and ornamental borders; for the outer covering or great coat, a blanket is decidedly preferred, though many (as the Ojibbewas) wear this of skin, fringed, and bordered after their fashion. When any piece of European finery strikes their fancy, they eagerly seek to procure it, and combine it often with their own dress. They are remarkably fond of ornaments of every sort and kind, as strings of beads, or shells, and the Ojibbewas who came to England in 1844, were charmed at discovering and procuring some common brass thimbles, such as poor children here make use of, the end of which they knocked out or perforated, and strung them by hundreds to wear in long rows round their necks. Upon occasions of ceremony, or when exposed to cold, they wear a short shirt or frock, made of skin or cloth, and fastened at the neck, in addition to their other dress, and over this their blanket or loose robe of skins. The men usually wear the skin of the particular animal, which is considered the badge of their tribe, hanging loose to their girdle, and the figure of their protecting charm or guardian power is painted upon their breast, though it may often be nothing but the beak or claw of a bird, or the hoof of a cow, or some such insignificant object! The dress of the females scarcely differs from that of the men, except that their aprons or petticoats of skin reach to the knees, and they are fond of large pieces of European material, which they fold around their persons. They wear their hair loose and flowing, and are fond of collecting ornaments for their heads and persons. In many tribes both men and women have availed themselves of European intercourse to procure each a small *mirror*, in which, from time to time, they view their personal decorations, taking care that everything shall be in the most perfect order.

The habitations of the Indians receive much less of their attention than the embellishment of their persons. The bark of trees is their chief material, both for houses and boats; they peel it off with great skill, sometimes stripping a whole tree in one piece. This coating is spread, not unskilfully, over a frame-work of poles, and fastened to them by strips of the tough rind of trees, and this forms their dwelling. The shape, according to the owner's fancy, resembles a tub, a cone, or a cart-shed, the mixture of which gives to an Indian village a confused and irregular appearance. Light and heat are admitted only by an aperture at the top, through which also the smoke escapes. These structures are sometimes upwards of a hundred feet long, and inhabited by two or three different families. Four of them are occasionally placed in a square, open each at one side, with a common fire in the centre.

Formerly the Iroquois Indians had houses somewhat superior, adorned even with some rude carving; but these were burnt down by the French settlers, and have never been rebuilt in the same style, but some travellers assert that the Choctaws and Chickasaws, more towards the south, build houses of well-hewn planks of wood neatly joined.

In point of intellect, the mental faculties of the American savage are displayed in a remarkable degree. He shows a decided superiority over the uninstructed labourer in a civilized country, the energies of whose mind are benumbed amid the daily round of mechanical occupation.* The Indian spends much of his time in arduous and difficult enterprizes where much contrivance is needed, and from which he must often extricate himself by presence of mind and ingenuity. His senses, particularly those of seeing and smelling, acquire a very great strength and acuteness, and in his wanderings he gathers a minute acquaintance with the geography of the countries he traverses. He can even draw a rude outline of them by applying a mixture of charcoal and grease to prepared skins, and on seeing a regular map, he soon understands its construction, and readily finds out places. He easily finds his way through the forests by merely observing the different aspect of the trees or shrubs when exposed to the north or to the south, as also the position of the sun, which he can point out when hidden by clouds. Other faculties of a higher order, also, are improved and strengthened by the scenes amid which their savage life is spent. The Indians are divided into a number of little communities, between which are actively carried on war, negociation, treaty, and alliance. To extend the possessions of their own tribe, or to destroy those of the tribes hostile to them, are the constant aims of every member of these little communities. For these ends, schemes are deeply laid, and deeds of daring valour performed. Embassies are constantly passing from one tribe to another, which develop in an extraordinary manner their powers of oratory. On every emergency a council of the tribe is called, when the chiefs make long and eloquent speeches, prefacing each separate part of their discourse by delivering a string or belt of *wampum* (prepared skin), on which is figured a rude sketch of the substance of the debate. A "string of wampum" is a narrow strip of leather, on which are strung various beads made of the muscle-shell, and of different colours. The women weave these strings very dextrously into belts, three or four inches wide, and three feet long, and mark them with different figures agreeing with

* Dr. Morse (an American missionary) draws the following picture of the Cherokee Indians in 1822:—"The character of the Cherokees for courage, fidelity, hospitality, and cleanliness, stands high. They are a fine race of men, polite in their manners, and fond of improvements in the arts of life."

the subjects contained in the speech, and the colour shows the import of the transaction. These belts of wampum supply the place of books in some degree, as they have no written or pictorial mode of expressing themselves on paper; the absence of which, however, is supplied in a great measure by their extremely retentive memories. The wampums are preserved as public documents; and when brought out on special occasions, the orators, and even the old women of the tribe, can repeat verbatim the circumstance to which each referred. Europeans have thus been able to collect information respecting the revolutions of many of the Indian nations, for several ages preceding their own arrival. The two principal languages of the Indians are the Delaware and the Iroquois, and all the others are dialects of these. In things relating to common life, these languages are remarkably copious, but they are very deficient in expression in a general point of view. Before the labours of the missionaries among them, they had no terms to express spiritual things, but since the Gospel has been preached among them, their language has gained much in this respect.*

The food of the American natives is chiefly fish, and the game they catch or kill in hunting. A coarse kind of maize is their principal grain; this, when threshed, is roasted on the coals, but the most favourite preparation of it they call *sagamity*, which is a species of pap made of the bruised corn, and is thrown into the pot along with the produce of the chase. They never eat their meat raw, but rather overboiled; nor can they be brought to endure salt or pepper, or any species of condiment. In the Indian's family, all the drudgery and hard work devolves upon the women. They till the ground, and prepare it for their maize, water melons and pumpkins, carry wood and water, build huts, make canoes, and catch their fish; in the latter employment, and in reaping the harvest, their lords do occasionally deign to give their aid. The conclusion of their harvest they celebrate by a festival, and the grain is lodged in large stores under ground lined with bark of trees, where it keeps extremely well. The pains they take to cultivate the ground varies with different tribes. Some neglect it altogether, and subsist entirely by hunting and fishing; and when these means of subsistence fail, depend upon the miserable resource of the lichen, called tripe-de-roche. Their generosity in relieving each other's wants, scarcely knows any bounds, and no member of a tribe can be in the least danger of starving, if the rest have wherewith to supply him. As a people, they are bound together by the strictest union,—the honour and welfare of the clan, or tribe, supply their ruling principle, and form a social tie, linking the members to

* See United Brethren's "History of the Mission to North America," p. 9.

each other, and rendering extremely rare both personal quarrels and deeds of violence, and banishing entirely that coarse and abusive language, which is so usual among the vulgar even in civilized communities. This feeling, added to the dignity and self-command considered by them suitable to warriors, renders their deportment exceedingly pleasing. They are completely free from that false shame which is termed *mauvaise honte*. When seated at table with Europeans of the highest rank, they retain the most thorough self-possession, and at the same time are free from all awkwardness of manner. Considered as heathens, they show great decency and propriety in their conduct,—are friendly, sociable, and courteous to strangers. They are all equally noble and free, allowing no distinctions of rank, the only difference among them proceeds from their age, dexterity, courage, or office. Like the New Zealander, presents are very acceptable to an Indian, but he will not acknowledge himself under an obligation. The deliberate coolness of their manners in common life is put on, as they think it shows their dignity; but they have in reality very strong and warm affections.* Their language is figurative in the highest degree, and full of images addressed to the senses. Thus, to "throw up the hatchet," or "put on the great cauldron," is to begin a war; and ambassadors sent from one tribe to another to propose peace, would say, "We rend the clouds asunder, and drive away all darkness from the heavens, that the Sun of peace may shine with brightness over us all."

But the most prominent object of the savage American Indian's pursuit and passion, is his warfare. Until he is brought under the dominion of the Prince of Peace, this is what presents him under the darkest aspect, and renders him more like a fiend than a man. The Indians love war, and glory in its deeds; but what keeps alive the hostilities existing between the tribes, is their spirit of revenge. Every Indian who falls into the power of an enemy, must have his ghost appeased by a victim from that hostile race: thus one contest brings on another; and they are remarkable for concealing their passions and waiting for a convenient opportunity of gratifying them. The extension of their boundaries and the power of their tribe, are the frequent occasions of their wars; which last object they seek to promote, by adopting their prisoners into their own ranks. They often torture their victims most cruelly, and in these horrid spectacles, it is shocking to think that the women take as active a part as the men; in short, their whole warfare is most savage and merciless, commencing with their wild and fierce war-dance, accompanied with shouts and yellings the most terrific.

* See "History of the Moravian Mission in North America," Seeleys, 1840.

Their weapons are the bow and arrow, or more frequently now, the musket, the hatchet (or tomahawk) and the scalping-knife. Their quarrels and furiousness in war have been greatly increased and promoted by their use of the rum and other spirituous liquors introduced into their country, and made an article of barter or trade, by the white settlers; but a great improvement in this respect has taken place since the labours of the American missionaries and others have so much increased. In deciding whether they shall cruelly put to death an enemy whom they have taken prisoner, or adopt him into their clan, the women have much influence, according as they either demand revenge for the loss of a husband or brother, or solicit that the captive may supply the vacancy. The stranger being received into the family as a husband, brother, or son, is treated with the utmost tenderness; and she, who had before exerted her utmost ingenuity in torturing him, now nurses the wounds she has made, and loads him with caresses. Although these savage people delight in war, yet they often desire an interval of tranquillity, and they observe much ceremony in making peace. They seal the contract by burying a hatchet. The *calumet*, or pipe of peace, accompanies every embassy; and to smoke together is the chief cement of national union. Their chief amusements are smoking, music, and dancing; the two latter form an indispensable part of every solemn festival. They keep good time; but their music is so exceedingly simple, that this implies little merit,—their airs seldom embracing more than five or six different notes. In their dances their movements, monotonous but violent, consist in stamping furiously on the ground, and often brandishing their arms in a manner, compared by an able writer to a baker converting flour into dough. They conclude with a loud shout or howl, which echoes frightfully through the woods. Their dances, in celebration of particular events are more varied, and often form a very expressive pantomine. They use a great deal of action in their ordinary conversation, and are so expressive in their gestures, that negociations for peace have often been conducted, and alliances made between petty states and families who understood nothing of each other's language.*

* See Murray's "History of British America," vol. i. pp. 44–94, which is extracted largely from the writings of Weld, Lawrence, Humboldt, Chateaubriand, Charlevoix, Carver, Adair, &c.

A Woman of the Copper-Mine River.

SECT. IV.—SUPERSTITIONS AND FORMS OF WORSHIP.

The earliest visitors of North America, on seeing among the Indians neither priests, temples, idols, nor sacrifices, imagined they were a people destitute of religious opinions; but a more close inquiry showed that a belief in the spiritual world, however imperfect, had the greatest influence over almost all their actions. Under the titles of the "Great Spirit," the "Master of Life," the "Maker of Heaven and Earth," they distinctly own a Supreme Ruler of the universe, and a controller of their destinies. According to Long, the Indians among whom he lived, ascribed every event to the favour or anger of the Master of Life. They address him for their daily subsistence; they believe him to give them presence of mind in battle, and amid tortures they thank him for giving them courage. Yet, though these ideas of an Almighty Being are deeply engraven on their minds, yet they are mixed with others, which show how imperfectly man's natural reason will assist him in thinking rightly on this subject. The term they use in their language for Great Spirit, does not convey the idea of an uncreated Being. It merely implies some Being possessed of high and mysterious powers, and in this sense is applied by them to men, and even to animals. The brute creation which occupy a considerable portion of their attention, is often looked upon by them as being gifted with supernatural powers,—a gross absurdity, which however they share with the heathens of Egypt and of India. Every tribe, and sometimes every individual, is found to differ

in his ideas of what his god is, and in whom or where he resides. Some form an idea of a certain mystical animal who, when the earth was buried in water, drew it up again :* others account the hare to be the residence of a superior power or being. Among the Attawa tribe alone the heavenly bodies are the objects of veneration. To look into futurity has always been a favourite object of superstition, and has been attempted by heathens in various ways : the American Indian seeks it in his *dreams*, which always bear in his eyes a sacred character, and they conduct their affairs according to their supposed interpretation. We have said that every man has his own peculiar object of veneration ; what this is, is always determined when the youth arrives at manhood, and the most senseless and absurd ceremonies precede the dream which is to discover to him the idol or charm, destined ever after to afford him aid and protection. When however great misfortunes befal him, his *Manitou*, or guardian Spirit is changed for another venerated object, which is installed with the same round of ceremonies as the first. Their absence of all temples, worship, and sacrifices is remarkable ; but the missionaries have been led to suspect that their solemn feasts, at which it is a rule that every thing presented must be eaten, bore an idolatrous character, and were held in honour of the "*Great Hare*." The belief in a life beyond the grave is most sincerely felt and cherished by the American Indians, and they have an idea, though by no means an exalted one, of the region where they hope to be transported after death. It amounts to a prolongation of their present life and enjoyments, under more favourable circumstances, and with the same desires furnished in greater choice and abundance. In that brighter land the sun ever shines unclouded, the forests abound with deer, the lakes and rivers with fish,—benefits which are farther increased in their imagination by a faithful wife, and dutiful children. Sacrifices made with a view to pacify God and their inferior deities, are among the religious ceremonies of the Indians (according to the Moravian missionaries). They tell us, that they sacrifice to a hare, because the first ancestor of their tribes had that name. To Indian corn they sacrifice bear's flesh, but to deer and beasts Indian corn ; but they deny that they pay any adoration to these good spirits, and say they only worship the true God through them. "For God," say they, "does not require men to pay adoration immediately to him, but notifies to them in dreams what beings they are to make offerings to, and consider as their guardian spirits." They shew a decided reverence for the dead, and venerate the bones of their ancestors,—these

* In this notion they resemble the New Zealanders.

being considered by the Indian as the strongest tie to his native soil, and when forced to quit it, these mouldering fragments are, if possible, conveyed along with them. All cases of sickness they ascribe to the agency of malignant evil spirits, and use numerous absurd and superstitious arts to scare and drive them out of the possessed person. Their firm belief in these preposterous remedies has always been one of the great obstacles to missionary success, even among the converts to Christianity, and the French missionaries could never fully undeceive their disciples, as they thought that the magicians or sorcerers really received aid from the prince of darkness.*

The Delawares hold several religious feasts or sacrifices in the course of the year: one is made to a certain voracious spirit, who, according to their notions, is never satisfied. This idea may probably arise from their own practice of making long fasts, and then eating most voraciously to a great excess. Another of their festivals is made in honour of fire, and at all, feasting, drinking, and dancing in a solemn manner are carried on for many days together.

