



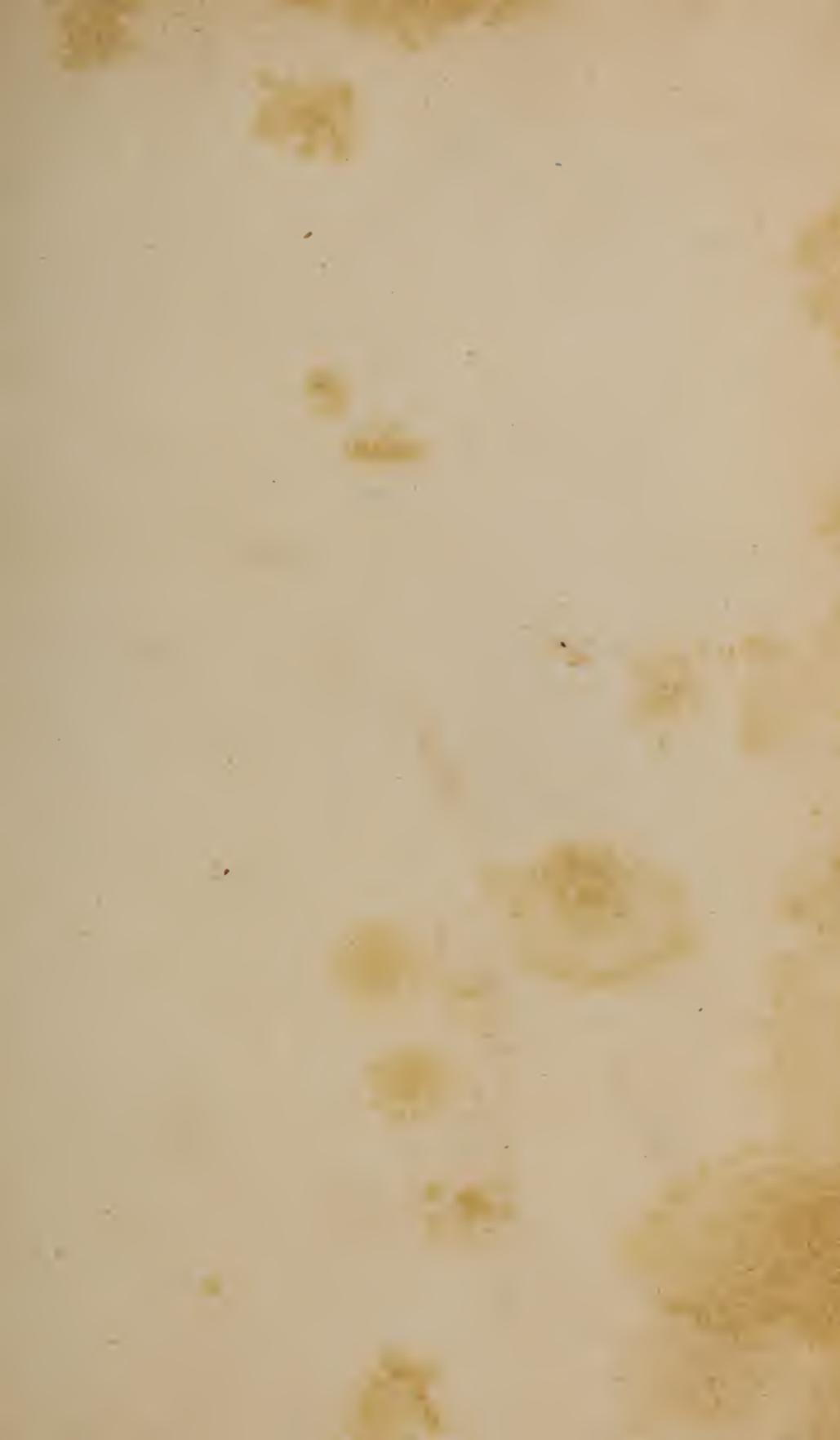
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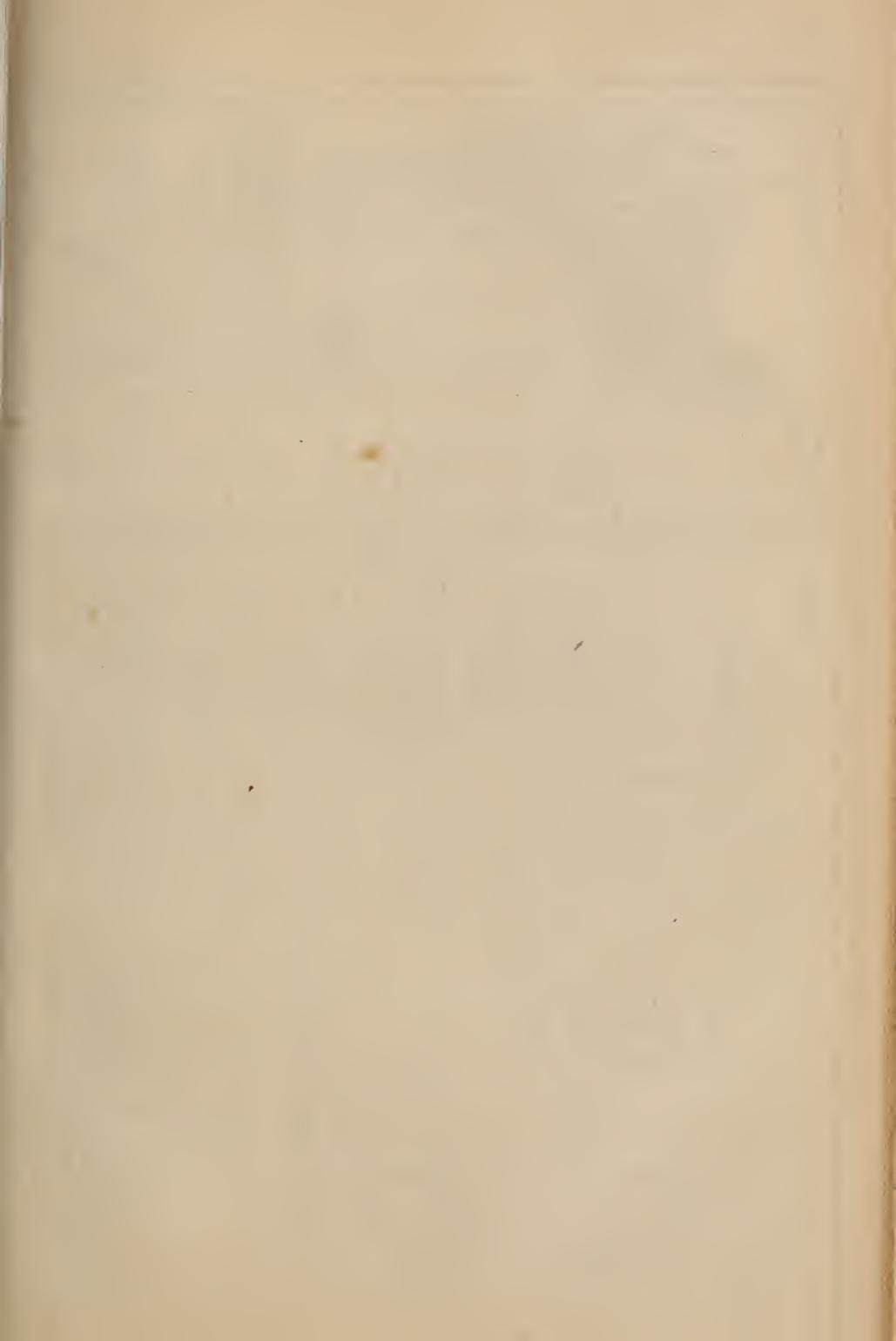
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THE CHRONICLE

