

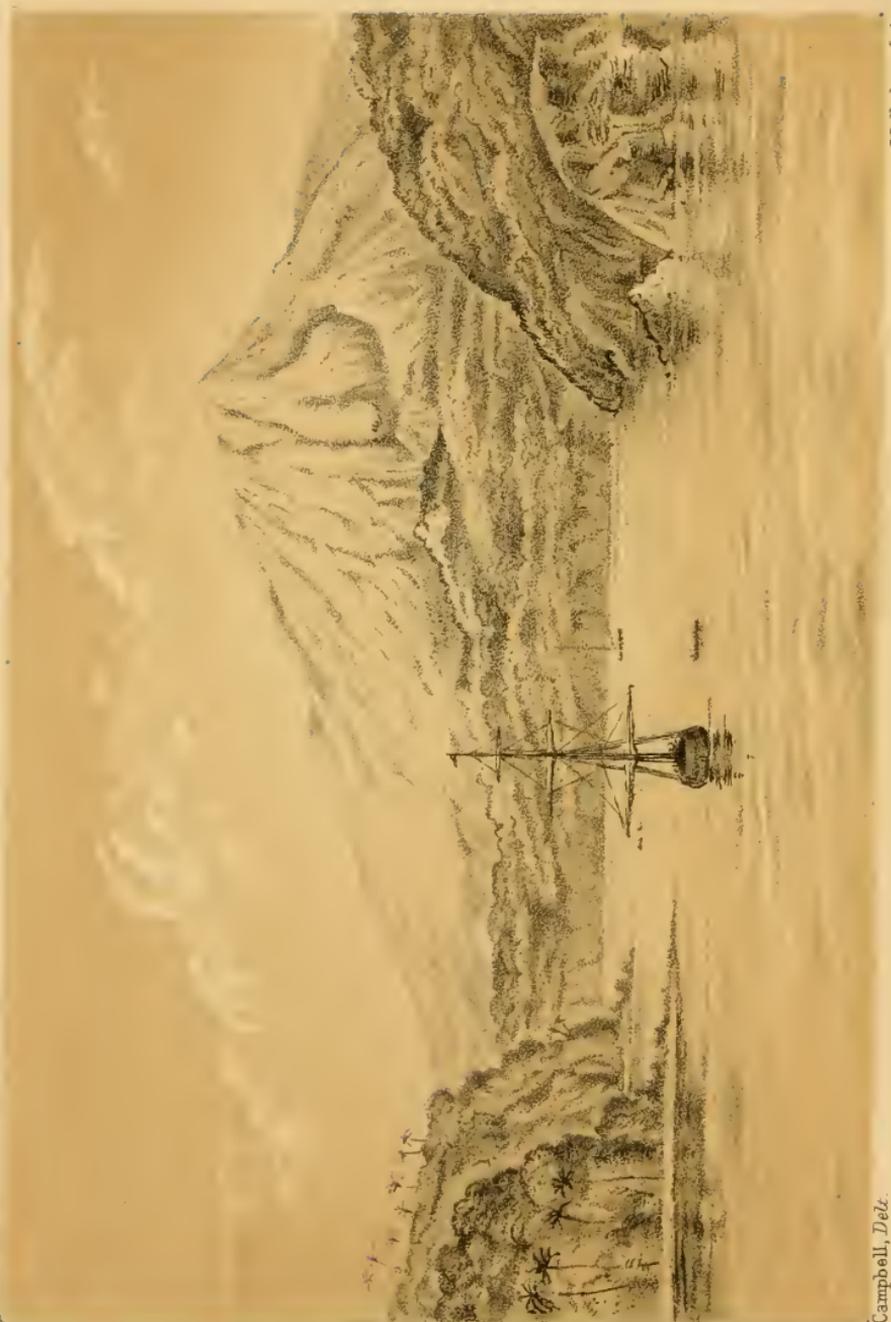
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The New Hebrides and
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THE NEW HEBRIDES

AND CHRISTIAN MISSIONS.

With a Sketch of the Labour Traffic,

AND

*NOTES OF A CRUISE THROUGH THE GROUP IN
THE MISSION VESSEL.*

BY

ROBERT STEEL, D.D., PH.D.,

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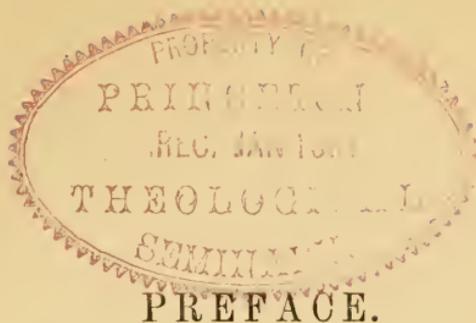
AND AGENT OF THE NEW HEBRIDES MISSION.

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1880.

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PRINTERS TO HER MAJESTY'S STATIONERY OFFICE.



THIS volume has been compiled from the most authentic sources, after long acquaintance with the affairs of the New Hebrides Mission, and after a personal visit to the islands in the mission vessel. It is issued for the information of the friends of missions and of humanity, and in the hope that it may aid in promoting the evangelization and civilisation of Western Polynesia.

The New Hebrides Mission has had its martyrs. It was there JOHN WILLIAMS fell while attempting to introduce Christian missions, and on the same blood-stained Isle of Eromanga the GORDONS perished in the same cause. Many native teachers 'have hazarded their lives for the name of our Lord Jesus Christ' among the savage natives of the group; and a noble band of Christian missionaries have braved many dangers to teach a cannibal people the love of God. Bishop PATTESON, who was killed at Nukapu, in another group, is also associated with missionary labour in the northern islands of the New Hebrides.

It is due to the memory of Christ's faithful servants to preserve a record of their work, and the biographical is therefore interwoven with the historical throughout this volume.

The recent inhumanities of the labour traffic, the fears of French occupation of the islands, and the strongly-

expressed desire of many Australian colonists for the annexation or protection of the New Hebrides by the British Crown, give additional interest to the subject of this book.

The Author has endeavoured to be faithful in his narrative, just in his judgments, and charitable in his views; and he therefore hopes to meet with a favourable reception for his volume.

His thanks are due to the missionaries who have assisted him in collecting information, and to the Rev. John Kay of Edinburgh, who, from a long acquaintance with missions in the New Hebrides, as the Convener and Secretary of the Committee in Scotland, has given such intelligent and careful supervision to the publication of this contribution to the history of missions.

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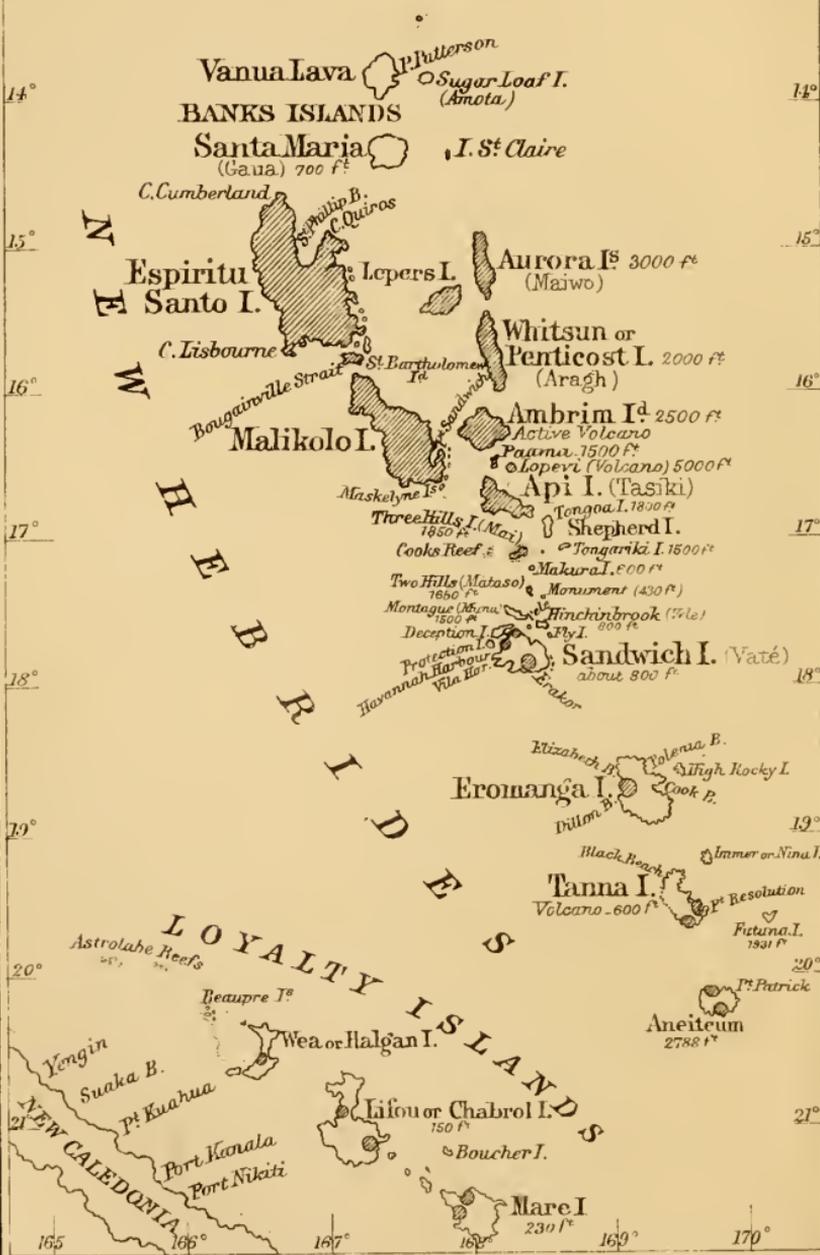
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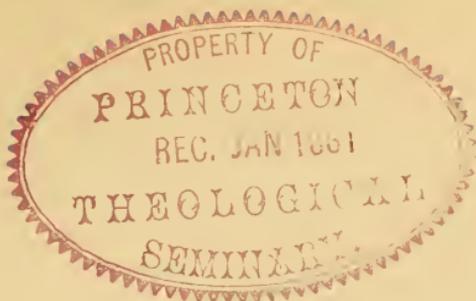
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CHAPTER I.

THE NEW HEBRIDES ISLANDS.

‘The constant sun
Had run his faithful round
Beneath the crystal wave of this calm sea ;
And centuries had filled their measure up
With quiet morns and peaceful eventides :
An unclad, tawny race, age after age,
Had roved the woods and waters all unchanged.
But men of other life from a far land
Had brought Religion, Enterprise, and Law.
The merchant’s eye, with expectation large,
As oft it scanned the far outstretching point
Of these most charming isles, with anxious gaze,
Was often feasted with returning bark
From coast barbaric, or from unknown isle,
Freighted with ocean’s wealth, those pearly drops,
A growth indigenous beneath the flood ;
Or laden with the spoil of mammoth brutes,
That roam the vast Pacific’s liquid fields.’

THE New Hebrides group of islands was first fully made known by Captain Cook, who, in the year 1774, exactly a century ago, spent forty-six days among them. He found them to lie between $14^{\circ} 29'$ and $20^{\circ} 16'$ south latitude, and between the meridians $165^{\circ} 40'$ and $170^{\circ} 30'$ east longitude. They lie in a direction from S.S.E. to N.N.W., and extend over four hundred miles. They are about two hundred miles from New Caledonia on the south-west, and about the same distance from the Solomon Islands on the north-west. The number of islands in the group that are inhabited is thirty, and there are several smaller

ones in the vicinity of the larger. Though Captain Cook had the honour of naming the group, and of discovering the greater part of the islands, he was not the first to sight them. Spanish mariners had ventured across the Pacific in search of another continent to the south two hundred years before. The first of these, Alvaro Mendâna de Meyra, the nephew of the viceroy of Peru, did not come so far south as the New Hebrides. He discovered in 1568 the Solomon Isles, to which he gave the name by which they are still known to geography. Mendâna was anxious to revisit the scene of his discoveries, but it was not till 1595 that he was able to accomplish a second voyage for the purpose of founding a Spanish colony on the Solomon Isles. He had with him on this occasion, as first pilot, Pedro Fernandez de Quiros,¹ a native of Portugal, and 'an officer of known worth.' They failed to find the Solomon group, but discovered islands which they called Marquesas group. Mendâna died on the voyage, and although, according to his wish, his wife Dona Isabella, who had accompanied him, was left in command, the real duty devolved upon Quiros. Sickness on board, and storms at sea, made great havoc on the fleet of four vessels and four hundred persons. Two vessels were lost shortly after setting sail, but Quiros 'by his firmness maintained discipline among the discouraged crew, inspired the seamen with an ardour which triumphs over obstacles, and, with crazy vessels, having famine on board, and navigating in seas little known, succeeded in taking back to Manilla the miserable remains of his fleet.'²

When he reached Peru, he memorialized the viceroy to furnish him with a fleet for discovering the great southern

¹ Markham, in his *Cruise of the Rosario*, says that Quiros was with Mendâna on his first voyage; but this cannot be accepted, as Quiros was born in 1560, and would only have been eight years old at the time. See the *Nouvelle Biographie G n rale*, vol. xli. p. 291, for the date.

² *Account of a Memorial presented to His Majesty by Captain Pedro Fernandez de Quir, concerning the Population and Discovery of the Fourth Part of the World, Australia the Unknown, its great riches and fertility,*

continent, which he maintained on scientific grounds to have existence 'to act as a balance in the southern hemisphere.' The viceroy did not feel at liberty to grant his request, but gave him letters to the king of Spain, and advised him to go to Madrid. The king received him favourably, ordered him to be furnished with two vessels for his expedition, and invested him with all needful authority. He returned to Peru, where two ships were assigned to him,—one commanded by himself, and the other by Louis Varz de Torres. They left the South American port on the 31st December 1605. The Society and Duff Isles were passed, and a landing was effected on Taumaco, where four persons were deliberately kidnapped to act as interpreters. On 30th April 1606, land was sighted to the south-east, and it was at once supposed to be the great southern continent. It was the largest island of the New Hebrides group; but as its insular character was unknown to Quiros, he called it *Tierra Australis del Espiritu Santo*. The vessels were anchored in a port at the head of a splendid bay, into which a river flowed. The port was called Vera Cruz, and the river was named the Jordan. The hopeful commander landed and laid out a site for a city, to be called the New Jerusalem. The natives at first were friendly, but misunderstandings arose, and several of them were shot, chiefly by order of Torres, who seems to have quarrelled with Quiros. It was therefore resolved to leave the island. The vessels encountered a gale as they attempted to clear the bay. Torres was obliged to put back, and on resuming his voyage sailed westward, sighted Australia, and passed through the strait to the north,

discovered by the same Captain. Translated from the Spanish, with an Introductory Notice, by W. A. Duncan, Esq., Sydney, 1874. This interesting document is said by Mr. Duncan to be now translated for the first time, but this is a mistake. The extracts given in this chapter were copied by me from a previous translation printed many years ago. Burney in his *Chronological History of Discoveries in the South Sea*, published in 1803, gives also extracts comprising most of the memorial.

which still bears his name. Quiros sailed for Mexico, which seemed a strange thing to do so early in the voyage of discovery. It has since been learned that his men mutinied, and that he was obliged to return to America.¹ When the adventurous voyager got back, he was most anxious to fit out another expedition, and went again to Spain to prosecute his object. He presented, it is said, many memoirs to Philip III., which contained a most inflated description of his discoveries. 'Your majesty may be assured,' he said in the chief one, 'that the extent of these countries exceeds that of Europe, Asia Minor, the Caspian Sea, and Persia, together with the islands of the Mediterranean and Atlantic, including England and Ireland. These countries, unknown till our time, occupy one quarter of the earth's surface; and all the kingdoms submitted to your majesty's dominion, all your possessions, do not equal one-half of this new part of the world, which has an additional advantage in being at a distance from the Turks and Moors, and other nations whose restless activity inclines them always to make war upon their neighbours. These countries are all situated in the torrid zone, and a great part extends even to the equinoctial line. Their whole extent may, perhaps, be about ninety degrees, and in some parts rather more; and if the success of the undertaking proves answerable to my expectations, the Spaniards will have establishments and large cities in countries which are the antipodes to a great part of Africa, and the whole of Europe and Asia, and not inferior to them in magnitude.

'I entreat your majesty to observe that since the countries discovered by me in 15° south latitude (*Tierra Australis del Espiritu Santo*) are richer and more fertile than Spain, those that are situated in a corresponding

¹ A letter to the king of Spain from Diego de Prado, an officer on board, dated Goa, 1613, proves this. See Markham's *Cruise of the Rosario*, p. 24.

latitude in the southern hemisphere ought, by proportion and analogy, to be an earthly paradise.

‘These countries are as populous as they are fertile. There are among the inhabitants several different races of men,—black, white, mulatto, tawny, and copper-coloured, with several other shades more or less approaching these. Some of them have their hair black, long, and lank; others woolly and thick; and others flaxen and shining. These varieties of species prove that they either have now, or had formerly, intercourse with various people; and this consideration alone leads us to conclude that the population of those countries is very great.’

He then goes on in the same high-sounding language to refer to their works of art in wood, stone, and pearl, and declares that the other captain¹ had seen some goats, and that the natives made him understand that they had knowledge both of cows and buffaloes! Silver and pearls he had himself seen, and the other captain had seen gold! ‘These three objects are the most valuable productions which nature has afforded to our globe.’ Indigo and sugar could be manufactured on the banks of goodly rivers; and as bees had been seen, there could be no want of honey! All this rhodomontade was to prove ‘to His Majesty that this *Tierra Australis del Espiritu Santo* was the most delicious country in the world, the garden of Eden, the inexhaustible source of glory, riches, and power to Spain!’

A thousand vessels, he stated, could anchor in the harbour of Vera Cruz. Millions of birds announced the rising of the sun. The air was perfumed with all kinds of odours from flowers. The climate was uniform and temperate, and no snow lay on the summits of the mountains! It would soon be the resort of Europeans, and have an immense trade. Nobody would know fatigue there. No crocodiles were in the rivers, and no mosquitoes on the land! Dangers would be unknown! He stated also that he had

¹ That is Torres whom he thus styles.

raised a cross and set up a church of our Lady of Loretto, in which twenty masses were said. 'I gained the jubilee conceded on the day of Pentecost, and formed a solemn procession on *Corpus Christi* day, in which I dignified these lands by walking, preceded by the most holy sacrament and the standard of your Majesty.'

Quiros met with poor success at the Spanish court. 'The feeblé descendant of Charles v.,' says Mr. Duncan, 'was deaf to his entreaties, or if he obtained some assistance, it appears to have been wholly disproportioned to the greatness of his enterprise. After having consumed several years in attempts to obtain the means of carrying out his great project, he resolved to return to Lima, and with what means he had been able to collect, attempt a new voyage; but he never reached that city. He died at Panama in 1614.'¹

Australia was discovered by the Dutch navigator TASMAN, about the same place where Torres saw it and in the same year; but neither of these captains had knowledge of the discovery made. No Spanish ship followed in the track of the brave and enthusiastic Quiros. His inflated account did not tempt a people proverbially chivalrous, and filled at that time with great desire for the glory of discovery and conquest. It was left to our own illustrious navigator, Captain COOK, to lay down a general outline of *Terra Australis Incognita*.

It was one hundred and fifty years after the expedition of Quiros before another adventurous mariner approached Espiritu Santo. LE MAIRE and SCHONTEN steered farther north in 1616, and so did Tasman in 1642. DAMPIER did not sight the New Hebrides in his voyage round the world, and CARTERET was no nearer than the Swallow Isles, which he discovered in 1767. But in the year 1768, BOUGAINVILLE, commissioned by the king of France, got very nearly

¹ Commander Markham, in his *Cruise of the Rosario*, makes the date of the death of Quiros 1616; see p. 25.

on the track of Quiros. He had two vessels, the *Bondeuse* and *L'Etoile*. He discovered the islands of Aurora and Pentecost on the 22d¹ May 1768, and a monumental isle, which he named *Pic de l'Etoile*; but Quiros had seen this one hundred and fifty years before, and called it *Nuestra Senora de la Luz*. Bougainville also landed on the island which he misnamed by the epithet Leper's Isle, from observing some of the natives with skin diseases—a very common sight. The next day land appeared on all sides of the vessels, and the commander called the group *L'Archipel des Grandes Cyclades*. He then sailed by St. Bartholomew's Isle between Mallicollo and Espiritu Santo. His own name remains in Bougainville Passage or Strait, between St. Bartholomew and Mallicollo Islands.

In the year 1774, the great English navigator, Captain Cook, then on his second voyage, sailed twice through the group, and discovered all the other islands to the south. His descriptions are the very opposite of those of Quiros, and are so accurate that at the present day they are, for the most part, literally true both of the islands and the people. Captain Cook was anxious to get the native names of islands, and it is remarkable how, in so many strange tongues that met his ear, he caught the exact names of such a number. What a sight must have met his eye as he approached the island which he called Sandwich, in honour of his patron the Earl of Sandwich, First Lord of the Admiralty! In 1874, in the same position, the writer saw at once seventeen of these isles, from the conical volcano of Lopevi, 5000 feet high, in the north, to the terraced lawns of Faté on the south; 'summer isles of Eden, in dark purple spheres of sea!'

Cook gave the name NEW HEBRIDES to the whole group, but he selected five small isles in the centre which he

¹ This is the date given in Bougainville's voyage as translated from the French by Forster. Commander Markham, in his *Cruise of the Rosario*, says it was the 4th May. It was Whitsunday 1768.

named 'The Shepherd Isles,' in honour of his distinguished friend Dr. Shepherd, then professor of astronomy at Cambridge. Another he named Montague Island, one Hitchinbrook, and a rocky pillar The Monument. Cook's intercourse with the islanders was, for the most part, humane; and he added largely to the knowledge of them by the description he gave in his published works. In this he was aided by the learned Forsters, who accompanied him as naturalists. In some languages they picked up as many as eighty words on one island. The unfortunate LA PEROUSE passed through a part of the group in 1788, and perished off Vanikoro to the north—a fact not known for forty years, though two vessels under Captain D'ENTRECASTEAUX were sent in 1793 to make inquiry after his fate. The volcano of Tanna was sighted by them as they passed. The well-known Captain BLIGH, after the mutiny of the *Bounty*, sailed in his open boat through the Banks' Islands, north of the New Hebrides, but did not land.

Little, however, was added to the geography of these isles since the days of Cook till Captain BELCHER in H.M.S. *Sulphur* sailed in 1840; and till Captain ERSKINE in H.M.S. *Havannah* in 1849–50 discovered and named Havannah harbour in Faté. Captain DENHAM in H.M.S. *Herald* made a surveying trip in 1853–54, which was of very great service to future navigators. Very frequently have Her Majesty's ships sailed through the group during later years. Captain ERSKINE published the journal of his cruise in 1853; and Captain PALMER and Commander MARKHAM, in two separate works, have lately given their journals of successive cruises in H.M.S. *Rosario*, in connection with the kidnapping of natives for plantations in Queensland and Fiji. *The Cruise of H.M.S. Curaçoa in 1865*, by the late Mr. JULIUS BRENCHLEY, has been an important addition. It was published in 1873.