Respecting the religion of the unconverted American Indians, Mr. Cockran in 1835, thus writes: "They are quite indifferent respecting the fate of their souls in a future state. All their acts and conjurations are employed, and their sacrifices offered for the benefit of their bodies, and for the enjoyments of the present life. In their prayers they ask for food, health, long life, abundance of pleasure, and the life of their enemies; but no inquiry is made after the favour of God, nor a future state, no sacrifice is offered to make the 'Master of Life,' favourable to them in another world."

SECT. V.—ACCOUNT OF MISSIONARY LABOUR.

"*The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.*"—Isa. lii. 10.

If we examine the tabular view of stations at the close of this chapter, we shall find that the Society for the Propagation of the Gospel in Foreign Parts, bears a very prominent part. This society "was incorporated by royal charter in 1701, for the receiving, managing, and disposing of such funds as might be contributed for the religious instruction of her Majesty's subjects beyond the seas; for the maintenance

* See Murray's "History of American Indians."

of clergymen in the plantations, colonies, and factories of Great Britain, and for the propagation of the gospel in those parts." *

The people of Canada, New Brunswick, Nova Scotia, and Newfoundland, inhabiting the towns or stations inserted in our Tabular View, are chiefly emigrants from the British isles, who go forth in quest of employment, and who, owing to their poverty, cannot be expected, for some years at least, to provide for themselves the means of public worship, or the education of their children. At the time of the American war this society maintained 43 clergymen in the part of America now called the United States; but when these states were separated from Great Britain, it withdrew all these, as by the terms of the charter it can only act in the colonies; and in 1784, at the close of the war, it had ten missionaries in Nova Scotia, two in New Brunswick, two in Canada (where the inhabitants were then composed of one-fifth Protestants and four-fifths Roman Catholics), one in Cape Breton, and one in Florida; in all sixteen clergymen in British North America. This last-named missionary in Florida was not continued for more than two years after the peace; and we cannot ascertain that any missionary has visited this spot either before or since. The population of Canada, especially of the Upper province has increased extremely since the period we have been alluding to. In 1806, it was reckoned to be 70,000; in 1823, it had grown to 150,000; in 1833, it was 296,000; and in 1843, it had increased to 500,000 souls. Not more than 80, out of the 324 townships into which Upper Canada is divided, are supplied with clergymen, and that in such a manner that they have not more than one pastor, where, in England, there would be twenty; and even then the provision made for his support is so scanty, that he is often scarcely raised above the pressure of painfully straitened circumstances. The Society for the Propagation of the Gospel has done much to improve this unhappy state of things in the increasingly populous colonies of North America. The number of clergy has been gradually increasing, owing to their unremitting exertions.

We have said there were two clergymen appointed by this Society to **Canada** in 1784 (one of whom was Dr. John Stuart, itinerant missionary to the Mohawk Indians.) In 1800, their number had increased to 6; in 1810, they numbered 11 missionaries in Canada, 8 in Newfoundland, 21 in New Brunswick, 34 in Nova Scotia and one in Cape Breton. In 1819, the number in Canada had increased from 6 to 10; and in 1825, it amounted to 22; in 1827, to 30; in 1833, to 46; and the numbers have at present reached to 90, and upwards, supported by the funds of

* See Report for 1843, p. v.

this Society. There are now five bishops appointed by the Church of England to watch over the religious welfare of our possessions in North America: 1. **Nova Scotia**, the oldest colonial bishopric of our Church; 2. Montreal; 3. Toronto; 4. Newfoundland; and 5. (lately appointed) New Brunswick. Under the present Bishop of Toronto, a college has been established at Coburg in Upper Canada, for the education of young men for the ministry, and 5 have already been ordained who were educated in America. And the same kind of institution has been effected at Lennoxville, in the district of Three Rivers, Lower Canada. **Newfoundland** was erected into a separate bishopric in 1839, at which time the number of clergy belonging to the Established Church was only 10, whereas it is now 26; and the Society is endeavouring, by its Sunday and day-schools, and other means, to increase the value and benefits of true religion among the poor fishing inhabitants of this colony. Considering the extent of **New Brunswick**, this district has been but badly supplied with ministers of the Church. A seminary has been instituted in Newfoundland, where a limited number of lay-readers and students are to be prepared for the ministry.

The Bishop of Toronto, in a late pastoral letter to his clergy, characterizes "the Societies for Promoting Christian Knowledge and the Propagation of the Gospel, as the handmaids of the Church of England: Societies which for nearly a century-and-a-half have been actively employed in sowing the truth, by establishing missions, appointing faithful and zealous pastors, founding schools and colleges, building churches, supplying the scriptures, prayer-books, and tracts, in vast abundance through all the colonial possessions of the British empire, and more especially through those of North America." "Dreadful, indeed," he continues, "would have been the moral and religious destitution of thousands in our settlements, but for their untiring labours. Unable to look forward to passing the Sabbath in the service of God, they must either have sunk into indifference and unbelief, or become the prey of destructive error; there would have been no clergyman to consult in the hour of difficulty—no blessed sacraments for their children—no holy ordinance of confirmation or matrimony for their sons and daughters. All these evils have been to a great degree prevented by these great Societies, which sent clergymen at the first opening of the provinces of North America, and have continued to supply their number to the present time." *

The **Mohawk** Indians were one of the tribes of the Six Nations, or Iroquois,† and, at the conclusion of the American Revolution, were

* See "Annual Report of the Society for the Propagation of the Gospel" for 1843.

† These were the Mohawks, the Carpegas, the Oneidas, the Senecas, the Onondagos, and the Tuscaroras, and they inhabited originally the state of New York.

settled by the bounty of government in Upper Canada, as a reward for their faithful adherence to the British cause during the war. To this tribe, the Society for the Propagation of the Gospel sent a missionary, in 1823, and translated a portion of the Gospels into the Mohawk language; they likewise printed a Catechism in their tongue, which had been found in the British Museum; but it was not at that time found practicable by the Society to continue its missions to the heathen tribes of Indians, owing to their unsettled habits of life: however, in 1837, it renewed its mission to the Mohawk Indians, and established one on the northern shores of **Lake Huron**, and another in **Manitoulin Island**, in Lake Superior, where the Ojibbewas, Ottawas, and other Indian tribes, were willing to settle, and place themselves under instruction. And, in 1844, it had five stations, entirely for the natives; but no particular notices of them are published by the Society.

We next come to the labours of the Church Missionary Society in North America; and these have been carried on exclusively among the native Indians of the country, in the territories under the controul of the Hudson's Bay Fur Company. The first attempt made by this Society to benefit the aborigines was suggested by Rev. John West, an active member of the Church Missionary Society, who was appointed by the Hudson's Bay Company chaplain to their settlement, recently formed on **Red River**, to the south of Lake Winnipeg. He offered his services soon after his arrival in the country, in 1820, to establish schools among the Indians in the vicinity, and the Church Missionary Society placed £100 at his disposal, to enable him to make trial of his plan, the Company being favourable, and promising to render him every practicable assistance. He was, the following year, appointed their missionary, and, in 1823, the same Society sent Mr. David Jones to his assistance, and a schoolmaster and mistress. By this time they had baptized four promising Indian youths, and Mr. West had made a walking excursion to Fort Churchill, on the shores of Hudson's Bay; the Indians of which place showed a great desire for instruction.

In 1825, the Church Missionary Society had two missionaries, the Rev. D. Jones and the Rev. W. Cochran, at the Red River settlement, with an assistant under whom were 169 scholars, chiefly Ojibbewa Indians and half-breeds; two sons of chiefs at the Columbia River, west of the Rocky Mountains, were also in their school. Rev. John West remained three years at Red River, during which time he laid the foundation of this mission, and then returned to England. A neat, small church of wood, with wooden spire, was finished before his departure, and was the first Protestant Church ever raised in these wilds; an engraving of which, with a most deeply interesting sketch of the

first establishing of this mission, may be found in the Missionary Register for 1826, p. 624.

Mr. Jones met with great encouragement from the willingness of the Indian boys to receive religious instruction; and indeed both parents and children seemed devoted to their missionaries, and anxious to benefit by their labours and love. During a part of the year, the pupils were taught to labour in the fields belonging to the mission-farms; and by dealing kindly and gently with them, they soon overcame their distaste to regular and fixed employment, and soon acquired considerable knowledge. It may not be uninteresting to our readers to know that the annual cost of an Indian youth's education in the Church Missionary Society's schools, at the Red River settlement, is £14 for clothing and maintenance. Two Indian boys having died in the school, the parents showed much warm feeling on the occasion, and one of them came a distance of three hundred miles, to mourn and lament for his son. Like the New Zealanders, they showed their affection and their sorrow by cutting and piercing themselves (especially their feet), till they made the blood flow. A European settler having asked the father of one of these deceased youths to sell him a fine horse he was riding, he refused it, saying, "he meant to keep it for the *Black Robe* (the name they give to Protestant clergymen), in return for the care he had taken of his boy."

Mr. Jones made much progress with his Indian boys, and his labours with his Sunday classes were greatly blessed. It is natural to the Indian mind to give close attention to every thing passing around them. They were particularly fond of singing sacred hymns,* and the voices of the women were sweet and melodious. Mr. Jones finished building his second church before 1825, but it was greatly damaged by an overflowing of the river in 1826, which calamity was most patiently borne by the Indian congregations, and had the happy effect of strengthening their religious feelings.

In 1830, two boys, whom Governor Simpson had brought to the Red River station, from Columbia, one of the Hudson's Bay Company's settlements west of the Rocky Mountains, went home to pay their friends a visit; and on their return brought with them five other Indian boys, to be instructed by the Church Missionary Society's missionaries. They are described in the missionary journals published at that time, as

* In Mr. Jones's Journal, 1820, we find the following:—"In giving out to my young Indians the hymn in the 'Sunday Scholar's Companion'—'Lord, while the little Heathen bend,'—I was led to tell them of the cruelties practised in the East, which were alluded to in that hymn: *they were all much affected, and one of them said, 'Sir, is there no schoolmaster there to tell them not?'*"

shrewd, active, and promising youths, and manifesting a great desire to learn.* The baptized converts were, up to the year 1830, chiefly from among the half-breeds, who were descended from European fathers and Indian mothers; but some few pure Indians had attended the means of grace with benefit, and were strict observers of the Sabbath. In 1831, the missionaries write: "We have already seen two churches built, and well filled with attentive audiences; to these we have now added a third; and what ought to increase our thankfulness still more, we have a congregation ready to enter into it. It has been erected by the voluntary exertions and contributions of the heads of 76 families, who regularly attend divine service at "the Rapids." They are all poor, but their willingness has surmounted the impediment. This year (1831), the Society had 2 missionaries, 18 lay-assistants (4 of whom were females), 6 schools, containing 191 male scholars, of whom 60 were native Indian boys, and 140 girls. Their attendants on divine worship, at their three churches, amounted to 800, and their communicants, to 143.

Hitherto, from the commencement of this mission at Red River in 1820, the labours of the Society's missionaries had been principally confined to European settlers, the servants and agents of the Hudson's Bay Company and half-caste Indians, with the exception of the native boys and girls in their schools; but in 1833, Mr. Jones thus joyfully writes, "we have long wished and prayed for something interesting and encouraging to tell you of the native Indians. Thanks be to God, the time is now arrived. I have, for the last eight months, preached, through an interpreter, to about 70 or 80 Indians, whose regular attendance, devout attention, and extreme desire to learn, give us every encouragement to proceed in the strength of the Lord. For several years many Cree-Indian families, from between Hudson's Bay and Cumberland House have been drifting to our settlement. Last summer brought us ten families, and we determined on collecting them every Sunday evening regularly; and though often fatigued with riding and preaching through our hot summer days, yet I feel this evening service as refreshing as cooling waters." †

* The circumstance of the voluntary return of these boys, with five more from among their countrymen, was considered by the missionary as a great mark of the confidence reposed in the white people by these independent sons of the wilderness. See "Missionary Register."

† The accounts from this purely *Indian* station in 1843, show that there are now two church services every Lord's-day: one in English, when the attendance of natives is about 350; the other in the Indian language, when about 250 assemble. There is also a daily weekly service, and Bible lectures in the school-room during four other evenings in the week. The Sunday-school contains 184 native Indians; and a native catechist has the charge of a week-day school, containing upwards of 80 scholars.

In 1832, a most remarkable interposition of Providence occurred at the Red River station, at the time of a violent thunder-storm, in July, 1832. The lightning struck the dwelling-house of the Rev. Mr. Cochran, and set it on fire; and though nine individuals were assembled in the two rooms which were struck, the shock dividing the stones and mortar asunder, and rending the floor beneath, yet not a single person was in the smallest degree injured. In December, 1833, the missionaries opened a weekly meeting at the **Indian settlement**, for the purpose of instructing the natives in the word of God, but very few attended; some knowing that the Christian religion does not allow of their having more than one wife at a time, were averse to this restraint; and others were *conjurors*, who prided themselves in their deceitful art, and were persuaded, they said, "that if they came to hear the word of God, the knowledge of it would depart from them." The heathen Indians of North America have a saying, that "the white Christians could never be taught their arts, or led astray by the devil, because they eat so much salt with their food!" In August, 1834, the missionaries describe the old and young at the Indian settlement, "busily employed in reaping their little patches of wheat and barley," which they look upon as a good sign of their improvement.

Mr. Cochrane, one of the Church Missionary Society's missionaries, thus writes in 1838: "I walked to-day to the Indian settlement to baptize an infant; the parents are an interesting pious couple; the mother has been making cloth, and had her children clothed, and her blanket was of home-manufacture. I said to the husband, 'Here is the advantage of civilization; should you die now, you would not leave your family with the apprehension of perishing through hunger or cold; they have learnt the value of land and of human industry, these are a fortune to them, which will last while health and strength remain.' He, interrupting me, said, 'These are great advantages, which I often think of, and feel thankful for; but they have heard of *an existence beyond the grave*, and have learnt *how to enter it*. This I count the greatest of all my mercies; when I leave them it shall be with the expectation of meeting them again.' Here the tear of gratitude fell, and the Indian's voice faltered." Mr. Cochrane adds: "Men would often persuade us that we labour in vain, but we know by evidence, too sublime and too certain to be shaken, that religion enters *the heart;* and being there, it assumes a degree of importance, which makes all other concerns subservient to it."

Thus the Church Missionary Society have continued steadily to pursue their unwearied labours in these remote and desolate regions, amidst many great and trying difficulties, arising from the inclemency and

severity of the climate, the distance from civilized society, and the very peculiar character of the natives; notwithstanding all which, considerable success has been vouchsafed to their labours. The station at **Cumberland House** is under the care of a native catechist, Henry Budd; and it is an interesting fact that this zealous and persevering servant of the Lord was one of the first-fruits of the Church Missionary Society's labours in North-West America; as he was one of the two boys from the Rocky Mountains, who were consigned by their parents to the Rev. John West, in the year 1820.