OF THE

London Missionary Society.

I.—MAP OF ANTANANARIVO AND THE SURROUNDING COUNTRY.

BY JAMES SIBREE, JUN., ARCHITECT.

THE accompanying map of the capital of MADAGASCAR, and its neighbourhood, has been prepared for the purpose of showing the progress of Christian teaching in Antananarivo, and in the district immediately surrounding it. At the first introduction of the Gospel into the island, nearly fifty years ago, and from the recent re-establishment of the London Missionary Society's Mission in 1862, until the present time, the efforts of the Society have been almost exclusively directed to the capital, from which the influence of Christianity can be most readily extended to other parts of the country.

ANTANANARIVO is situated in the district of IMERINA, which extends from eighty to one hundred miles north and south, and from fifty to sixty miles in an easterly and westerly direction. The capital is nearly in the centre of the island, and, although within the tropics, the climate is temperate, owing to its elevation above the sea, estimated at 5000 to 6000 feet. The principal part of the city is built upon an irregularly oval-shaped hill, running north and south, and about a mile and a half in extreme length. The southern and western sides descend precipitously to the plain; while the northern end branches into two divisions, which sink by more gradual slopes. From the height of the hill above the plain, some 600 feet at the highest point, it is a conspicuous object for many miles in every direction, although there are other hills in the neighbourhood which surpass it in altitude. By far the most striking object in the capital is the royal palace, called Manjaka-miadana, which crowns the hill nearly at its highest point.

This is a most extraordinary building, when the semi-civilized condition of the country is remembered; and with its lofty high-pitched roof, rising 120 feet in height,—with verandah in three stages, supported by enormous wooden pillars and arches, all painted white,—is visible for a great distance. A smaller palace, called *Trano-vola*, or the *Silver-house*, stands close to it on the eastern side; but, although of very great size, it is quite overshadowed by its loftier neighbour. These palaces, together with some other large houses belonging to the principal nobles and officers, are the most conspicuous objects, and attract attention in the most distant view of the capital.

The first *MEMORIAL CHURCH*, that at *AMBATONAKANGA*, opened in January this year, is situated on the westerly fork of the northern end of the city, about half-way in height between the plain and the summit of the hill. It is consequently not visible on the eastern side of Antananarivo, but its spire can be seen for many miles to the west and north. The second *Memorial Church*, that at *AMBOHIPOTSY*, is rapidly rising on the southern extremity of the city, at a height of 500 feet above the plain, and will consequently be the most conspicuous of all the buildings erected for religious worship in the capital. The third church, to be built at *FARAVOHITRA*, on the extreme northerly point of the city, will also be a considerable height above the surrounding country. The remaining *Memorial Church*, at *AMPAMARINANA*, will be of timber, and being immediately below the palace, will be overshadowed by it, and so will not be as prominent an object as the other three memorial buildings. There are now no less than eleven erections for Protestant worship in Antananarivo; eight of these being larger places, superintended by seven English missionaries; and the remaining three, smaller and more recent structures, offshoots from the older churches. Of the above eight buildings, four or five have congregations varying from 600 to 800 in number.

The *HOSPITAL*, a large and commodious building of sun-dried and burnt brick, is situated at *ANALAKELY*, a north-west suburb of the city. The printing establishment and central school are not far from *Andohalo*, a large open triangular space in the city, where great *kabarys* are held, and proclamations made.

A notice of missionary work in Madagascar would, however, be very incomplete without some mention of the churches in the neighbourhood of the capital, now numbering about sixty. The district surrounding Antananarivo is probably the most thickly populated in the island, and abounds in villages and small towns, some of which, not a hundred years ago, were capitals of independent states, before the reduction of the country under the

authority of one sovereign, Andriamasinavalona, an ancestor of the present reigning family. Of these towns the most important is AMBOHIMANGA, about twelve miles to the north of the capital. It is situated on a lofty, picturesquely-wooded, and rocky hill. At this place the late Queen Ranavalona is buried; and it is one of the three places which Europeans are by treaty prevented from entering. There is, however, a neat little chapel not far from the eastern gate, and a good congregation, including some of the officers in authority in the city. ILAFY, about five miles to the north of Antananarivo, is another large and picturesque village, anciently a capital, with one of the largest of the country chapels. At this place the misguided and unhappy Radama II. lies buried. Including Antananarivo, there are ten or twelve of these ancient chief or capital towns, which are considered sacred in a certain sense, and are appealed to and sworn by in kabarys and proclamations. Most of these are situated on the top of hills, and are crowned with a circle of old trees, a species of wild fig, very much resembling our English elms. They have generally two, and sometimes three or more, deep moats surrounding them for defence, and rude gateways of stone, formerly closed by one enormous slab of basalt, rolled across the entrance. Inside these gates all the houses are of wood, and in some cases there is an inner stockade, or "rova," containing the houses and tombs of the petty chieftain whose residence it formerly was. The village churches are mostly connected with one or other of the churches in the capital, according to their situation; the English missionary regularly visiting the nearer ones for preaching and holding classes, and aiding the Native pastor by his counsel and advice. In most cases, also, a preaching "plan" is arranged, so that the majority of villages are partly supplied by Native preachers from the city congregations.