Mission ships have also frequently sailed through the group during the past fifty years, and many trading vessels

have called at the islands since Captain Cook's voyages made them known to the world.

The thirty islands of the group differ considerably in size. Aneityum is the most southerly, in latitude 20° , and in east longitude 170° . It is diversified by mountains and ravines, wooded hills and barren tracts. The mountains rise to the height of 3000 feet. Inland there appear

' Majestic woods of ever vigorous green,
 Stage above stage high waving o'er the hills,
 Or to the far horizon wide diffused
 A boundless deep immensity of shade :
 Here lofty trees, to ancient song unknown,
 The noble sons of potent heat and floods
 Down rushing from the clouds, rear high to heaven
 Their thorny stems, and broad around them throw
 Meridian gloom.'

Aneityum is 40 miles in circumference. Tanna, to the north-west, is about 30 miles long by 9 to 12 broad, with a circumference of 80 miles. It, too, is mountainous and wooded, and remarkably fertile. Eromanga, to the north-west, has a circumference of 75 miles. Faté or Sandwich, a beautiful island, is about the same size. Mallicollo is 60 miles long and 150 in circumference. Api was estimated by Captain Cook to be between 50 and 60 miles round. Ambrym, a picturesque and fertile island, with an active volcano, has a circumference of 60 miles, and lies 16 miles to the north of Api. Pentecost, to the north, is 25 miles in length. Leper's Isle, to the north-west, is smaller, being only 12 miles long. Aurora is 30 miles in length from north to south, and about 7 miles from east to west. St. Bartholomew's Isle lies between Mallicollo and Espiritu Santo, and is about 11 miles long. Espiritu Santo, the most northern of the group, is also the largest, being 70 miles long by 40 broad, with grand mountains richly wooded, and large tracts of good land, covered with dense vegetation. The other islands in the New Hebrides are small, but are not devoid of beauty or fertility.

The New Hebrides consist of volcanic islands, in the centre of two of the largest coral groups to be found in the world. Though coral rocks abound in all, and reefs are existing on a small scale, it is remarkable that they are not surrounded by the coral reefs which distinguish so many islands in the Pacific Ocean. This is owing to their volcanic nature. Professor Dana says that the heat transfused through the waters by the volcanic action and submarine eruption destroyed the coral zoophytes.¹

Volcanoes must have existed more or less in all the islands. Several have very distinct marks of burnt-out craters, while all have the volcanic rock. There are now three volcanoes in action. Tanna, in the south, which is the largest and most violent; Lopevi and Ambrym to the north. On Tanna are boiling sulphur springs, and the water rushes into the sea so hot in many places that the natives boil their yams in it. There is also a large deposit of sulphur near the volcano. The sounds of this burning mountain are still heard as in the days of Cook, and there is the pillar of smoke by day and then the pillar of fire by night. The volcano is the great lighthouse of the southern isles, and every three or four minutes bursts forth with greater brilliancy, like a revolving light.

Volcanic action is almost exactly in the direction of the group of islands, and a line drawn from Tanna in a north-westerly course would pass through Lopevi and Ambrym, and go on through the volcano of Ureparapara, the boiling springs of Vanua Lava, and the active volcano of Tinakûla in the Banks' group. This line has the largest islands on either side,² and extends 600 miles.

Wherever the volcanic islands are found in Polynesia they are the result of subterranean activity. They have been elevated by it to the height they have attained.

¹ Dana's *Coral Islands*.

² Markham's *Cruise of the Rosario*, p. 236.

Volcanoes, according to Mr. Darwin,¹ are all placed in areas where the surface of the earth has been elevated, or at least stationary; they are never found where the land has been, or is being lowered. In some of the New Hebrides, as in the island of Fotuna, for instance, there are distinct marks of several upheavals. The coral rock has been projected to a great height. And to a considerable height the volcanic rock appears cropping out amidst the surrounding coral. The coral was all built at a depth of twenty or twenty-five fathoms from the surface. Wherever we find coral rocks lower than that, there has been a depression, as is the case in all the reefs and islands of the Pacific; and wherever the coral is above the sea level, there must have been an elevation as in the case of the volcanic islands. The volcano does not accompany the atoll, or encircling reef, but is found in company with fringing reefs. The volcanoes are, as it were, on the edges of the great coral masses; the subterranean force lifted up the edges, while the central part subsided. This theory of Mr. Darwin is ingenious, and has long been held by him.

What time must have elapsed in the formation of these great masses of coral! The barrier reef on the north-east coast of Australia is one thousand miles long—an accumulation of limestone rock without a parallel in the world. Yet this is merely a fragment of what exists. If the coral zoophytes build only an inch a year, how many thousand years must have elapsed ere they elaborated those vast rocks!

‘Ehrenberg,’ says Mr. Darwin, ‘saw certain large massive corals in the Red Sea, which he imagines to be of such vast antiquity that they might have been beheld by Pharaoh; and, according to Sir C. Lyell, there are certain corals at

¹ Darwin on *The Structure and Distribution of Coral Reefs*, p. 184, second edition. ‘This brilliant discovery of Mr. Darwin was made public thirty years ago,’ says Professor Huxley in his lecture on *Coral and Coral Reefs* in the Manchester science lectures. The New Hebrides have not yet been examined by geologists, which is much to be regretted.

Bermuda which are known by tradition to have been living for centuries. To show how slowly coral reefs grow upwards, Captain Beechey has adduced the case of the Dolphin Reef, off Tahiti, which has remained at the same depth beneath the surface, namely, about two fathoms and a half, for a period of sixty-seven years. There are reefs in the Red Sea which certainly do not appear to have increased in dimensions during the last half century, and, from the comparison of old charts with recent surveys, probably not during the last two hundred years. These and other similar facts have so strongly impressed many with the belief of the extreme slowness of the growth of corals, that they have even doubted the possibility of islands in the great oceans having been formed by their agency. Others, again, who have not been overwhelmed with this difficulty, have admitted that it would require thousands and tens of thousands of years to form a mass even of inconsiderable thickness; but the subject has not, I believe, been viewed in the proper light.¹

Professor Huxley also remarks that 'there is no doubt whatever that the sea faces of some of them are fully a thousand feet high, and if you take the reckoning of an inch a year, that will give you 12,000 years for the age of that particular pyramid or cone of coral limestone: 12,000 long years have these creatures been labouring in conditions which must have been substantially the same as they are now, otherwise the polypes could not have continued their work. But I believe I very much understate both the height of some of these masses, and overstate the amount which these animals can form in the course of a year; so that you might very safely double this period as the time during which the Pacific Ocean,

¹ Darwin on *The Structure and Distribution of Coral Reefs*, second edition, p. 95. He also says (p. 86): 'The total number of species of coral in the circumtropical seas must be very great; in the Red Sea alone, 120 kinds, according to Ehrenberg, have been observed.'

the general state of the climate, and the sea, and the temperature, have been substantially what they are now; and yet that state of things which now obtains in the Pacific Ocean is the yesterday of the history of the life of the globe.¹

Professor Dana does not agree with Mr. Darwin in the view 'that the areas of active volcanoes in general are areas of elevation and not of subsidence; nor in the inference that reefs are absent from the shores of islands of recent volcanic action on this account.' 'These,' he says, 'do not accord with the facts stated,—for example, the condition of Mañi, that it has no reefs on the larger half, that of the volcanic cone of recent action; but has them on the other half, whose fires were long since extinct; for it is not probable that the one end has been undergoing elevation and the other subsidence.'² That island, Professor Dana says, 'consists of two peninsulas: one, the eastern, recent volcanic in character, with a large crater at the summit; and the other, the western, presenting every evidence, in its gorges, peaks, and absence of volcanic cones, of having become extinct ages ago. In conformity with the view expressed, the coral reefs are confined almost exclusively to the latter peninsula.'

On the island of Tanna, whose volcano is one of the largest in the Pacific, coral reefs exist on the south-eastern side. The learned and accurate Forster, who accompanied Captain Cook when the island was discovered in 1774,

¹ Manchester science lectures, *Coral and Coral Reefs*, by Professor Huxley. Dr. Bennett of Sydney assured Mr. Darwin that he found much coral at a great altitude, and which he considered of recent origin, in the islands of the New Hebrides. See Darwin, 176.

² Dana, *ut supra*, p. 303. He says that coral is made by four organisms—
1. *Polyps*, the most important of coral-making animals. 2. *Hydroids*, which make the common large corals—millepores. 3. *Bryozoans*, the lowest tribe of molluscs, which produce delicate corals. These abounded in the Palæozoic period, and some beds of limestone are half composed of them. 4. *Alyae*, which in some kinds are hardly distinguished from coral, except that they have no cells.

found coral rock and madrepores there, and he remarked the coral reefs on the whole southern shore. There are reefs on Ambrym, where there is also an active volcano. On Aneityum, whose volcanic fires have been long extinct, there is a small encircling reef. On most of the islands in the group there are patches of reefs. The growth of these began, according to the theory of Professor Dana, when the fires had become nearly or quite extinct.

The same distinguished scientific writer remarks that 'zoophytes and volcanoes are the land-making agents of the Pacific. The latter prepare the way by pouring forth the liquid rock and building up the lofty summit. Quiet succeeds, and then commences the work of the zoophyte beneath the sea, while verdure covers the exposed heights.' On the island of Tanna there are seen masses of vitrified rock, where the marks of the waves, in which it once flowed, are still very distinct, and not far from these rocks are patches of coral reef. In the Hawaiian group, 'the island of Hawaii, which is still active with volcanic fires, has but few traces of coral about it, while the westernmost islands, which have been longest free from such action, have reefs of considerable extent.'

Mr. Darwin says: 'It must be here remarked with regard to the proofs of both subsidence and elevation, that I do not judge by the absence or presence or nature of the coral-reefs round the volcanoes themselves; for, as Dana repeatedly insists, the corals may have been there destroyed or injured by the heat or exhalations. Nor have I taken into account the presence of upraised organic remains on the flanks of the volcanoes themselves. I judge from the position of the active volcanic vents in relation to neighbouring islands and coasts, situated at too great a distance for any corals growing there to be injured by the eruptions; and where, from the presence of atoll-formed or barrier reefs, or of upraised marine remains, we have reason to believe that either subsidence or elevation has occurred

within a recent period.'¹ Again, he says: 'It may, I think, be considered as almost established, that volcanoes are often present in the areas which have lately risen, or are still rising, and are invariably absent in those which have lately subsided or are still subsiding; and this, I think, is the most important generalization to which the study of coral reefs has indirectly led me.'²

The soil of volcanic islands is generally very rich and fertile. This is seen on Tanna and Ambrym, where there are active volcanoes. It may be said to pervade the New Hebrides—especially the larger islands. Faté has much fertile soil, and in the northern islands this also abounds to a great extent.

The usual tropical plants exist in the New Hebrides. The bread-fruit, the cocoa-nut palm, the banana, the papua-apple, the chestnut, are the fruit-bearing trees. Yams grow to a great size on Tanna, and they are produced on most of the northern islands. On Aneityum the taro is chiefly cultivated in marshy spots. Beans grow well there also. The guava, custard-apple, pine-apple, melon, and orange have been introduced and grow well. Sugar-cane is largely planted, and is much used by the natives.³

Of animals they have few. The pig is the largest quadruped. It existed in the time of Captain Cook. On many of the islands this animal runs wild as well as domesticated. It is highly prized, and used both for sacrifices and feasts. And whenever a pig is killed to propitiate the spirits of the dead, it is always baked and eaten. Sometimes many are killed and a great feast is held. The rat is the only other quadruped. There are fowls—chiefly Malay—which are small. They are also eaten; but the

¹ Darwin on *The Structure and Distribution of Coral Reefs*, second edition, p. 184.

² Darwin, *ut supra*, p. 187.

³ See *Contributions to the Phytography of the New Hebrides*, from Mr. F. A. Campbell's collection by the Baron von Müller, C.M.G., M.D., Ph.D., F.R.S., in *Year in New Hebrides*, appendix.

people scarcely ever eat the eggs of fowls. They bake their fowls in a paste or pudding made of bananas, wrapped up in leaves, and placed on the hot stones of their native ovens; thus the juice is all preserved, and the meat made luscious. The native ovens are the same over all the Pacific, and are very much like what our own ancestors used for preparing food. A hole is made in the earth, and loose round stones heated by a fire of wood; the stones are then taken out, except a number at the bottom, on which are laid pigs, fowls, yams, or puddings wrapped in leaves; some of the stones are laid all over, and the whole is wrapped again in leaves. They often merely light a fire of sticks and roast their yams, bananas, or fish on the top. They cook only once a day, and do it with considerable care. They make puddings of banana, into which they put cocoa-nut well rasped, and they do the same with taro.

Their drink, in addition to water, which in some places is scarce, is the green cocoa-nut juice. This is remarkably plentiful, and has a pleasant taste. A native knows by tapping it with his knuckles whether it is in the right state for drinking; and it is astonishing with what celerity he can get at his favourite beverage. He runs up the branchless tree on all fours, selects his nuts, knocks them down, then, either with his teeth, which always seem in excellent order, or with a sharp stick inserted in the ground, peels off the tough rind, breaks the nut, and, holding it several inches above his mouth, lets the stream run in, while he swallows as it runs. Some natives of *Espiritu Santo* actually laughed at the writer when he held the nut to his mouth and drank in the ordinary way. The pulp when the nut is green is very soft, and is scraped out with a piece of the shell, and taken with much relish. When new-born children are deprived of their mothers they are fed upon the milk and pulp of the cocoa-nut. In the absence of milk of cows or goats, the juice

of the nut is sometimes used in tea by mission families, and really makes an agreeable substitute. Perhaps to the writer, who only tasted it once, it had more pleasantness than to those who for months have nothing else.

A sort of intoxicant is also made upon almost all the islands of the Pacific, but not equally indulged in by the different tribes. It is made from the roots of the pepper plant—*Piper methysticum*. The process of making it is very disgusting. Boys or young men, as a general rule, chew it in large mouthfuls, and after it is well mixed with saliva, place it in a wooden dish, where it is mixed with water. It is then carefully strained, and the fibrous part, well squeezed of all its juice, is thrown away. The strainer is a small piece of the fibrous bark at the stem of the front of the cocoa palm. When the drink is made, a cocoa-nutful is presented first to the chief, who sucks it through a reed. Then others get their share. The boys get none of the drink, and women are not allowed to taste it. It stupefies rather than excites. The men eat food by themselves, and this is generally done at a public-house—that is, a large hut, called a Kava-house, placed in one of the squares near a spreading banyan tree, where a whole village collects, and where palavers are held with other tribes. Men sleep in huts by themselves, and they frequently kindle a little fire of sticks near their couches. They sleep upon a mat on the ground, or sometimes upon a couch made of cane slightly elevated. Their pillows consist of a stick about an inch in diameter, raised four or six inches from the ground at one end by forked legs. Thus the curls of their hair are kept in order, and they take to the single bar with great comfort. In some huts a few of similar pillows, reserved for visitors, are hung on the sides.

The men generally go naked, except a small wrapper round the loins. On Tanna, Fotuna, and Aniwa this is

very small, a slight belt with a tuft of rags or grass in front. On Eromanga the belt is seldom used, but there is a tuft of grass pendant in front. Farther north, men wear a girdle of native matting. In the southern islands the hair is worn long by men, and divided into hundreds of locks, twined round with a very fine piece of the inner bark of a plant. These cords are taken to the back of the head, sometimes to the neck, and the beautiful curls hang gracefully at the end. As many as seven hundred of these locks have been counted on a single head. It takes about five years to complete this costume, which may be said to be all that they wear. The custom continues on Tanna and Fotuna, but has been given up on the Christian islands of Aneityum and Aniwa. On the island of Eromanga, men wear their hair more bushy, and stick ornaments in it. Long-toothed combs are much used, and feathers or plumes of grass. On Faté finely carved combs are used, and large plumes of feathers. The same prevails toward the north, the whole tail feathers of cocks of different colours adorning the bushy hair. Pipes, knives, and even tobacco are pushed into the curly locks, and are kept safely. The ears are generally bored, and on Tanna are either filled with painted sticks an inch in diameter, or loaded with six or seven tortoiseshell rings. On Espiritu Santo, and other northern islands of the group, boars' tusks are twisted on the arms. On most islands, shells adorn the arms, and towards the north elaborate armlets are made of party-coloured beads. Men always go armed with bows and arrows—the latter in the northern islands are said to be poisoned; with tomahawks of stone or iron; with spears often tipped with human bone, and also said to be poisoned;¹ with clubs of various forms made of very hard wood; and now, on almost all islands, with muskets,

¹ It has not been proved by satisfactory evidence that arrows are poisoned. Dr. Messer, formerly of H.M.S. *Pearl*, made many inquiries and experiments without getting proof of poison.

and sometimes even double-barrelled guns, always loaded and capped. They have other implements of warfare—such as stones half an arm's length and two inches in diameter, thrown with deadly force, and round stones, slung with great precision. They are all skilful marksmen, but they aim and then hide behind the trees. The skill of a Tanna man was tested lately by an officer on one of Her Majesty's ships. He sent an arrow exactly to the place marked in the mast, at a distance of ninety or a hundred feet from the quarter-deck, and he cut out that arrow by another aimed at the same point.¹

The women rapidly lose their delicate features, and as wives appear positively ugly. In the five southern islands they wear a petticoat made of grass or bark, or of the leaves of the *pandanus* tree. These leaves are prickly at their centre and sides, but are carefully chewed and bleached in water. They then form a soft garment, and look graceful. They are worn all round, and made to fall below the knee on Tanna and Aneityum. On Fotuna, mothers only are allowed to wear them all round. On Eromanga, they are worn longer, and a sort of dress robe of the same, dyed in colours, is placed above and trails on end behind, while as the wearer moves it gives her quite a Grecian bend. On Faté, women now wear a wrapper of calico, but have their bosoms uncovered. On Espiritu Santo, the wrapper is very small, about a handbreadth, and is made of native matting, with a tail two feet long hanging behind. On most of these northern islands they wear their hair very short, but occasionally have a tuft like a cockscomb left from the brow to the crown. Women are tattooed on Eromanga after they are betrothed.

Polygamy is practised, though there is a great disproportion in the sexes. Women are only about sixty per cent. to the number of males. In a few cases some chiefs have as many as ten wives, and a man is rich in proportion to

¹ Markham's *Cruise of the Rosario*, p. 244.

the number of his wives, who work for him. On the island of Aniwa one polygamist had a mother and her daughter by a former husband as his wives. On Eromanga, it is the practice to take a dead brother's wives, and to adopt the children. Many children are betrothed as soon as they are born, and are married when they come of age, which is very early in these tropical climes. The women and children eat and live together. When the boys are about eight years of age they are circumcised, and removed among the men. It is not known whence this custom was derived, but it is universal among the inhabitants of the southern New Hebrides,¹ though it is said not to prevail in the north. Women do not wear so many ornaments as the men, but they are fond of them, as is natural. The cartilage of their nose is pierced, and a piece of white shell inserted. They wear beads and earrings. On Tanna, they have many tortoiseshell rings hanging from their ears.

The inhabitants of the New Hebrides are Papuan, with woolly and curly hair, and a coffee-coloured skin. They are sometimes called Negrillos, to distinguish them from the negroes, to whom they have some affinity. The Eromangans are lowest in the scale, and are more allied to the negro. The Fatese are much more highly developed physically, and the inhabitants of Fotuna, Aniwa, and Fila have a Malay relationship. Towards the north there is an evident improvement in the physical character of the islanders. It is difficult to say whence they have come, or whether they are aboriginal or mixed.

There is no part of the world where there are so many languages in the same area or among so few people. There are at least twenty distinct languages on the thirty islands of the New Hebrides, and on some of the larger islands there are two or three languages, while on these, and on

¹ Mr. Wyatt Gill says that in the eastern islands circumcision takes place at sixteen years of age, and that it is held indispensable to marriage. See *Sunday Magazine* for 1874, p. 376.

all, there are different dialects of the one language used. Different words are used for the same objects, and a different construction prevails in the separate tongues. The Rev. Joseph Copeland, an accomplished linguist in the New Hebrides, says that 'the words are hard, long, and full of consonants. Every syllable does not end in a vowel, as in the Maori. There are four numbers—singular, dual, trial, and plural; and a double *we*, called by grammarians *we inclusive* and *we exclusive*. In the Aneityumese language all the nouns, with scarcely an exception, begin with *in* or *n*. The verb *to be*, as in English, conjugates the verbs through all their moods and tenses, and the nominative is the last word in the sentence.'¹

On the island of Faté there is a language used which, with dialectical differences only, is spoken on at least ten or twelve islands. The language used on Fotuna is akin to that on Aniwa, and, strange to say, akin to that used on the two islands of Fila and Mel in Pango Bay, Faté. Towards the north, again, there are separate languages on each island, and even more on some.

The Rev. John Inglis, long resident on the group, gives the following interesting details of the languages:—

'The natives of the South Sea Islands were composed chiefly of two races—the Malay and the Papuan. The Malay were recognised as of Asiatic origin, and the Papuan of African. The Malay occupy all the groups of islands in the Eastern Pacific, the Papuan all the groups in the Western Pacific south of the line. The Malays have evidently been a much later migration than the Papuans. They must have brought a much higher civilisation with them, and they have lost less of what they brought than the Papuans have done. In personal appearance the two races are very unlike, while the languages have nothing apparently in common.

¹ Rev. Jos. Copeland's *Lecture on the New Hebrides Islands, the Natives, and the Mission*, p. 4. See specimens of language in the Appendix of this work.

‘ The Malays speak essentially one language, with simply dialectical differences. Among the Papuans, not only is there a totally different language in every group, but a different language is spoken on nearly every island, although, so far as the languages have been examined, there are underlying resemblances, especially in grammar, indicating a common source or origin.

‘ There are several striking peculiarities in the language. In all the islands the natives count, not as we do, by tens, but by fives. They count the fingers of the one hand up to five, which on Aneityum they call *kikmak*—my hand; then they proceed with the other hand and say, My hand and one for six, and so on till they reach ten, which they express by saying, My two hands. They repeat the same process with their toes, and for twenty they say, My two hands and my two feet. All beyond this is—many, a great many, a great great many, according to the apparent number. On account of this defective and curious mode of counting, the missionaries, so far as their operations have extended, have introduced the English numerals, and so far as numeration is concerned, they have taught the natives to speak English.