The Bishop of Montreal paid a visit to the Society's settlements at Red River in the summer of 1844, and thus expresses himself in writing to the secretaries: "It is impossible that I can write to you after my visit, without paying at least a passing tribute to the invaluable labours of those faithful men whom the Society has employed in that field of its extensive operations; and the opportunity which was afforded me of contrasting the condition of the Indians who are under their training and direction, with that of the unhappy heathens with whom I came in contact during my journey from Montreal, signally enabled me to appreciate the blessings of which the Society is the instrument, and did indeed yield a beautiful testimony to the power and reality of the gospel of Christ."

A handsome and convenient church, well warmed, has lately been erected, in place of one of the small ones at first constructed at Red River, and the attendance is very good: the young people prefer coming when the prayers are read in English, but the old people naturally prefer the Indian service. In 1844, the missionaries were busily engaged teaching the Bible classes on Sunday, which included 25 Indian men and 33 Indian women, besides the 95 scholars of the day-school, belonging to the Indian settlement. Many of the aged people have learned the Lord's Prayer, Creed, and Ten Commandments from their children and grandchildren, when returned from school. With regard to the temporal state of this mission, it is stated, "that instead of the miserable-looking native huts at first erected upon the Society's settlements, are now to be seen neat white-washed cottages; that several barns have been erected for their wheat and barley; and the mission farms are now fenced in with substantial fences; that the Indians have now a good stock of oxen, cows, and pigs, and some sheep and horses. Several Indian women spin wool, and a great deal of home-made cloth is now manufactured. A marked improvement takes place yearly with regard to the personal cleanliness of the natives, and also that of their dwellings. In fact, almost all the Christian Indians now wear either European clothing, or such as is made from the home-spun cloth, so

that there is little perceptible difference, in their appearance on the Sabbath, between the Indians and the other settlers." The missionary concludes this account in the following words: "Into whatever department of the station we look, there is abundant cause for thankfulness to the Giver of all good that our labours have been so far owned and blessed."

In examining the tabular view of missionary stations, we next come to those of the United Brethren. Of all the various missions undertaken by these devoted, humble, and self-denying Christians, the history of none is more remarkable than that among the native Indians of North America, whether we look at the extraordinary vicissitudes it has experienced, the continued persecutions it has suffered, or the character of the people among whom it was established. A history of this most interesting mission up to the year 1787, was published in German by Bishop Loskiel, and has been translated into English by the late Rev. C. J. La Trobe.

In Loskiel's History of the Mission of the United Brethren in North America, we find the following passage: "In 1739, Christian Henry Rauch was sent to **New York**, to commence a mission among some of the neighbouring tribes. He there met with some Indians who had come to that city to treat with the English Government. Upon their agreeing with his proposal to go and settle with them at Shekomeko, their native residence, he proceeded there, and was received with much kindness by the savage Indians; but when he spoke to them on religion they derided his instructions and laughed him to scorn. He now suffered greatly from their treatment, but all his trials were forgotten, when, after some time, he observed favourable symptoms of penitence and grace in the hearts of the two Indians who he had at first met when at New York. When these two men had embraced the truth, one of them named Tchoop, thus gave an account of his conversion: "I have been a heathen, and am grown old among the heathen, therefore I know how the heathen think. Once a preacher came and began to tell us there was a God. We answered him, saying, 'Dost thou think us so ignorant as not to know that? Go back to the place from whence thou camest.' Then another preacher came to us, and began to say, "You must not steal, nor lie, nor get drunk." To him we answered, 'Thou fool, dost thou think we do not know that? Go learn first thyself, and then teach thy own people to leave off these practices. For who are greater drunkards, or thieves, or liars than their own people? (He spoke of all Europeans; alas! English traders, principally he alluded to.) Thus we dismissed him. After some time, Brother Rauch came into my hut, and sat down by me and spoke as follows, 'I am

come to you in the name of the Lord of heaven and earth. He sends me to inform you that he will make you happy, and deliver you from that misery in which you at present lie. For this purpose he became a man, gave his life a ransom, and shed his blood for us.' When he had finished speaking, he lay down upon a board, and fell asleep. I then thought within myself, "What kind of man is this? There he sleeps, —I might kill him, and throw him out into the woods, and who would regard it? But this gives him no care or concern. At the same time, I could not forget his words. They constantly recurred to my mind. Even when I slept I dreamt of that blood which Jesus Christ had shed for us. I found this to be something quite different to any thing I had ever heard before, and I interpreted Christian Henry's words to the other Indians, Thus, through the grace of God, an awakening began among us. I say therefore, brethren, preach Christ, our Saviour, and his sufferings and death, if you would have your words to gain entrance among the heathen."*

On many other occasions the remarks which the converts made were simple yet striking. A trader having endeavoured to persuade Shabash, a convert, that the Brethren were not privileged teachers, the Indian eagerly replied, "It may be so, but I know what they have told me, and what God has wrought within me. Look at my poor countrymen there, lying drunk before your door. Why do not you send privileged teachers to convert them? Four years ago, I also lived like a beast, and not one of you troubled himself about me; but when the Brethren came, they preached the cross of Christ, and I have felt the power of his blood, so that sin has no longer dominion over me. Such are the teachers we want."†

In Brown's History of Missions, p. 392, we find a most affecting narrative of the hardships and troubles the Brethren and their faithful Indian congregations suffered, all through the French and English wars, the wars between the settler and Indian tribes, and the American war. The Brethren's stations, between the year 1734, the date of their first mission, and 1784, the conclusion of the American war were all situated in the country between Philadelphia and the Michigan territory west of Lake St. Clair. This country was inhabited and owned, at that time, by the **Iroquois**, or Six Nation confederacy of Indians, and the **Delawares**, while the Hurons owned the shores of the lake of that name, The persecutions of the Brethren and the Christian Indians (who in the

* See Brown's "History of Missions," p. 397.
† Loskiel's "History of the Brethren's Missions," Part 2, pp. 48—55.

different settlements of the United Brethren in 1772, amounted in number to 720) arose from several causes. Partly from the hatred borne to the Brethren by white settlers and traders, owing to the strictness of their lives,—partly to the fear of the white traders that by the Christianizing of the Indians, the rum-trade would be injured, which was carried on in these days to a most dreadful and pernicious extent,—and partly from the erroneous and wicked notions of a set of fanatics, who fancied that it was their duty to destroy all the natives wherever they found them, as they said, "God had devoted them to destruction as he did the Canaanitish nations in the time of the Israelites." Besides these causes, which operated powerfully to raise strong persecutions against the followers of the Gospel in North America, there were others arising from the necessity the different tribes were under, of adhering to and taking up arms in favour of either the French or the English, as long as war lasted between these two great nations, and in later times their siding with either Americans or English in the revolutionary war; and as the Brethren and their Indian congregations refused always to take up arms at all, or to declare themselves in favour of either side, they were persecuted and hunted by *all* parties; great and trying were the persecutions they underwent, the history of which events strikingly point out to view the faith and patience of the Moravian Brethren and Sisters, the love and true Christian submission of the Indian converts, and the glorious triumphs of the Gospel of peace. In some cases when Indian chiefs were brought before English governors to condemn and malign the missionaries, their hearts were turned, and they proceeded to bestow on them that character they really deserved, and to call them *their friends*, beseeching the governors to protect them by every means in their power. The United Brethren were the first people who taught any of their tribes to leave off war, and plough and sow their ground, to rear cattle and manufacture sugar from the sap of the maple; and by their unwearied endeavours the Gospel was first translated into one of their dialects, the Mohawk, and afterwards printed and published by the Bible Society. The whole number of the baptized Indian converts from this first commencement of the Brethren's labours to the year 1820, was computed to have been about 1450 souls; but it has been difficult to ascertain the number accurately, in consequence of their church registers having been burnt in 1782, when their settlement of Gnadenhutten was destroyed, and sixty-two persons (including five of their most valuable missionaries) and thirty-four children were cruelly and inhumanly murdered, by a party of American fanatics, opposed to the English Government. The Indian congregation fled, those murdered were the

families of the missionaries. The account of this dreadful transaction is given in Brown's History of Missions, Vol. I. p. 480.

In 1792, the Brethren and part of their congregations left their settlements south of Lake Erie, and proceeded to **Upper Canada**, where the British Government had assigned the 25,000 acres of land on the River Thames, which falls into Lake St. Clair. Here they built a town, and called it **New Fairfield**, and in a short time so improved the spot by cultivating the ground and planting gardens, that the wilderness was literally changed into a fruit-field. Their stations at **Oochgeelogy** and **Springfield**, in the Cherokee country, have been formed since the United States drove the Indian tribes more towards the west, for the purpose of settling in their lands.

In 1808 died, at the settlement of Goshen, David Zeisberger, aged eighty-eight years, upwards of sixty of which he had spent as a missionary among the Indians. To his latest breath he retained the same ardent zeal for the conversion of the heathen, the same unaffected serenity of mind, the same unbounded confidence in God, which distinguished his earlier years.*

Since 1808, the United Brethren have made many converts, chiefly among the Cherokee tribe; they have never been anxious to baptize any, except those who gave evidence by their walk and conversation, that they had been taught by the Spirit of God, and were possessed of a living faith; otherwise, they might have increased their numbers by many nominal Christians among the Indians of North America. The Brethren have here had full proof that the seed of the word, which they often sowed in tears, had sprung up and brought forth much fruit, and likewise had been spread far and wide, not only by the zeal of their converted Indian assistants, but also from the malice of their enemies, who, in a manner, preached the Gospel to their savage countrymen, by drawing their attention to their Indian brethren, who were suffering patiently for its sake. Most literally did these devoted men fulfil their Divine Master's injunctions: "When they persecute you in one city, flee ye to another;" for they were hunted by their enemies from station to station, and often when they just established themselves in a new village

* We must not omit to mention the names of the two Brainerds, David and John, and Elliott, called the "Apostle of the Indians," and others, who laboured in North America at the close of the eighteenth century. They were sent out by a society which has now no mission in these parts—"The Scotch Society for Promoting Christian Knowledge"—which was given a royal charter by Queen Anne in 1732. Some account of the labours of these pious and zealous men among the North American Indians may be seen in the little volume published by the Religious Tract Society, entitled, "Missionary Records in North America."

of their own rearing, and thought they should rest a little and prosecute their religious labours, their peaceful little settlement was burnt and destroyed by the enemy, and their converts dispersed into the woods, and they themselves driven on many hundred miles to seek for security and a place of rest for their weary feet. "Hungry and thirsty, their souls often fainted within them, but they cried unto the Lord in their trouble, and he delivered them out of their distress." A remarkable answer was once given by an Indian to his Moravian teacher, when the enemy were firing upon them as they left their camp. The missionary was exhorting his people to stand by each other, and expect deliverance from God. "Very true," said the Indian Christian; "only don't you stand before me, but go behind, for I will be shot first." By the many removals and flights of the Brethren, the Lord was spreading the knowledge of his truth by their means, as in the days of old, by the dispersion of the apostles.

The labours of the Wesleyan Missionary Society in North America, have been principally directed to the European settlers established in **British America**; but they have also several stations among the Indians of the Ogibbeway and Ottawa tribes, on the borders of Canada, as **St. Clair**, **Alderville**, **Rice Lake**, and **Munsey Town**,—the congregations at which are purely Indian,—and there are many Christian Indians under their care and spiritual guidance at **Edmonton** and **Rocky Mountain House**, and also at **Norway House**, all in the territories of the Hudson's Bay Company. It is reckoned there are between seven and eight hundred thousand full and accredited members of the Wesleyan persuasion in North America (including those in the States,) and about three millions, white and coloured, including those under trial for membership. There are now in the United States of America 3,106 ministers of the Wesleyan Methodist persuasion, according to the American Almanack and Repository of Useful Knowledge, which is generally reckoned a competent authority on this subject.* The same writer states that in Great Britain, Europe, and the British colonies (not including North America), the number of the Wesleyan Methodists is computed at five hundred thousand full and accredited members, and between two and three millions of those under trial for membership.

In an assembly, composed of preachers of the Gospel, held at Leeds in the year 1769, the venerable Wesley, who presided on that occasion, inquired, "Who will go to help our brethren in America?" A collection was then made which amounted to £50, part of which served to defray the expenses of two missionaries to the opposite shores of the

* See Dr. Alder on Wesleyan Missions," p. 159.

Atlantic, and thus may be said to have commenced the foreign operations of the Wesleyans, whose missions for many years were entrusted to the care of that zealous servant of God, the Rev. Dr. Coke, assisted by a committee of finance and advice, consisting of all the ministers of the connexion resident in London; but the General Wesleyan Missionary Society was not formed into one body till the year 1817, though many of the missions bear a much earlier date of commencement (as in the West Indies). As a proof, among which might be brought forward to show what these missionaries have done, I subjoin the following extract from a speech of a North American Indian, made in England in 1837: "I understand, said Shawundais (John Sunday), the converted chief of the Ojibbewas, that you are disappointed at my not having brought my Indian dress with me; perhaps, if I had it on, you would be afraid of me. I will tell you how I was dressed when I was a pagan Indian. My face was covered with red paint; I stuck feathers in my hair; I wore a blanket and leggings; I had silver ornaments on my breast, a rifle on my shoulder, a tomahawk and scalping-knife in my belt. Now I will tell you why I wear this no longer. You will find the cause in the 2nd Corinthians, chap. v. ver. 17: "Therefore, if any man be in Christ, he is a new creature: old things are done away, behold all things are become new." When I became a Christian, feathers and paint done away; my silver ornaments I gave to the mission cause: scalping-knife, done away; tomahawk, done away. That is my tomahawk now!" said he (at the same time showing a copy of the Ten Commandments in the Ojibbewa language). "Blanket, done away. 'Behold,'" he exclaimed in a tone in which simplicity and dignity of character were combined, "'Behold, all things are become new.'"

At the close of the 18th century, various attempts to evangelize the Indians were made in or near the territories of the United States by the different American churches; viz., by the New York Missionary Society, among the Tuscaroras and Senecas, who resided between the State of Georgia and Niagara; and by the American Board of Missions, among the Cherokees, Choctaws, and Creeks, who live between the States and the Mississippi River. This Society was formed in 1810, and is composed chiefly of members of the Congregational or Independent churches. The Baptist Board of Foreign Missions was instituted in 1814; its first mission was to Rangoon in Burmah; its second, among the Cherokee Indians, of North America. The Institution at Washington for the instruction of missionaries, is under its direction. The United Foreign Missionary Society is formed chiefly of Presbyterians, and began its labours in 1817, among the Osages, Tuscaroras, and Senecas. It was united to the New York Missionary Society in 1820. The Methodist Missionary

Society was formed in 1819, and began its operations among the black and coloured population of the States, but afterwards turned its attention to the Indians, particularly to the Choctaws and Wyandots. The Episcopal Missionary Society was formed in 1820, and has laboured among the Oneidas and other tribes remaining within the States: thus all the most considerable bodies of Christians in the Union have engaged in the missionary cause. We shall confine our remarks to the labours of the American Board of Missions, which is the most influential, and we believe, the richest in funds, of all the American Societies; and is the only Society from the United States (except the Baptist) that sends its labourers into the other quarters of the globe. The names they have given to their Indian settlements are: Dwight, Fairfield, Park Hill, Honey Creek, and Mount Zion, among the **Cherokees**; the most southerly of the tribes on the Mississippi, Wheelock, Stockbridge, Pine Ridge, Norwalk, Good Water, and Mount Pleasant, among the **Choctaws**; La Platte, among the **Pawnees**; Wailatpu, Clear Water, and Tshimakain among the **Oregons**; Lac-qui-Parle, and Fort Snelling, among the **Sioux** Indians; La Pointal, Pokeguma and Red Lake, among the **Ojibbewas**; Tuscarora, Seneca, Cattaraugus, and Alleghany among the **New York** Indians; and a native teacher has been sent to the **Abenaquis**, to the north of Upper Canada.