The accompanying map does not include a populous district to the west of Imerina, called VOXIZONGO, where there are seventeen churches. From their distance they cannot be visited so frequently as those in the more immediate neighbourhood of the capital; but one of the missionaries makes a preaching tour amongst them as often as practicable. In addition to the foregoing, there are two or three churches at a military station called FIANARANTSOA, a town in the Betsileo country, some 250 to 300 miles to the southward; and there are also small and scattered congregations in distant places to the north and east, near the coast. These have not yet been visited by European missionaries, although Fianarantsoa appears to present a favourable position for commencing a Mission station for extending the Gospel amongst the Betsileo and Sakalava tribes. Hitherto the knowledge of Christianity at a distance from the capital has been principally spread by

Christian officers, who have been sent to military posts on Government service ; and these, while keeping up worship amongst their slaves and dependents, have often attracted others to join them, and so formed the nuclei of Christian churches. The great want of the country churches now, is more efficient and instructed Native pastors ; for, generally speaking, these, although sincere and earnest, are often but little in advance of their people in knowledge of Scripture truth ; and, with large congregations in the capital, the English missionaries cannot give a large proportion of their time and attention to the distant places.

The London Missionary Society has not hitherto touched the coast, that being in part occupied by the Church Missionary and Propagation Societies.

II.—YOUNG MEN'S AUXILIARY TO THE SOCIETY.

SEVERAL earnest friends of the Society have recently been endeavouring to form a Special Auxiliary to the Society among young men. They have made considerable progress, and have first issued the following Appeal. The Directors have expressed their hearty concurrence in the movement, and given its promoters their warmest thanks.

AN APPEAL TO YOUNG MEN.

MORE than seventy years ago a few earnest men, of various sections of the Church, whose hearts God had touched with sympathy for the heathen and with longing for their salvation, combined together to send them the Gospel of Life and Peace. Their simple aim was to lead the perishing to Christ and to heaven, in all cases leaving the converts free to form themselves into Christian communities on such a basis as would seem to them and their teachers most agreeable to the New Testament. At first, the sphere of operations was necessarily limited ; but, as years passed, new fields opened, the liberality of Christians at home increased, and God raised up labourers for His harvest ; so that, at the present time, the Society's Missions extend to the South Seas, the West Indies, Africa, India, China, Madagascar, and elsewhere, embracing about 300 churches, with nearly 40,000 communicants. These, with 801 schools and 41,028 scholars, are under the care of 198 missionaries, and above 700 Native Teachers and Evangelists.

The history of the Society supplies the most unmistakable evidence that the wisdom and power of God have accompanied the labour of His servants. The many noble men whom He has raised up to occupy various posts of duty, and to accomplish most arduous undertakings—Morrison, Milne, Medhurst, Lacroix, Williams, Moffat, Ellis, and others ; the numbers that have been " turned from darkness to light, and from the power of Satan unto God ;" the social and spiritual change that has passed over whole tribes of men ; the consistency and steadfastness of the infant churches ; the faith and patience of the saints in times of suffering and in the hour of martyrdom—all attest the presence and

grace of God; they should excite the liveliest gratitude in His people, they should inspire them with the highest confidence and hope as to the future, and stimulate them to enlarged liberality and zeal.

At this moment the Directors are burdened with the gravest solicitude in reference to the work which the providence of God has committed to their charge. They regret to say that the financial position of the Society is such that, unless the permanent income is promptly and largely increased, they will not only be unable to extend their Missions, and thereby meet the urgent necessities of their perishing fellow-men, but they will be obliged to contract their operations. They earnestly entreat and hope that they may not be compelled to adopt a course that would be at once painful to them, dishonouring to the Churches, and injurious to the heathen. The appeals which they have already made have been responded to in many quarters; but the response must be still more general to meet the claims upon the Society which spring from the wants of the world. They have special satisfaction in stating that a meeting of young men was held in the Board-room of the Mission House, Blomfield Street, on the 20th of June, the Rev. R. Robinson presiding, when the following resolution was unanimously adopted:—

“That it is the deliberate conviction of this meeting that a Young Men’s Auxiliary to the London Missionary Society should now be formed, having for its object the diffusion of an intelligent interest in the progress of Christianity in the heathen world; and in connection therewith that an effort be made to enlist Ten Thousand young men in London and the provinces, who will undertake to *contribute or collect* at least One Guinea each per annum towards the funds of the Society.”

To this Resolution, and the important movement which it contemplates, the Directors desire to call the attention of the Christian young men of Great Britain, in the hope that in every city and town throughout the kingdom the Resolution will be heartily taken up and carried out to a speedy and successful issue.

The cause of Missions commends itself to everything that is beautiful and noble in Christian youth; to its fresh and generous sympathies, to its spirit of enterprise, and its admiration for the heroic, the brave, and the good; to the warm enthusiasm and the active zeal which mark the early period of consecration to Christ. Intelligent young men instinctively look onward to the future, and cherish high hope that they may in some measure help forward the progress of their country and the welfare of the nations. The realisation of this hope is inseparably linked with the success of Missions. The future greatness of England, and the spiritual enlightenment and salvation of the world, are bound up with the earnestness and fidelity of British Christians in spreading that Gospel which has been entrusted to us for the benefit of mankind. Will the young men of our churches throughout the land arise and take their part in the great work which their fathers began? Will they enter zealously upon the sacred heritage of labour for Christ which their fathers have handed down to them? If they do, theirs shall be the joy of harvest; for lo! the field of the world is ripe for the sickle of the reaper. To them, and especially to the sons and successors of those who founded the London Missionary Society, and

who have sustained it during the years that are past, the Directors now appeal. To them, as the hope of the Church, and the hope of the world, both heaven and earth are looking. Surely there must be TEN THOUSAND young men in this Christian country who will make this question their own, and bring to the Master's service this fresh proof of love and zeal. The Directors are convinced that a general and united effort on the part of the youth of our churches would not only relieve the Society from its existing embarrassments, but would give to the Missionary cause a strength and impetus for the future, whose value eternity alone can reveal; and they devoutly pray that the men of the future may now in their youth be found worthy of the work which lies before them, and of the honour which that work involves.