‘ Another peculiarity in these languages is, that they are singularly defective in words that express abstract ideas; everything is expressed in the concrete—every part of the body, everything in life, is expressed in the concrete. There is no such form of word as a hand; it is *nikmak*—my hand; *nikmam*—thy hand; *nikman*—his hand (*k m n*, the terminations of the personal pronouns, being invariably post-fixed). There is no such form of word as a father; it is *etmak*—my father; *etmam*—thy father; *etman*—his father. There is a word for a tree, it is looked upon as an abstract; but branch, leaf, etc., are all concrete. It is *inran*—its branch; *nerin*—its leaf; *intisian*—its flower; *nohwan*—its fruit, etc., *n* standing for his, hers, and its. The personal pronouns have four numbers; not only a singular and a

plural, as with us, but a singular, a dual, a trial, and a plural—I, we two, we three, we four, or more. This nicety renders it especially necessary for the translator of Scripture to examine carefully the context, that he may see how many are included in the plural form in the original. When translating the first chapter of Genesis into the language of Aneityum, the doctrine of the Trinity had to be at once recognised, and the 26th verse had to be rendered thus:—“And God said, Let us make man in the image of us three, after the likeness of us three.” To have used the plural, and not the trial number,—to have said our, and not of us three,—would have conveyed the idea that there were at least four persons consulting about the creation of man.’

They live in huts, which are almost always placed amidst the trees, and scarcely visible till they are reached. They are simply like a bridge, or the roof of a house without any upright posts. There is a ridge-pole along the top, and beams from it to the ground. They are thatched from the ground with the leaves of the sugar-cane tied firmly with a cord called sinnet, made from the fibres of the cocoa-nut. In the southern islands these huts are open at one end, on the northern at the side, or a part of it, with a very low entrance. Inside there is nothing but a few mats and bags. They are much exposed to the weather, and when it is warm the air within them is stifling. But notwithstanding this, they kindle fires at night, for the smoke to drive away mosquitoes and other insects. In the northern islands, however, the huts are larger and more comfortable. In some of the latter two or three wives, sometimes two or three families, reside in one. Taking a look inside, the posts, hung with different bones of fowls or pigs, and perhaps also of human beings, present a very strange appearance. Some who have been to Fiji or Queensland have chests and muskets.

Seasons on the islands may be divided into wet and dry. Mr. Copeland, who has been a long and accurate observer

of the meteorology on the islands, says that in the wet season, ' which lasts from December till April, the sun is vertical, and the rains, accompanied with thunder and lightning, are heavy and continuous. During these months the *hygrometer* often indicates an atmosphere perfectly saturated. In the dry season, which lasts from April to December, we have rain less frequently; and when the wind is well from the south, there may be a difference of six or seven degrees between the two bulbs of that instrument. The *thermometer*, in the south of the group, has a range of about thirty degrees all the year round,—namely, from sixty to ninety within doors,—about half the range in the Australian Colonies. . . . The *barometer* has a range of a third of an inch. It stands, as a whole, lower in summer than in winter. During *cyclones*, *i.e.* storms of wind having two motions, one on their own axis and another in a direction forward, the barometer falls as much as one and a half inches, more especially at the centre, where a perfect calm prevails. There are whirlwinds also, which mow down everything in their path. These storms occur from December to April. Slight earthquakes are also experienced.'¹

The natives of these islands are very superstitious. They are at a very low stage of worshippers. The spirits of their departed ancestors are the chief objects of reverence—a worship the most universal among men. They desire to keep these spirits on good terms with them. To propitiate them they kill a pig occasionally, and make offerings of food. They erect curious wooden drums in sacred places on some islands in honour of them, and beat on these, dance around them, and call upon the spirits of the dead by conches made of large shells. They observe these customs chiefly at night and when the moon is full. There are sacred men among them who direct their forms, who stand between the living and the dead, and present offerings and

¹ Lecture, *ut supra*, p. 2.

prayers. These men, or others specially devoted to it, profess to bring rain, wind, disease, and death, and, when propitiated by offerings, have power to arrest these influences. They lay *tabus* upon certain places, trees, and food, when it is a forbidden thing to go to these places, touch or eat of these fruits, for so many moons. These *tabus* are very oppressive, for it is believed that if they are broken, disease or death will follow. Often has a missionary or his children been expected to die because they have eaten of an interdicted tree; but when no disaster happens they allege that the evil belongs to their own people. They have a great fear of the stranger, as well as of their enemy, lest he bewitch them and cause disease or death. A heathen native picks up any refuse lying about, such as a banana skin, a scrap of yam, a few hairs, lest a disease-maker should get them and burn them, when some one is sure to be taken ill, or to suffer in some way, and perhaps to die. The life of the supposed bewitching person is often taken in revenge.

They recognise a spirit world, and believe in a place of happiness and in one of punishment. Stinginess is the greatest crime, and that on which the heaviest penalty falls. It was customary when a chief died to bury his most valuable things with him, and on some islands they strangled his widows to accompany him to the other world. Most of the common people, when dead, were cast into the sea, a stone being attached to the body to make it sink. The wailing for the dead is loud and long, and they sometimes disfigure their bodies with a black paint as a sign of mourning. They generally hold a feast after the dead are put away, when many pigs are killed and baked.

The natives of this group are noted cannibals. They generally devour the bodies of those slain in battle. Sometimes they capture people thrown in their way, for the very purpose of gratifying this horrid appetite. Many white men have fallen victims to it. This has often been

occasioned by wrongs inflicted on them by white men, who for many years have committed atrocities upon the natives. For a long period this was done in the sandal-wood trade, in which natives were often shot. They again retaliated by murdering whole ships' crews. In the labour traffic, as it is called, of late years similar mischief has been done, which has led to the loss of many lives. In the sandal-wood trade many white men were reckless, and there were frequent broils and encounters between them and the natives. 'In 1842, on Sandwich Island or Faté, the crews of two British vessels, because the islanders objected to their cutting wood, shot down twenty, and having forced several others to take shelter in a large cave, they set fire to a pile of brushwood and rubbish at its mouth, and suffocated them all. This is merely one instance of the barbarities practised by, I am ashamed to write it, Englishmen. These lawless adventurers were guilty of all kinds of excesses, and naturally numerous murders were committed in retaliation by the islanders. The enormities perpetrated by those employed in the sandal-wood trade have of late years, if possible, been exceeded by men engaged in the labour traffic.'¹

This is only one of hundreds of cases that might be cited. It is the testimony of a commander of one of Her Majesty's ships sent specially to inquire into the labour traffic. The Rev. Dr. Turner reckoned no fewer than three hundred and twenty-two who had perished in the sandal-wood trade in a dozen years.² From the island of Eromanga some £75,000 worth of this wood is said to have enriched one trader. Though it would be wrong to say that all engaged in the trade were guilty of blood, it is not too much to state that the trade was largely stained with it. Exceptions of honourable men there were.

These and other evils made the New Hebrides a dangerous

¹ *Cruise of the Rosario*, pp. 45, 46.

² *Nineteen Years in Polynesia*, p. 440.

sphere for European life. The natives were cruel and treacherous. They were constantly engaged in fighting amongst themselves, and trading vessels have aided this by giving them muskets and ammunition for barter, which greatly increased the slaughter among the tribes.

They are rapidly decreasing in population. Internecine wars destroy many. Intermarriages in the same tribe prevent fecundity. The horrid practice of infanticide, even before birth, has been long practised by the women. On some islands widows were strangled on the death of their husbands. Elephantiasis and other skin diseases prey upon them. From their grossly immoral intercourse, the races have been greatly deteriorated. Diseases, too, have been imported by vessels, which have sometimes swept them away by hundreds. The huts in which they live are low and in thick groves, and consequently unfavourable to health. Their indolence does not promote longevity. Nature is so prodigal that they do not need to work, and they are ever ready to ask why should they work.

‘ They knew no higher, sought no happier state,
Had no fine instinct of superior joys.
Why should they toil to make the earth bring forth,
When without toil she gave them all they wanted ?
The bread-fruit ripened while they lay beneath
Its shadows in luxurious indolence ;
The cocoa filled its nuts with milk and kernels ;
And while they slumbered from their heavy meals,
In dead forgetfulness of life itself,
The fish were spawning in unsounded depths ;
Unplanted roots were thriving underground,
To spread the tables of their future banquets.’

The constitutional idleness of the men can scarcely be said to apply to the women. The slaves, for the most part, of their husbands, they are always occupied. They carry most of the burdens of food from the plantations, and prepare it for use. They make their own frail dresses, which require a considerable amount of care and attention.

Leaves of pandanus or of banana have to be chewed and softened, dried, and then tied up. The bark of plants has to be separated from the twigs, moistened in water, bleached and dried before being done up. Other leaves are prepared for wearing above the rest as ornaments when in full dress. The women plait bags and mats, of which there is a good supply in every hut, and some are very neat-handed in this work. They also assist actively in the planting season. Besides all this, they have to nurse their children, and to carry them while bearing other burdens. It is supposed that this has induced the cruel habit of destroying the lives of their offspring, both before and after birth, in so many cases throughout the New Hebrides.

The men have also their seasons of active labour. The planting of yams and taro requires considerable toil. The fencing of their plantations is itself an arduous work. These fences are made of reeds or canes, plaited neatly and fastened so firmly as to prevent pigs from entering. When the fences show signs of decay, which is frequent, they have to be repaired, and they require renewal almost every second year. Occasionally a strong fence of sticks is added for two feet at the bottom, to afford greater security against the pigs, which are ever seeking opportunities to break into the plantations, and destroy the food that is growing. When men are taken away these fences speedily waste, and the plantation is ruined. Food then becomes more scarce.

Canoes have also to be built, and as these are hollowed out of single trees, and all fastened with sinnet made out of the fibre of cocoa-nuts, a great amount of time is required in their construction. Paddles are made of tough and durable wood. Since axes have been introduced this work is lighter; but when stone axes had to do all their cutting, the time required must have been great, and the labour heavy.

With so few arts, there must be the greater labour, and

for this the men must work. Nature is no doubt very prodigal, and the tropical climate does not encourage heavy toil ; but still, there is an amount of work to be done, and they do it. The men have strength, but not endurance. They can paddle their canoes a long way, but they do not care to do this often. They do not like regular work day after day, but love to lie about in the shade of their spreading banyans a great part of their time.

There is a graduated scale marked in their barbaric art, as in their physical structure. Aneityum is low, though it has received by the change of religion a marked improvement. Tanna has a population of good physical structure and capabilities—much higher than any of the southern islands. But in the north there is a higher development of physical power. The arts, too, are more advanced. Huts are better, larger, and more comfortable. Mats are finer, and canoes larger, stronger, and capable of carrying sails. In the island of Espiritu Santo, pots are made of clay, burnt but unglazed, and used for boiling food. In other islands to the southward, boiling seems scarcely known. In Tanna there is an exception, for the boiling sulphur springs are utilized in this way; but even there the yam or other product is wrapped in banana leaves, and not put into any vessel for the purpose of being boiled. In Espiritu Santo, natives say that their fathers could make far larger and more ornamental pots than can now be made, so that evidence is afforded there, as in other islands, of a long and gradual process of degradation. They make many ornaments from cocoa-nuts, tortoiseshell, bone, and hard-wood.

These islands, being all more or less volcanic, are unhealthy. Fever and ague abound, and seize the natives, in a less degree, however, than those who come from other islands. Diarrhœa and dysentery are almost periodic, and consumption seems increasing. Diseases of the skin are very common, and render the sufferers most loathsome objects. The natives suffer greatly from rheumatism. The winter,

even in a tropical climate, tells hard upon a people who go without clothes, and who make no provision for a change of temperature, except by fires inside their huts, almost enough to suffocate them.

Europeans and natives of the eastern islands are all subject to fever and ague and rheumatic attacks in the New Hebrides. Very many fall victims to these. Great care is required in the regulation of life and labour in order to avoid these influences, and it is not advisable that many years should be spent upon islands so unhealthy. Elevated spots open to the trade winds are the most free from fever and ague. The island of Fotuna is not subject to it, but consumption and colds are frequent there, and the mortality exceeds the births.

The moral condition of the natives of the New Hebrides is very low,—as low as that of any of the groups in the Pacific. Cruel and revolting customs prevail, and it would be ‘a shame even to speak of the things which are done of them in secret.’ The description given by the apostle, in the Epistle to the Romans, of the heathen world applies in all its force to the degraded natives of the New Hebrides. Sin in all its horrid and debasing forms is there. ‘Man indeed is vile’ where ‘every prospect pleases.’ But in these islands, as in so many other places of the world, there is a sphere for Christian philanthropy, and there already the gospel of Christ has won its trophies.

‘Calm on the bosom of the deep
A thousand beauteous islands lie ;
While glassy seas that round them sleep
Reflect the glories of the sky.

‘How radiant ’mid the watery waste
Their groves of emerald verdure smile,—
Like Eden-spots, in ocean placed,
The weary pilgrim to beguile !

‘Graceful through forest vistas bright
The fair Mimosa’s shadows spread ;
And ’gainst those skies of amber light
The palm-tree lifts its towering head.

‘Alas! that in those happy vales,
Meet homes for pure and heaven-born love,
Unholy discord still prevails,
And weeping peace forsakes the grove.

‘Alas! that on those lovely shores,
Where earth and sky in beauty shine,
And heaven profusely sheds its stores,
Man should in heathen bondage pine.

‘Oh, haste! ye messengers of God,
With hearts of zeal and tongues of flame;
Go! spread the welcome sound abroad,
That all may bless Messiah’s name.’

M. L. DUNCAN.

CHAPTER II.

THE NEW HEBRIDES MISSION.

'Who is my brother? 'Tis not merely he
Who hung upon the same loved mother's breast ;
But every one, whoever he may be,
On whom the image of a man's impressed.
True Christian sympathy was ne'er designed
To be shut up within a narrow bound ;
But sweeps abroad, and in its search to find
Objects of mercy, goes the whole world round.
'Tis like the sun, rejoicing east and west ;
Or beautiful rainbow, bright from south to north ;
It has an angel's pinion, mounting forth
O'er rocks and hills and seas to make men bless'd.
No matter what their colour, name, or place,
It blesses all alike, the universal race.'—T. C. UPHAM.

MISSIONS in Polynesia date from the year 1774, the very period which marked the discovery of the New Hebrides. The viceroy of Peru, in 1772, sent two ships to Tahiti, which brought two natives on their return. These were baptized and sent back in 1774, along with two Roman Catholic missionaries, who fixed their residence in Vailapeha Bay, in Tairarapu, Tahiti. A house of wood was erected for them ; but they only remained ten months, and returned in the very vessels that had brought them ! Captain Cook, when on his third voyage in 1777, saw the house still standing. In front of it stood a wooden cross, with this inscription, '*Christus vincit, et Carolus III. imperat, 1774.*' Captain Cook, referring in his narrative to this, and to the prospect of missionary efforts being made to introduce

Christianity in the islands, remarks: 'It is very unlikely that any measure of this kind should ever be seriously thought of, as it can neither serve the purpose of public ambition nor private avarice; and without such inducements, I may pronounce that it will never be undertaken.'¹ How much he was mistaken! How greatly he miscalculated! There was a stronger motive than either 'public ambition' or 'private avarice' to induce Christian men to send the gospel to the heathen. The love of Christ inspired philanthropy, and missionary effort began where the geographical enterprise had ended. The Spanish and Portuguese discoverers always connected the extension of religion with their geographical success. This fired the souls of COLUMBUS and of VASCO DE GAMA. It mingled with the ambitious adventures of CORTES and PIZARRO. And when the Pacific Ocean spread its vastness before the Spaniards in Peru, this was bound up with the desire of the bold navigators who first sailed over the wide waste of waters. MENDANA had friars with him in his voyage to the Solomon Islands, and when QUIROS first discovered the northern part of the New Hebrides, he linked religious associations with his supposed new continent. He called it *Tierra Australis del Espiritu Santo*—the southern land of the Holy Spirit, where a new Pentecost might bless its dusky tribes. He named a port the True Cross—*Vera Cruz*, emblematic of the salvation to be brought to men. He called the stream that flowed into the bay the River Jordan, where a new baptism might be bestowed upon the people; and he marked out a site for a New Jerusalem, where a ransomed people might have their abiding home in a city of God.

It was not so with the Protestant discoverer Captain COOK; but, in the providence of God, it was the publication of Cook's voyages that occasioned the missionary enterprise to the South Seas. WILLIAM CAREY read the volume, and made a map of the dark places of the earth, which he hung

¹ Cook's *Third Voyage*.

upon the wall of his shop. He often gazed upon it as he mended shoes, and his soul was filled with a desire to bear the gospel to the islanders of Polynesia. It was apparently an accident that prevented him from going. He met with Mr. Thomas, who had been in Bengal as surgeon of an East Indiaman, and this turned his attention to India. It was the hand of God. Dr. Carey was as exactly fitted for work in India as John Williams was in Polynesia. The COUNTESS OF HUNTINGDON was also stirred up by Cook's voyages to think of a mission to the isles of the Pacific, and the Rev. Dr. HAWEIS, her chaplain, was the legatee of her pious desire. Even before her death two missionaries had been engaged to go to Tahiti, and a free passage had been obtained for them in H.M.S. *Bounty*, commanded by Captain Bligh; but as they could not get episcopal ordination they refused to go. The Countess said, 'We shall find others;' but she died before her wishes could be carried out. At length, in 1795, and largely owing to Dr. Haweis, a Missionary Society was established for the very object which Captain Cook considered so unlikely ever to be seriously thought of, and which he said would 'never be undertaken.' Dr. Haweis was a very liberal contributor to the mission.

It was long ere the New Hebrides shared in the benefit of missionary enterprise. But as the large heart of JOHN WILLIAMS heard of the deeds of blood committed in the sandal-wood trade at Eromanga and other islands of the group, he longed to introduce the gospel to the dark and degraded people. As early as 1824 he expressed this wish to the directors, and when at length he got a vessel for the service of the mission among the isles of the Pacific, he made his first voyage to the New Hebrides. He was full of anxiety about his mission. He had ten native teachers to locate on the group, if his way could be opened up, and he felt as if the most important part of his life had arrived. In the last letter he ever wrote occurs this passage: 'I have just heard dear Captain Morgan say that we are 60 miles

Charlotte
nga
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&
riders

off the Hebrides, so that we shall be there early to-morrow morning. This evening we are to have a special prayer-meeting. Oh, how much depends upon the efforts of to-morrow! *Will the savages receive us or not?* Perhaps at this moment you or some kind friend may be wrestling with God for us. I am all anxiety; but desire prudence and faithfulness in the management of the attempt to impart the gospel to these benighted people, and leave the event with God. I brought twelve missionaries; two have settled at a beautiful island called Rotumah, the ten I have are for the New Hebrides and New Caledonia. *The approaching week is to me the most important of my life.*¹

The vessel called at Fotuna, the most easterly island of the group, and efforts were made to conciliate some of its fierce-looking people; but no teacher was left. The island of Tanna was reached next day, and so favourable was the reception given them by its people, that three Samoan teachers were left to pioneer the gospel there. That evening Eromanga was in view, and next morning, 30th November 1839, Mr. Williams fell a martyr upon its shore! Mr. James Harris, who had landed with him, was also killed. It was a melancholy and tragical issue of the attempt to introduce the gospel to the New Hebrides; but it did not damp the zeal either of the Samoan missionaries, or of the supporters of missions in Britain. The murder of John Williams took place on the 30th November 1839. In May 1840, the Rev. T. HEATH obeyed the call of his brethren at Samoa to follow the track of Mr. Williams, and to endeavour to locate teachers. He did this on the distinct understanding that, if he perished in the attempt, another would renew the effort. He succeeded in settling two teachers on the low coral island of Aniwa. He then proceeded to Eromanga, and had the happiness of introducing two teachers there also. They had to be removed, however, in 1841, after suffering great hardships. In England

¹ *Life of John Williams*, p. 566.

there was an earnest desire to evangelize the New Hebrides, as the Christian means of avenging the martyrs' death. On the 11th of August 1841, Messrs. TURNER and NISBET sailed from Gravesend with a commission to settle on the island of Tanna. This was immediately after the tidings of the death of Williams had reached the directors of the London Missionary Society. It was felt to be desirable that the standard of the gospel should be taken up as near as possible to the spot where John Williams laid it down. It was June 1842 before these brethren reached Tanna. All who knew anything of the New Hebrides felt that the undertaking was very hazardous; but the missionaries took their lives in their hands, and settled among the savages. They found the Samoan pioneers safe, but they received dark accounts of the people and of the prospects of the mission. 'We had not been twenty-four hours on shore,' says Dr. Turner, 'until we found that we were among a set of notorious thieves, perfect Spartans in the trade, and, like the ancient code of Lyeurgus, the crime seemed to be not the stealing, but the being found out.'¹

During seven months the missionaries resided there with their brave young wives, doing all they could to conciliate the natives. But it was in vain. Difficulties increased, and their lives were in danger. At last they fled in two boats at dead of night, but had to return next day. A vessel then called in their greatest extremity, and took them away to Samoa.

The New Hebrides were for twenty years longer the object of the solicitude of the London Missionary Society. Their vessel called at several of them from period to period, and endeavoured to introduce teachers, and to visit such as had been located there. Much care and effort were expended by their agents in the attempt to carry the gospel of Christ to the benighted people; nor were the efforts relaxed until there appeared a likelihood that Presbyterian missionaries would occupy the group.

¹ *Nineteen Years in Polynesia*, p. 6.

The Bishop of New Zealand, the apostolic Dr. SELWYN,¹ also cast a longing eye over the dark islands of Melanesia, mentioned in his letters patent. This included the groups from New Caledonia to the Santa Cruz Archipelago. He made voyages in a small schooner, and pioneered a way for those who followed. He was like Livingstone in Africa, and by his manner, won a way to the confidence of the natives. He got numbers of young men to go with him to Auckland to be instructed in reading and in Christian truth. These he returned again to their homes. When the Rev. JOHN COLERIDGE PATTESON joined him in the missionary work in 1854, and a more suitable vessel was secured, many of the islands in the New Hebrides were regularly visited. The bishop knew a little of Eromangan, and collected words from many other languages. He handed over all the mission work among the islands to Mr. Patteson, who was consecrated Bishop of Melanesia in 1861. Bishop Patteson looked upon the New Hebrides north of Tanna as open to his efforts, though he had always an unwillingness to enter on ground occupied by others. Latterly, as the southern islands were occupied by Presbyterian missionaries, he confined his attention to the most northern. He had youths from Mai and Ambrym and Leper's Isle in his Institution, and he collected many words in the languages of the different islands. Sir William Martin, the late Chief Justice of New Zealand, states that Bishop Patteson reduced to print as many as six languages of the northern New Hebrides.²

He was particularly attracted to these natives, and longed much to bring them to the knowledge of Christ. However,

¹ Afterwards the Bishop of Lichfield; see his *Life* by the Rev. H. W. Tucker, M. A.