Of all these tribes the Cherokees are the most advanced in civilization. They are fond of working in iron, and many have been taught the blacksmith's trade by the American missionaries. A Cherokee newspaper, partly in English and partly in their own language, has been published many years for their edification. In 1822, several portions of Genesis, the Psalms, Isaiah, and the Gospels, had been translated into their language, also some hymns, and a Summary of Christian Doctrine and Duty, drawn up by the missionaries. They describe the Cherokee dialect as "artificial and complicated in its structure, evincing beyond a doubt that it was once spoken by a highly cultivated people." The chief difficulty in learning to speak it consists in giving the nice shades of pronunciation, which are necessary to make oneself fully and freely understood. The Americans found it a more difficult language to acquire, than had been supposed. The missionaries have paid great attention to their Indian *schools;* and they have found the females of the Cherokee tribe remarkable for their obedience and aptness to learn. In a national council of this tribe, in 1823, it was resolved, that if parents placed their children in the mission schools, they should not be taken away till they had obtained a good education. The chiefs also passed a rule in order to encourage the learning of mechanical trades, that they would give a set of tools to Indians who had learned a trade, and were

ready to set up for themselves. The Missionaries write, in 1821: "We often think it would animate and encourage Christians, who have helped us in this work, to see the many pleasant-looking families we pass and visit in our rides,—to behold their industry within doors and without, their droves of cattle and fields of corn, and above all to hear them conversing on the subject of redeeming love, some of them giving evidence of a growth in grace, and a desire to learn the way to Eternal life." *

An Indian came once seventy miles to see the sabbath-school at Brainerd, and after the meeting he said (by an interpreter), "I have heard many reports concerning your school, some for and some against it: I have now seen it with my own eyes, and am rejoiced at the sight. If it please the Lord to take me away, I shall die in peace." It may be worthy of notice here that the American missionaries take great pains to teach the pupils of their schools to speak as well as to read English, and, by a system of tickets and rewards, encourage the children always to speak to their schoolmates in English rather than in Cherokee. They learn to read the English Bible with remarkable quickness. The Cherokees seem the only tribe of the North American Indians who had anything like a written character of their own, but that such was the case, was proved by the missionaries often finding Cherokee characters inscribed upon trees in the wilderness, underneath the bark, which had been hewn away for that purpose. In 1824, a spelling-book in the Choctaw language was printed at Cincinnati in the state of Ohio, which the Indian children learnt to read in, with great facility. The American missionaries have endeavoured to further the civilization of the Indians, by introducing into their settlements sawing-mills, flour-mills, printing-presses, and other assistants to the arts of civilized life. In less than eight years after the commencement of the mission to the Cherokees, the Board had 500 Indian children under its care, who were regularly instructed in the Cherokee and English tongues, and in farming, carpentering, and blacksmith's work, and the girls in every department of domestic female employment. The Board, in its Report for 1829, gives an instance of several hopeful conversions among Indians, who, removed many hundreds of miles from each other and from all religious instruction, yet attended to the duties of the Sabbath, and devoted themselves to the service of God in a remarkable manner; and who resolved not to make spirits an article of traffic or use, though, before they learnt the truth, they had considered it an indispensable part of their annual purchases.

* See "Annual Report of American Board of Missions," 1821, p. 56.

The missionaries were able to commence preaching to the natives in the Choctaw language in the year 1829. Some tracts they published in Cherokee, in 1830, attracted great attention. The gospel of St. Luke was translated into the Seneca language in 1830, and printed with the English on the opposite page by the American Bible Society. Also the Sermon on the Mount, and about thirty hymns in the same language were published by the American Tract Society. The whole Bible seems never to have been translated into any of the North American Indian dialects; but the British and Foreign Bible Society has published small portions in the Delaware, the Mohawk, and the Ojibbewa languages. The American Board of Missions printed the gospel of St. Matthew and the epistles of St. John in the Choctaw language, in 1842, the former at Boston, the latter at their Cherokee press at Park-hill station. The edition consisted of 1000 copies of each.

Several portions of the scriptures, including more than half the New Testament, have been translated by the American missionaries into the Sioux language, and their public service is conducted in the native tongue. At Lac-qui-parle station are about forty communicants. It seems that petty wars are still carried on between the Indian tribes, especially in the country to the south of Lake Superior; and drinking is their besetting sin. The United States government is mentioned by the missionaries, in their Reports, as taking measures to prevent the introduction of whiskey into the Indian country. The American missionaries had established schools in the Oregon country, and were making progress in learning the Indian dialect, and in preparing portions of scripture and other books for the press; but had met with much opposition from the unsettled life of the savage Indians of the Oregon and Nez Percez tribes. The Abenaquis tribe live to the north of the St. Lawrence in Lower Canada; at the American station of St. Francis, is an Indian teacher and his wife, who are labouring steadily among their countrymen. The Committee speak of this little church as a light in the midst of great darkness; and that many of the Indians have been here reclaimed from intemperance, idleness, and vice.

SUPPLEMENT TO CHAPTER XIV.

SPANISH AMERICAN STATES.

We shall confine our remarks to those states of South America which were formerly under the controul of Spain, but, since 1825, have become *independent republics*. These states, according to Humboldt, contain nearly sixteen millions of inhabitants, of whom by far the greater proportion are Roman Catholics, either true or nominal;—by the latter we mean those Indians, half-castes, or negro slaves, who have been baptized into the Church of Rome, but have no religion at all, beyond their profession by baptism, of which there are great numbers in South America. When the Spanish states threw off the yoke, and became independent of the mother-country, they gained much in civil freedom, but nothing in religious liberty; for the Pope at this time sent his emissaries, and opened an intercourse with them to incline them to his interest. On the other hand, the state of Buenos Ayres granted the free exercise of their religion to all British and American Protestants within its limits; and the state of Colombia soon followed its example, by granting entire security of conscience to the citizens of the United States of North America. In the capital of Colombia, model-schools for both boys and girls, were established by the government; there were also two in Lima, the capital of Peru; and the British and Foreign School Society has rendered them some assistance.

The British and Foreign Bible Society have made several attempts to introduce the Scriptures into the Spanish, and now into the independent, states. Mr. Thompson their agent, has performed many journeys for this purpose in different parts of South America, and in some places has met with some success; and the Rev. Mr. Armstrong, who was also at one time their agent at Buenos Ayres, is now acting as chaplain to the English residents in that city. In 1825, it was computed by the American missionary at Buenos Ayres, that among a population of 80,000 souls, there were not above 500 complete Spanish Bibles, and from 1500 to 2000 Testaments. A society was formed in England, some years before the declaration of independance, by the South American states, called the Spanish Translation Society, which has been the means of supplying many religious books and tracts among the Roman Catholics of the vast continent of South America. The Religious Tract Society of England has also greatly assisted this benevolent object. In 1823, the Ame-

rican Board of Missions sent two missionaries, Messrs. Parvin and Brigham, to Buenos Ayres; and they had two, either here or at Monte Video, and at Rio Janeiro, in 1833, and they opened both Sunday and Day-schools in these cities.*

Great Britain possesses important trading factories in all the countries of South America; in Brazil, Buenos Ayres, Chili, Peru, Colombia, Guatimala, and Mexico, and in all these republics her Britannic Majesty has consuls or residents. In 1826, there was not any Protestant English clergyman in Mexico. In Guatimala, the English settlers have a chaplain at Honduras, and there are missionaries there. In the province of Buenos Ayres there are perhaps as many as 5000 English residing for purposes of trade and commerce, and that is the only place it seems where divine service is regularly performed in English, and according to the Protestant form of worship. In 1833, the British and Foreign Bible Society printed the gospel of St. Luke in the Mexican language, for the use of the Aborigines. "Notwithstanding numerous prohibitory edicts of the Spanish priests, no one book has ever been circulated to such an extent in Mexico, as the Holy Scriptures. The proportion of Scriptures to other books is as eight to one." At Rio Janeiro and at Buenos Ayres several American missionaries, from the Methodists' Society in the States, settled in 1836; and, in 1840, were making some impression on the minds of their hearers, which had drawn forth considerable opposition against their labours. The Bible Society, in 1840, state there is a general and eager thirst after religious instruction throughout the country, among the rising generation; but that all attempts to benefit them, or circulate the word of God is frustrated by ecclesiastical influence.†

* See "Missionary Register" for 1826, p. 178.

† Ibid. from 1826 to 1844.

NORTH AMERICA.

Name of Society, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native Teachers.*	*Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
SOCIETY FOR THE PROPAGATION OF THE GOSPEL.							
UPPER CANADA.							
MOSTLY BRITISH SETTLERS, AND A FEW INDIANS.							
Bytown, Perth, Pakenham, Portland, Kingston, Amherst, Peterborough, Darlington, Logansville, Newmarket, Scarborough, Streetville, Whitby, York, Barry, Mono, Orillo, Penetanquishine, Barton, Galt, Brantford, Oakville, Trafalgar, Wellington, Dunville, Louth, St. Catherine's, Thorold, London, Port Burwell, Oxford, Goderich, Devonshire Settlement, Manitoulin Island, Chatham, Colchester, Sandwich	37	9	..	..	..	..	1784
LOWER CANADA.							
BRITISH AND FRENCH SETTLERS.							
Gaspé District	4						
Quebec District	10						
Three Rivers District	14	4	..	..	..	..	1749
Montreal District	25						
NEW BRUNSWICK.							
ENGLISH.							
Bathurst, Miramichi, Shediac, St. John's, St Andrew's, St. George's, St. Stephen's, Sussex Vale, Gage Town, Fredericton, and others	29						
NOVA SCOTIA, CAPE BRETON, ETC.							
BRITISH SETTLERS.							
Halifax, Newport, Windsor, Horton, Digby, Yarmouth, Shelburne, Liverpool, Chester, Lunenburgh, Amherst, Guysborough, Antigonishe	19	5					
Cape Breton Island:—							
Sydney	2	2					
Arichat (L. Madame)	2						
Prince Edward's Island:—							
Charlotte Town, George Town, Milton, Murray Harbour, New London, St. Eleanor	6						
NEWFOUNDLAND.							
BRITISH (CHIEFLY FISHERMEN).							
St. John District	3						
Conception Bay do.	8						
Placentia Bay do.	1						
Fortune Bay do.	1						
Bay of Islands do.	2						
Southern Shore do.	2						
Trinity Bay do.	5						
Bonavista Bay do.	2						
Fogo do.	2						

NORTH AMERICA—Continued.

Name of Society, Country, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native Teachers.*	*Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—(Continued.)							
BERMUDA.							
BRITISH ARMY AND NAVY, AND SETTLERS.							
St. George	2						
Paget's and Warwick	1	8	..	1122	19	838	—
Pembroke and Devon	1						
CHURCH MISSIONARY SOCIETY.							
NORTH AMERICA.							
NATIVE INDIANS AND FUR TRADERS.							
Red River Settlement:—							
Upper Church (L. Winipeg)	..	..	2	130	2	138	1820
Middle Church (do.)	..	..	2	100	2	166	1825
Lower Church (do.)	1	2	1	145	2	196	1824
Indian Settlement	1	2	2	72	4	184	1833
Cumberland House	..	..	1	4	2	78	1842
Manitoba Lake	1	..	..	..	..	..	1843
Ellice Fort (lat. 50° long. 100°)	..	1	..	...	1	..	1843
UNITED BRETHREN'S SOCIETY.							
CANADA, AND UNITED STATES TERRITORY.							
NATIVE INDIAN TRIBES.							
New Fairfield (Upper Canada) ..		..	..	33	2	150	1792
Westfield, lat. 38° long. 91° (Missouri State)	14	..	..	35	2	149	1838
Spring Creek, &c. (Arkansas)		..	..	35	2	77	1801
WESLEYAN MISSIONARY SOCIETY.							
UPPER CANADA.							
BRITISH AND CANADIAN.							
Toronto, Kingston, Hamilton, Grand River, London, Guelf, Goderich, Amherstburgh, Barrie, Warwick, Woodstock, Peterborough, Belleville, Brock, Alderville, Rice Lake, St. Clair	19	..	..	2705	22	1349	1828
LOWER CANADA.							
BRITISH AND CANADIAN.							
Quebec, Montreal, Three Rivers, Wesleyville, St. John's, Odell Town, St. Arnand's, Durham, Shefford, Standstead, Compton, Melbourne, New Ireland	17	..	..	4036	38	2072	—
NEW BRUNSWICK.							
BRITISH.							
St. John's, Fredericton, Gage Town, St. Stephen's, Annapolis, Digby, Miramichi, Bathurst, and others	23	..	..	3896	30	2314	1786
NOVA SCOTIA, CAPE BRETON, AND NEWFOUNDLAND.							
BRITISH SETTLERS, ETC.							
Halifax, Lunenburgh, Yarmouth, Cornwallis, Windsor, Amherst, Guysborough, &c.	12	6	..	4389	49	2283	1786
Sidney, Ship Harbour, Charlotte Town, Bedeque, Murray Harbour	3	..	..	..	..	..	
Newfoundland	14	4	..	2333	29	1816	

NORTH AMERICA—Continued.