It is intended, at an early date, to call a public meeting of young men, for the purpose of inaugurating this movement; but, meanwhile, any who are desirous to be enrolled in this band of TEN THOUSAND workers for Christ and the heathen, may forward their address to the Rev. SAMUEL KENNEDY, Croydon, Secretary to the Auxiliary.

Issued with the cordial concurrence of the Board of Directors.

ROBERT ROBINSON,
WILLIAM FAIRBROTHER, } *Home Secs.*

Blomfield Street, Finsbury, August, 1867.

III.—SOUTH AFRICA. THE MATABELE MISSION.

THE MATABELE MISSION is carried on far in the interior of South Africa, and lies only a few days' journey south of the Victoria Falls. Its chief station, INYATI, the principal town of the Matabele tribe, is situated at the head of a beautiful valley, possessing abundance of water. The valley is wide and open, and in the centre is the fountain, from which pours out a considerable stream. A short distance to the east the valley slopes to the Engkue-kueze River, into which the stream falls. The valley is free of trees, but beyond its boundaries the country is covered with them, and the landscape is very lovely. The soil is fertile, and rains are frequent. The rainy season lasts four months, from November to March, and in the dry season there is heavy dew. The country lies far to the north of the very dry and dusty region of South Africa, and for 200 miles south the forests abound in game. The Matabele tribe are scattered over a wide extent of country, feeding their immense herds. They are still under MOSELEKATSE, who is now old and feeble.

Though anxious to enjoy the benefit of the presence of missionaries, the old king has never had any sympathy with the truth they teach. It has been, therefore, with great difficulty that our missionary brethren have maintained their posts. They have preached and addressed crowds; they

have conversed with individuals; but they have scarcely had any regular scholars whom they could instruct continuously. It seems as if they had had no converts. Yet for eight years the two brethren have kept on, possessing their souls in patience, looking forward to future labours and future great results; and at last a great hindrance has been taken away. At last MOSELEKATSE has given full permission for all his people to learn all that the missionaries wish to teach! May the opportunities given be abundantly blessed, and the truth prove the power of God unto salvation. Messrs. THOMAS and SYKES have both written on the subject; but their letters reached us only on the 9th of September.

1.—LETTER FROM REV. T. THOMAS. INYATI. JAN. 28, 1867.

“In a former letter to you I mentioned that the chief man of this village had requested me to speak to the king on the teaching question, and to endeavour to obtain his permission for himself and the other villagers to learn to read the Word of God; and my reply was that I would consider the matter. The above request was first made about five months ago, and it was repeated about a month or six

weeks ago. Since the latter time I waited in vain for some weeks for a favourable opportunity; but that opportunity was at last offered me. It is a fortnight this morning since the above chief man came down to my house to call me to attend upon one of the king's daughters, who had been bleeding at the nose since the previous evening.”

2.—THE OPPORTUNITY NOW FURNISHED. THE SAME.

After describing the severity of the case, the mode of cure, and its happy result, Mr. Thomas continues:—

“This happy result I hoped would influence the king's mind favourably, and I thought myself justified in making use of lawful means in order to promote the interest of our Saviour. Moreover, it was the feast month, when all the chief men of the country would be at head-quarters. Accordingly, having waited for the great dance and beef-eating to pass, and hoping to find the king at leisure and happy, and to meet the chief man of this village and his men still there, I rode over on Wednesday last.”

3.—VISIT TO THE KING. THE SAME.

“Believing it to be expedient to have one of the under chiefs present at the interview, I was glad to find Uxukuxwayo, the head man of this district, and the king's prime minister, at hand. He immediately and gladly consented to go with me and to support me in my proposition. We found the aged, feeble king in his waggon

in the cattle kraal, surrounded by some thousands of his people, who were dancing and rejoicing in hope of enjoying the beef of the fourteen fat oxen that had been slaughtered for them that morning. He was very glad to see me, and, having been told that my chief object on my present visit to his Majesty was to ask his

permission for the people of Inyati to learn to read the Word of God, he said, 'I will speak to them in such a manner as will cause them to obey.' I became somewhat alarmed at this; for I was afraid that I had been misunderstood. Being time for his mid-day sleep, I left him, intending to return in the evening. A little before sunset I returned, and took Uxukuxwayo with me, and found the king by himself at his hut. I told him that my object in coming to him this time was to ascertain what was my true position as a missionary to the Matabele—that I had for seven years already laboured hard in endeavouring to promote the best interest of him and his people without having the great satisfaction and pleasure of seeing a single decisive evidence of true success; that he had told me often that this country and people were before me to do what I wished with them, but when I requested the

people to come and learn to read, their answer had invariably been, 'We wish to learn, but we are afraid of the king, for he would kill us;' that those who had sent me were very desirous of being favoured with something clear and conclusive now as to our real prospects in this country; and that therefore he would without delay give his consent to the people of Inyati to come to school, and tell them so himself. He asked Uxukuxwayo if Umpumbulu (chief man of Inyati) and his men were still there; and upon being told that they were gone home, he said, 'I will send for them back, and will tell them, in Tomas's presence, that they must learn to read; and he (meaning myself) must not go away until they come.' I thanked him, and went to Mr. Hood's (a trader) waggon to wait for two days, at the end of which I hoped to have the matter satisfactorily settled."

4.—ARRIVAL OF THE PEOPLE: THE QUESTION SETTLED.