² *Life of J. C. Patteson, D.D.*, vol. ii., Appendix. These languages were of the islands Mai, Api (two dialects), Ambrym, Paama, Leper's Isle, and Yun Marana,—the north end of the isle of Whitsuntide or Pentecost. Of these, some specimens are given in the Appendix. They were sent to me from Norfolk Island by the kindness of the Melanesian missionaries.

as the resident Presbyterian missionaries were pushing their stations to the north, the bishop directed his chief efforts among the Banks' group (where he won his greatest successes), the Solomon, the Santa Cruz, and the Swallow groups, in the latter of which, in 1871, he met a martyr's death. The north-eastern islands of the New Hebrides were, however, regularly visited, and still continue to be the care of the Melanesian mission.

The New Hebrides became the sphere of Presbyterian missions in 1848. The London Missionary Society's vessel conveyed the Rev. JOHN GEDDIE to the island of Aneityum, and one of the Samoan brethren laboured with him a year in commencing his work. The Bishop of New Zealand conveyed the Rev. JOHN INGLIS to the same island in his mission vessel in 1852. Thus these two representatives of other societies introduced the missionaries who were to endeavour to occupy the islands. It was to one of the most difficult of all spheres in the many groups of the vast Pacific; but it has not been beyond the influence of the gospel of Christ.

The Rev. JOHN GEDDIE, the father and founder of the mission, had been a minister in Prince Edward Island, in British North America. He was born in Banff, Scotland, in 1816, but while a child was taken to Nova Scotia. His mother early dedicated him to the work of Christ. Without knowing this, his own mind was drawn out towards the heathen, and he endeavoured to arouse the Church to which he belonged—the Secession Church—to take a part in the evangelization of the world. Having succeeded in this, he offered himself as their missionary. His offer was accepted, and he left his attached flock, his relatives and friends, and went away with his young wife to seek a sphere among the South Sea Islands, where he might teach the heathen the gospel of Christ. It was literally a pilgrimage of faith. He went, not knowing whither he went. He rounded Cape Horn, called at the Sandwich Islands, and reached

Samoa. He there sought advice of the brethren as to his future movements. They suggested the New Hebrides, and the island of Aneityum, as affording a gleam of hope. He was taken there, as has been mentioned, in 1848.

The Rev. JOHN INGLIS belonged to the Reformed Presbyterian Church in Scotland. He was a native of Moniaive, Dumfriesshire, and after learning a trade went to the University of Glasgow, and the Theological Hall of his Church, and was licensed to preach the gospel. He was appointed the first foreign missionary sent by the Synod, and was commissioned to labour among the Maories in New Zealand. He spent eight years there, and won much respect from all with whom he came into contact. He had a colleague in his work, the Rev. JAMES DUNCAN; but Mr. Inglis saw that the Church of England and the Wesleyan missions occupied the ground, and that it would be better to seek another sphere among the heathen. The Presbyterian settlers were very anxious to retain him, but his mind was made up to go to the isles of the sea. Sir George Grey, then Governor of New Zealand, used his influence to get a passage for him in H.M.S. *Havannah*, and Captain Erskine, the commander, most cheerfully granted it. Captain, now Admiral Erskine, is a grand-nephew of the Rev. Dr. John Erskine of Edinburgh, who took so high a place in the evangelical party of the Church of Scotland during the last century, and who was the President of the first Missionary Society in Edinburgh in 1796.

The *Havannah* left Auckland on 8th August 1850, and visited the New Hebrides, Queen Charlotte's Islands, the Solomon Islands, and New Caledonia. Three months were spent on the cruise, and Mr. Inglis had ample opportunity of observing the islands. He met the Rev. John Geddie at Aneityum, and learned that he would be welcomed to assist the work there. On returning by way of Sydney to Auckland, he made proposals to the Committee in Scotland to transfer him to Aneityum, and after some delay got their

consent. The Bishop of New Zealand, Dr. Selwyn, kindly and cheerfully gave him and Mrs. Inglis a free passage in his vessel the *Border Maid*. 'Had we been his own missionaries,' said Mr. Inglis, 'he could not have done more to accommodate us, and to furnish us with facilities for bringing with us whatever we considered necessary for the mission.' They left Auckland on the 19th June, and reached Aneityum on the 1st July 1852. They were warmly welcomed by the Rev. John Geddie and his wife, and were soon settled on the other side of the island, at a place called Aname, where he spent twenty-three years with great success.

In 1857, the Rev. GEORGE N. GORDON and his wife settled on Eromanga. It was eighteen years after the martyr death of Williams and Harris. In 1858, sixteen years after the flight of Messrs. Turner and Nisbet, Tanna was again occupied by missionaries. Messrs. COPELAND and PATON, and Mrs. Paton, were settled at Port Resolution. Mr. Copeland had to leave soon after to supply the place of Mr. Inglis on Aneityum; but Mr. MATHESON and his wife were settled at Kwamera, on the south-east side, and Mr. JOHNSTON and his wife joined Mr. Paton in 1859. Disasters again fell upon the mission, as will be specially related,¹ but the work extended. In 1864 a band of four missionaries arrived, one of whom, the Rev. J. D. GORDON, succeeded his brother on Eromanga, and the Rev. D. MORRISON settled at Erakor in the island of Faté. In 1866, the Rev. J. COPELAND was located at Fotuna, Rev. J. G. PATON on Aniwa, Rev. JAMES COSH, M.A., at Pango, near Mr. Morrison. The Rev. JAMES MACNAIR reinforced the mission on Eromanga. In 1868, Tanna was reoccupied by the Rev. THOMAS NEILSON at Port Resolution, and in 1869, by the Rev. WILLIAM WATT at Kwamera to the south. The Rev. P. MILNE settled at Nguna, north of Faté, in 1870; and in the same year, the most northerly island of

¹ In chapters on Tanna and Eromanga.

Espiritu Santo was occupied by the Rev. JOHN GOODWILL. A pioneer visit of four months had been made to Espiritu Santo by the Rev. James D. Gordon in 1868. He had learned the language from two youths who had been left on Eromanga, and he prepared a primer, and got it printed at Sydney before he left. The Rev. J. W. Mackenzie, the Rev. J. D. Murray, the Rev. Hugh A. Robertson, and the Rev. D. Macdonald joined the mission in 1872; the Rev. Joseph Annand in 1873, Mr. Oscar Michelsen in 1878, and Mr. J. H. Laurie in 1879. The ranks have been thinned by the retirement of some; but in 1879 there are eleven missionaries attached to the active staff, of whom two were on furlough in Europe.¹

At present there are organized congregations at the two stations on Aneityum, on Aniwa, Eromanga, and Erakor, and at Havannah Harbour on the island of Faté. On the other islands, the preliminary work is being carried on by the missionaries and native teachers. The missionary brethren employed are all respectable and well-educated men. They have all passed through the usual course of study required for ministers in the Presbyterian Church, that is, an undergraduate course at one of the universities, and a theological course at the divinity halls. Most of them have had the additional advantage of attendance at some of the medical classes. Taken all together, they are equal to the average of the clergy of the Presbyterian Church anywhere, while there are among them some who are distinguished for their attainments in one department or another, or for their zeal and devotion to their work. Having made their personal acquaintance, visited their well-regulated homes and families on the islands, and seen

¹ The history and progress of the New Hebrides mission seem very little known, for in a work published in 1875 by James Hutton, entitled *Missionary Life in the South Seas*, the Wesleyan missionaries get the credit of sailing among the New Hebrides group, men who never sailed there. There is no record of any success by the Presbyterian mission. The whole volume is inaccurate and defective.

the spheres of their labour, and in most cases also the position which they hold among the natives, and the result of their work, I can bear an honest and intelligent testimony. They are but men, and in their peculiar difficulties may make mistakes, may occasionally err from want of prudence, or from over-caution. Some may have been sent who were unsuitable in physical health or in powers of adaptation; but, taken all in all, especially those who have continued in the field, they are a credit to the churches which commissioned them, and a great blessing to the natives of the islands among whom they labour. They have maintained a good reputation, have refrained from all traffic in land, and have exercised a watchful and beneficial oversight over the natives in all their relations.

The captains of Her Majesty's vessels have again and again borne witness to their worth. Admiral Erskine, so long ago as 1842, said of the London Missionary Society's agents, 'that in acquirements, general ability, and active energy, they would hold no undistinguished place among their brethren, the Scottish Presbyterian clergy, to which denomination the majority of them belong.'¹ He also adds, 'Nor can the greatest scoffer at their exertions deny to them the possession of a virtue which every class of Englishmen esteem above all others, the highest order of personal courage.' The same may be said of those in the New Hebrides, who are more truly Presbyterian.

Captain PALMER of H.M.S. *Rosario* bore the following testimony in 1870:—

'When I hear all the wicked nonsense that is talked about missionaries, and the sneers that often accompany it, I wax angry. Doubtless the sketches of the missionary settlement look very pretty on paper, but unfortunately there are some things you cannot portray, such as insufficient food, brackish water, together with swarms of mosquitoes and other insects,

¹ *Journal of a Cruise among the Islands of the Western Pacific*, p. 100. See also the late Dr. Mullens' able and eloquent paper on *Missions in Ecclesia* for a noble defence with adequate witnesses.

and often, as at Dillon's Bay, a sweltering poisonous atmosphere, accompanied by fever and ague.

'The missionary schooner is often delayed on her annual trip; then the stores of flour, etc., are at a very low ebb, and frequently injured by the damp, and the sugar swarming with ants. An English labourer would often turn up his nose at their daily fare.

'All these things cannot be put into a sketch of a two-roomed cottage under the shade of a cocoa-nut grove, with beautifully wooded hills as a background, Mr. and Mrs. Missionary in American rocking-chairs in front, seemingly with nothing on earth to trouble them.

'But look at the real side of the picture, and see these noble men and women, who have in every age gone forth from their country and friends, often bearing their lives in their hands, to do their Master's bidding, and preach the glorious gospel of Christ to the heathen, living alone, to all intents and purposes, in a strange land, often in an unhealthy climate, and frequently surrounded by savages who have murdered their predecessors, and may perhaps kill themselves. But these things they think little of; they count not their lives dear unto them; what concerns them most is to see the little work they have been permitted to do among these savages, after weeks and months of prayer and patience, dashed to the ground and indefinitely thrown back by the shameful acts of their own countrymen. Whether in the Sandwich Islands or New Zealand, amongst the Society, Fiji, or New Hebrides groups, I have ever found them the same earnest, God-fearing men, striving to their utmost to win souls amongst those who but for them would never hear of the "glad tidings of great joy." They require no advocacy from me, however; I only ask those who are so fond of running down missionaries to think a little, and not talk ignorantly and wickedly about men and women whose lives adorn some of the brightest pages of British history.'¹

Commander MARKHAM also bears favourable testimony to the missionaries, most of whom he visited while in the *Rosario* in 1871. He never fails to notice their attention to him.

The late Mr. JULIUS BRENCHLEY, a most accomplished naturalist and traveller, who accompanied Sir William Wiseman in the cruise of the *Curaçoa* among the South Sea Islands in 1865, did not form so high an opinion of the missionaries. He said—

'That the missionaries are doing much, though not unmixed, good seems to be the general testimony; but how much more beneficial would be their action if with their zeal they combined knowledge, if they were men of more cultivated intellects and of a greater social refinement, in one category of

¹ *Kidnapping in the South Seas*, p. 58.

which, that is manners, they are often much inferior to those they teach, and thereby, as we have seen, abridge their influence. Hence it is much to be regretted that the standard of native refinement will be lowered instead of raised by those who will have the power of moulding it. But it is useless to complain. The rough work of a higher but imperfectly imparted civilisation will go on as it has begun, and it will be a matter of interest hereafter to know the character of the materials out of which its results have been wrought.'¹

This complaint is not well founded. Mr. Brenchley may have met with one here and another there who was rough and unmannerly; but all missionaries in the New Hebrides have, as I have said, had the benefit of a thorough university education, and they have at least good manners, and, as admitted by competent witnesses, an average cultivation; and whatever advances the natives have made in civilisation, they owe all to the men who denied themselves the constant advantages of civilised society to impart it to them. Mr. Brenchley's criticism, however, professes to be that of one who felt a deep interest in the work of civilising the South Sea islanders. He recorded in the preface to his valuable work his thanks to the various missionaries with whom he came into contact, for their personal civilities, and for the notes which they furnished him respecting the islands on which they resided. 'If,' he said, 'I have had occasion to criticise some of them, it is because, while believing them to be honestly devoted to the great task of civilising the natives of these regions, I have thought it my duty to record my impressions as to why they mar their own purpose, and expend their energies sometimes in an unprofitable way. This is the

¹ *Jottings during the Cruise of H.M.S. Curaçoa among the South Sea Islands in 1865*, by Julius L. Brenchley, M.A., F.R.G.S., p. 349. This work is the result of the author's observations as a naturalist. It is a magnificent book, and illustrated with many engravings. The birds, insects, and shells new to science are presented in most beautiful coloured plates. Mr. Brenchley died before the work was published. He was a most enterprising naturalist, and travelled far and wide, but was cut off in his prime before his book was published.

more necessary as the time is rapidly approaching when the process of missionary enterprise must be carried on in modes and on principles very different from those which were recognised when they devoted themselves to their task.' He seemed to imagine that there must be less dogmatic teaching, and that such teaching must not be 'the sole or principal lever by which the civilisation of the natives is to be upraised.' Such was the view of the Dean of Westminster, of which he, Mr. Brenchley, approved. But these very missionaries teach the arts of reading, writing, and also different mechanical arts. Mr. Brenchley was fully aware of some of the missionaries' difficulties, especially from unprincipled white men in the South Seas. He thus wrote, in language as strong as any missionary could use:—

'But of what avail can be the fittest missionary, though using the fittest means of civilising, when the ground he has to till is bristling with passionate recollections and fierce resentments, that thwart him at every step? In the Western Pacific Ocean there is hardly an island the traditions of which do not record, or the existing generations of which have not experienced, outrages that cause their inhabitants to distrust, fear, or resent the approach of the stranger race. How is he to face those carriers of demoralization who, to use the apposite language of the *Times* when commenting on the subject, "spread themselves over the world, following everywhere the bent of their own nature, doing their own will, following their own gain—too generally doing and being nothing that a heathen will recognise as better than himself," or by many degrees as good? Even a missionary of the highest qualifications, such as we now aspire to have, but rarely possess, might be baffled by such foes; how then, we ask with the same journal, "can a feeble missionary, who would too often be thought but a poor creature at home, with every advantage in his favour, hope to stem with a few phrases the torrent of profligacy he finds already in possession of the ground?" The remedy proposed is "to convert our masses at home." Unfortunately, this suggestion, besides being too commonplace, too rational, and too little ostentatious, indicates a process too slow to meet the urgency of the case. But what could be done, if the country were in earnest, would be to take care that at least the most prominent offences of these destroyers and corrupters should inevitably meet the punishment which they deserve.

'It is time. In various parts of this book will be found evidence enough of the pressing need of such a policy. But if more were required, the frightful incidents brought to our notice recently in connection with the *Carl*, a slave trader, pretending to be an emigrant ship, supply a horrible supplement. What a hideous emblem of our civilisation is that blood-stained vessel, throwing

out like the fangs of a grim monster its grappling irons to clutch and upset the canoes of the unsuspecting natives, then sending its boats to pick up such of them as had not made for land or were not drowned ; hustling and closely packing them in its hold, and when its captives, driven mad by excitement and suffering, quarrelled among themselves, firing shot upon shot at them through the hatches during the night, killing and wounding seventy ; and finally, when morning broke, throwing the dead and the wounded, fastened to one another, into the sea ! Surely if there were felt but a hundredth part of the interest in the fate of the Polynesian that was once, and is still, taken in the fate of the African, there would have been a shout of indignant remonstrance from one end of the land to the other. But where is now the Anti-Slavery Society ? Where is the really benevolent Society of Friends ? Where is there the slightest flush of that frenzy of indignation not long since exhibited in the case of the Jamaica black ? But philanthropy has often its pet victims, on whom it lavishes all its affection, and hence it is to be seen fervid and flaming in one direction, while it is cold to rigidity in another, where the claims upon its sympathy are very similar, if not the same. It is to be hoped that some member of Parliament will endeavour to divert his colleagues for a moment from matters more interesting to themselves, perhaps, and fix their attention on one than which none more concerns the honour of the nation, and that is, the necessity of pressing the Government to make itself a vigilant and efficient representative of justice and humanity in these seas.' ¹

It is a pity that, while uttering these sentiments, he should so sharply blame the missionaries of the New Hebrides for urging the British Government and the Commodore on the Australian station to do the very same thing. He supposed that their appeals and complaints were only in reference to personal injuries at the hands of the savage heathen. These will be seen in future chapters to have had a far wider reference. The late Sir William Wiseman himself, then Commodore, assured me, after his cruise in the *Curaçoa*, that his visit to these islands did not originate with the missionaries, and that his conduct was not in consequence of the request of missionaries. He had reports and despatches from the Home and Colonial Governments that required him to visit the islands.² If Mr. Brenchley had known the missionaries better, he would have estimated them more highly.

But to return to the mission, and what it has accom-

¹ Preface, p. viii.

² See chapter on Tanna.

plished in the evangelization of the heathen in the New Hebrides. In the congregations of the Christian natives, the mode of conducting public worship in the mission presents some peculiarities. The missionaries take many opportunities to draw out the native Christians, and even inquirers, in the public exercises of devotion in the church. In all places which I visited I found this. The missionary asked some of his native teachers, if present, or other member of the church, to offer prayer. This was invariably done with promptitude and reverence. Scarcely any of the elders, deacons, or teachers on Aneityum is incapable of affording this help to the missionary. On Aniwa, Mr. Paton states that almost all the male communicants can do the same. Some, yet unbaptized, I found called upon to offer prayer in the congregation. Occasionally one is called upon to give an address. As there are many places of meeting, there is a large proportion able to conduct devotional exercises. The reasons why this practice is so common are these: missionaries thus learn the extent and the accuracy of the Christian knowledge of their converts and assistants, and are able to detect any error and to correct it. It aids the decision and consistency of the native Christians, to be thus committed among their fellow-islanders. It gives them a facility in expressing Christian truth, and makes them more efficient helpers in the work.

There is a wonderful disposition to talk among these people. They do not appear ever to be bashful, or to feel that tremor in speaking in presence of others which is often felt in civilised circles. The exercise of their powers in this way gives scope to their energies in connection with the gospel, and converts them all into active agents. Thus it has been, that out of so small a body of communicants on Eromanga and Faté so many are actively engaged as native teachers; and thus has such a band been prepared on Aneityum for pioneering the gospel to other islands. Thus teachers are prepared on all the islands.

At first it appeared somewhat strange to me to see a man clad, it might be, in some grotesque dress, as the old coat of a soldier or marine, or clad in nothing but a cotton wrapper round the loins, stand up and lead the devotions of the people; but the strangeness was all on my side. The men occupied a good position in the estimation of their fellow-worshippers, and expressed themselves in a way that was true to the feelings and wants of all. I have given a specimen of some of these prayers in the Appendix.

The wives of missionaries informed me that they have encouraged the same thing in meetings of the native women, and that numbers of these can take part in exercises of social devotion or at home. Even youths do the same, and on the island of Pele, near Faté, one of the natives, almost a boy, after the death of the teacher settled there, conducted worship on the Sabbath days. Young lads did the same on Eromanga after the murder of the Rev. G. N. Gordon in 1861.

Presbyterians have been slow to develop this power; and it may be that, from the islands of the sea, lessons may be learned in utilizing, for the benefit of all the congregation, the gifts and graces which belong to each member.

It is very interesting to mark the influence of the missionary on the islands. On those that are still heathen he is respected and trusted. When difficulties arise with traders or white settlers regarding land, when cases require to be brought under the notice of commanders of ships of war, the missionary is felt to be the faithful exponent of the wants or grievances of the natives. They know that the missionaries are not seeking personal advantage, and hence they are implicitly relied on in matters of peculiar difficulty.

On the Christian islands, the missionary endeavours to lay upon chiefs the importance of exercising a rightful authority; but where the power of a chief is limited, as it is on all the New Hebrides, to a village or two, the advice

of the missionary is of highest consequence. Some have called this an usurpation of power and a meddling with politics and trade. Those especially complain of it, who want to take advantage of native ignorance; but it is the conviction of moral rectitude, and the exercise of a considerate philanthropy, that lead the missionaries to give information and counsel where the welfare and the morals of their people are concerned.

To have gained that influence by doing good, and to use it for good, is a noble work. Whether among the inhabitants of England in days long past, or among the islanders of the New Hebrides now, what Wordsworth says of such missionaries is true:—

‘ Rich conquest wins them : the tempestuous sea
Of ignorance, that ran so rough and high,
And heeded not the voice of clashing swords,
These good men humble by a few bare words,
And calm with fear of God’s divinity.’

Civilisation has not made such rapid progress in the Christian islands as one would be led to expect, and as some islanders have illustrated in other groups. It must be remembered that the New Hebrides are inhabited by a much lower type of men, and that civilisation is of slow progress. When a person lands in Aneityum from Europe or from the Colonies, and sees the native life and manners, he feels a shock, and is led to ask, Is this all that Christianity has accomplished? The natives live in the same kind of huts as they occupied before. They have apparently the same indolence, and evidence small desire to imitate the higher style of life and manners set before them by the missionaries. What improvement they have acquired they owe under God to the missionaries. What is the amount of that improvement? They have abandoned all the abominations and superstitions of their heathen life. They respect the moral law as summarised in the ten commandments. They fear and serve one God, and worship

His name without any idolatry or fetishism. They reverence His name. They keep holy the Sabbath-day, and for this purpose cook all their food on the previous day, so as to spend the day in the public and private exercises of God's service. Not that they make it a day of gloom. They sing too much and too heartily for that, but that they refrain from what on other days takes up so much time. The second table of the law has received as striking illustrations. Family life has become purer by the abolition of polygamy, and more happy by the residence of man and wife together, which did not characterise their heathen state. Parental responsibility is more fully realized and discharged, and filial piety is encouraged by their domestic worship and by a better training. Life is safe in Aneityum and Aniwa from one end of the islands to the other, both for white men, natives of other islands, and members of different tribes—a safety quite unknown on heathen islands. The seventh commandment is respected, and to a great extent kept. Mr. Inglis has observed this for a long period of years, and marked what might be called the besetting sin of these races in sunny climes. In *three hundred* births during four years, there were only *two* illegitimate. Such births are rare on Aneityum. This is very remarkable, and speaks volumes for the moral influence of Christianity over the people, tempted as they are by the disproportion of sexes and the vices of white traders.