Name of Society, Country, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native Teachers.*	*Communicants*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
WESLEYAN MISSIONARY SOCIETY.							
HUDSON'S BAY COMPANY'S TERRITORY.							
NATIVE INDIANS.							
Norway House (Lake Winnipeg)	2	..	..	No returns.	2	69	1840
Moose Factory and Abittibee	1	..	..				
Lac La Pluie and Fort Alexander	1	..	..				
Rocky Mountain House	1	..	..				
Pic	1	..	..				
Edmondton and Slave Lake	..	..	..				
SETTLERS.							
Bermuda	1	..	..	..	1		
BAPTIST MISSIONARY SOCIETY.							
CANADA.							
INDIAN.							
Brantford (Grand River), among the Tuscarora Indians	1						
AMERICAN BOARD OF MISSIONS.							
UNITED STATES.							
INDIAN TRIBES.							
Cherokee, Choctaw, Pawnee, Oregon, Sioux, Ojibbiwa, Stockbridge, New York, and Abenaqui Indians*	25	74	8	..	Several.	..	1816
AMERICAN BAPTIST MISSIONARY SOCIETY.							
UNITED STATES TERRITORY.							
INDIAN.							
Ottaways, 1 station; Ojibiwas, 2; Tuscaroras, 1; Cherokees, 5; Choctaws, 1	11	20	7	480	..	..	1820

Note.—The American Episcopal Missionary Society has *three* Missionaries in *the Texas.*

* For the names and numbers of their Stations, see the Guide, p. 435.

CHAPTER XV.

LABRADOR AND GREENLAND.

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

Labrador.—The most easterly part of North America claimed by Great Britain is Labrador, which stretches along the sea for 700 miles, and is included between the Atlantic Ocean, and the spacious inland sea called Hudson's Bay. It has all the characteristics of an arctic or polar region, and is filled with small lakes and extensive forests of fir, pine, and birch. The coast is diversified with innumerable islands, tenanted only by water-fowl. There are a number of fishing stations on the coast resorted to during the summer by the Esquimaux and others engaged in the fisheries, while in winter only a few men are left to take care of the buildings and machinery. The capture of cod and salmon is very large on the southern parts of the coast, but the exports are included in the trade of Newfoundland, to which government Labrador belongs.* This vast sterile region is very litttle known,—the prevailing features seem to be rocks, swamps, and mountains. Nullatarlok Bay in latitude 59 is surrounded by high mountains, which are covered with moss, alder, birch, and various shrubs and plants ; and during the month of July the vallies are grassy and ornamented with a variety of flowers. At Nachvak Bay the sea is clear of ice by the middle of July, and the mountains afford a most magnificent prospect. The mouth of the Koksoak river in latitude 58 is distant about 650 miles from the missionary station at Okkak, and is about as broad as the Thames at Gravesend. Some distance up the River is a bay, surrounded on all sides by gently rising wooded ground. On each side the river, for about a mile inland, the ground slopes up and is well watered by rivulets descending from

* See Murray's "Encyclopedia," p. 1372.

the hills, upon which are found various European plants and shrubs, as junipers, currants, &c.; there are also trees, and abundance of grass. It is said that no wood grows in Labrador farther west than Okkak. North of Cape Charles the land falls, and the shore changes its character, becoming shoal and running off in flats, whereas to the southward the cliffs are bold and abrupt, chiefly composed of old red sandstone, but inland rocks of mica slate predominate. In some places, crystals of garnet are very abundant in this rock. The highest mountains on the Labrador coast are 1484 feet above the sea, and covered nearly to the top with wood, chiefly pine-trees, and a profusion of plants bearing delicate berries grow some distance inland at the head of its numerous bays. The country seems not incapable of cultivation,* but its chief wealth is derived from the sea, its deep bays affording safe harbours and productive fishing stations. To the south also, the fur-trade gives the natives a profitable winter occupation. There is a deficiency of springs to the north, but the rains and melted snows accumulate in small lakes which well supply their place. Timber in many parts is almost entirely wanting on the north-west shores,—a substitute for which is found in the bones of whales and other large sea-animals, as well as the pieces of drift wood, wafted as is supposed, from Norway and Lapland. Seals are caught on this coast in great abundance. Forteau Bay is the most considerable of the fishing settlements. One side is occupied during the seal season by the English, the other by Guernseymen; the former remain through the winter, but the latter quit the coast in autumn. A few hamlets are found in Chateau Bay, the bounding cape of which is composed of magnificent ranges of basaltic columns, resembling a great natural castle. To the north-west, Sandwich Bay (where are the huts of eight or nine families) terminates the range of British settlements on this coast. The Moravian missionary stations are in the remotest and most desolate part of Labrador, beyond the limits of the fishing settlements.†

Labrador enjoys a happy exemption from the dense fogs which oppress the Newfoundland shores. On the approach of summer the islands of ice coming from the north are at once terrific and dangerous. The Labrador winter is extremely severe, the thermometer often falling thirty degrees below the freezing point, and although the houses of the missionaries are heated by large cast-iron stoves, yet the windows and walls are all the winter covered with ice, and the bed-clothes freeze to the walls: rum is frozen in the air as rapidly as water, and rectified spirits soon

* Indeed its very *name* has this signification. See "Moravians and Labrador," published by Oliphant, 1835, p. 10,

† See Murray's "Account of British America." Edinburgh, 1839.

become thick like oil. From December to June the sea is so completely frozen over that no open water is to be seen. Some missionaries once ventured in the month of February to visit some Esquimaux forty miles distant, and although wrapped in furs they were nearly destroyed by the coldness of the climate; their eyelids froze together in such a manner that they were continually obliged to pull them asunder, and by constant rubbing prevent their closing; one of them had his hands frozen and swollen like bladders. The few summer months on this coast are, on the contrary, extremely hot,—the thermometer rising to 86 degrees of Fahrenheit, when swarms of mosquitoes infect the air; the climate is not however at all unhealthy.* Although the coasts of Labrador lie some degree farther south than those of Greenland, yet the cold here is far more severe than in that country, chiefly from the height of its mountains, or the influence of the perpetual fogs that cover the Newfoundland seas; or probably the immense quantity of drift ice that accumulates on the eastern shores may have some effect upon the climate. The summer, on the other hand, during the short time it lasts, is proportionably warmer than in Greenland; vegetation then proceeds with uncommon rapidity, the shrubs and plants expand as if by enchantment, and the country assumes the luxuriance and beauty of a European summer.

The pine and larch of Labrador are of sufficient size to be used in building or to be sawn into boards; there are also willow, aspen, birch, and alder in considerable quantities. The principal land animal is the beautiful and useful rein-deer, which are found in large herds, and are hunted for their flesh and their valuable warm fur; but they have not been domesticated by the Labrador Esquimaux. Arctic foxes abound, and hares are met with occasionally. The black bear is frequently killed, and their flesh is much relished by the natives. But the most formidable of this tribe found in these regions is the great white polar bear, whose ferocity and courage render him an object of terror even to the well-armed European. The Esquimaux dog is the most useful animal to the Esquimaux of Labrador; he bears a strong resemblance to the wolf, and is as large as the Newfoundland dog, with a thick hairy coat peculiarly adapted to the climate. As a hunter he can trace the seal or the rein-deer at a considerable distance, and he does not dread when in a pack to attack even the white bear itself. But his chief value consists in his fitness for drawing the sledge of the natives, to which he is carefully trained from infancy, and becomes remarkably submissive; their strength and speed is astonishing, especially as they are often subjected to hunger. Nine dogs have been

* See Montgomery Martin "On the British Colonies," vol. vi. p. 291.

known to draw a weight of 1600 pounds, the distance of a mile in ten minutes. Whales are scarce on the Labrador coast, but seals are very abundant. Salmon and salmon-trout are caught in every creek and rivulet; they remain in the rivers and fresh water lakes during the winter, but return to the sea in the spring. The Esquimaux catch them in winter under the ice by spearing them. Sea-fowls of the duck and goose species frequent the shores of Labrador, and afford to the natives food, warmth, and materials for trade. The American wild pheasant is the only land bird mentioned by the missionaries, and this affords an agreeable article of food at a time when other resources fail.

Greenland.—This large promontory or peninsula was probably named from the fallacious appearance of some small favoured spots at the first moment of its discovery. It has been described as two separate tracts of sea-coast; for the interior has never yet been penetrated. The eastern coast has no deep bays, as the western has, and is therefore not so habitable.* The western coast, from the most southernly point to the 73rd degree of latitude, has been claimed and settled by Denmark; the several Danish settlements on the coast having been all established between the years 1721 and 1796.† They are, at the best, only small fishing villages. The appearance of this coast from the sea is striking, and at times dazzling, grand, and sublime, but by no means inviting; the high and barren rocks, covered with constant ice and snow, rear their high and inaccessible heads among the desolate waste of increasing glaciers; large blocks of solid ice, called ice-bergs, of great height and fantastic shapes, continually block up the bays and inlets, till the east wind drives them out to sea into warmer latitudes, where they are melted by the rays of the sun. Of trees there are none,—a few stunted shrubs, with a scanty portion of heath and grass, are the only traces of verdure, and these only make their appearance during the two or three short and uncertain summer months. In summer there is no night; for above the 66th degree of latitude the sun never sets during the longest days. During the night it does not shine with lustre, but appears rather like a bright moon. The sun is never seen above the horizon from November to January; but the moon, the stars, and the brilliant "northern lights" supply its absence.

The westerly winds and the currents convey to the barren shores of Greenland great quantities of drift-wood, from Siberia and the coasts of America, without which the Greenlanders could neither roof their

* See Murray's "Encyclopedia of Geography," p. 1539.
† See Williams's "Missionary Gazetteer."

houses, erect their tents, build their boats, or shaft their arrows. Among the few plants to be found are some very useful to the Greenlander, as sorrel, angelica, snake-weed, dandelion, lovage, which is a species of celery, orpine, or live-long, and the useful scurvy-grass; of all these the people make use of the roots or the leaves, and sometimes of both. There are two species of grass, and an abundance of mosses, which the Greenlanders make use of in a variety of ways, some for tinder, and wicks for their lamps, and others for food, and one they share with the rein-deer. Europeans have attempted to sow oats, but they seldom advanced so far as to come into ear. In their gardens the inhabitants have managed to rear salad, cole, radishes, and a few very small turnips. The shrubs bear delicious berries, which serve as food to the Greenlanders, as the whirtle, the crow, and the cranberry. But the bottom of the sea is more supplied with plants than the land, and when torn up by the tempest and thrown on the shore, these afford, in time of scarcity—if any time in Greenland can be called a time of plenty—a partial supply. The Greenlanders hunt the rein-deer for its flesh, as in Labrador, and use its skin for their dresses, its sinews for thread, and its horns for various instruments and utensils. The other animals they use for food are the seal, the white bear, the hare, and the grey fox. But their chief food is drawn from the sea, either in the shape of fish or water-fowl, which everywhere abound; and their eggs, which are very large, are a nutritious article of food. The eider-duck supplies them with beds, and with a valuable article of trade. By a remarkable interposition of Providence, the rein-deer, the hares, the eider-ducks, and many other animals in this most severe climate, are furnished with a thick coat of fat between the skin and the flesh as winter comes on. The eider-fowl plucks the fine soft down off her breast to make her nest; and if this be taken after she has lain her eggs, the hen will lay a second and a third time, four eggs each time, and always plucks fresh down from her breast. These birds brave the severest winter of the arctic regions. A great variety of water-birds frequent these coasts, most of them living on the small fish which abound in these seas. The penguin and the cormorant are of this number. The seal is pre-eminently the most useful animal which a wise and gracious Providence has given to the Greenlander; indeed without these amphibious creatures it is hardly possible to see how they would exist. Their flesh supplies their most palatable food; the oil their lamps and fires; of the internal membranes they make windows, curtains for their tents, and shirts: but the most indispensable article produced by the seal is the skin, of which the Greenlanders cover their huts and their boats, out of which they cut their straps and thongs for their sledges, and from which they procure

all their strong outer clothing, their boots, stockings, caps, and gloves. Next to the seal in importance is the whale, whose blubber, or fat, is so useful to the Greenlander, and which is so important an article of commerce. The herring frequents their shores in large shoals.

SECT. II.—POLITICAL AND COLONIAL HISTORY.

This part of our subject has been already mentioned with regard to Greenland in the previous chapter; excepting that we may notice here that the superintendence of the trade and the administration of the laws in this colony is vested by the King of Denmark in two governors, or inspectors, one of whom resides at Godthank in the south, and the other in Disco Bay in the north. Their power is very extensive, but is restricted to the Danish colonies only; the Greenlanders being without laws, except such individuals among them as are in the pay of the Danish government. With regard to the arts of life, it is necessary to leave the natives to the occupations suitable to the peculiarity of the region,—as seal-catching, rein-deer and bear-hunting, and the chase of birds,—as these form the only means of clothing or food to the people.

Regarding the Labrador coast, which is a part of the British dominions of North America, the same remarks allude to it as have been mentioned when touching on Newfoundland; as the chief use it is of to England arises from its cod and whale fisheries. No English resort to those parts of Labrador where the missionaries have taken up their residence.

Greenlander and his Kayak.

Esquimaux Man and Woman.

SECT. III.—SOCIAL HABITS AND MANNERS.

The Esquimaux of *Greenland* and of *Labrador* do not differ from each other essentially in their habits or customs, and therefore the same observations will apply to the inhabitants of both countries. They are a short race of people, and though their colour approaches to olive, this is thought to be occasioned by the coarseness of their food, which consists chiefly of fish, train-oil, seal's flesh, and blubber, and from their being so constantly engaged in handling grease and train, and being buried for the greater part of the year in their huts, filled with the smoke of their lamps, the newly-born infant being as white as any European. They have strait long black hair, large heads, and small black eyes; their faces are round and flat, the mouth is small, and the under-lip rather larger than the upper.

Before their conversion to Christianity they were an extremely dirty people, and the state of their houses, when the missionaries first went among them, was truly disgusting; the dogs usually saved them the trouble of cleaning or wiping their cooking utensils, and the filthiness of their meals exceeds any description.* They are an acute, good-humoured, and social race of people, but thoughtless in the extreme; courteous and quiet, they used to consider themselves superior to the Europeans in good breeding, and when they saw a modest stranger, their

* See "Moravians in Greenland," published by Oliphant, 1833.

highest compliment was, "He begins to be a Greenlander." They are patient and unobtrusive; but if too far encroached upon, they become furious and desperate. They do not immediately resent an injury, but sullenly wait an opportunity for revenging themselves. Like many uncivilized nations, they are indolent and active by turns; if their employment pleases them they will work without intermission; at other times they will sleep incessantly night and day. Among those who are heathens, the putting to death the aged or useless members of a family, or destitute children, is considered no crime.

The dress of the Esquimaux is well adapted to the rigour of the climate. Their inner shirt is made of the skins of birds, with the feathers worn next to them; over this another garment, or waistcoat, made of rein-deer or other fur; their outer garments reach to the knees, and are closely fitted round the neck, with a hood to draw over the head in cold weather, and are made of seal's-skin. The men's are plain at the bottom, but the women's are longer, and terminate in two flaps, a short one before and a long one behind, and the skins of which their clothes are made are the showiest and prettiest of their kinds. The mothers wear a kind of wide bag on their back to hold their children. The richer Greenlanders sometimes now substitute woollen stockings and caps for those of seal's-skin, and esteem them luxuries. When they travel, they put a great-coat over their other garments, made of black, smooth seal's-skin, which keeps out the water. Their holiday-dresses are kept with great care, and the seams ornamented with strips of leather, which they contrive either to keep white or dye of a red colour.