"Umpumbulu and about ten or twelve men arrived. We lost no time, but went first to Uxokuxwayo, and, proceeding in order, we all went to the king. Uxukuxwayo informed his Majesty that Umpumbulu had come—why he had been sent for—and that now we were all present to hear the king's command. The king, addressing himself to Umpumbulu, said, 'Umpumbulu, there is Tomas, your teacher; he has come to teach you the Word of God, and therefore do obey him.' Umpumbulu and his fellow villagers consider that the king's wish and command is that they should all (young and old, male and female) learn, and they are going to begin forthwith. Should they set to in earnest, we shall have something to do now; for they are some hundreds

in number. Yesterday (Sunday) was a promising beginning, for so many came to service that the house was full, and some were obliged to remain outside for want of room. Blessed be the God of Missions for this great victory His Gospel has gained over heathenism. May it be the first of many in these dark regions! It seems to me, with this step gained, others will be easily gained. Indeed, from the tone of conversation which took place during this last visit of mine to the king between his chief men relative to teaching, it would seem that the whole country is gradually undergoing a change in favour of the Gospel. I will send this letter as soon as possible, and it shall pass through Mr. Moffat's hands, so that he may know the present state of

things with regard to our school, and that again he may be impressed with the importance of endeavouring to have the Gospel which I have sent at once printed and sent here."

5.—MODERATE SUCCESS. MR. SYKES. MARCH 1.

"You will no doubt remember that, in consequence of the people continually saying they feared the chief would kill them if they learnt to read, an application was made in 1863, but to little or no purpose. Since then the application has not been repeated directly to the old chief, that I am aware of, until Mr. Thomas recently visited him for the express purpose, when the head man and several others from the village of Inyati were immediately summoned, and told by the chief himself, in the presence of several head men, &c., from other villages, that they must learn the white people's book. The permission was given on Friday the 1st of February. On the following Friday the chief man came to make arrangements for an adult school, and it was agreed that Mr. Thomas should begin it the next morning at nine o'clock, and that we should teach alternate weeks as we do in the afternoon school. The first morning a large number attended; the second morning not so many; the third morning comparatively few. I began my week on the fourth morning with sixteen scholars, and ended it the following Tuesday with four. I called no work-people, I wished to see what a school of *volunteers only* would be. During the third week the morning school disappeared, as the people say they are all too busy in their gardens to come at present. As a substitute for a formal school we keep alphabet sheets at hand, and during the day teach the alphabet to loungers about the station. There are a few, perhaps ten, who, I think, really wish to learn, and come every week three or four times for a lesson, but as yet our adult teaching is very desultory. Besides the few men that come, there are perhaps half a dozen or eight women who profess to learn, but are very irregular in their attendance; and, when they do come, seem much more earnest at begging clothes, food, &c., than at their lesson. If Mrs. Sykes were willing, and could afford to clothe gratis all that are willing to come to her, or give them a little breakfast of any sort, she might report a large women's class. In fact there is hardly a man or woman who comes to be taught, but what begs, and expects to receive, on the ground that they have come to learn."

6.—SABBATH AND OTHER SERVICES. THE SAME.

"Since the people had permission to learn, I have seen occasionally a few adults at the afternoon school; I mean over and above such as are employed, and go to school as work-people. Since the middle of last year a marked improvement is to be seen in the reading of the eight or ten children who are most regular in their attendance. They have had constant and careful attention, and the result is

there. The attendance at our Sabbath service varies a good deal as regards number, yet upon the whole it has been encouraging for months past.

"I am labouring on at translating, hoping some day to receive such directions from the Mission House as will give my labour a chance of wider usefulness than just for my own reading in public services and family worship."

IV.—BELGAUM MISSION—BEIL HONGUL.

BELGAUM is a large district on the south edge of the Bombay Presidency. It lies close to DHARWAR, one of the great cotton fields in Central India. It lies high, and the climate is healthy. The town of Belgaum contains 20,000 people. The Mission was commenced in 1820. The present missionaries are the Rev. Messrs. BEYNON, WAREHAM, and SMITH. Thirty miles east of Belgaum is the out-station of BEIL HONGUL; and Mr. Beynon, who has just paid it a long visit, gives us an interesting account of its people and of the progress of the Mission among them. The majority of the population are not strict Hindus, but belong to a sect called LINGAITS, who secretly adhere to a higher system of religion, which teaches that there is one God and that men are of one caste.

1.—ORIGIN OF THE LINGAITS. MR. BEYNON, JUNE 10, 1867.

“BEIL HONGUL is situated nearly thirty miles, almost due east, from Belgaum. It contains about 7000 inhabitants, more than two-thirds of whom are Lingaits. They are so called from their having adopted the Ling as their chief object of religious worship. They generally carry it about their persons, often placed in a silver box suspended about their necks. According to the last census, they numbered twenty-five per cent. of the whole population of the Belgaum Collectorate, which was 1,026,000, exclusive of the states of the native chiefs, which would amount to 300,000 more. From what I know of the country and the people, the Lingaits, I believe, are more numerous than they are represented to be. The sect was founded about 800 years since by BASAVA, a Shivite Brahmin, who, as a Hindu reformer, relinquished his Brahminical thread, and in its stead suspended the Ling. The Brahmins and the Jains, who are bitterly opposed to the Lingaits, maintain that Basava was an outcast; whereas the Lingaits say that he was an incarnation of Shiva. At first he met with considerable difficulties, and

in his straits he fled to a maternal uncle, who was the chief minister of the reigning prince in Northern Carnatica. He was a Jain, and so was the mass of the people at the time. He succeeded in making a convert of him, and was married to his daughter. At his death he succeeded him, usurped great power, which he exerted in spreading his tenets over the length and breadth of the land, chiefly among the Jains, who became converts to the Lingait religion. As might be expected from the very nature of their religion, many of its rites and ceremonies are of a gross and degrading character. No class of Hindus are more under the influence of their priests than the Lingaits. They are selected from among themselves, and from all classes of the people; and from their constantly visiting them in their houses and families, they have a strong hold upon them, and are perfectly acquainted with all their concerns and circumstances. Thus they are great obstacles to any religious inquiry among the people. I was often told that we might succeed in converting Brahmins and other castes, but not true Lingaits.”