Property is more highly valued, yet thefts are rare.¹ A prevalent custom throughout all the islands was that each man should share the wealth of another, yet Christianity has taught the Aneityumese to respect each other's rights in the possession of property. Truth is spoken, and though

¹ Captain Moresby, the distinguished commander of H.M.S. *Basilisk*, informed me that some of his seamen's clothes were stolen at Aneityum while they were exposed to dry on the shore. The chiefs, however, at once paid the loss, and afterwards punished the thieves. On no other island would clothes have been left on the shore to dry. Even in England there are some thieves.

there is everywhere a desire to get as much for nothing as possible, a proper training has taught the Christians not to covet anything that is their neighbour's. When any theft takes place, it is promptly sought out and punished. They can all read; many of them can also write. They can take a part in whaling enterprise, in the preparation of arrowroot, and in some of the practical arts of house-building. Mr. Inglis tried to introduce cotton-growing by means of a company formed for the purpose in Glasgow. An intelligent and respectable man was sent to superintend the machinery and the cleaning process, and to give full value for native produce. The people were encouraged to cultivate small patches of their own lands. For a time all went well, but the native indolence was too much for it, and the enterprise was abandoned without much loss. It was premature. But the people produce and dispose of taro, bananas, and pigs. They have not many cocoa-nuts there to spare. On Aniwa the latter are abundant, and are freely sold. British manufactures are sought in return. Tobacco, though used, is not there the only or the chief object of barter. They want, because they wear clothing. Manchester goods are eagerly sought for wrappers. Shirts and trousers are wanted. Handkerchiefs and coats, caps, straw hats, and bonnets are purchased. Indeed, a trade in useful articles marks the Christian islands, whereas in the heathen, tobacco, muskets, powder and shot, hatchets and knives are almost the only things saleable. More manufactured goods are sold on islands where there are missionaries, than on all the others put together in this group.

All this is a great change from former habits of life, and it is due entirely to missionary enterprise. Traders who have resided on the islands, or who have visited in vessels, have not produced a similar result. What have they produced for good in native civilisation? There have been some traders honourably distinguished for rectitude of conduct and purity of life, who have received honourable

mention from the late Bishop of New Zealand¹ and from other missionaries, and whose names have invariably been mentioned with respect by the natives. The greater proportion have entered into impure relations with native women, and some have abandoned their illegitimate offspring to heathen reproach, or to the charity of missionary orphanages. They have been often known to keep women on board their vessels for immoral purposes, and to encourage prostitution. They have spread by means of this loathsome vice diseases which are destroying many; and have introduced and fostered tobacco-smoking on almost all the islands of the Pacific. Bishop Patteson stated that, amidst the sixty to eighty islands which he visited, he only found one which did not know 'tobacco,' and the same island did not know the word 'missionary.' Traders have supplied, in too many instances, the muskets and ammunition with which native fights were made more bloody, and European life less safe. They have created in many cases a love for the intoxicating cup, and have sometimes given it for the basest purposes. They have brought foreign islanders to cultivate land and perform work in sandal-wood or other trades, and by arming such for their own defence, have kept up a chronic irritation among the islanders near them. They have sought personal advantage without benefiting the natives, and have left no trace of civilisation among the people; while the atrocities, cruelties, and bloodshed connected with the sandal-wood trade and the recent labour traffic have inflicted many injuries on the lives and families of the natives, and led to retaliation, which has forfeited the lives of many who were not guilty of the crimes that provoked revenge. The labour traffic has taken away a large proportion of the male inhabitants of many islands, and disorganized their entire life, while, as Bishop Patteson testified, some islands have been almost depopu-

¹ *Life of George Augustus Selwyn, D.D., Bishop of New Zealand, and afterwards of Lichfield*, vol. i. p. 308.

lated. The lives and example of many white men in these trades have been antagonistic to missionary work, and often have natives been inflamed by them against the missionary. There have been, I repeat it, honourable exceptions, and there have been owners in the colonies who have made it a principle to do a service to the missionaries, and to convey goods to them free of expense, and who have charged their captains of vessels to show the same respect, and afford the same service to the men of God, who were making trade more plentiful, and traders more safe among the savage races. All honour to these! But there has been, nevertheless, a brand upon the conduct of many who have followed trade only in the islands. They have lost moral tone and character, and if they took their wives with them, and maintained purity of life, they were associating with men, and even introducing them into their houses and to their wives, whose lives were a scandal to morality and religion. He makes a tremendous risk who enters such a trade. Happy is the man who, in his efforts to be upright, virtuous, and pious, resides near a missionary station, and who, under its influence, abstains from the temptations to evil which abound in the trade. The degeneracy of men, the loss of moral character, and even of life, in the trade have been fearful. Few only have made money; and where most money has been made, as in Eromanga, the result to the natives has been evil and destructive.

‘So far from commerce exerting a beneficial influence and proving a handmaid to the gospel in the New Hebrides,’ said one of the missionaries, ‘it has proved a hindrance, and has degraded, if that be possible, the already debased inhabitants of these islands. It is with no pleasure that I refer to the conduct of these pioneers of commerce, and I do not say that all are equally bad, yet when I hear so much of them as civilising agents, it is but justice that the state of matters should be known. If chastity be not a

heathen virtue, neither is it a trait in the character of these men. I have known on Tanna of actions committed by white men, more grossly immoral than anything I ever heard of among the heathen.

‘ During the past five years, many traders have lost their lives through drink on the island of Tanna. More than one white man has, in a drunken frolic, shot his neighbour. At the station of the late Ross Lewin, a man named Jones shot another of the same name. On board a ketch near the same place a similar tragedy occurred. At Port Resolution a white man, under the influence of drink, shot a native in his employment. Another, under the same kind of influence, was handling his rifle foolishly when it went off and wounded him in the leg. After a few days, tetanus set in, which soon terminated his life. Yet another, stupefied by native kava, lay down on his bed to smoke, and his body was speedily scattered in all directions by a light from his pipe setting fire to a cask of gunpowder. Two traders lately were in the habit of shooting at each other; one was killed in the play, and the other committed suicide.

‘ If the traders have not been careful of their own or of each other’s lives, neither have they shown much regard for the lives of the natives. The articles they supply in return for labour are not of a very elevating kind. Muskets, powder, balls, bullet-moulds, and tobacco, are their chief exchange. These do not possess a peculiarly civilising influence, except it be that of civilising men from off the face of the earth.

‘ With such examples before them, you will not wonder if I tell you that, as a rule, the natives living round the trading establishments are the most debased and the most savage among their people. Instead of the trading establishments being centres of civilisation, instead of proving like centres from which light was radiating to all the surrounding darkness, they are centres of darkness, around which are gathered the lowest of the people. Can men

who live unchastely be expected to advance morality among the natives? Can men who pander to native vices, who use firearms very freely, and on little provocation, be expected to do anything to elevate the people? I have known some join in the obscene dances of the natives.'¹

On the other hand, the missionary has maintained, through a residence of years among the same people, a consistent character for piety and virtue. Very rarely have instances of immorality been found among hundreds who have laboured for many years in Polynesia. As a general rule, the missionary has abstained from purchasing land for the purpose of enriching himself. Few societies would retain a missionary in their service who speculated in land. They have spent time, talents, health, and strength, endured hardships and sufferings, and exiled themselves from civilised society, for the purpose of learning and reducing to writing the tongues of savages, of teaching these people the word of God, of directing them to the Saviour, of elevating their life to a higher morality on earth, and of fitting them for the kingdom of God. And they have had their reward. They went forth in the name of God, and were moved by His infinite love. They relied upon His promised blessing. They prayed, and taught their barbarous hearers to pray, for that blessing. They confessed their weakness without it, and their entire dependence on it. But they spoke and acted in the faith of God's promise. Nor did they speak and act in vain.

'The still small voice is wanted. He must speak
Whose word leaps forth at once to its effect ;
Who calls for things that are not, and they come.
Grace makes the slave a freeman. 'Tis a change
That turns to ridicule the turgid speech
And stately tone of moralists, who boast
As if, like him of fabulous renown,
They had indeed ability to smooth
The shag of savage nature, and were each

¹ The Rev. William Watt's address in Sydney, 1874.

An Orpheus and omnipotent in song,
The transformation of apostate man
From fool to wise, from earthly to divine,
Is work for Him that made him. He alone,
And He by means, in philosophic eyes,
Trivial and worthy of disdain, achieves
The wonder ; humanizing what is brute
In the lost kind, extracting from the lips
Of asps their venom, overpowering strength
By weakness, and hostility by love.'—COWPER.

CHAPTER III.

THE MISSION VESSEL.

'Heaven speed the canvas gallantly unfurled
To furnish and accommodate a world,
To give the pole the produce of the sun,
And knit th' unsocial climates into one.
Soft airs and gentle heavings of the wave
Impel the fleet whose errand is to save,
To succour wasted regions, and replace
The smile of Opulence in Sorrow's face.
Let nothing adverse, nothing unforeseen,
Impede the bark that ploughs the deep serene,
Charged with a freight transcending in its worth
The gems of India, Nature's rarest birth,
That flies, like Gabriel on his Lord's commands,
A herald of God's love to pagan lands.'—COWPER.

MISSIONS have been much indebted during ages to the mercantile marine for conveying, on errands of mercy, the heralds of the cross. Some firms have given a free passage to missionaries to India and to China, and also greatly diminished the expense of transit to the hundreds who have borne the ordinances of religion to far distant colonies. Even ships of war have aided in this enterprise, and have afforded passages to bishop and to presbyter on voyages of evangelization. But the advancement of Christianity has necessitated the creation of a missionary marine. The fleet of vessels now employed entirely in the service of the gospel is no mean flotilla. There are some fourteen or fifteen vessels dedicated to the service. In the far north, a vessel serves Moravian missions to Greenland and Labrador.

A steam screw waits upon Church of England missions at Sierra Leone. The *Dove* schooner serves the Baptist mission near the equator in Western Africa; and, near the same quarter, a vessel was for a time at the disposal of the United Presbyterian mission in Calabar.

The Hermannsburg missions have the *Candace* to aid their enterprise in Eastern Africa. Norwegian missionaries have the old Viking spirit sanctified to win conquests for Christ, as their vessel visits their stations in Madagascar. A yacht was given by its owner to coast missions of the Church of England in the North American colonies, and he afterwards gave himself as its commander.

In the Pacific Ocean, among so many islands, there is greater need for a fleet of mission ships. The *Morning Star* is at the disposal of American missionaries from Hawaii to the Marquesas. The *John Williams* visits all the stations of the London Missionary Society in the various groups of the South Sea Islands where their agents are located.¹ A steam-tender to the same Society has been recently placed, by private liberality, on the new and difficult enterprise of evangelizing New Guinea. The *John Wesley* succours the missionaries of the Wesleyan Methodists in Fiji and the Friendly Islands; and a small schooner, the *Jubilee*, is an auxiliary vessel in the same mission. In the Falkland Islands and Tierra del Fuegia, the *Allen Gardiner* waits upon those who have braved cold and inhospitable climes to carry the gospel to a benighted people. The *Southern Cross*, now a screw steamer, is in the service of the Church of England mission among the many islands of its solicitude in the Banks', Solomon, Santa Cruz, and Swallow group of islands.² And last of all in the goodly array, the New Hebrides has its beautiful schooner to assist its work among the islands.

¹ In one year (1873) the *John Williams* visited forty-two islands, of which only seven remained heathen.

² In one season Bishop Selwyn visited sixty-five islands, and landed on sixty-two, of which not seven were Christian.

With every respect to a mercantile and naval marine, that has done and is doing so much to benefit mankind, this fleet of mission ships will command the sympathy and the prayers of Protestant Christians throughout the world.

The New Hebrides mission was long and greatly indebted to the vessels of the London Missionary Society. It was in the vessel which his zeal and pleading had secured in England for missionary voyaging that Mr. Williams visited the New Hebrides, where he fell a martyr. That vessel and its successors—three of which have borne the honoured name of *John Williams*—have often visited the same group. Teachers were thus conveyed to pioneer the gospel amidst the savage races of the New Hebrides. Missionaries thus came as deputies to visit the teachers and to take advantage of new openings for the settlement of others. The Rev. John Geddie was thus brought to Aneityum; and from period to period the vessel visited him and his fellow-labourers, taking supplies, and mails, and the cheerful visits of like-minded brethren. After twenty years of direct service, the crowning work of the *John Williams* was performed to the New Hebrides mission, by conveying Mr. and Mrs. Inglis from their own shores to London with the Aneityumese New Testament for printing, and also by affording, at the same time, a passage to the two daughters of Dr. Geddie to London, on their way to Nova Scotia. So fully were these services prized, that a special gift of £300 was presented by the children of the Church to which Mr. Inglis belonged in Scotland, as a thank-offering to aid in the repairs of the *John Williams*.

The Bishop of New Zealand, in his mission schooner, did also very much to aid brethren in the New Hebrides. He conveyed, as we have seen, Mr. and Mrs. Inglis to the island of Aneityum from Auckland in 1852. He took their stores and mails as often as he was able; and on one occasion, when Mr. Inglis had left his watch at Anelgauhat harbour for him to take to Auckland for repairs, the bishop

left his own for his use, till he returned the following year. On another occasion, at Dunedin, Bishop Selwyn related in a public meeting what he had seen at Aneityum, and offered to take any contributions which Presbyterians might send by him to their brethren there. Next morning, as he was stepping on board his vessel, a purse of £31 was placed in his hands for the purpose. This sum was increased by contributions from other places in New Zealand, as he cruised and told the same story; and when he landed in Aneityum he was able to hand to the missionaries £103, 16s. 4d. And as early as 1850, when in the harbour of Aneityum, he went, at the request of Mr. Geddie and the chiefs, to bring back several natives of the island who had gone to Tanna in a trading vessel, and had not returned. Mr. Geddie accompanied the bishop in his schooner. They ran down quickly with the trade wind, and took on board fifteen Aneityumese, and an invalided teacher and his wife and child, and the widow of a deceased teacher. The little vessel was only twenty-one tons, but there were thirty-four persons on board, and it took forty-eight hours to beat back to Aneityum. This act of kindness was highly appreciated.¹ The bishop also offered to take the Rev. G. N. Gordon and his wife to Eromanga, if they came by Auckland. They went by Sydney; but when the bishop met them afterwards at Eromanga, from which he had taken young lads to be taught in Auckland, he volunteered any service he could afford, and urged the young men to wait henceforth upon Mr. Gordon's teaching. A gift of £50 was sent from Scotland in aid of the funds for the support of his schooner, which he acknowledged with renewed offers of any assistance he could render in future. It is very pleasing to record these services of a high Anglican prelate to a Scottish Covenanter. With all his High Church leanings, the Bishop of New Zealand

¹ *Life of G. A. Selwyn, D.D., Bishop of New Zealand, etc.*, vol. i. p. 347.

addressed the Presbyterian missionary the *Rev. John Inglis*, but his biographer refers to him as *Mr. Inglis, the Presbyterian teacher*.

It was felt, however, that the New Hebrides mission required a vessel for itself. The other missionary ships came seldom, and could not sufficiently work among the islands. There was great danger in sailing in small boats. In one year between twenty and thirty lives were lost in voyages in small craft between Aneityum, Tanna, and Fotuna. It was resolved, therefore, in 1855 to appeal for a little vessel to aid the mission. The proposal was singularly modest—a small schooner to cost only £300. In February 1866, the Committee of Foreign Missions of the Reformed Presbyterian Church approved of it, as also did the Committee of the Church in Nova Scotia. While this was getting ready, the brethren secured a boat of five tons, which they called the *Columba*, after the early apostle of Christianity in the Scottish Hebrides. This was very serviceable in sailing between Fotuna and Aneityum, and also Tanna. The new vessel was called the *John Knox*, and was built at Glasgow. She was only thirty-five feet from bow to stern, and ten feet ten inches in breadth of beam. The depth of her hold was six feet. She had a little cabin six feet high, in which ten persons could sit, and her hold had a platform that could accommodate from twenty to thirty. She had two masts, and was built of British and American oak. The cost was £320. She was put on board the *Mooltan* at Glasgow and conveyed to Sydney. There was some difficulty in getting sailors to take the little schooner to the islands, and the cost was considerable. However, after a passage of twenty-six days, she arrived safely at Aneityum. Great was the excitement of the natives when the cry arose, '*John Knox*¹ is come!' It was almost as hopeful as that which of old rang through

¹ Pronounced *John Knokis*. See letter of Rev. John Inglis in *Reformed Presbyterian Magazine*, 1857.

Scotland at the period of the Reformation. The money brought by the Bishop of New Zealand was made a fund for sailing expenses, and proved very serviceable. The *John Knox* was at once put to use. Her first trip to Fotuna and Tanna was in company with the *John Williams*, in June 1857. Dr. Geddie was on board as master. She more than realized expectations. Her voyages embraced the five southern islands, and were made very frequently. After four years, however, the wants of the mission made her too small. The peculiar perils of the work at Tanna and Eromanga demonstrated the necessity of a larger vessel, which could brave heavier seas. At a meeting held at Aneityum in 1861, it was resolved to appeal to the supporters of the mission and to friends in Australia to get a vessel of not less than sixty tons. The missionaries on the Loyalty Islands joined heartily in the movement, in the hope that she might be available for their wants also.

When the missionaries had to flee from Tanna, the Rev. John G. Paton was deputed to visit Australia and solicit aid for the new vessel. His story of personal suffering, and of the murder and deaths of other members of the mission, and his fervent appeals, made a deep impression upon all who heard him. Some £700 were raised in Sydney from Congregationalists and Presbyterians. When he went to Victoria, he was the means of creating a new era in the history of the Presbyterian Church, and of infusing a missionary spirit into its new life, resulting from the union which had recently been formed there. He was received with enthusiasm everywhere, and raised a larger sum of money than was needed for the new vessel. A proportion of it was set apart to bring additional missionaries from Scotland, and to provide native teachers for the islands. Mr. Paton also visited South Australia and Tasmania in the same cause. Altogether he was the means of raising £5000, of which Victoria alone gave £2600.

He was then deputed to visit Scotland to endeavour to get additional missionaries. Just as he was going, the Rev. John Inglis arrived in Sydney with the New Testament in Aneityumese. A public meeting was held—the governor, the late Sir John Young, Bart., afterwards Lord Lisgar, in the chair—to welcome the one and bid farewell to the other.

Meanwhile, contributions for the new vessel were being raised in the lower provinces of British North America, and throughout the congregations of the Reformed Presbyterian Church in Scotland. The response everywhere was hearty and liberal. The vessel was built in New Glasgow, Nova Scotia. The cost was £3432. A new deck-house, added afterwards in Sydney, cost £344. The total cost was, therefore, nearly £3800. She was a brigantine, rigged as a brig on one mast, and as a schooner on the other, and was registered under the name of *The Dayspring*, of one hundred and fifteen tons. Captain W. A. Fraser, a skilful navigator, was appointed master. She sailed from Halifax in October 1863. A company of new missionaries took their passage in her. They consisted of the Rev. J. D. Gordon, brother of the recent martyr at Eromanga, the Rev. Messrs. Morrison and M'Cullagh and their wives. Mrs. Fraser also accompanied her husband. After calling at the Cape of Good Hope in January, she reached Melbourne safely in March 1864. The Presbyterian mission vessel was hailed with enthusiasm, and many thousands of Sabbath scholars, who had been the chief agents in collecting funds for her purchase, paid a visit on board. This was also done at Sydney, where some delay was occasioned by the building of the new deck-house. The Rev. John Geddie met the vessel at Melbourne, and had the satisfaction of seeing the new auxiliary and the reinforcement as he was about to pay a visit to Nova Scotia, after sixteen years' labour in the New Hebrides.

The *Dayspring* was much admired by all who examined

her. She sailed from Sydney with the missionaries, increased by the Rev. S. Ella for the island of Uea in the Loyalty group, and anchored in the harbour of Anelgauhat, Aneityum, on the 5th June, after a stormy passage, and was warmly welcomed.

The *Dayspring* sailed from Aneityum on the 28th June, with five missionaries on board, to visit all the stations on the Loyalty Islands. On arriving at Lifu, it was found that the French had taken possession of the group, and had put them under military law. No one was allowed to land, and the *Dayspring* returned to Aneityum.¹ The Loyalty Islands were visited for three years, but it was found that the directors of the London Missionary Society desired their own vessel to visit there, so the *Dayspring* was confined to the work of the Presbyterian mission in the New Hebrides.

The support of the vessel now became a serious question. Efforts were made by Mr. Paton, who had returned with Mrs. Paton—a like-minded partner—from Scotland, to get sufficient funds, and to secure some permanent means of adequate support. A visit was paid by the vessel to Hobart Town, Launceston, and Adelaide, and new enthusiasm created in her behalf. Sufficient money was secured, and an arrangement was gradually made to provide for the annual outlay. The General Assembly of the Victorian Church offered £500 a year, to be raised chiefly by the Sabbath scholars; and so great was the enthusiasm that much more was got for several years. The Church in New South Wales offered £200, in Otago £200, in Auckland £100, while from South Australia, Tasmania, and Queensland sums were also got. The children of the Church in Nova Scotia provided £250, and those of

¹ Mr. Ella rendered a great service during his enforced stay on Aneityum by printing the Gospel of St. Luke in Eromangan, a primer and catechism in the same language, and a hymn-book in Fatese. He afterwards reached Uea, where, amidst many trials from Romanists, he laboured.

the Reformed Presbyterian Church in Scotland a similar sum. Thus £1500 as a minimum were secured, but as much as that was raised in Victoria alone for some years.

In 1866 the fruits of Mr. Paton's appeal arrived in three new missionaries; and as Mr. and Mrs. Copeland, and Mr. and Mrs. Paton, and Dr. and Mrs. Geddie were all waiting to be conveyed, there was a large party. At the same time the *John Williams* was in the port of Sydney, and a new band of missionaries were about to proceed by her to other groups. It was resolved, therefore, that Dr. and Mrs. Geddie, Mr. and Mrs. Neilson, their son-in-law and daughter, should go by the *John Williams*. Before the mission party left, there were several meetings. One of them may be referred to here. The *Dayspring* had been lying up the Paramatta river for three months near the residence of William Wright, Esq. of Drummoyne, who, along with his excellent wife, had given apartments in his house to Captain and Mrs. Fraser and their family during the three months. Mr. Wright, a Scotchman, and by birth and training a member of the Episcopal Church, wished to show a further act of kindness—to invite all the missionary party in Sydney, along with the officials of the societies connected with the two vessels, to spend a day at his mansion. He put into the hands of the writer a *carte blanche* for thirty persons, and provided a small steamer to take the company to and from his house, where he had some of the mission families resident. Mr. Wright visited the islands the year after, and saw the sphere of missionary enterprise.