The Esquimaux live in houses in winter, and in tents in summer. The Greenlander's houses are made of large rough stones, and the walls are about six feet thick, with layers of earth and sod between the stones; they are generally twelve or eighteen feet in length, and ten or twelve in breadth, and are entered by a low vaulted passage, in the centre sometimes fifteen feet long, through which it is necessary to creep on all fours; this passage excludes the cold and lets out the heated air. On each side the entrance are two windows made of thin transparent skin, and the walls and roofs are lined with old half-worn tent and boat coverings. Along the whole length of the inside of the dwelling is a raised bench about a foot high, covered with skins; and as a number of families live together in one house, it is divided by partitions of skins, every several apartment being occupied by a family. By each partition stands a lamp made of steatite or soap-stone, filled with whale or seal oil, and a wick of moss, which burns so brightly, that the place is both sufficiently lighted and heated; and over their lamps they suspend a kettle of the same material, in which all their food is dressed:

above it also is a rack for drying their clothes on. Their houses at the beginning of winter are tolerably comfortable, but the heaps of bones and fragments of skins, with the preparation necessary for tanning and preparing their seals' skins, render the interior of a Greenlander's house (as the winter advances) extremely revolting to a European. The *converted* natives, however, are now taught habits of cleanliness, which *alone* would mark the difference between them and their countrymen. Their summer tents are of a size suitable to the number of its inmates, and every family has a separate tent. They are made of poles fastened into a stone foundation and covered with double seal-skins, and often lined with a tapestry of rein-deer skins; the door, which serves also for a window, is made of transparent skin, and is ornamented with needle-work and fringed with blue or red cloth. The Esquimaux of Labrador build their winter-houses of solid blocks of frozen snow, of immense size and thickness, which they cut out with their long thin knives, and pile one upon another, gradually narrowing them as they reach the top, in a sort of dome shape.

The fashion of the Greenlander's boat is peculiarly his own, and better adapted for their seas than those of any other nation. Their large family boat, or umiak, which is managed by the women, and used to transport the whole family, with their tents and baggage, from one place to another, is four or five feet wide and from twenty to thirty feet long. It is flat-bottomed, and is made of a skeleton of wood, knit together with leather thongs, and covered with the strongest seal-skin. It is not easily upset, and lives in the roughest sea. It must undergo daily repair, and is new coated with a thick rancid oil every evening to preserve its seams. The Greenlander uses a small canoe or kayak, which is a master-piece of ingenuity and utility; for by it he is rendered almost amphibious himself, and able to cope with the inhabitants of the ocean on their own element. It is about 16 feet long, shaped like a weaver's shuttle, is scarcely a foot and a half broad, and not a foot in depth. It is closed all over, with only a round hole for the man in the centre. Into this the Greenlander slips, and lacing his sea-coat to the bone or wooden rim of the hole, and buttoning it about his face and arms with bone buttons, both he and his vessel are water-proof. They are taught from their infancy to manage the kayak, to recover their balance if upset, and guide their little skiff in every possible danger,—an art which Europeans can never attain, and which the Greenlanders of late are not very successful in attempting to learn.

Respecting the moral character of the Labrador Esquimaux, it was found by the Moravians that it differed in some respects from that of the Greenlanders, who had had but little intercourse with Europeans until

these missionaries first went among them. The Esquimaux of the Labrador coast had been long acquainted with European traders, and had lost many of the original features of savage life, without gaining any better in their place. These men had corrupted their morals, and had taught them wants which they could not supply themselves with, but by stealing. But in the more northerly parts of Labrador, where they had come but little into contact with misleading white men, they found them comparatively mild and honest. The Greenlanders' chief employment is hunting and fishing. The whole domestic operations are left to the women, who cook, sow, prepare the skins, cover the boats and tents, and even build the houses, while men and boys look on with the utmost indifference at their severest toils. Polygamy is practised among the heathen, but not generally. They bury their dead in a sitting posture, with their best clothes on, and the graves are made of stone. The population is too thinly scattered to admit of any regular government,—each follows his own inclination,—and the punishment of crimes and offences is left to private revenge, which, as in all savage nations, is cruel, and often hereditary. In their heathen state, they treated the fatherless and the widow with little pity or regard. They are fond of singing; and their elegiac poetry, which they recite upon occasions, shows much harmony, warmth, and pathos of mind. They had no knowledge whatever of letters before the missionaries first visited them. Their language is musical, but very artificial, and extremely difficult for foreigners to acquire. They count by their fingers and toes,—five is *a hand*, ten *two hands*, &c.; twenty is *a man*, one hundred is *five men*, and all beyond goes with the Greenlander under the term *innumerable;* but the Moravians have greatly instructed them and improved their stock of information.*

SECT. IV.—SUPERSTITIONS AND FORMS OF WORSHIP.

Matthew Stach, one of the first Moravian missionaries who sailed to Greenland in 1733, thus describes the natives in his journal: "What we sought for in this country we have found; that is heathens, who know not God; who care for nothing but catching seals, fish, and reindeer, and for that purpose are always moving about, living sometimes on the mainland, sometimes on one island and sometimes on another." It seems by the first conversation the missionaries held with the natives of Greenland, that they were aware of the immortality of the soul: some said it would go above after death, and others—below. When asked who made the world, they replied, "We don't know, but it must

* See "The Moravians in Labrador."

have been some very rich man." They seemed to divide all their fellow-creatures into two sets,—*kublunaet*, or foreigners, who in their estimation were bad men; and *karalit*, which meant good men; and they always said, "We are good karalit." When the Labrador Esquimaux were told that the Greenlanders had believed on Jesus Christ, and that he had shed his blood to take away their sins, they said, "They must be very wicked men, then! As for us, we are the good Karalits." They believed in a Good Spirit, who they called Torngark (or Torngarsuk); and in an Evil Spirit, who they represented as a female (without a name), who lived under the sea; and who occasioned the dearth of seals, and other untoward accidents. Their *angekoks*, or priests, were sorcerers, who pretended to hold intercourse with this imaginary deity; and one of the most lucrative parts of their employment, was to travel to her habitation, and destroy her spell in times of scarcity. Their reputation also partly arose from their supposed skill in curing diseases; to effect which they had recourse to ventriloquism, and certain juggling tricks and superstitious ceremonies: their whole art consisting in deceiving the ignorant and superstitious. Altogether their religion was most confused, dark, and hopeless; and several instances of their ridiculous incantations are given in the histories that have been published of missionary labours among them. Their notions of futurity were gross and sensual; the highest enjoyment they could conceive of the soul after death, being made to consist in successful hunting and gluttony. Indeed these were their most favourite employments during their present existence.

SECT. V.—ACCOUNT OF MISSIONARY LABOUR.

"*These things I speak in the world, that they might have my joy fulfilled in themselves. Neither pray I for these alone, but for them also which shall believe on me through their word.*"—John xvii. 13, 20,

"*Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*"—1 Cor. xv. 58.

Greenland.—In the year 1708, Mr. Hans Egede, a Danish clergyman, having heard of the churches and ministers established on the coast of Greenland in the eleventh century, by the early Norwegian Christians, was impressed by a strong desire to visit Greenland; and though deterred and hindered by all to whom he applied for assistance and encouragement, yet he never gave up his point, and after a patient struggle of no less than thirteen years, he obtained help from the King of Denmark to establish

a colony for trade on the shores of Greenland; and proceeded there himself with a view of instructing, and, if it might be, of Christianizing, the heathens of that country. This took place in 1721. The trading colony did not answer very well at first, and numerous difficulties were continually springing up. The settlers got tired of these inclement shores, and all, save Mr. Egede, were for giving up the undertaking. He persevered in acquiring the Greenlandish language, and even succeeded so far as to translate various portions of the Scriptures into this tongue. He attempted to instruct the people, but without much success, however, as they were unwilling to attend, and slow to understand; and he adopted the unwise plan of threatening them, which only estranged them the farther, and made them more averse to listen. He suffered most dreadfully from the effects of famine, during the year 1722; and all left him but his faithful wife, who felt sure the Lord would send them deliverance in their time of need: and so it proved; for a ship unexpectedly arrived at last with supplies from Denmark, and with news from the king, that he intended to prosecute the trade and support the mission.

The year 1733 is memorable in the annals of Greenland history for two events; the breaking out of the small-pox, which carried off nearly 2000 of the population, and the arrival of the Moravian missionaries, Christian David and the two brothers Stach, who had left the lately-formed settlement of Herrnhut, in Upper Lusatia, and set out, first for Copenhagen, and then for Greenland, trusting alone in God for help and counsel. The United Brethren's congregation only amounted at this time to six hundred persons, most of whom were themselves poor despised exiles. The three brethren were kindly received by Mr. Egede, who assisted them by every means in his power; but they were sorely tried for the first few years after their arrival on these inclement shores, especially by the great scarcity of food, their difficulty in procuring it, and the unkind conduct of the natives, who refused to supply them, though they had plenty themselves.

In 1735 died Mrs. Egede; "a woman," observes Mr. Brown, in his History of Missions, "who well deserves an honourable place among those women who have done virtuously." She had endured with singular patience and cheerfulness the many trials she had been called to undergo, on the cold inhospitable shores of Greenland, and often was found supporting and comforting her husband, when disheartened and dejected by the difficulties of their situation. In 1736 Mr. Egede left Greenland. After his return, the mission was prosecuted by the Danish government with vigour, probably owing to his representations in its behalf, and a college was established for the education of Danish missionaries to the colony.

In 1823, there were five churches on the coast, at the sixteen settlements established by the Danish trading-company. But, to return to the Brethren :—They made but little progress in converting the heathen, and experienced many great and trying difficulties till the year 1738, when the memorable conversion of Kayarnak took place. The Brethren were earnestly engaged in translating the gospels ; and one night, while reading the portion that describes the Saviour's agony in the garden of Gethsemane, and his subsequent death upon the cross, Kayarnak stepped up to the table, and asked them to read it over again, as he also wished to be saved. The missionaries had never heard such words before from any Greenlander ; for they had invariably derided and scoffed at all their attempts to impress them with Divine truth. In 1740, a remarkable change took place in the Brethren's mode of instructing the Greenlanders, which was accompanied by very striking and happy effects. Hitherto they had only spoken to them of the existence of God, the creation of the world, and the fall of man. They now adopted a different plan, and directed the attention of the savages, in the first instance, to Jesus Christ, to his life, his sufferings, and death, for fallen guilty man: and in discoursing of these, their own hearts became warmed and animated, and produced a corresponding good effect upon their hearers. "The word now illuminated their darkened understandings, melted their stubborn hearts, and kindled in their cold icy breasts the flame of spiritual life." * And now the missionaries began, after six years' patient toil and suffering, to behold some little fruit of their labours. Kayarnak left them for a season, and they feared he would relapse into heathenism ; therefore great was their joy to see him, after a year's absence, returning with his wife and family, whom he ardently desired to place under the missionaries' instruction. He said he had felt, while absent from them, how much they loved him and his countrymen. Several other Greenland families now began to feel a concern for their immortal souls, and soon suffered derision and insults from their heathen neighbours.

It is remarkable that the first lesson the missionaries had to teach their Greenland converts was humility ; for they began to set themselves up as teachers, and entertained very high ideas of their own acquirements ; though these were the people that, a little while before, the Danish and Moravian Brethren had found so dull, sleepy, and stupid, that they could not make them understand or listen to the simplest instructions.

The first conversions of the heathen in Greenland had a great effect

* See Brown's "History of Missions," vol. i. p. 298.

upon the rest of the natives; for hitherto they had looked upon the missionaries as quite different beings from themselves, and used to say, "Religion is your profession; you have time and ability to think of these things; but it is not so with us." But now they beheld their own countrymen, who originally were no wiser or better than themselves, transformed by the happy influence of the gospel, and exhibiting its fruits in their lives; and they became deeply impressed with a sense of their need of salvation. The prayers of the converts particularly astonished them; they thought their people must have learnt the words by heart, and begged of the missionaries to teach them also; but they informed them that they must first feel in their hearts the need of what they prayed for, and then a sense of their own necessities would teach them (as it had their countrymen) how to express themselves in prayer. The conversations of the young Greenlanders were now of great use to the missionaries, in pursuing their arduous work of translation; for hitherto they had not been able to learn from them any words in their language which expressed spiritual things; for the Brethren had refrained from speaking to them on religious matters, lest any false notions on the subject might be communicated to their minds. Their time had chiefly been employed in learning the native language, which they had found a very difficult and laborious undertaking: and these patient and hard-working Moravians had, on their first arrival in Greenland, to sit down and learn Danish, before they could understand the instructions which Mr. Egede was willing to give them in the Greenland tongue, or could read the grammar and dictionary he had prepared for himself. And when we consider that these missionaries were poor, unlearned labourers, who had never in their lives seen a grammar of any kind, we shall be able the better to value their labours, and understand their difficulties.

In 1742, about thirty Greenlanders took up their winter-quarters around the dwellings of the missionaries, and their prospects brightened daily. From this period the whole Greenland nation displayed a new and improved temper towards foreigners, whom before they had hated, dreaded, or despised. Many now came to beg the Brethren's forgiveness, for having previously ill-treated them, and many gave up their hunting and fishing, to listen for a time to their teachers; and when they wandered to distant parts of the coast, they either soon returned, or found refuge in the Danish congregations, and were there admitted into the Christian church. In 1750, the number of Greenlanders who had come to reside near the Brethren was nearly three hundred. In 1752, occurred one of the most dreadful winters in Greenland that was ever known; and in this, and several following years, the inhabitants

suffered all the horrors of famine, in consequence of the extreme severity of the weather. The coast was so blocked up with the ice, that it was impossible for the people to go in quest of food, and great were the sufferings of both the natives and the missionaries in consequence. In 1754, an epidemic raged among the natives. These calamities were blessed to the Christian or inquiring Greenlanders; and the power of Christianity was often seen, in warming the hard hearts of these savage heathens, and prompting them to acts of kindness to their suffering fellow-creatures, which they would have never have thought of performing previous to the introduction of the gospel among them.

It was customary with the Brethren to read to their Greenland converts any accounts they received from the Moravian congregations in Europe, and especially the notices they obtained of missions to the heathen. Nothing of this kind ever touched them so sensibly as the account of the destruction of the missionary settlement of North American Indians at Gnadenhütten.* They burst into tears, and each immediately offered any little article he thought he could spare from his scanty store, as a present for their missionaries to send to the scattered Indian converts. By 1758, **New Herrnhut** had become a pleasant little village; and where before only barren rock and heaps of sand were spread around, there was now the missionary's house, the chapel, the court-yard, and the garden, all laid out in neat and regular order, and the adjacent land was now clothed in summer with the most rich and verdant grass; so that the settlement might justly be considered as the "garden of the Lord" in the midst of the most desolate "wilderness." The Brethren even introduced sheep into Greenland, and the attempt succeeded beyond their most sanguine expectation.