2.—LABOURS OF THE EVANGELIST. THE SAME.

“The Lord has blessed our labours, and here we have a community of nineteen who have embraced Chris-

tianity, all of whom, except one, who is a Mohammedan, are from the different castes of Lingaits. Mr. PAUL

SIDDALINGAPPA, the assistant here, and whom you met at Belgaum, is an inhabitant of Beil Hongul. He is an excellent man, and fully devoted to his work. He is respected by the people, and seldom meets with rude opposition in his work. The Word of God has been so long made known here that Paul says that he can address them as we address our English congregations. Paul met with great persecution when his relations first suspected that he intended embracing Christianity. He was watched and confined, sometimes suspended naked to a beam, with a rope tied to his wrists, and then beaten with the young branches of the tamarind tree.

They have confessed to me that they wished him dead, and could not bear to look at him. By his kind demeanour and consistent conduct, he has succeeded in producing a favourable effect upon them. They are reconciled to him. He visits them, and they visit him in each other's houses, and they allow him to speak to them about their souls' salvation. They are respectable and wealthy merchants. I often visit them when here, and have long discussions with them and with others who are present at the time in their shops. Besides Beil Hongul, Paul has selected nineteen villages within six miles' distance, which he visits as often as he can."

3.—LIBERALITY OF A FRIEND. THE SAME.

At times objectors to Missions boldly assert that they are fruitless and a failure; that all the English money spent upon them is thrown away. One most powerful answer to this calumny is found in the hearty liberality of English Christians in India, who see them with their own eyes. Mr. Beynon has found many such friends in Belgaum; and gives this instance of their personal interest in the Mission.

"I have been here nearly the whole of this hot weather. A friend, who does not wish his name to be made known, has left at my disposal for the present the sum of eighty rupees per month (£8), to be laid out on what I consider the most urgent wants of the Mission, and especially our out-station. I consulted with my brethren, and we decided on enlarging the Mission premises here. The Mission bungalow is within the fort. It contains on the southern side a comfortable house for the catechist; in the centre, a large hall, which serves as a chapel; next are suitable premises for Paul. Having these completed will be a saving of three rupees in rent, and perhaps five, the sum allowed to a Native minister. There is a prospect of

John and Paul being ordained soon. On the north of the bungalow, I have added two rooms seventeen feet square, and, besides, there is an enclosed verandah large enough for an English school, which the inhabitants of the town are desirous we should establish here. The additions and alterations I have made will cost about Rs. 600 (£60). My friend has requested me to pay my travelling expenses from the eighty rupees, so that all I am doing *will cost the Society nothing*. I hope all that is done will serve to facilitate the advancement of the Redeemer's cause in Beil Hongul and the neighbouring country. My prayer is that my brethren may reap an abundant harvest from the seed which has been sown. There is here and elsewhere a general

expectation of some great change as nigh at hand. They often tell me how different the state of things is compared with what they were when I first visited them. These blessed changes I am not likely to witness, but it matters not: 'He that soweth and he that reapeth shall rejoice together.' They are just now celebrating a Jatra. It is kept in honour of Hanuman, the monkey god, and lasts

three days. It has dwindled almost to nothing. In a large town like this there are not 500 present. It was a car Jatra. On my inquiring how it is that there is no car, the reply was, 'Who is going to spend money on account of Hanuman?' and it was added, with considerable *emphasis*, that if it was not for the sum advanced by Government there would very likely be no Jatra at all."

V.—SOUTH SEAS. RAIATEA AND TAHITI.

RAIATEA is the largest of the Leeward Islands, and, with its neighbours, TAHAA and BORABORA, contains 4000 people. In January last we pointed out the sad condition of the island and its churches, owing to the disastrous rebellion which had taken place, which led to the expulsion of Messrs. GREEN and VIVIAN, the Society's missionaries. Mr. MORRIS, of TAHITI, now writes that the rebels have been expelled, and the missionaries can return. He adds that in TAHITI also missionaries can settle among the Native churches.

1.—END OF THE WAR IN RAIATEA. MR. MORRIS. JUNE 1, 1867.

"You will be pleased to hear by the present mail, that the civil war, which raged so long in Raiatea, has now most probably terminated, in the re-establishment of King Tamatoa, who has recently gained a most signal victory over the rebels, most of whom are now banished from the Island. We cannot but recognize the hand of God in this, for the reported intentions of the rebels, had they been successful, fill one with the deepest horror. It is said they cut one man up in pieces, and intended to serve all thus who fell into their hands. Even the hooks and string are said to have been prepared to string the little children by the ears, in old savage heathen

style. Man proposes, but God disposes. Tamatoa, in regaining his position, has acted with praiseworthy humanity. On one occasion he had many enemies in his power, whom he could have killed, but his soldiers were ordered to cease firing. The enemies were made prisoners and banished. Tamatoa has brought to Tahiti, as prisoner, the king of the rebels, who is a mere boy.

"I saw the King Tamatoa the other day, when he told me that, in returning to Raiatea, he will call at Huahine for the missionaries, Messrs. Green and Vivian, to convey them back to their fields of labour. I am devoutly thankful for this good news."

2.—PROSPECTS IN TAHITI. THE SAME.

"I have another interesting matter to communicate. A little time ago, the natives of Papetoi, Moorea, applied to the French Government for Mr. Vivian

to become their missionary. They asked me to assist them in the matter. I did so, and had a most successful result from the governor, who is perfectly willing to sanction Mr. Vivian. This too is good news. There is not the slightest difficulty here now in settling Mr. Vivian. I have also had several applications for the services of Mr. Green, who would be immediately chosen by different districts if he would come. The Raiatean war being over, I suppose Messrs. Green and Vivian will return to their former fields of labour. Whilst we rejoice in the re-opening of that field, we cannot but be sorry that we shall thereby not have the service of those brethren here. Nevertheless, I place this joyful fact before the Directors. The whole of this field is open to our missionaries. Oh that we had the missionaries to enter in and occupy it! Never since the establishment of the Protectorate has the opportunity for extending our operations here been so favourable as at the present moment. God has heard our prayers, and is blessing our work and patient waiting by giving us an open door, favouring circumstances and many calls. We are sending forth Native teachers, but we want at least another English missionary to assist in our work in this group. May God raise him up, answer our prayers, give us help, and prosper our work."