The Rev. Joseph Copeland visited New Zealand, and there inaugurated a fund for the insurance of the *Dayspring*. Many subscriptions were promised to be paid by instalments over five years. It was a happy idea, and promised well. Mr. Paton had left a sum of £1300 in the hands of the treasurer of the Church in Victoria for the benefit of the vessel. And as contributions in excess had been given,

the Mission Synod recommended, and the General Assembly sanctioned, the appropriation of the Contingent Fund of £1500 to the Insurance Fund, provided an equal amount could be raised elsewhere. The vessel was appointed to visit New Zealand, and an opportunity was taken to appeal for further donations to the Insurance Fund. As that colony had not shared in the purchase, there was reason to hope, from Mr. Copeland's previous experience, that there would be a liberal response. The Rev. Dr. Macdonald of Emerald Hill, Melbourne, went in aid of the object, and so did the Rev. John Inglis. A new missionary, the Rev. William Watt, was there also, to become the agent of the General Assembly of the Presbyterian Church of New Zealand in the mission field. The Synod of Otago was sitting at Dunedin when the *Dayspring* arrived, and warmly welcomed the deputies and visited the vessel. Very many of the people, and especially the Sabbath scholars, went on board. Wellington and Auckland were called at on the way north. The result of the appeal was the sum of nearly £1500, of which about £1000 were raised by Mr. Inglis' advocacy. Otago alone gave over £500. The sum of £250 was sent from Nova Scotia to this fund, so that it amounted to £3200. This was originally intended to save the expense of insurance,¹ which is always heavy for vessels sailing among coral islands; but it was still judged advisable to insure for the sum of £2000, and employ the interest of the invested sum to pay the premium.

Melbourne was made the headquarters of the *Dayspring* in 1867, and the Rev. Dr. Macdonald was appointed some time after to act as agent, with the assistance of a board of

¹ The following minute was passed by the mission on the subject: 'That this meeting recommends the formation of a fund of £3000, to be invested by the treasurer of the Presbyterian Church of Victoria for the benefit of the *Dayspring*; the principal to be drawn upon in case of accident or loss of the vessel, the interest to be expended in meeting her current expenses; that the nucleus of this fund be formed of the Contingent Ship Fund,' etc. —*Christian Review*, July 1868.

ministers and laymen, the latter selected from gentlemen having a good knowledge of shipping. Dr. Macdonald devoted much attention to his trust, and interested the young people of the Church still more deeply in the mission vessel. She was taken to Geelong, where large parties from neighbouring places, as far as Ballarat, came to visit her. On another occasion, the western ports of the colony were visited with similar results. As it was always necessary that she should leave the tropics before the hurricane season in January, and remain in the colonies till that was over, there was time for these pleasant trips to interest so many in her mission. It was found, however, that they encroached upon the period when she should sail to the islands, which ought always to be about the end of March, and they were besides very expensive. While in the New Hebrides, the usual course is first to call at all the stations, and land the stores on which the mission families have to subsist during the year, and take what may be waiting for shipment from one station to another. This involved a call at twelve different stations, situated on ten islands, lying over a distance of 400 miles in a direct line. A fortnight, and sometimes longer, is occupied in this work, as baffling winds often drive the vessel out of her course. The missionaries join her on her return voyage, in order to be able to attend the annual meeting of the Mission Synod. Their wives and families have, for the most part, to be taken to some of the southern stations for safety. The return voyage is longer, as the south-east trade winds are right ahead. Thus, from Aneityum to Espiritu Santo and back again, about a month or six weeks are occupied. The Synod sits ten days or a fortnight, after which the vessel sails again, taking the missionaries and their families to their respective homes. The stations where native teachers are located have also to be visited, and efforts are made to pioneer the way for new openings by friendly calls at heathen islands. Occasionally, also, trips have been made

to the more easterly islands occupied by the London Missionary Society, for reinforcements of native teachers to labour in the New Hebrides, and for the return of these to their own lands. This makes a lengthy voyage for the year. Frequently a second voyage has been made to the colonies, to Melbourne, Sydney, or Auckland, to take or bring mission families.

It is now apparent that this must be a regular part of the work of the vessel. Thus mission stores can be renewed before flour gets sour, or in case any has been rendered unfit for use. Where all supplies had to be got at once, it required very careful packing in the colonies, very careful landing at the stations, and as careful storing at the mission premises, to prevent articles so perishable from being spoiled before they were used, during a period of twelve months.

The vessel was much esteemed by the missionaries, and proved a great source of comfort to them. It was of eminent service in the mission. It gave moral backing to the solitary missionary among heathen savages, and let the latter understand what kind and powerful friends the missionary had. It did the same to the native teachers. It exercised a vigilance in the interests of humanity over the doings of all other vessels trading in the group, and enabled white settlers to know that philanthropy and religion were observant of their transactions among the natives. It was deemed necessary to decline taking freight, as it interfered with the regular service of trading vessels. It was as necessary to forbid even the gratuitous conveyance of stores to settlers, or of their produce from the islands. Any case of this arising, exposed the officers of the vessel to censure. Accusations on both heads were made from time to time. The French governor at New Caledonia made complaint to one of Her Majesty's naval commanders on the subject, which was found to be groundless.¹

¹ See Captain Palmer's *Kidnapping in the South Seas*.

Competing firms were also always ready to mark any favour shown to one in preference to another. Even a return for an obligation was liable to be construed into an attempt to undersell the fair market value of goods. The utmost vigilance, therefore, required to be exercised, and this, as experience has grown, has been developed into rules of the service.

Captain Fraser, on account of the increase of his family, resigned command of the vessel in the beginning of 1872. His successor only commanded for a single voyage; but it was rendered important by a great reinforcement of the mission. Three new missionaries and their wives accompanied the vessel, as also did Dr. Geddie and his daughter, and Mr. and Mrs. Inglis; and Mr. F. A. Campbell, from Geelong, went for the benefit of his health. The *Dayspring* returned to Melbourne in October, with the Rev. Dr. Geddie as an invalid. He had been seized with paralysis at the annual meeting of the mission. His son-in-law, Mr. Neilson, accompanied him. It was hoped that he might be spared to superintend the printing of the first half of the Old Testament, but it was ordered otherwise.

It was late in the season for a second voyage, as the vessel did not leave Melbourne till November. Captain Benjamin Jenkins was appointed master, and Mr. James M'Arthur first officer. Both had sailed in her before, and were thoroughly trusted by the mission. They were also both men of Christian character.

The Mission Synod in 1872 changed the headquarters of the vessel to Sydney, chiefly because of the shorter distance and less exposure to storms. But the islands had the first disaster. The vessel could not get away so early as usual, though her voyages were rapid; and she was in the harbour of Anelgauhat, Aneityum, on January 6, 1873, when a fearful hurricane occurred, and cast her on the reef. This is described in the following extracts from a letter addressed to me by the Rev. John Inglis:—

‘ANEITYUM, NEW HEBRIDES, *January 29, 1873.*

‘MY DEAR SIR,—I am sorry to inform you that the *Dayspring* is lying a total wreck at the mouth of Aneityum harbour, having been driven ashore on the 6th instant during one of the most terrific hurricanes that ever passed over this island—at least since any white man lived on it. No lives were lost; but for several hours those on board, about thirty souls in all,—there being a number of native passengers in the vessel,—were in imminent peril. For the last twenty-five years—that is, since missionaries were settled on this island—the only other hurricane equal to this, or at all approaching to it, was that of the 14th and 15th of March 1861, when Mr. Copeland had charge of this station, and Mrs. Inglis and I were home on a visit. Mr. Copeland published a full and carefully prepared account of that hurricane, a copy of which is lying before me. I am thus enabled to compare the two. The hurricane of 1861 was of longer duration than this one. On that occasion the sea rose higher on this side of the island than during this hurricane. At that time it rose nine feet above high-water mark, and this time it only rose seven. The destruction of food and houses was greater on that occasion than on this, owing to the sea rising so much and inundating all the low lands. Two vessels went ashore in that hurricane, and one went to pieces. But both the natives and white men residing then on the island, say that the wind was considerably stronger on this occasion. During this hurricane, the aneroid barometer fell twenty points, or one-fifth of an inch lower than in 1861. On that occasion it fell 1·40, or one inch and two-fifths of an inch. At this time it fell 1·60, or one inch and three-fifths of an inch. This is more than an inch lower than I have ever known it to fall. The strength of the hurricane came from N.N.E.; when the hurricane was approaching its height the wind veered round to the N., then to the N.W., and finally, when it began to abate, to the W. It was but of short duration—not more than three or four hours; indeed it was during one short hour that almost all the damage was done. It was at the height about five in the morning. The glass then began to rise, and rose as rapidly as it had fallen.

‘The *Dayspring* had come to anchor in Aneityum harbour at noon on Friday the 3d instant, and all arrangements were made for her sailing on the Tuesday morning following. She had called at every mission station for the last time this season, except Fotuna, the wind not permitting her to make that island on her way south. . . .

‘On Sabbath the weather was squally, and the glass fell a little; but there was nothing to excite alarm. It was just such weather as we frequently have at that season of the year; moreover, no hurricane had ever been seen by any one connected with the mission till nearly a month after that date. The first mate, Mr. M^cArthur, however, had taken every precaution on Sabbath; both anchors were down, every inch of chain was paid out, the top-masts and yards were sent down, and everything was done to secure a firm holding and lessen the strain upon the ship. The wind, too, was blowing from the land and out of the harbour. The harbour is open to the S.W., and it is when the wind blows from that point, and brings in a heavy sea,

that danger to vessels arises. I have known six vessels driven ashore in this way here ; but I have not known of any one being injured while the wind blew from the land. About four o'clock on Monday morning, however, the wind blew with such irresistible violence that both anchors were started, and the vessel, dragging her chains and anchors, ran out of the harbour as if she had been a mail steamer going at full speed. She was all but clear of the harbour, and out to the open sea, where she would have been safe, when the wind suddenly veering, or a cross sea coming up, or both, she was struck with such force on the broadside as, notwithstanding the breadth of her beam, all but capsized her ; a tremendous sea at the same time bearing her along, pitched her right up on the edge of the reef. Here she was exposed to the full force of the breakers ; and had she remained in that situation the probability is that she would soon have gone to pieces, and every one on board have perished. But a second tremendous sea came on, lifted her up, and carried her a considerable way on to the reef—as far, indeed, as the chains would permit, the anchors being caught by the coral. As soon as daylight enabled the sailors to see, they cut down the foremast, fearing lest the working of the mast would have split up the vessel. When the rain, mist, and spray had so far cleared off that the vessel could be seen from the mission house, flags of distress were observed flying, and men were noticed perched on the rigging. The ship's boats were smashed, and the people on board had no means of escape. But the storm rapidly subsided, and as soon as it was at all safe to go out to the vessel, Mr. Joseph Underwood, of the whaling establishment on Ieyeny, went out with his boat to render what assistance he could. Manura, a Tahitian belonging to the other whaling establishment, also went out in his boat ; and Mr. F. A. Campbell of Geelong—who was a passenger in the *Dayspring*, but who had gone ashore when the vessel came into harbour—went out with Mr. Murray's boat. All on board—men, women, and children—were got safely on shore. . . .

‘Our arrangements hitherto have always been to have the *Dayspring* away from these islands before the end of December, although for several years past some leading members of this mission considered it quite unnecessary to hurry her away so soon. “No hurricane,” said they, “has ever been seen in January ; trading vessels almost always remain down till January, some of them all the year through ; the *Dayspring* is a stronger vessel, better manned, and better found than any of these. Why, then, should she hurry away before any other vessel ?” I never concurred with these views, although it was difficult to meet them with any argument much stronger than such commonplaces as, “That it is wise to err on the safe side,” and “There may be danger in staying, but there can be none in leaving.” So little danger was apprehended in this group, that one or two members of the mission proposed doing away with the insurance. This was the first year she was not out of the group before the end of December, but it was the force of circumstances, not any change of plan, that kept her so long this year ; and yet, but for the hurricane of the 6th, her anchor would have been weighed for the last time on the 7th of January.

‘But no blame can be attached to Captain Jenkins for this delay. The

second voyage to Melbourne in September last, added to the unusual amount of labour which the vessel had to perform in the early part of the season, threw her more than a month behind her time for her last voyage among the islands. It was the first voyage Captain Jenkins had had command of the *Dayspring*, and he did his very utmost to economise time. The voyage from Melbourne to Aneityum was, perhaps, the shortest on record; and the *Dayspring* remained only one day in Aneityum harbour; and notwithstanding there was more than the average amount of calms, currents, and unsettled weather, the voyage round the islands was performed in less than the average length of time, and the vessel was brought back to Aneityum without the slightest mishap.

‘When daylight opened on us on the morning of the 6th instant, everything on and around my station bore the aspect of utter desolation. I had ten houses blown down, and every building more or less injured. Two whaleboats—the one borrowed by Captain Jenkins, the other borrowed by myself—were each dashed into a hundred pieces. At both the whaling establishments, boat-houses were carried away, and boats smashed in the same manner. The natives have lost fully three months’ provisions, but I cannot at present enter into details.’

It was three months before the wrecked company arrived in Sydney. They had to wait a long time on Aneityum before any vessel called. At length the *Sea Witch* schooner was hailed, and engaged to take them to Noumea, New Caledonia, where a passage was got in the French mail steamer. In continuing her voyage to Fiji, the *Sea Witch* was also wrecked.

There was very great sorrow throughout the colonies on account of the loss of the *Dayspring*. This was intensified by the fact that on the very day of the arrival of the shipwrecked company in Sydney, the Rev. Joseph Annand, M.A., and his devoted wife, had arrived from Nova Scotia to join the mission on the islands. The Marine Board at Sydney, after full inquiry, acquitted Captain Jenkins and and Mr. M’Arthur, the chief officer, of all blame.

A board of ministers and laymen was immediately constituted in Sydney, in accordance with the advice of the Mission Synod. Every effort was made to get a vessel chartered. The lay members of the board were very active and vigilant, and to their zeal and wisdom it was due that the *Paragon*, a three-masted schooner of 160 tons, and

just off the stocks, was chartered. She was admirably built, of colonial hardwood, by two Aberdeen shipbuilders settled in Sydney, and, though not adapted in cabin accommodation, was otherwise fitted for the work. The charter was for five months, or more if required, at £80 a month, and insurance for £3000. The board was to provide all officers, crew, and stores. A clause was inserted in the charter giving option of purchase for £3000 on her return.

The *Paragon* left Sydney on the 24th May 1873, and arrived at Aneityum after a passage of nine days. The vessel proved to be a splendid sea-boat, and pleased all. The Mission Synod recommended her purchase, if parties interested in the mission were found agreeable. On her return to Sydney, the board made inquiries relative to the building of a vessel before taking any steps to purchase. It was found that ship property had risen rapidly during the six months, and that £1000 more would be required to build a new vessel. The owners of the *Paragon* had an offer of £700 more than they had agreed to take in the charter bond. As three of the missionaries had come to the colonies in the vessel, and were taken into counsel; as the committee in Scotland had urged the propriety of getting a vessel in the colonies; and as prices were rising, the Board decided to purchase the *Paragon*. This was accordingly done. After considerable delay, £2000 were recovered from the offices in which the *Dayspring* had been insured. But as the £1000 recommended by the Synod to be advanced meantime from the Insurance Reserve Fund could not be got, two of the lay members of the Board secured the advance of the sum, and the vessel was paid for. An application was made to the Board of Trade in London for the change of her name, as the Mission Synod requested the *Dayspring* to be continued if possible.

Tenders were called for the necessary alterations, and a contract entered into to provide a saloon with cabins for missionary passengers. All was to be ready by the 25th

March, when she was appointed to sail for the islands. The cost was to be £420, exclusive of furnishings.

It was at once necessary to take steps to get the sum of £1500 required to meet the outlay. A public meeting was held in St. Stephen's Church, Sydney, in October, when the Rev. Messrs. Copeland, Goodwill, and Paton gave addresses. It was resolved to open a subscription, and to solicit the services of the Sabbath scholars, as before, in providing the funds for their missionary vessel. The missionaries met with the Sunday-school teachers of the Presbyterian Church in Sydney in St. Andrew's Church shortly after, and made an appeal for a hearty and early effort to get funds. Cards were ready and were distributed. A fortnight was allowed for their return. The response was prompt and liberal. One school sent £80, a second £60, several from £30 to £50. The missionaries addressed the General Assembly of the Presbyterian Church of New South Wales in the end of October, and were warmly received. The Rev. Joseph Copeland remained in that colony, and undertook to visit as many districts as his health would allow. The Rev. Messrs. Goodwill and Paton left for Victoria, to attend the General Assembly in Melbourne the following week, and inaugurated the movement there. Mr. Goodwill spent three months in that colony. The Rev. J. G. Paton proceeded to New Zealand, and arrived in Auckland in time to address the General Assembly of the Church, and bring the claims of the vessel before them. He then went through part of the colony to Dunedin, where he addressed the Synod of Otago and Southland. He visited many of the congregations, and was greatly encouraged and helped. Otago responded most liberally to the appeal, and gave £1000. The other provinces made up the sum to nearly £1500. New South Wales gave £600. Victoria sent the sum of £400. Hobart-town also sent over £30. The Foundry Boys' Society in Glasgow contributed £25 for the new vessel.

Upwards of £2500 were raised, and after the payment of all expenses incurred, it was found, when the missionaries reassembled at Sydney, that the vessel was fully paid, with a balance to her credit. It was certainly a great success, and in so short a time. It made the hearts of the missionaries thank God and take courage.

It was difficult to complete the alterations by the time appointed, but at length the day of sailing was fixed for the 4th of April 1874. The missionaries, their wives, and the ministers of the Presbyterian Church in Sydney, were entertained by the ladies of two societies in the city interested in the work of the mission, on the evening of the 31st March, which proved a very pleasant gathering. A valedictory meeting was held in St. Stephen's Church on the 3d April, and on the 4th, according to appointment, the new mission vessel left Sydney for the islands. Her total cost, with fittings, was £3800.

The master, Captain Jenkins, and Mr. M'Arthur, first officer, were appointed to the new vessel. After Captain Jenkins left, Captain Braithwaite, who had sailed as mate, received the appointment, and has given much satisfaction. The Board in Sydney direct all affairs connected with her when in port, pay all her charges, and attend to all her stores. The Mission Synod direct all her movements in the islands. Instructions are given to the master in writing. The vessel is sailed on temperance principles, and officers and crew are strictly enjoined to maintain good conduct on all occasions towards the natives of the islands, and to add, as far as it is in their power, to the influence for good which the mission is designed to effect among the islanders. Having accompanied the vessel on this trip, along with the three missionaries who were returning to the islands, and having gone the whole round, I am gratified to be able to testify how fully the vessel is adapted to her work, and how well conducted were all on board. There were prayers twice a day, a special service on Wednesday evenings, and public

worship on the Sabbaths. Several of the officers and seamen could take a part in the devotional exercises. If the vessel be always as well manned, she will be a credit to her supporters, as she is so important an auxiliary to the work of the mission. The Board of Trade have, on application made from Sydney, agreed to the alteration of the vessel's name from *Paragon* to the one in former use, and so familiar to friends of the mission, the *Dayspring*.

The vessel and the Insurance Fund are invested in the names of three trustees. All her financial affairs are regulated by the board, which consists of three ministers and three laymen,—the latter approved friends of the mission, and thoroughly acquainted with shipping,—and the agent of the vessel, the Rev. James Cosh, M.A., who, having been a missionary on the group for some years, is thoroughly acquainted with its business. The master is under strict injunctions to leave the islands annually not later than the middle of December, to keep clear of the hurricane season.

Before the *Dayspring* left Sydney in April 1875, some ladies, long interested in the mission, presented a large and beautiful ensign to the vessel. It has the Union Jack, along with a figure of the rising sun, with the word '*Dayspring*' in white letters on a red ground below. As such an ensign could not be used without the sanction of the commodore, I was commissioned to ask his permission. Commodore Goodenough, in the kindest manner, granted leave to fly the flag, which is emblematic of the vessel's name and mission. As she left the harbour this new ensign was at her stern. The vessel makes two trips to the colonies each year. Since the trading vessels to the islands are fewer than they were wont to be, there is no regular opportunity of getting mails, or supplies in case of special need; as the missionary band embraces eleven at present, besides the stations of native teachers; and as it is hoped that the mission-staff will soon be increased, more frequent communication is necessary. A report of her

voyages is annually printed, together with a statement of accounts, which is circulated largely among the Sabbath schools contributing to her support.

The mission vessel has been a great bond of union throughout the branches of the Presbyterian Church interested in the mission, and has had, as the Rev. Dr. Macdonald well remarked, 'two mission fields—one in the New Hebrides and another in the colonies; and I think I am justified in saying that her influence for good in Melbourne and other colonial seaports was as important in its place as her work among the islands from Aneityum to Santo.'¹ She is the agent of the churches, and gathers around her many prayers as she sails among the islands of the New Hebrides, beneath the bright constellation of the Southern Cross.

'Oft shall the shadow of the palm-tree lie
O'er glassy bays wherein thy sails are furled;
And its leaves whisper, as the winds sweep by,
Tales of the elder world.

'Oft shall the burning stars of Southern skies
On the mid-ocean see thee charmed in sleep—
A lonely home for human thoughts and ties,
Between the heavens and deep.

'Blue seas that roll on gorgeous coasts renowned,
By night shall sparkle where thy prow makes way;
Strange creatures of the abyss that none may sound,
In thy broad wake shall play.

'From hills unknown, in mingled joy and fear,
Free dusky tribes shall pour thy flag to mark;—
Blessings go with thee on thy lone career!
Hush, and farewell, thou bark!'—MRS. HEMANS.

¹ History of the *Dayspring* in Campbell's *Year in the New Hebrides*, p. 65.

CHAPTER IV.

THE SUPPORTERS OF THE MISSION.

‘ Even the favoured isles
So lately found, although the constant sun
Cheer all their seasons with a grateful smile,
Can boast but little virtue, and, inert
Through plenty, lose in morals what they gain
In climate : victims of luxurious ease.
These, therefore, I can pity ; placed remote
From all that science traces, art invents,
Or inspiration teaches ; and enclosed
In boundless oceans never, to be passed
By navigators uninformed as they.’—COWPER.

THE discovery of Polynesian islands with savage inhabitants drew forth, as we have seen, the pity of the Christian Church. There have been, and there are still, disputes as to the proper way in which the Church of Christ should put forth its efforts for evangelizing savage people. All are agreed that it is by missionary effort, and that Christians should combine to support the work. A solitary effort may begin the movement, like the stone cast into the pool, but many circles of influence will be embraced before all is over. The New Hebrides mission was begun by a solitary missionary settled on the island of Aneityum. He was supported by a small section of the Presbyterian Church in a very remote part of the world—the Secession Church in Nova Scotia. The salary afforded him at the outset was barely £100, and it was with much hesitation, and by the narrow majority of one, that the Synod ventured on the

responsibility. The undertaking was of God, and supporters rallied around the cause which had drawn forth such a gallant volunteer. Three years after the settlement of Mr. Geddie, the same Church sought a second missionary, but two years elapsed ere one offered his services, and four years more ere he reached Eromanga, where he was to labour. Two more offered themselves, and were sent to the New Hebrides. The Church's ability expanded as the wants of the heathen became more fully recognised. In 1861, the Secession Church united with the Free Church there, and formed the Presbyterian Church of the Lower Provinces of British North America. A missionary spirit pervaded it from that happy event, and though struggling to overtake the wants of the different colonies at home, and comparatively poor in worldly substance, there were sent out, up to 1879, six additional missionaries. Sickness, death, and martyrdom removed several of the agents, so that there have never been above three dependent upon the Synod for support at the same time. That support has, however, considerably increased in its sum, and it has been supplemented by an annual contribution of £250 for the expenses of the mission vessel, besides extra outlay in connection with the outfit and passage of missionaries, and the building and repairs of the vessel. Besides this, the Church has two missionaries in the West Indies.