In 1758, the settlement having become too small for the number of converts and inquirers, Matthew Stach removed, with four of the Greenland families, to a place about a hundred miles southwards, which they called **Lichtenfels**. Here they suffered many times from great scarcity of food, from tremendous storms, in which their lives were often wonderfully preserved, and from manifold dangers among the icebergs and snow-drifts. In 1760, the Brethren had the pleasure of baptizing their first converts at Lichtenfels. The same year their hearts were gladdened by materials from Europe being sent them, to build a spacious church, and also a new house, of which they were in much need. In 1763, thirty years after the commencement of the mission, the first death occurred among the Brethren; for Providence had hitherto, in a very remarkable manner, preserved both the life and health of these

* See page 431.

Moravian missionaries, notwithstanding the many toils and hardships, the many storms and dangers, and the many other nameless ills to which they had been exposed. In 1768, an awakening took place among the Greenlanders at New Herrnhut and Lichtenfels, in consequence of one of their angekoks renouncing his conjurations; exhorting his countrymen to turn to the God who made heaven and earth; and telling them that he and the other angekoks had hitherto deceived them. About two hundred were baptized in the course of this year. In 1787, died the venerable Matthew Stach, aged 77 years; 38 of which he had spent as a missionary in Greenland, and 16 in North America, whither he had removed. Many of the Greenlanders had by this time learnt to read, and some of them to write. As they had no letters of their own, the missionaries taught them the Roman character, as being the most plain and easy. The children in general were quick, and very eager to learn.

The Brethren, with a view of keeping up a sense of religion in the minds of the people, held frequent meetings with them during the week. Every day, at six in the morning, there was a short meeting of all the baptized converts, young and old, called the morning-blessing, or prayer. At eight o'clock, the congregation met for half-an-hour, when a text of scripture was briefly explained, and a hymn was sung; after which the children assembled to be catechized, and then proceeded to school—the boys to a catechist, and the girls to one of the missionaries' wives. In the evening, when the men had returned from their hunting or fishing, a meeting was again held with all the congregation, in which they either discoursed on a passage of scripture, or employed themselves in singing hymns. The Greenlanders had a taste for music, and their singing, particularly that of the women, was very harmonious. The missionaries introduced the use of musical instruments among their converts; and their little band of church-music consisted of two or three violins, a couple of flutes, and a few guitars. Several of the congregation also learnt to blow the trumpet and the French-horn, which were employed instead of a bell, to call the congregation together for worship. Their views of divine truth, after it had broken in upon their dark hearts, were often clearly and simply expressed by the early Greenland converts. One of the helpers (or catechists) said one day, "It is with us as when a thick mist covers the land, which hinders us from seeing and knowing any thing; but when the mist disperses, we get sight of one corner of the land after another; and when the sun breaks forth, we see every thing clearly and distinctly. So, while we remain at a distance from our Saviour, we are dark and ignorant of ourselves; but the nearer we approach him, the more light we obtain

in our hearts, and thus we learn to discover all good in Him, and all evil in ourselves." *

Between the years 1733 and 1823, it is computed that the number of converts baptized by the Brethren in Greenland was about 4,500, and of these not more than ten had relapsed into heathenism, since the commencement of the mission. In 1823, the congregations of their three first-formed settlements amounted to 1278 Greenlanders.

In 1844 the total number of converts under the charge of the Moravian missionaries, was 1,864, independent of the many natives who occasionally visit their stations, and return back to their distant homes. The whole of the New Testament, and the Book of Psalms, have been published by the British and Foreign Bible Society in the Greenland language, and various friends in England and Germany have assisted to translate and print several useful works for the use of the Moravian congregations in this far distant land. The Brethren themselves have with great labour and pains compiled and printed in Greenlandish, a Harmony of the Gospels, a Hymn-book, Spelling-book, and Catechism, a short History of the Bible, for children's use, besides a Grammar and a Dictionary, which exist only in manuscript.

Great joy and gladness attended the solemnization of the centenary jubilee of the Greenland Mission, on the 19th and 20th January, 1833, by the native Christian congregations all along the coast. About fifty Greenland women and children assembled from the nearest outposts, and the men and boys came in such numbers from the twelve scattered posts, even the most distant, that only *ten* were missing on the day of celebration. They each received gifts sent them from the Brethren at Herrnhut in Saxony, and from benefactors in England, Scotland, Russia, Sweden, and America, for which their gratitude was unbounded, and many hundred times did they repeat "Great thanks and salutations to our friends in the East." The Brethren read them a pastoral letter, in the chapel, which was lighted up with a hundred little tin lamps, which the missionaries had made for the occasion, and which were placed round the walls. At the hour of service, they sang the hymn beginning—

> "Praise God for ever; boundless is his favour,
> To his church and chosen flock."

while the wind-instruments played a solemn hymn-tune.†

* See Brown's "History of Missions," chiefly quoted from Crantz's "History of Moravian Mission to Greenland," and the Periodical accounts of the Brethren.

† See Moravians in Greenland, p. 335.

Labrador.—The first idea of establishing a mission among the Esquimaux of the Labrador coast originated with a Moravian Brother named Erhardt, who had been employed as pilot by a Dutch ship, and had witnessed the flourishing condition of the Brethren's station at New Herrnhut, in Greenland. In 1752, he applied to the Hudson's Bay Company, for leave to go to preach to the natives of Labrador, and was refused, but was soon after engaged to accompany three London merchants, who had fitted out a vessel to trade along this coast. They took with them four other Brethren, and a wooden house, and arrived safely in latitude 55 degrees, near to where the settlement of **Nain** now stands. Count Zinzendorff, who was then in London, was opposed to mixing trading transactions with the work of a Christian mission; and it seems he was right; for this first expedition did not succeed in its object of promoting the religious good of the Esquimaux. Erhardt was murdered, soon after his arrival, by the natives, who were constantly at war with the traders. On hearing of this disaster, Jens Haven, a poor Moravian carpenter, conceived a very strong desire to go and labour among the Esquimaux; and, in 1764, after spending some years as a missionary in Greenland, he travelled on foot from Herrnhut to Holland, and from thence to England, in order to gain assistance in prosecuting his design. After waiting some time, he obtained an interview with Sir Hugh Palliser, then governor of Newfoundland, who promised him his assistance and support; and when he returned to his post, issued a proclamation, for the protection of the Brethren and the furtherance of their mission, in the name of his Majesty George III., a protection which the Moravian missionaries have to this day enjoyed. Jens Haven and Drachart, with others of the Brethren, now made voyages every year to the coast of Labrador, returning to England in the winter. Although the Brethren were always well and joyfully received by the Labrador Esquimaux, who listened willingly to their instructions, yet the murderous contests between the natives and the European traders still continued, which induced the British government, in 1769, to grant to the missionaries a large tract of land upon the Labrador coast, that they might establish a permanent mission, and spread the knowledge of Christianity. Upon this, the Brethren made a written agreement with the natives, and satisfied them for their land by presents of fishing tackle; and the Moravian Society in London fitted out a ship to sail annually to the Labrador coast with supplies for the missionaries. The vessel they named "The Harmony." *

* It is a remarkable instance of the merciful protection of Providence, that this missionary ship, so essential to the existence of the Labrador settlements, has been pre-

The Brethren were so well received by the Esquimaux of Labrador, that they were able from the first to deliver the gospel message to them faithfully and perseveringly, the natives coming in great numbers to live round the Moravian settlements. The chief opposition was from the *Angekoks*, or sorcerers, some of whom continued their enchantments, and endeavoured to silence the missionaries, and prejudice the people against them; but this was of no avail; for the Brethren's prayers for the Divine assistance were granted them, and they were enabled to confound their subtle adversaries.*

Like their brethren in Greenland, the missionaries in Labrador often suffered the hardships of cold, hunger, and storms; but they persevered through all difficulties and dangers. In 1776, they purchased a tract of land of the natives, three German miles square, and formed another settlement in **Okkak** creek, the forests at Nain supplying them with timber for their houses. Another trial the Brethren had to bear, was that of many of their congregation leaving them, being enticed by the traders in the south, and the allurements of better food and more liberty to do as they pleased. But after a time, they quarrelled with their new friends, and were glad to return to the missionaries, saying, they were the "true men," and they would leave them no more. In 1800, the Esquimaux began to take a lively interest in the spiritual welfare, not only of their own countrymen, but also of their fellow-Christians in Greenland, and manifested their concern by writing them several affectionate letters.

In 1809, the joy of the Esquimaux converts was rendered complete, by their receiving an edition of a Hymn-book and the Brethren's Harmony of the Gospels, translated into their own dialect (which very nearly resembles that of Greenland), and also the Gospels of St. Luke and St. John, printed by the Bible Society; and soon afterwards one of the missionaries finished translating the Acts, and the Epistles to the Romans and Ephesians. These were the first books they had possessed, and they delighted them extremely; for hitherto the instructions given by the missionaries had been only conveyed by word of mouth, but now they could read for themselves. In 1810, the baptized Esquimaux at the three settlements of Nain, Okkak, and Hopedale, were 475 in number. The Esquimaux of Labrador have now the whole New Testament, and a considerable portion of the Old, printed in their own

served in successive voyages, during a period of seventy-six years, without having ever experienced a serious accident; though the navigation of the seas on the coast of Labrador is attended with peculiar perils, owing to the sunken rocks, ice-fields, and ice-bergs, with which it is often beset.

* See "Moravians in Labrador," published by Oliphant, Edinburgh.

language, through the liberality of the British and Foreign Bible Society. The congregations, including that of Hebron, established in 1830, lately numbered 1094 Esquimaux converts.*

* See "Periodical Accounts," vol. xvi. p. 369.

LABRADOR AND GREENLAND.

Name of Society, Country, Tribe or Nation, and Missionary Station.	*Missionaries.*	*Catechists.*	*Native Teachers.*	*Communicants.*	*Schools.*	*Scholars.*	*Year of commencing the Mission.*
UNITED BRETHREN, OR MORAVIAN SOCIETY.							
LABRADOR. ESQUIMAUX.							
Nain	28	..	..	101	2	No returns.	1771
Okkak				154	2		1776
Hopedale				64	2		1782
Hebron				65	2		1830
GREENLAND.							
New Herrnhut	26	..	..	179	2	No returns.	1733
Lichtenfels				135	2		1758
Lichtenau				300	2		1774
Fredericsthal				180	2	138	1824

The population of Greenland is supposed to be about 6000 souls.—See "Missionary Register."

We have now brought our Review of Missions and Missionary Stations throughout the world to a close:—it is but an imperfect and cursory sketch, yet in it much of the mighty works of the LORD may be traced, and should the perusal of the foregoing pages incite only *one* individual to take up the cause of Missions to the perishing Heathen and Mahometans of this fallen world,

TO HIM BE ALL THE GLORY.

APPENDIX.

A short account of the establishment of the several Societies mentioned in the Missionary Guide Book, who are engaged in propagating the Gospel among the Heathen and Mohometan nations of the world.

LIST OF THE SOCIETIES;

(in the order of their foundation.)

		Established.
1.	Society for the Propagation of the Gospel in Foreign Parts	1701
2.	United Brethren, or Moravians	1732
3.	Wesleyan Missions *	1786
4.	Baptist Missionary Society	1792
5.	London Missionary Society	1795
6.	Edinburgh, or Scottish Missionary Society	1796
7.	Netherlands, or Rotterdam Missionary Society	1797
8.	Church Missionary Society	1800
9.	Berlin Missionary Society	1800
10.	German Missionary Society	1820
	Basle Institution	1822
11.	Glasgow Missionary Society	1821
12.	French Protestant Missionary Society	1823
13.	Rhenish Missionary Society	1829

1.—SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The British colonies in North America were first settled by private persons under grants from the Crown; these persons were of various religious denominations, most of them dissenting from the Church of England. The first planters were zealous for religion, but their children and grandchildren by degrees lost much of its spirit, and the worship of God, and the celebration of the sacraments came to be much

* See page 434.

neglected; so that in the year 1700 there were not more than five churches in this large tract of country, though more than half of the number of its inhabitants were then members of the Church of England. In this dark state of things, the providence of God raised up several eminent men who were zealous in their endeavours to redress the evil; among these were Mr. Boyle, Dr. Stanley, and Archbishop Tenison; and by their exertions, a Society was formed and incorporated by Royal Charter in the year 1701, to which was given the name of "The Society for the Propagation of the Gospel in Foreign Parts." * The primary object of this Society being to promote Christianity in the British colonies, its exertions, up to 1820, were mainly directed to our plantations and colonies in **North America,** where it employed missionaries and schoolmasters, in places which would have been otherwise destitute of the public worship of God, and almost of the knowledge of the Gospel. Previous to the American war, this Society supported nearly a hundred missionaries, besides catechists and school-masters, in those parts now called the United States, and expended between four and five thousand pounds annually upon these objects; but after the American provinces had separated from the mother country, the help of the Society was withdrawn, and we find that in 1813 it employed in Canada, New Brunswick, Nova Scotia, and Newfoundland, between forty and fifty missionaries only, and about the same number of catechists and school-masters.

In 1820, the Society for the Propagation of the Gospel in Foreign Parts commenced operations in **India,** by assisting materially to found the College of Calcutta, for the education of missionaries, and their instruction in the various languages of the East; and, soon after this, it took under its care and payment the missions in Southern India, formerly supported by the Society for Promoting Christian Knowledge. The number of missionaries supported, either in whole or in part, by the Gospel Propagation Society, in 1844, was 327, of whom 188 were stationed in North America, 42 in the West Indies, 41 in India, 41 in Australia, 10 in Tasmania, 3 in New Zealand, 1 at the Cape, and 1 at the Sechelles Islands.

2.—THE MISSIONS OF THE UNITED BRETHREN, OR MORAVIANS.

Amongst the Protestant churches which have distinguished themselves by their zeal in the propagation of Christianity, that of the *Unitas*

* See "Abstract of the Designs and Proceedings of the Society," by a Member, 1819.

Fratrum, or Moravians, is entitled to hold a very high rank. During a long course of years they have supported missions in various parts of the world, chiefly in **Greenland**, in **Labrador**, and among the Indians in **North America**; in the **West Indies**; among the Indians and negroes in **Dutch Guiana**; at the **Cape of Good Hope**, among the Caffres and Hottentots; and formerly among the Tartars near the borders of **Asiatic Russia**, which mission the jealousy of the Russian Government forced them at length to abandon. Ever since the year 1732 they have laboured to extend the blessings of civilization and of Christianity to the heathen world, and in many of their missions they have been signally successful. In 1814 they employed 157 missionaries, including 67 females; and as many as 26,000 converts from various heathen tribes, were under their care. At present, their total number of missionaries is 262, and their converts amount to upwards of 58,000. It would be impossible to preserve so large an establishment were it not for the pecuniary assistance afforded by friends of other denominations of Christians, as the congregations of the United Brethren are but few in number, and the greater part are very poor. An association was formed in London in the year 1817 for the purpose of collecting funds for the support of their missions, and the amount of these subscriptions during the year ending February 1844, was £5137.