VI.—HURRICANE IN RAROTONGA AND MANGAIA.

LAST year a severe hurricane desolated the island of RAROTONGA, and greatly injured its buildings and resources. This year, in a most unusual way, a similar calamity has been experienced: but it lasted so long, and was so violent, as to leave the island a complete wreck. Mr. Krause describes at length the progress of the hurricane, and its disastrous effects. He adds that the people, as last year, immediately began to repair their chapels, and made offerings to the Mission. So simple and steadfast is their faith amid such perils.

1.—HOW THE HURRICANE COMMENCED. MR. KRAUSE, APRIL 5, 1867.

"Again a hurricane, and with a length and devastating influence unprecedented in Raratonga, has desolated our island and blighted our prospects. There was a feeling of uneasiness among our people this whole season—a dread of another hurricane. I attributed it merely to the effect of the last, but felt myself also very apprehensive, especially as the barometers stood several times in January fearfully low (aneroid 29·30, mercurial 29·60); still two hurricanes in two successive years we could not think of. However, on March 21 (Thursday morning), several of my people came alarmed, inquiring whether we should have a hurricane, as the sea had risen unusually high on Wednesday night. It blew a little fresh from E. by S., as it had done some days previous (barometer, an. 29·48, mer. 29·76); but as we had to expect our equinoctial gales, we hoped it was nothing but these. The sea rose, however, on Thursday very considerably; the barometers showed a downward tendency; wind steady, a little increased. In the night the sea rose higher still, and on Friday morning

was alarming; wind steady, increasing; barometers very slowly, but steadily, falling. Held our morning meeting with some anxiety. At three o'clock sky very wild; sea fearfully high; barometers, an. 29.22, mer. 29.50; had the bells rung, to give notice to prepare for the worst, and requested the chief to send notice all round to prepare for a hurricane. The wind veered to east, but after

three hours went back to E. by S., blowing stronger than before. We secured the doors and windows in the Institution-house with crossbars and ropes; lashed the roofs of the store-room and printing-office fast with all the rope we had; had the Bible cases covered with hides, fastened down with iron bars, in case the roof of the lower store-room should be torn away; and, thus prepared, waited events."

2.—THE STORM AT ITS WORST. THE SAME.

"Saturday noon and afternoon it was truly awful; the sea washed through our beautiful school-house, and sent heavy blocks of coral near our chapel, having washed away the greater part of the chapel wall (all that was not protected by our noble school-house, which also saved Makea's house, by breaking the force of the sea). All Makea's out-houses were washed away. Barometers—an. 28.80, mer. 29.10. Saturday night was the worst. We listened with awe to the howling of the tempest. All was awfully dark. Every now and then a gust would shake our house so as to startle us.

"At nine o'clock the aneroid showed a strange appearance; the hand would go constantly to and fro between 28.74 and 76, as whether under some magnetic influence, till ten o'clock. At ten o'clock, the aneroid kept steady at 28.76, and soon after began to ascend. That was joy for us. The

wind, however, was higher than ever, and continued so till near five o'clock on Sabbath morning, when it suddenly ceased in its violence, shifted to and fro, and we entertained hope that all might be past; but at seven o'clock it commenced in all its violence again from W. by N., showing the true cyclone; *but the sea was down since five o'clock*. The barometers were steady, but slowly rose, exactly as they had fallen, and on Monday forenoon we could let our refugees go to their own dwellings. The wind decreased very gradually till Tuesday, when it was no more than an ordinary strong wind, still from W. by N. Barometers did not rise so well. Wednesday—aneroid was still at 29.22, mer. 29.48. The length of this cyclone is most extraordinary, as also the fearful sea which in part preceded it, and rose higher and higher, till the centre had passed; it could, therefore, not have been a common storm-wave."

3.—ITS DISASTROUS EFFECTS. THE SAME.

"The beautiful school-house in Arorangi, so splendidly finished in rivalry to our fine school-house in Avarua, is a ruin; so is that in Ngatangia.

"Our Avarua school stands, but all the fittings are destroyed; my fine desk of sawn coral was on the opposite side of the room, three feet high, sand and coral was left in it, and a large hole torn into the stone floor. All the windows towards the sea are torn out. All our chapels are more or less injured; but our people are already busy in repairing them: if our buildings were as formerly,

not one would have stood. We feel very sorry for our dear people so sadly afflicted. Our staff of life, the Uata or mountain banana, had begun to recover from last hurricane; a few months more, and we would have been again in our wonted abundance—now all are down. Our oranges strew the ground; our bananas lie low; our cocoa-nuts strew the ground; our coffee, just ready to pick, not only strews the ground, but the greater part is washed away by the floods: and, instead of fifty to sixty thousand pounds, we shall barely get from five to ten thousand, if so much; our bread fruit, just recovering a little (those trees not rooted up in the last hurricane), and commencing to bear, are withered; a number of our fowls are blown away, two herds of cattle dead, &c. The water (not sea) rose four feet high in our enclosure, and was two feet high in the students' houses of the Ngatangiia side, so that all of that side had to sleep in our lecture-room. Six new sand islands have formed on our reef, one on one side of the harbour. All the appearance of the Avarua shore is altered: all the greenwood trees are swept away; our island, usually so beautiful, looks as if swept with a flame of fire. All the resources of our island are gone; and, as Rarotonga, having a very narrow reef, has but few fish, we shall suffer want, yet I trust not famine, as our Taro plantations have not suffered, or at least but little, and our sweet potatoes also have but *in few* localities been injured by the floods.

“It would have rejoiced your heart to see with what readiness our dear people set to repairing the chapels and schools. Arorangi and Ngatangiia will have to rebuild; the greatest difficulty is to procure thatch, as nearly all is blown down. Our prospects for May are as bad as well they can be. I have not even heart to ask them to give anything this year, they have suffered so much.”