The Synod of the Maritime Provinces of British North America in connection with the Established Church of Scotland joined in the work, and sent two missionaries. It was hoped that when the union of Presbyterian Churches in the Dominion of Canada took place in 1876, there would be an increase of missionaries. This has not yet been brought about; for the support of the mission devolves upon the Synod of the Maritime Provinces—a branch of the united Church. Indeed, there are fewer now than there were before the union, for one of the missionaries resigned in 1874 and returned to Prince Edward's Isle, the health of

his wife necessitating this step. At present three missionaries are supported at an expense very largely above what was given for three fifteen years ago. Several contributions for native teachers are regularly sent by congregations in these Provinces, and boxes are frequently transmitted full of useful articles for the mission.

The Reformed Presbyterian Church of Scotland was next in the field. It had supported two missionaries in New Zealand, and one to the Jews in London. It contained altogether some forty congregations in Scotland, many of which were very small, and unable, without external aid, to support ordinances among themselves. Yet it may be said of them, as of the churches of Macedonia, that 'their deep poverty abounded unto the riches of their liberality.' In 1857, they appointed two additional missionaries to the New Hebrides, the Rev. Joseph Copeland and the Rev. John G. Paton. Since that period there have been sent from the same Church three more, chiefly, however, by means of the fund raised for obtaining additional missionaries by the zealous advocacy of Mr. Paton in Victoria, and by his appeals for men in Scotland. Other two were brought out by the same means. Two of these were students of the Free Church of Scotland, and one of the United Presbyterian Church. The Reformed Presbyterian Church, since 1858, had three missionaries constantly dependent on its liberality. The children of the same Church also regularly contributed the annual sum of £258 for the sailing expenses of the mission vessel. That Church united with the Free Church of Scotland in 1876, and one lay missionary has been sent to the New Hebrides in 1879, to take charge of the station rendered vacant by the retirement of the Rev. John Inglis. It is to be hoped that greater interest may now be taken in the mission by the Free Church of Scotland, as it connects the South Sea Islands for the first time with its active missionary enterprise, occupied hitherto with India and Africa. In the

prospect of union among Scottish Churches, there may be also some proposal to hand over the New Hebrides mission to the Presbyterian Churches of Australia and New Zealand; but there is ample room for more labourers from the latter, without the loss of the older supporters of the mission, endeared to so many by the successful labours of Mr. Inglis. The spirit of union has already organized a new mission to Africa, and will not likely abandon those kept up alone.

The calamities of the New Hebrides mission deeply interested the rising churches of Australia by the visits of missionaries. These visits proved a great blessing to the colonial Churches, and awakened a missionary spirit. The liberality manifested in response to Mr. Paton's appeals was so ample that additional missionaries were provided for. Victoria led this generous and Christian movement. It was natural that, when so much was raised for the preparation and passage of missionaries, there would be both willingness and ability to maintain them. As the churches already supporting the mission were taxed to the utmost, it was not to be expected that the increase of labourers could be at their expense. When therefore Mr. Paton returned with his first reinforcement of missionaries, the Presbyterian Church of Victoria undertook to support two. But a request was made to Mr. Paton himself to become one of these. The call was accepted by him, and thus a new link was made between that Church and the mission. It is always important, at least in small bodies of Christians, that the missionary employed should be known by the people supporting him, and in this case, as Mr. Paton had visited almost every congregation, he was well known. The Rev. James Cosh, M.A., was also adopted by the Victorian Church. He had the opportunity of making acquaintance with many during his short stay in the colony. Mr. Cosh laboured zealously at Faté for four years, but was obliged to retire on account of the health of his wife. He has not

been lost to the cause, for as minister at Balmain, near Sydney, he serves the mission very efficiently as agent for the vessel. The Victorian Church then sent a young man belonging to that colony, the Rev. Daniel Macdonald, who has been settled in Havannah Harbour, Faté. The Sabbath schools of the Church undertook a large share in the support of the mission vessel the *Dayspring*. The sum was not to be less than £500 a year, but it was often twice as much, so great was the interest taken in the mission. And the interest will certainly be kept up by the missionaries employed.

The Rev. J. D. Gordon of Eromanga, having paid a visit to the colony of New South Wales for the benefit of his health, and having won the esteem of many by his ardent piety and evangelistic spirit, was asked to become the missionary of the General Assembly of the Presbyterian Church. He agreed to this, but only continued two years in the connection, when from a difference with his brethren about the conduct of the mission, he resigned and wrought alone till his martyr death. No successor has yet been found by the Church in New South Wales, but efforts are renewed to get one.

The Rev. Joseph Copeland visited New Zealand and advocated the cause of the mission. This led the Synod of Otago and Southland to request him to become their missionary, but Mr. Copeland declined to sever himself from the Church that had sent him out. One of the new missionaries, the Rev. Peter Milne, became the agent of that Church, and another, Mr. Oscar Michelsen, has been sent. Mr. Copeland, during a visit in 1878, collected funds in Otago for founding a scholarship for the education of a missionary.

The northern Church in New Zealand had joined the enterprise, even before the southern, by appointing the Rev. William Watt as their missionary. These three brethren visited New Zealand, and interested their con-

stituents more deeply in their work by personal acquaintance. The Sabbath schools in New Zealand became contributors to the fund for the maintenance of the mission vessel, and about £200 a year were sent from Otago, and £100 from the General Assembly, for this purpose.

South Australia had taken a warm interest in the mission, and contributed liberally towards the funds for the purchase of the mission ship, and for other objects. The Presbyterian Church in that colony is as yet small, and has not ventured on the appointment of a missionary. It is hoped, however, that an effort will be made to do this, as well as to continue the liberal help to the vessel. The colony, and consequently the Presbyterian Church there, may rapidly advance.

In Tasmania, a corresponding interest has been felt, and an auxiliary to the mission has been maintained there. From most of the congregations and Sunday schools, contributions for the purchase of the first and second missionary ships, and for the annual expenses, have been given. There is a strong desire to support a missionary, if one can be got. Funds sufficient to equip and start one are already in hand.

The colony of Queensland was visited by the Rev. Joseph Copeland, and as the issue of his advocacy of the cause, collections were made on behalf of the *Dayspring*. This was not repeated generally, though occasional contributions have been sent to prove that the interest still continues. The Church has had its struggles to provide ordinances for its scattered people, but as the colony and the Church prosper, a missionary may be expected. This is all the more to be desired, since so many of the natives of the New Hebrides have been taken to labour in the plantations of Queensland. The hearts of Christian people there are open to the wrongs inflicted on the islanders, by the deceit or force used to remove them from their homes, cases of which have been proved and punished by the Queensland courts of justice. They will surely make this

reparation by supporting a missionary. It has sometimes been said, Why have not missionaries been sent among the islanders while working on the plantations? The answer is, the languages spoken by them are so many that it is quite impossible. Unless some common language were spoken by a company of natives, they cannot be taught much while labouring on cotton or sugar plantations. It is in their own homes that this work is to be done. Besides, the numbers on separate plantations are few, and it is to be feared that those who have imported and hired them are not so deeply interested in the enlightenment of their savage labourers as to employ missionaries to instruct them. It is not likely that the importation of islanders from the New Hebrides will continue much longer to Queensland.

The colony of Western Australia is not yet embraced in this missionary work. The Presbyterian Church there has been confined to a single struggling congregation, the minister of which lately left for a sphere of labour in New South Wales, which he now ably fills. The church must first arise ere missionary zeal can be developed.

With this exception, all the colonial Churches in the southern hemisphere are taking a part, more or less, in the New Hebrides mission. Some have no missionaries at present, but it is earnestly hoped that all will soon have representatives. It is thus only that the islands can be fully evangelized. The work is now laid upon these Churches to aid those who began the mission. Thirty more missionaries are required to occupy the field. It will take, therefore, all the zeal and liberality of Australian and New Zealand Presbyterians to do their part in this great work. They have other work, we admit. They have to provide for their immigrant people, scattered over a wide territory. They have to do something, even more than is being done, for the thousands of Chinese resident among them, a people rapidly being increased in Queensland. An effort is being

made, though late, to carry the gospel to the aborigines, chiefly to the west and north, where they have not come under the desolating influence of the rifle and the bottle. But the New Hebrides mission has its strong claim. There are many who sympathise with it. And as its wants are made known, there will surely be an additional effort to provide men to enter on this evangelistic enterprise. The Episcopal Church in the Australasian colonies helps to support the Melanesian mission; the Wesleyan Methodist Church, their mission in Fiji, Tonga, and New Britain; and the Congregationalists, the Polynesian missions of the London Missionary Society.

The great difficulty felt in Australia and New Zealand is to get a sufficient supply of men. The colonial ministry has required its own supply chiefly from the mother country. Missionaries are wanted from the same source; but, as there is so great a drain upon the United Kingdom for all the colonies, it is difficult to get missionary agents. The colonial Churches are, however, setting up their colleges and providing scholarships for young men; and it is to be hoped that some ardent youth, fired with the love of Christ, will be ready to offer their services for the high places of the field. From the great revival in Scotland some may be expected shortly.

The interest taken in the vessel is a sufficient augury for the future. If Victorian Sabbath scholars give £500 a year; those of New South Wales, £200; of South Australia, £100; of Tasmania, £100; of Queensland, as we hope, £100; of Otago and Southland, £200; and of the General Assembly of the Presbyterian Church in the north, £100, the congregations of all these Churches will not, when the cause is fairly put before them, fail in doing their part. They will come to the help of the Lord against the mighty. And such as aid the mission now will also join in supporting the vessel.

The vessel could serve other islands without much addi-

tional expense. They all lie contiguous to each other, and could easily be visited. Several are visited where there are no missionaries at present, to prepare the way for the settlement of teachers. It is a very important part of the vessel's work in pioneering.

As so many branches of the Presbyterian Church have united in missionary work on the New Hebrides, it occurred to the late Rev. Dr. DUFF, the very 'prince of missionaries,' that Churches joining in the Presbyterian General Council might be induced to take an interest in this group, as a means of union among themselves. He brought the proposal before the first Presbyterian General Council at Edinburgh in 1877. In his communication he stated that the New Hebrides afforded a suitable field for such a combined experiment, and for the solution of many of the problems which have vexed and retarded the work in many lands. He added:—

'It only enhances the recommendation of such a field, that already five or six of the Presbyterian Churches have joint missions in about half a dozen of the more southerly islands—the majority of them, and especially the largest towards the north, being as yet wholly unoccupied. The Presbyterian missionaries of different Churches now labouring there (and it is important to note that there are none there belonging to any other denomination)—Scotch, Canadian, and Australian—mutually co-operate, as if they were all members of the same Church, with a unity, harmony, and plenitude of brotherly love which remind us of primitive apostolic times.

'If, then, all the Presbyterian Churches represented in the Council were to supply their proportionate quota of help, either in men or money, or both, the whole group of islands might be simultaneously and effectively occupied. And if so, the whole, by the outpouring of the Holy Spirit on such loving apostolic labours, might, in little more than a generation, be turned into a garden of the Lord—

replenished with "plants of renown," and "trees of righteousness," to the praise of the "unsearchable riches" of divine grace. Then might the Presbyterian Churches throughout the world unitedly betake themselves to some other well-defined field, to break up the fallow ground, to sow and plant, and reap in the end a similar harvest of souls for a glorious immortality. And not only so, but other evangelical bodies, or outstanding members thereof, attracted and stimulated by such a model of harmony and example of success, might be induced to join the evangelistic confederation, and thus help to confer a visible verification on the solemn words of our blessed Saviour's marvellous prayer—"Neither pray I for these alone, but for them also who shall believe on Me through their word; that they *all may be one*; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me."

'If this or any similar proposal were thought well of by the Council, it would not be necessary now to adopt any definite measures of any kind. It would be enough for the Council to nominate a strong central committee for Scotland, to meet in Edinburgh, with branch committees in London, Belfast, the Continent, Australia, New Zealand, the Cape of Good Hope, Canada, and the United States. These, by mutual conference or correspondence, might come to an agreement as to the most suitable field to be, in the first instance, selected, as well as all the details connected with the most approved and effective organization for hopefully and successfully overtaking it. And thus, before another Council could meet in New York, Philadelphia, Geneva, or elsewhere, the whole scheme might be in energetic operation.'

Nothing has been yet done to carry out the last wish of Dr. Duff; and the mission is very much in want of a reinforcement of men, if it is to be maintained efficiently and extended.

Among the supporters of the New Hebrides mission are many LADIES, who, in some cases by associated and in others by individual effort, have from year to year prepared boxes containing articles of dress suited to the natives. Calico in considerable quantity is generally sent. These contributions are highly valued by the missionaries, and prove extremely useful. As needlework is taught to the native women, it is not necessary that clothes be all made before they are sent. The material is in such cases most acceptable. Some articles, such as shirts for men, require to be ready-made. Alpaca coats are also much appreciated. Indeed, heavier dress is valued in the winter season. There is thus a way in which ladies interested in the mission can be very useful, by contributing boxes of blankets, flannel, calico, and articles of dress. Trinkets and playthings are of no value whatever. The best course to follow is to send such things as the missionary ladies desire, for thus they will most readily serve the purposes of the mission.

Native teachers generally receive payment for their services in clothing. It is felt to be desirable that they and their wives should be attired somewhat better than the people generally, as an example to the rest. Women need, in most cases, only one garment, and when that is neat and loose, it is graceful. When they wear the petticoat of pandanus leaves, a short-gown and hat are all that are wanted, with perhaps a coloured handkerchief. Sometimes a light skirt is thrown gracefully over the native petticoat. The teachers wear Crimean shirts, with fustian or serge trousers, and have alpaca or cloth coats for special occasions. All like coloured handkerchiefs, and pieces of Turkey red, and ribbons of bright colours. Unbleached or blue calico is also generally admired for the ordinary dress of men round the loins. Whenever natives begin to attend church, they like some article of clothing, and they are more desirous to have some comforts

in their homes. The winter, as we have already had occasion to state, is even in the tropics very hard upon the natives, and many cases of coughs and consumption appear. Blankets, therefore, prove very valuable, and are always welcomed, as the mats of the natives afford little warmth, and do not wrap closely.

The missionaries do not, in general, find it to be prudent to give these things to the people for nothing. It encourages a propensity which they have well developed already. Some service in return is required, which encourages an industrious habit, and represses the begging disposition.

These remarks may aid ladies who desire to be supporters of the mission, in the selection of articles for their boxes. The cases containing goods should never be large, as they have all to be landed in small boats, and sometimes in heavy seas. It must be remembered that the landing-places are always on the beach, and sometimes on very unprotected shores, which the vessel cannot very closely approach, or get anchorage at all. It is very mortifying, as has sometimes happened, to see a large case, containing say a washing-machine, go to the bottom of the sea when an effort is being made to lower it into a small boat.

More missionaries are urgently required, if the mission is to overtake the heathen population. There ought to be three or four more upon Tanna, and as many additional on Faté, while on the islands speaking the Fatese language there is room for three. The large island of Espiritu Santo, which has been already occupied, but is now destitute of any teacher or missionary, should have six, stationed two and two not far apart. Mallicollo, on the same western side, is without a missionary, not to say anything of the islands visited by the members of the Melanesian mission on the north-east.

The Synod issued an appeal in 1874 for additional missionaries. 'These men,' they say, 'must be free from

organic disease, not too old, possessed of good common sense, patient, pliable, of a cheerful disposition, of physical courage, of faith and love to souls; men known to the Churches, and in whom the Churches have full confidence.'

'For such men there are at present several openings on the group. At some of these, sites have been purchased for mission stations, and a few of the natives may desire the presence of a missionary among them. We do not say that at any of these openings, a young missionary coming down will find a manse and church ready built, or a people able to read, having abandoned heathen practices and thirsting for the gospel. He may not even find at these places any of these pioneers we call native teachers. These openings are, for the most part, places where a missionary will be allowed to land, where he can build his house, proceed to acquire the language, and gradually draw the natives around him. In some cases, however, there are places vacant where missionaries have already laboured, and others where teachers have been settled. Assistance is always provided for the erection of houses by the men of the vessel, by natives brought from other islands, and by missionary brethren.

'To all possessed of qualifications for this field, we can safely say that well-directed efforts will not be in vain. Those who may join us will doubtless have trials,—for what field is without them?—especially at first; but they will have pleasure as well: they will have the respect and sympathy of the Churches supporting them, they will see in time, more or fewer of the natives giving up their heathen practices, becoming more industrious and more respectful, learning to read, in due time to be baptized and admitted to the church, and leading lives, as far as can be expected, in accordance with the gospel. They cannot reasonably expect among natives like these to see a European type of civilisation and Christianity, or that they can be raised to an equality with the higher races; but when they compare their New Hebrides converts with the New Hebrides heathen, they will allow they have been far from labouring in vain.

'As we would not have any to join us under wrong impressions, we consider it but fair to those who may think of this field to mention the more prominent trials and difficulties.

'As elsewhere, some of the heathen are bitterly opposed to the gospel, but generally we find that they do not embrace it, because they greatly prefer their heathenism. The supply of native teachers and servants is very limited, owing to the fact that the climate does not allow of our employing natives of the Christianized group to the eastward. We are largely dependent for these helps on Aneityum, the population of which during the last fourteen years has greatly decreased. The missionary and his wife must be willing at times to do all sorts of work, even the menial, especially during the first years. They will have to create and keep in existence all the necessaries of civilised life; they may have to acquire a new language

without any help from books ; they may be the only white people on their island, and they may be able to communicate but seldom with the civilised world. They will feel, too, that their work is comparatively isolated, owing to the diversity of language and the distance between the islands. They will doubtless, for a time, have to bear with the frowardness, the troublesomeness, and the positive unkindness of the natives they seek to benefit. They will, in all probability, have to sow the seed of God's word with tears, and wait some time for the fruit. The climate is tropical, and more sickness may be expected than in a more temperate and healthy region.

'The missionaries now in the field have encountered these and other difficulties, and have not found them insurmountable ; and we feel sure that there are many young men, and young women as their wives (for all ought to be married), in Christian congregations who are willing to endure far more than we have mentioned for the cause of Christ. Our trials are not greater, on the whole, than those of many ministers in the Australasian colonies, especially of those in the country districts.

'From various causes, such as the introduction of foreign diseases, the labour traffic, the introduction of intoxicating drinks, the population is decreasing on all the islands. If anything will stay this depopulation, it is the gospel. Send us men, therefore, and send them quickly, as every year is reducing the number of the natives and increasing the difficulties in the way of their evangelization.

'We have prayed over this appeal, and may the Lord of the harvest take it, and make it the means of thrusting forth more labourers into this corner of His Church.

'Signed on behalf of the following sub-committee of the New Hebrides Mission Synod, viz. Messrs. Paton, Milne, Annand, and Copeland.

'(Signed) J. COPELAND.

'FOTUNA, *July 1874.*'

Let the supporters of the mission, then, arise and occupy the field on which they have entered, and become the instruments in the hand of God of sending the gospel to the benighted inhabitants of the thirty islands of the New Hebrides.

'Wake, isles of the south ! your redemption is near,
No longer repose in the borders of gloom ;
The strength of His chosen in love will appear,
And light shall arise on the verge of the tomb.

'The billows that gird you, the wild waves that roar,
The zephyrs that play where the ocean storms cease,
Shall bear the rich freight to your desolate shore—
Shall waft the glad tidings of pardon and peace.

‘On the islands that sit in the regions of night,
The lands of despair, to oblivion a prey,
The morning will open with healing and light,
And the young Star of Bethlehem will brighten to-day.

‘The heathen will hasten to welcome the time,
The *dayspring* the prophet in vision once saw,
When the beams of Messiah will illumine each clime,
And the isles of the ocean shall wait for His law.’

—W. B. TAPPAN.

CHAPTER V.

THE ISLAND OF ANEITYUM.

‘ In placid indolence supinely bless’d,
A feeble race this beauteous isle possess’d :
Untamed, untaught, in arts and arms unskill’d,
Their patrimonial soil they rudely till’d,
Chased the free rovers of the savage wood,
Ensnared the wild bird, swam the scaly flood ;
Or when the halcyon sported on the breeze,
In light canoes they skimmed the rippling seas.
The passing moment all their bliss and care ;
Such as their sires had been, the children were :
From age to age, as waves upon the tide
Of stormless time, they calmly lived and died.’

—JAMES MONTGOMERY.

ANEITYUM, the most southerly island of the group, is situated between $20^{\circ} 9'$ and $20^{\circ} 16'$ south latitude, and between $169^{\circ} 41'$ and $169^{\circ} 47'$ east longitude. It was not visited by Captain Cook in 1774, but he saw it from Tanna, and learned its name as pronounced by the Tannese. The correct pronunciation is as it is now written—Aneityum. It is very picturesque on the southern side, and has a good harbour. The mountains in the centre rise to the height of 2800 feet; and in the wooded ravines there are many spots of verdure and beauty. Some streams murmur amidst the stones of their beds, and awaken memories of European rather than of Australian waters. There are, however, on the spurs of the mountains near the sea, barren spots, where the red earth appears through the scanty herbage; but on the lower and more level grounds

are cultivated patches, where taro, sugar-cane, banana, and other tropical fruits grow luxuriantly. Kauri pine, and other heavy timber, are in the interior, and sandal-wood at one time was plentiful. A coral reef fringes the coast, but it is not very large. As the island has striking marks of volcanic action, the existence of the reef shows how many ages ago the fires were burnt out, for then only did the coral insects begin their work.

The people forty years ago were fierce cannibals, constantly engaged in fighting, and savage to foreigners. They plaited their hair in long cords, as the Tannese do now, and wore very little clothing. Polygamy was practised, and widows were invariably strangled on the death of their husbands, to accompany the departed to the world of spirits. They believed in another world, and worshipped a sort of supreme divinity, as well as many others, whom they propitiated by offerings and sacrifices of pigs, and occasionally, it is thought, even of human beings. Their objects of worship—*natmases*—were more dreaded than revered. Cruelties the most revolting were practised. As a people they ranked very low. Their arts were few and rude; their canoes, houses, and implements of war and of peace were all very inferior. They painted their bodies, and wore ornaments of shells. The women wore their hair short, and clad themselves in a lower garment, made of the leaves of the pandanus tree.