3.—THE WESLEYAN MISSIONARY SOCIETY.

For many years after the Rev. John Wesley and his followers separated from the Church of England, the management of the Wesleyan missions to the heathen was intrusted to the Rev. Dr. Coke, assisted by a committee of finance and advice, resident in London. In 1786, three Wesleyan ministers accompanied Dr. Coke, with the intention of settling in Nova Scotia for the purpose of instructing the natives; but a succession of storms and adverse weather obliged them to steer for the West Indies, where they shortly established a mission among the negro slaves of those islands. Such was the commencement of any systematic measures for the conversion of the heathen among the Wesleyans, and their undertaking was greatly prospered; but their General Methodist Missionary Society was not established till 1817. Dr. Coke died in 1815, when it became necessary for a fresh arrangemement to take place regarding their missions. This year (1815) their income amounted to £9000, and they employed one missionary at **Gibraltar**, five in **Ceylon**, one in **New South Wales**, one at **Sierra Leone**, one at the **Cape**, thirty-six in the **West Indies**, twenty-six in **North America** and **New-**

foundland. Their missions in **Caffraria** (South Africa) have been much blessed to the enlightenment and conversion of the savage Caffres and Hottentots; and in the **Feejee Islands**, (in the South Seas,) they have of late years laboured with much patience and diligence.

4.—THE BAPTIST MISSIONARY SOCIETY.

This Society was formed in 1792. A concurrence of circumstances led some of the more influential among this denomination of Christians to direct their attention to the East Indies, and Mr. Thomas and Mr. Carey were the first to proceed to that country in 1793, and commenced a mission at Serampore, a Danish settlement near Calcutta. The Baptist Society has laboured with much success in the translating and printing the Scriptures in the various dialects of **Hindostan** and **Burmah**, and Dr. Marshman of this society greatly assisted in commencing a translation of the Scriptures into Chinese, which was afterwards more fully effected by Dr. Morrison of the London Missionary Society. In 1844 the number of missionaries employed by the Baptists was ninety.

5.—THE LONDON MISSIONARY SOCIETY.

This Society was founded in 1795, and its members consist of Christians of every denomination who admit of infant baptism. The exertions of this Society take a very wide range,—Asia, Africa, and America, all witnessing its zeal; but their first and most favoured mission has been among the islands of the **South Pacific Ocean**. Also in Southern Africa a great work has been carried on by them, and in **China**, their agent—the devoted and zealous Morrison—has paved the way for the future introduction of Christianity among that extraordinary people, by compiling a Grammar and Dictionary in Chinese, and a translation of the Chinese Scriptures. Their funds amounted during the year 1844 to £89,000, and the number of its missionaries was 170, without including schoolmasters, assistants, or native teachers.

6.—THE EDINBURGH OR SCOTTISH MISSIONARY SOCIETY.

This Society held its first meeting in 1796. Its first established mission was in **Jamaica**, but the largest, and, for a time, the most successful mission it undertook, was among the Tartar tribes on the borders of the

Black and **Caspian Seas**, but it was driven from these territories by the jealousy of the Russian government, in 1825; though during the reign of the Emperor Alexander they were protected and even assisted by that power. Since 1830, its labours in **India** have been considerable.

7.—THE NETHERLANDS MISSIONARY SOCIETY.

This Society was formed in 1797, and owed its origin to an address from the London Missionary Society, translated and circulated by Dr. Van der Kemp, a Dutch physician, and a most zealous and devoted agent of that body at their Cape of Good Hope missions. The oppressed state of the continent of Europe at this time checked this rising missionary spirit, and the Netherlands Society was prevented from sending out missionaries till the year 1818. The **Indian Archipelago** has been the chief seat of its labours, as many of these islands are occupied for the purposes of trade by the Dutch.

8.—THE CHURCH MISSIONARY SOCIETY.

In the year 1795, a clergyman left the sum of £4000 in his will, to be devoted to purposes, the object of which was, "the doing good to men." This circumstance gave rise to numberless thoughts and discussions on the subject of endeavouring to convert the heathen; and awakened in the minds of many an interest which, for the next five years, was never dropped, but was continually thought upon and canvassed by the excellent men of the day, till, at length, in 1800, the Church Missionary Society was formed under the suggestions and help of Scott, and Simeon, and Newton, and Wilberforce, and the Thorntons, and many others who were zealous for the truth of our holy religion, and desirous of diffusing its light through the dark places of the earth. This Society had many great and trying impediments to contend with in its outset. The East India Company opposed its operations in **India**—the slave-trade checked and hindered them in **Africa**—the slave-owners in the **West Indies** thwarted their designs; but they said, "The door will be opened for us, if we persevere and go forward:" and so it has proved. In 1816, after labouring and struggling through mighty difficulties, its number of missionaries amounted only to nine Lutheran ministers, and five native Indian teachers, and its whole number of communicants was six blacks, converts belonging to the Society's first station at **Sierra Leone**. A wonderful change has since that time taken

place,—impediments have vanished, and prejudices have been overcome, so that *now* this Society has its missionaries in almost every corner of the world; the number of its stations amount to one hundred; its episcopally-ordained missionaries amount to 116, and its European lay-agents to upwards of 40. Its native ordained ministers are 10 in number, and its native teachers and catechists amount to 1100, of which number 57 are females. The number of communicants at its several missions is 9628! It has 19 seminaries for the raising up a native ministry, and its number of scholars, at 742 schools, is 36,219. Truly may we exclaim, "What hath God wrought!" It has for its object the evangelization of the heathen world, in strict accordance with the doctrines and discipline of the Established Church.

9.—THE BERLIN MISSIONARY SOCIETY.

An institution or seminary was founded by members of the Lutheran Church in the Prussian capital, about the year 1800. The number of students, in 1825, who had been educated there, amounted to 40, who had, at different times, been placed under the care of the Rev. M. Jænické, the head of the institution. In 1820, "The London Society for Promoting Christianity among the Jews" employed five young men from the Berlin seminary as its missionaries, and four more were employed by the Rotterdam Society. In 1835, two missionaries from this Society went to **South Africa**, and established a mission among the Coranna tribe of Hottentots, at a place called Bethany; but in most instances, this Society has rather assisted other bodies of Christians in the work of evangelizing the heathen, than sought to establish missions itself.

10.—THE BASLE INSTITUTION, OR GERMAN MISSIONARY SOCIETY.

The formation of this institution is highly interesting. For this purpose, it pleased God to make use of the war then carrying on between France and the Allied Powers of Europe. In 1814-15 the city of Basle in Switzerland was threatened with destruction and ruin from the contending armies, but the danger was averted, and the town and its inhabitants marvellously escaped all injury. Previous to this, ever since the year 1806, a circle of friends had met together, in Basle, to read the periodical accounts of English missions, and had often consulted together among each other, saying, "What remains to be done by ourselves?" These Christian friends were some of them Swiss and some

Germans. They opened their hearts to a number of kindred spirits, who in both these countries were waiting for the coming of the kingdom of their Lord; and the result of their deliberations was the formation of the Basle Institution, in gratitude to Him whose hand had saved their city, and delivered Germany from a foreign yoke. The Rev. C. G. Blumhardt, then minister of Burg, in the kingdom of Wirtemburg, was appointed head of the Basle college in 1816, and continued to hold this post till his death in 1838. The missionaries educated there have gone to **India** and the **Indian Islands**, and the shores of **Western Africa**. They have all been members of different German and Swiss Reformed Churches, and have been remarkably bound together in a bond of Christian love and fellowship. Since its foundation, in 1815, they have supplied 52 agents to the Church Missionary Society, 1 to the Propagation Society, 1 to the Christian Knowledge Society, 2 to the London Jews' Society, 2 to the London Missionary Society, 2 to the Berlin Society, 7 to the German Churches of North America, and 21 to the Russian Evangelical Church. Since 1816, 175 missionaries have gone out from the Basle Institution. In 1842, 28 brethren were pursuing their studies in the college. The Malabar coast in India is now the scene of their principal labours.

"The first missionaries sent abroad by the Basle Missionary Society, went, in 1821, to the countries between the **Black** and **Caspian Seas**, inhabited by Armenian Christians, and Persian and Tartar Mahometans. They extended their labours, in 1824, to Shusha, in Georgia, and continued their exertions for some years after the Scotch and United Brethren had been forced to quit the field, when, in 1835, an ukase from the Emperor Nicholas, which most peremptorily prohibited the operations of Protestant missions throughout the empire, struck a death-blow to the hopes of the Society in this quarter of the world. These German missionaries had, at their first establishment in these countries, sought and obtained the permission and assistance of that enlightened and generous monarch the Emperor Alexander, in behalf of their plans. Fifteen years of labour, the lives of several brethren, and £20,000 have been spent by them in these provinces. Have they been spent in vain? We venture to say, No! 50,000 Bibles, New Testaments, and Tracts, have remained in the country; many a seed of everlasting life has been sown there; some living witnesses of the gospel have been left as shining lights in those regions of spiritual darkness; and who knows but Russia may again open her gates to the preaching of the pure gospel?" *

* Extracted from a work entitled "The Evangelical Missionary Society at Basle, in 1842: an Appeal to all Christians." By the Rev. H. Hoffman, Principal of the Missionary College at Basle.

11.—THE GLASGOW MISSIONARY SOCIETY.

This Society commenced soon after the London Missionary Society (in 1795,) with which it held early connexion in a mission to the Foulah tribe on the western coast of Africa. For a number of years afterwards it was unable to effect any more than to aid the funds of other societies —until an opening occurred in 1821, in **Southern Africa**, from the circumstances of the colonial government having made peace with the Caffre tribes without the bounds of Cape Colony, and also of the chief Gaika being desirous of obtaining missionaries for his people. Rev. W. Thompson, of the Glasgow University, and his associate Mr. Bennie, therefore proceeded to Southern Africa to act with Mr. Brownlee, of the London Missionary Society, who had lately been appointed by the colonial government as a missionary to the Caffres, in consequence of Gaika having made it one of the conditions of peace that missionaries should reside in his country. This society soon established a printing-press, and furnished themselves and the London missionaries with several books in the Caffre language. In 1831, they had 75 orderly scholars from among the natives, all dressed in European style—and the missionaries had translated the Gospel of St. John. Their system of education was the same as that employed by the "Society for teaching the native Irish to read their own language"—that is, all who can read are employed to teach their neighbours at so much per head, and without any apparatus beyond books. Besides this system, the Glasgow Society has ten schools, four of which, in 1841, were taught by natives.

12.—THE FRENCH PROTESTANT MISSIONARY SOCIETY.

It was about the year 1823 that several pious members of the Reformed Lutheran and Consistorial Churches in France united to form this Society, which was entitled "Societé des Missions Evangéliques chez les peuples non Chretiens." It established a seminary at Paris for teaching the Oriental languages, and M. Monod was for many years its President. M. Galland, minister of the French church at Bonn in Switzerland, first took the charge of the institution in 1823,—M. Gobat and Mr. Lemue were among its first students; the former (now Bishop of Jerusalem) served the Church Missionary Society for many years in Africa, and the latter was among those who established the French South-Africa Mission. This society publishes a monthly notice of its proceedings in the

"Archives du Christianisme," and a quarterly "Journal of Evangelical Missions" it publishes on its own account. In 1829, there were in connexion with the Paris Society 86 Auxiliaries and 21 Ladies' Associations, and its income amounted to about £1300. Its chief field of missionary exertion has been **Southern Africa**, where its labours have been much blessed. They extended their missions to the native African tribes beyond the colony of the Cape in 1831, but for the first two years they were chiefly confined to the French Refugees living about thirty miles from Cape Town. The Bechoana tribes are their peculiar charge, and their stations are so situated as to be within reach of the London Society-stations at Lattakoo, with whom they keep up a friendly connexion.

13.—THE RHENISH MISSIONARY SOCIETY.

In the Missionary Register for 1829, there is a very interesting description of the ordination and setting apart of the first young men who were sent out, four in number, by this little society, to **Southern Africa**. The society originated entirely in the reformed congregations of the Valley of Barmen, on the Rhine. This beautiful spot is situated in a part of the Prussian dominions, which formerly belonged to the King of Wirtemburg, and contains sixty thousand persons. It is a manufacturing district, and all the inhabitants are of the Reformed religion, living in much harmony and religious peace.

Having now taken a brief survey of the rise of the establishment of the different European societies engaged in missionary work, we will conclude by a short account of the commencement of the American Missionary Societies. Each of the five principal denominations of Protestant Christians in the United States has its respective missionary society, namely, the Congregationalists—the Presbyterians—the Baptists—the Methodists, and the Episcopalians. The most influential of them all by far is the "American Board of Foreign Missions," which was established in 1810, and was incorporated in 1812. It is composed chiefly of members of the Congregational or Independent churches. It has sent missionaries into almost all the quarters of the world; but the chief scenes of its indefatigable labours are, the **Sandwich Islands**, **Turkey** and **Persia**, **Bombay**, **Ceylon**, **China**, and the wilds of **North America**. Its proceedings are detailed in the "Missionary Herald," a monthly periodical, published at Boston. It has been very instrumental

in translating and printing various editions of the Holy Scriptures, and other useful and elementary books into the languages of the countries in which its missionaries are labouring, and one peculiarity seems to attach to it more than to any other society—that of almost invariably sending out a physician to every mission in which it engages.

The other societies of the United States, are the "American United Foreign, or New York Missionary Society," established in 1818 (composed mostly of Presbyterians), whose labours have been confined to **North America**—The Baptist Missionary Society, established previous to 1819 (whose missionaries, Mr. and Mrs. Judson, established the **Burmah** Mission)—The "Methodist Missionary Society," established in 1818, whose exertions have been mainly directed to the black and coloured population of the **United States**; and last (though by no means the least worthy of notice as of encouragement,) the Episcopal Missionary Society, first formed (at the suggestion partly of the Church Missionary Society) in 1820. It is under the superintendance of the nine bishops of the American Episcopal Church. This society is co-operating with members of our church for the good of the Nestorian Christians in **Persia**, and it has a few zealous and able ministers in other parts of the world.

There are, besides the various Missionary Societies already noticed in this brief survey, several very able and excellent societies which have materially aided and helped forward the work of missions, as—

	Established.
The Christian Knowledge Society	1698
The Religious Tract Society	1799
The British and Foreign Bible Society	1804
The British and Foreign School Society	1805
The Sunday School Union	1807
The Ladies' Society for promoting Female Education in the East	1834

THE END.

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