4.—THE STORM IN MANGAIA. REV. W. W. GILL. APRIL 13.

“Last year it was over in about eight hours; but last month it blew for two days and two nights, but then, perhaps, it did not blow quite so hard as last year. At any rate the houses stood it better, partly because all took warning from last year's terrible destruction, to do all they could at the commencement of *this* blow to secure their houses. Ours, being newly repaired, stood it bravely. We did not have to leave it. The roof of our large chapel all but came off—the sea-side; it was much damaged. It has been repaired. The cocoa-nuts and bananas are all destroyed again, also oranges, &c. The sea rose a little nearer our house than last year, and

all the canoes from the sea-side were brought into our garden.

“The churches and schoolhouses and our own dwelling all stand. But few of the native dwellings came down, as they had plenty of time (forty-eight hours at least) to secure them with ‘kākā’ for rope, and ‘tuitui’ trees. The church here, and that at Ivirua, are much the worse for the hurricane. Tamarua and Ivirua schoolhouses were partly unroofed. Our old dwelling at Tamarua was terribly shaken. But all these buildings stand, though very crazy. Thank God no life was lost here this year. The sea rose above thirty feet.”

VII.—MAURITIUS MISSION.

THE Mission in the Island of MAURITIUS is an outpost of the Madagascar Mission. It has been sustained by Mr. LE BRUN and his late father for a long series of years. The island is in the Indian Ocean; and its population consists almost entirely of emigrants from India, brought thither to work on the sugar estates. They number about 250,000 persons. The capital is PORT LOUIS. In the following letter Mr. LE BRUN describes the ravages of a dreadful fever, and asks for help to the numerous widows and orphans left destitute.

1.—RAVAGES OF THE FEVER. REV. J. LE BRUN. JULY 5, 1867.

“Another appeal is made to the kind and loving sympathy of Christian friends for the poor and needy; but it is made under circumstances of a very awful and heartrending nature. Our population has been decimated by an unprecedented and terrific epidemic fever. Upwards of 40,000 souls have been launched into eternity—that is, nearly half the population of Port Louis—in the space of six months! This fever has baffled the efforts of our medical men; and notwithstanding prompt and liberal assistance given to the sick and starving poor—notwithstanding enormous sacrifices self-imposed by a sympathising community—for upwards of £21,000 have been expended in affording relief of all kinds—death has, day after day, week after week, month after month, done its awful work of destruction. We were never acquainted with so fearful and permanent a disaster; we never saw, during so many consecutive months, a sacrifice of such repeated human hecatombs piled one upon the other, as if menacing with total destruction our entire race. Their heaped-up bodies would overtop the heights of our mountains! This witness is true—but too true! Our heavenly Father has shown us how utterly powerless we are to avert the calamities which, in His providence, He may send to awaken the sinner or reprove His children. ‘Great and marvellous are thy works, Lord God Almighty. . . . Who shall not fear thee and glorify thy name?’

“It would be impossible for me to depict, or for you to imagine, the scenes of distress and destitution which have come under my special notice. Suffice it to state that whole families have been cut off—that in certain instances three, four, five have, during the same day, and in the same family, died at short intervals between each other;—finally, that, the other day, I was called upon to perform the funeral service for a poor mother, who leaves behind her a dear little one, whose father, brothers, and sisters had already succumbed to the dire malady. She was the twenty-third member of the family who had departed this life under such distressing circumstances.

“We have now to care for the widow and the fatherless. In my congregation alone there are hundreds of such, helpless and unprovided for. We appeal, therefore, to you, Christian friends, for the means to fulfil the Christian duty of ‘visiting the fatherless and the widows in their afflictions.’ Our object is to relieve the widows of the care of their children, by taking them under our special charge.

“Is it *too much* to ask or expect from the earnest and faithful followers of Him who has said, ‘Ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. It is more blessed to give than to receive; inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.’”

VIII.—NOTES OF THE MONTH.

1.—ARRIVAL OF MR. SIBREE FROM MADAGASCAR.—On the 23rd of August, Mr. Sibree safely reached London on his return from Madagascar. He was detained on the way by an attack of fever at Mauritius; but arrived in good health. Mr. Sibree had more than completed his appointed three years’ service; had given the Directors plans for the Memorial Churches; and had most efficiently aided in the erection of the first two. He received from the Board, therefore, a warm welcome. The church at Ambatonakanga, grateful for his earnestness and zeal in the spiritual work of the Mission during his stay in Madagascar, have requested Mr. Sibree to return to the island as a missionary. They have forwarded the following letter respecting the matter to the Board:—

[TRANSLATION.]

“AMBATONAKANGA, May 16th, 1867.

“TO THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY.

“Behold our friend, James Sibree, jun., who left Antananarivo on the 16th May, 1867, to go home to England. The church at Ambatonakanga accompanied him as far as Ambatoroka,* to wish him farewell, and we were exceedingly sorry on account of our separating from him. For he has laboured hard, and has done whatever he was able in doing good to us, not only in building the stone churches, but in teaching and preaching, &c., on account of his earnest desire that the kingdom of Christ should increase. (Read Acts xx., 36—38). Nevertheless, we know that to teach and preach was not his special business, but to give instructions (in building) was his work; yet, on account of his love to the Gospel, he has done beyond that, and, as far as he was able, has taught us. And his instruction we count as what has benefited us exceedingly in the congregation. May God bless him and increase him for the good he has done to us! And we, the church at Ambatonakanga, salute the churches which are one with them in Christ, and wish you farewell; and we beg him (Mr. Sibree) to return, for we cannot give him up.

“Say RATSILAINGA,

“Signed by forty-seven others, and ‘All the church at Ambatonakanga.’”

2.—“THE MISSIONARY NEWS.”—Through the aid of private benevolence, an arrangement has been made to supply schools with the new missionary pictorial newspaper, entitled, THE MISSIONARY NEWS, for ONE PENNY PER COPY. This privilege is granted to schools only. Packets of two dozen copies are issued at this cost through Mr. J. R. Phillips, at the *Missionary News Office*, 8, Lancaster Road, Notting Hill, London, W.

* The name of a place on the east side of the city, on the road to Tamatave.

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