‘The climate,’ says Mr. Brenchley, ‘is somewhat humid, in general agreeable, and to those who are careful, not unhealthy. The thermometer has never fallen below 58°, and seldom below 62°; it has never risen above 94°, and seldom exceeds 89° in the shade.’¹ The same careful observer remarks: ‘A small dun-coloured rat is the only indigenous quadruped,’ though he immediately adds that ‘pigs abounded when the island was discovered.’ ‘Birds are not numerous: four species of pigeons, two of hawks,

¹ *Cruise of the Curaçoa*, p. 195.

one owl, one species of swallow (which is like the sand-martin, and builds its nest in caves and rocks), one species of wild duck. The common fowl, but small in size, was plentiful when the island was discovered.'

'There are no venomous reptiles on the island. There is a large serpent, about four feet long, the back dun-coloured, the belly of a dirty yellow. One other snake is found on the shore, about four feet long, with alternate bands of black and white across the body. There are three or four species of small lizards, and two kinds of turtle. More than a hundred species of fish are found. They are nearly all different from those found in the northern hemisphere, and are not at all equal to them as food, being, with few exceptions, hard and dry. Sharks are numerous, and shell-fish too. Butterflies abound, some very beautiful.'¹ There are many whales in the winter in the neighbourhood. Captain Erskine says that a man at the mast-head of the *Havannah* counted twenty in a few minutes when off the island.

When the first vessel appeared in sight of the natives, about fifty years ago, they thought that it must be one of their natmases from the spirit-world. They held a palaver together to determine what was to be done. The bravest were sent in a canoe with an offering of cocoa-nuts, bananas, and taro. As they paddled alongside they saw the seamen smoking tobacco—a sight quite new to them, and they said to one another, 'These are the natmases of the sun; they are all eating fire!' From some cause unknown, one of the white men was left on the island when the vessel sailed. He was seized by the people, and carefully examined. They then conferred together, and killed, cooked, and devoured him.

The natives soon became more familiar with foreign vessels, for the report spread that sandal-wood abounded; and as a very safe harbour existed at Anelgauhat, on the

¹ *Cruise of the Curaçoa*, p. 199.

south side of the island, it was favourably situated for their anchorage. A trader set up an establishment there. A small island called Inyung, on the south of the harbour, was purchased as the station, for a few hatchets, fish-hooks, and other things. For some time the average number of vessels anchoring, often of course the same ones, was forty per annum.

Scenes of bloodshed characterised the experience of this trade, of which one example is enough. In 1830, some men from Tahiti and Rotumah, engaged in cutting, were attacked by the natives, and some were killed, while five of the natives were fatally wounded.

The missionary vessel *Camden* visited the harbour shortly after this occurrence, but was received with suspicion. However, kindness and presents pacified the people, and they expressed a willingness to receive teachers, of whom two, named Tavita and Fuataiese, natives of Samoa, were left. One of these died shortly after, and the other returned to Samoa. Other two were settled, named Apolo and Simeona, to whom were added Poti and Apaisa, in 1845. They had a trying experience, and were in frequent danger. They were joined by the teachers on Tanna, who had to flee for their lives; but this increased the peril of those on Aneityum, and when the mission vessel called in 1846, they presented a united request to be removed. Two, however, on a strong appeal being made, resolved to remain, and they pioneered the way for missionaries.

‘Having gained a favourable entrance, the first duty that devolved on the teachers was the acquisition of a new and difficult language—a language for which the people had no letter or symbol whatever; and, to men themselves not ten years old in instruction, it was no easy work. In no case have we found teachers going from Samoa and Rarotonga able to speak to the people of Western Polynesia in their own language in less than twelve months, and even a longer time is necessary before they so know it as efficiently to teach and preach. Sufficient knowledge, how-

ever, is soon acquired to make themselves fairly understood, and they are, in every instance, the first to reduce the language to a written form.

‘Situated as the teachers were on this island, it would have been well if they could have received frequent visits from the missionaries; but twelve months elapsed before they were again visited. Considering the many difficulties of their position, they were progressing favourably, and we were then permitted to rejoice over the first-fruits of success. Many of the adults, and more of the young people, were receiving daily instruction; a few had given up their heathen customs, and the chief had kept his promise, by protecting the lives of the teachers.

‘Days passed on, and the endurance of the “servants of Jehovah” continued: a part of their own house was constantly occupied for daily instruction, both by the young and the old; and services were conducted for prayer and praise and preaching. The instruction given on those occasions was blessed. Rays of gospel light entered the hearts of many, producing fears and convictions, which led to anxious inquiries,—“Who is God?” “What is truth?” and “What shall I do to be saved?”

‘About this time, one of the teachers was walking at some distance from the settlement, and was suddenly surprised by hearing a sound of weeping, and language in the tone of distress and supplication. Turning aside, and going towards the spot whence the sound came, he saw, through the bushes, a heathen place of worship. An oblation of food was lying near the altar of sacrifice, and a young man, kneeling on the ground with uplifted eyes towards heaven, was praying to his god. “Alas!” exclaims the teacher, “the compassion of my heart was very great when I saw this; and, waiting until he had finished his prayers, I went to him. He knew me, but was surprised to see me there. I asked him whom he had been worshipping. He said the name of his god was ‘Natnase’; and, pointing to

heaven, he said, 'He is there.' I then inquired if his god heard and was able to answer his prayer, to which he sorrowfully replied that he did not know."

In 1848, the Rev. JOHN GEDDIE and his wife, accompanied by Mr. ARCHIBALD and his wife,—Mr. Archibald being a catechist,—arrived by way of Samoa. The Rev. THOMAS POWELL, of the London Missionary Society, was appointed by his brethren at Samoa to go with Mr. Geddie for a year, and he rendered very valuable service. Mr. Archibald left after a few months, and went to Australia. Mr. and Mrs. Geddie had to pass through a very hard and trying experience in dealing with a low and savage people. Their property was stolen, and the natives threatened to burn their houses, and to take their lives. Hurricanes, diseases, and deaths, were all traced to the missionary, and efforts were more than once made to destroy him and his family. Nevertheless they persevered, and hoped to gain a place in the affections of the people. During their first year's residence eleven cases of strangling widows occurred. The missionary used every effort to dissuade the people from so revolting and cruel a custom, and it is marvellous how he succeeded. Gradually a number attended their instructions, and in two years Mr. Geddie could report that forty-five assembled on Sabbaths to listen to his words and to worship God.

One circumstance seemed to try the mission party when they landed. They found that eight Roman Catholic priests, with eight lay assistants, had just settled on the opposite side of the harbour, with the intention of forming a mission. Fortunately the pioneers of the evangelical mission were men instructed in the Scriptures, who would have nothing to do with the Romanists. The priests got no encouragement, and left the island to the Protestant missionaries. This was a great relief, and no effort has since been made to establish a similar mission on Aneityum.

In 1850, some attached themselves to Mr. Geddie, and

guarded him in danger. Some of the chiefs, and even sacred men, joined him; but opposition became organized and strong. One of those who joined the missionary was Waihit, a chief and a sacred man. He was supposed to have power over the sea, and as he was a man of fierce and cruel disposition, he was more dreaded than any chief on the island. His mind at length opened to the truth, and he attached himself to the mission. His disposition changed, and he showed great eagerness to communicate to others, the truth which he had himself discovered. When his child died, a boy, to whom, as he was an only son, he was very strongly attached, his affliction was great, and he went to Mr. Geddie for consolation. The story of David's bereavement was read and explained to him. The idea of a happy meeting after death had a marvellous effect upon his mind, and he repeated again and again, 'I shall go to him, but he shall not return to me.' Waihit continued faithful, and was one of the first men baptized. He exercised a great influence for good, and he afterwards became a missionary pioneer to the savage island of Fotuna. Another chief, named Jukai, was favourable to the gospel, but died ere any baptisms had taken place. In reply to the question of Waihit respecting his hope, he said, 'I rest on Jesus only.' One day, a man came to see the missionary, apparently in distress. He stated that, after hearing a discourse on the previous Sabbath on the parable of the sower, he felt that he was one of the unprofitable hearers. He wished more instruction, and was helped. The men of his village were much opposed to the gospel, and threatened his life; but he persevered, and regularly went away on the Saturdays in his canoe to the mission station, where he remained over the Sabbath, and returned home on the Monday.

Mr. Geddie, by his exposure and labours, and want of sufficient European food, was seized with fever in 1852, and was reduced to very great weakness. A sailor

belonging to a crew who had been shipwrecked on the island, sent him some biscuit out of his weekly allowance; and this, with a bit of toasted musty bread, was the most of Mr. Geddie's nourishment during his sickness. He never saw, or had opportunity to thank, his benefactor, but in writing of the circumstance he said, 'May God repay him! His kindness was invaluable to me.' During that trying period, the shipwrecked party, who were on allowance, offered a share of anything they had. The *John Williams* brought relief and supplies in May. Kind brethren also were on board to sympathise and console, and Mr. Geddie took a voyage for a month in the *John Williams*, by which his health was restored.

Another chief who rendered invaluable aid to the mission was Nohoat, who exercised authority in the very district where the missionary resided. For a time he was hostile, and many doubted his sincerity when he joined the worshippers. He soon, however, gave evidence of his change. He cut off his long hair, abandoned polygamy, and became a true disciple. Though sixty years old, he attended the school every morning, and was regularly at the worship on the Sabbath. He too was a sacred man among his people, but he surrendered all influence that did not rest upon truth and right. When the mission premises were set on fire, at midnight of 24th November 1851, and from which Mrs. Geddie and her two daughters escaped just in time, the missionary sent for Nohoat, who when he saw the smouldering roof burst into tears. He at once set to work, discovered the guilty parties, and found out a plot. He determined to protect the missionary, and for two months slept every night on the premises, to share the danger and be ready to save the endangered. As he knew the Tannese language, from having resided on that island during several years in his early life, he frequently visited Tanna to endeavour to open a way for the gospel. 'No man,' said Mr. Geddie, 'did more for Christianity on

Aneityum than Nohoat.' Though suspended on a subsequent occasion for some misconduct, he showed sincere penitence, and died, in 1859, in the faith of the gospel, leaving a son, the chief Lathella, a young Christian of good character, and who has for years been an elder in the church and an exemplary Christian.

The attempt to set the mission-house on fire rallied the friends of Mr. Geddie, and from that day the Christian cause triumphed. In 1852, the leading white man who had opposed the mission left; and on the 18th of May of that year, when the *John Williams* was in the harbour, and the Rev. Messrs. Murray and Sunderland were present as a deputation, the first converts, thirteen in number, were baptized, a Christian church was formed on Aneityum, and the Lord's Supper observed. On the 1st of July, the Rev. JOHN INGLIS and his wife arrived, as has been already described, to join the mission. He was settled in a hopeful spot on the other side of the island, where his way had been prepared by native teachers. It was singularly opportune, and was a leading of the Lord. In 1854, Mr. Inglis baptized nine, and observed the communion with them. By that time there were thirty schools established, and two thousand six hundred of the people attended the public worship of God. The whole population soon afterwards abandoned heathenism. In the year 1857, the last case of strangling a widow occurred, but it was promptly punished by the chiefs, who had previously prohibited the cruel usage. Woman was restored in some degree to her place. She no more wore around her neck the cord by which she was to be strangled, if her husband died before her. Formerly all had to wear this from their marriage-day.

Shortly after his successful settlement, Mr. Inglis went to visit Mr. Geddie, and took with him the principal chief of his side of the island. This man, named Iata, had been a great warrior and a notorious cannibal. He had not been on that side of the island for years, and when he

entered the church he met a chief, named Nintievan, whom he had been wont to meet on the field of battle. Mr. Geddie says, 'I wondered how they would act now, and oh how delighted I was, to see these two men come out of the house of God with their arms round each other! I could not help calling the attention of brother Inglis to the scene, and saying, "See what the gospel hath wrought!"'

Mr. Geddie got a very large and substantial church erected at his station. He had a wonderful art in getting the people to assist in his various operations devised for their benefit, and he organized them well. They cut down large trees in the interior, and carried them for miles. Most of these are beams fifty feet long, which stretch now from wall to wall in the church—the largest and most substantial building in the New Hebrides. It was capable of holding nine hundred persons. Great was the excitement as these heavy beams were borne along. Hundreds of people assisted by poles put under the beam and borne on their shoulders. The chief Nohoat stood on the log, with his plumes in his hair, and his best ornaments on his arms. Natives headed the procession blowing conches. A bell was presented to Dr. Geddie by his former congregation in Prince Edward Island for this church, but it was broken on the passage.

The last heathen district yielded in 1854. The chief, Yakaüna, had been a most determined enemy. He was a sacred man—a disease-maker, and a horrid cannibal. The people generally were afraid of him, lest they should become his victims, for he was in the habit of waylaying the unwary and killing them. Many children, it was believed, had been killed and eaten by him. When he became a Christian, the people said that now they could sleep in peace. Thus the gospel made progress, and won the people of Aneityum. The missionaries derived great assistance from zealous natives, and they did all they could to fit them for teaching and conducting religious service. War,

cannibalism, and heathen feasts passed away, and the dreaded *Natmases* were given to the missionaries as curiosities.

These natmases were pieces of wood or stone. They represented the spirits which ruled the air, the earth, the sea, trees and plants. They were all the children of Nugerain, the chief deity. The sacred men exercised great influence, on account of their supposed power with these gods. The disease-makers and rain-makers were even more dreaded, and many presents were offered to propitiate them. These influences, to a great extent, passed away when the people learned to fear God and to believe His word. With the Scriptures they were early made familiar. Portions, as translated, were read and explained by the missionaries regularly every Sabbath.

The Gospel of St. Mark was printed in 1853 at Sydney ; but Mr. Geddie, by means of a small press of his own, printed hymns, a catechism, and other portions of Scripture. Meanwhile, the translation of the New Testament was earnestly prosecuted, as many who had learned to read were eagerly waiting for it. Mr. Geddie translated the Gospel of Matthew three times before he was satisfied with it. He then printed it himself. Mr. Inglis translated St. Luke, and sent it to London to be printed by the British and Foreign Bible Society. When Mr. Geddie translated St. John's Gospel, the Acts of the Apostles, and St. Paul's Epistles from that to the Galatians to Philemon inclusive, he also printed them at his humble press. He thus put new matter from the word of God into the hands of an awakened and inquiring people, and did an immense service to the faith of Christ. Mr. Inglis revised these translations before they were printed. He tried his own hand upon the Epistles to the Corinthians and the Hebrews, and the Book of Revelation. Mr. Geddie added the Epistle to the Romans. It was intended to revise the whole together again, and that Mr. Geddie, as having longest had know-

ledge of the language, should proceed to London to get the New Testament printed. Mrs. Geddie, however, did not find it convenient to go on account of her young infant, and it was resolved that Mr. and Mrs. Inglis should go, and take with them an intelligent native to aid in the completion of the translation according to the idiom of the language of Aneityum. The mission vessel *John Williams* called on the way to London, and took them on board. This was earlier than had been expected, but it was a rare opportunity, and was thankfully embraced. It afforded a direct passage, without charge, from Aneityum to London, and gave, besides, an opportunity of visiting many mission stations in the South Seas. The contemplated revision of the two brethren together had to be given up; but Mr. Inglis, with the assistance of the native, revised it during the long voyage of seven months. When he reached London, he immediately conferred with the Rev. T. W. Meller, M.A., the Editorial Superintendent of the Bible Society, and set to work to prepare the copy for the press. While doing so, he read all recent critical works on the Greek text, such as Bloomfield, Alford, Ellicott, Stanley, Eadie, Brown, and Conybeare and Howson. He studied also various versions. Mr. Meller rendered very valuable assistance in making the translation more exact to the Greek on the one hand, and more uniform in its renderings of the same words in different places on the other. So careful was this scholarly man, Mr. Inglis informed me, that he sent from his rectory at Woolridge, Suffolk, as many as one thousand pages of note-paper filled with remarks, suggestions, and queries. I had the pleasure of seeing this monument of editorial fidelity and care in Mr. Inglis' library on Aneityum. Mr. Meller actually mastered the Aneityum language during the three years over which the correspondence extended. It is astonishing what scholarship can effect. Mr. Meller sent to Mr. Inglis a letter in Aneityumese written by a German scholar in Hanover, who had seen only the Gospel of Luke

in that language. Mr. Inglis found it to be expressed grammatically. Fifteen months were spent by Mr. Inglis in revising, and a long time was occupied in the printing. Every proof was read three, sometimes four times, occasionally five or six times. Mr. Meller read them all carefully, and after that Mr. Inglis, with the assistance of the native, went over them, and the missionary and his wife checked every verse by the English version. Thus the translation was well done; and this can be said of it, that during the twelve years which have elapsed since it was printed, no serious errors have been detected, and no important improvements have been suggested, even by those competent to do either the one or the other. Of how few printed translations of the New Testament could this be said! Four thousand copies were printed. Mr. Inglis preceded them a few months with an instalment. Fourteen years before, there was not a letter of the language written. The words had been gathered from the lips of a savage people, reduced to writing, and made the vehicle of the oracles of God. Many words had no synonyms in the language of Aneityum. It required, therefore, no ordinary skill to convey the meaning of the original to a native.

The cost of printing the New Testament was met by the contributions of the people in the shape of arrowroot. This was prepared under the superintendence of the missionaries, and was found to be superior to the best West Indian, and it was perfectly free from adulteration. Dr. Seamann, in his book on Fiji,¹ states that South Sea arrowroot, which is always unadulterated, is one of the best remedies for dysentery. The sum required for the New Testament was £400, which was all raised by the sales effected. The books were firmly bound in leather, which was a great advantage for a tropical climate. Cockroaches and other insects make terrible ravages in missionary libraries, and as natives had less to protect their few books, and as

¹ *A Mission to Viti*, by Barthold Seamann.

the moist heat soon loosens cloth covers, it was of great consequence to have the volumes bound in leather. These Testaments have been well used. They are literally thumbed. Those in the hands of native teachers give abundant evidence of being frequently read, while their apt quotations and references indicate their familiarity with the word of God.

In 1864, the Rev. John Geddie visited Nova Scotia, after sixteen years' absence. He took with him the MSS. of the Book of Psalms, translated by himself, and revised by Mr. Inglis. It was printed at Halifax, at the expense of the British and Foreign Bible Society. Repayment was made as in the former case. Mr. Geddie's visit did much for the New Hebrides mission in British North America. He had much to relate of what he found in Aneityum, and of what he left; many personal incidents full of pathos; amusing anecdotes of the natives, and striking instances of their zeal and devotion. He had gone forth among a cannibal people, he left them a Christian Church. He was received everywhere with enthusiasm, and a grateful people placed a handsome sum in the hands of Mrs. Geddie, as a slight expression of their appreciation of the sacrifices made by her and her husband for the sake of Christ. The Queen's University at Kingston conferred on Mr. Geddie the degree of Doctor of Divinity—the first given to a missionary in the South Seas, except to Bishop Patteson.

The Rev. Dr. Geddie returned to the island in 1866, and resumed his work with his wonted interest, and something of his former elasticity; but he soon felt the effect of his arduous labours in former years. In 1871, he left for Melbourne, to carry a part of the Old Testament through the press. He did not accomplish much of this before the vessel sailed again, and as there were four new missionaries going, he felt anxious to aid in their settlement. At the meeting of the Mission Synod he was seized with paralysis, but rallied so far as to be removed to his wife and family,

whom he had left at Geelong, in Victoria. A second stroke of paralysis bore him away to the rest that remaineth for the people of God, on the 15th December 1872. He was buried in the cemetery at Geelong, where a monument has been erected to his memory.

He was the father of the mission, and amidst many hardships and obstacles, sustained and advanced the work of the Lord. He never wearied in the service. He loved it with all the force of a passion; and though it made him early old, and bore him away before he had reached his sixtieth year, his quarter of a century spent in Aneityum had been productive of rich fruit, and he had seen an island of degraded and savage cannibals transformed into a Christian people.

At a meeting of the New Hebrides Mission Synod in 1873, a minute was passed recording their estimate of the father of the mission, of which the following are extracts:—

‘This Synod having heard of the death of Dr. Geddie, would take the present opportunity of putting on record some expression of the loss they have sustained by the removal of him who was the father of this mission, and the first to make good a footing for the gospel on the New Hebrides.

‘Considering that we are met in this church, the work of Dr. Geddie’s hands, the largest building by far in this group, at his old station among the Aneityumese, and as the New Hebrides Mission Synod, consisting of twelve ordained European missionaries,—to us who see the work he did, and know the place he held in the mission, and those he has left behind him here to help in carrying on the cause of God, it will be sufficient to say, in view of all these things, as a tribute to his memory and work,—*Circumspice.*

‘Dr. Geddie was possessed of many excellences, especially qualifying him for the early years of a heathen mission,—such were his energy and zeal, his ingenuity and power of surmounting difficulties, his tact in enlisting the help of

the natives in all his undertakings, his willingness to sacrifice and to endure hardships for the sake of the gospel, his faith in God, his habit of looking at the bright side of his work, and his strong, all-prevailing missionary spirit.

‘He thought much about the other islands of the group, gathered information about them from all quarters, sent out teachers to them, and visited these teachers. He was kind to strange natives who might happen to touch at Aneityum, and his name is known by many on the group who never saw the immediate sphere of his labours.’

Mr. Inglis, so long associated with him, and who knew him thoroughly, bore testimony to his qualities as a pioneer of missions, to his intuitive sagacity in gaining the confidence of natives, his readiness in picking up the language and retaining words in his memory, his excellency as a translator, his great mechanical genius, his economical management, his conscientious fidelity, and his unostentatious piety.

A wooden tablet, prepared in Sydney by means of a few friends, has been placed behind the pulpit in the church at Anelgauhah, on which is the following inscription in the native language:—‘In memory of JOHN GEDDIE, D.D., born in Scotland 1817, minister in Prince Edward Island seven years, missionary sent from Nova Scotia at Anelgauhah, Aneityum, for twenty-four years. He laboured amidst many trials for the good of the people; taught many to read, many to work, and some to be teachers. He led many here to the Saviour, and visited other islands to introduce the gospel. He was esteemed by the natives, beloved by his fellow-labourer, the Rev. John Inglis, and honoured by the missionaries in the New Hebrides and by the churches. WHEN HE LANDED IN 1848 THERE WERE NO CHRISTIANS HERE, AND WHEN HE LEFT IN 1872 THERE WERE NO HEATHENS. He died in the Lord in Australia, 1872. 1 Thess. i. 5.’

This inscription is unique. Its final sentence was

suggested to me by what was recorded of Gregory of Cæsarea,—that when he went to that city there were only seventeen Christians, and when he died there were only seventeen heathens.

Mrs. Geddie did much to second the efforts of her husband. She shared his spirit of self-sacrifice, and had equal courage in facing danger and difficulty. Alone, she prevailed on a chief to prevent the strangling of widows in the early history of the mission, and when her husband was absent. She paid great attention to native girls, and trained many of them to house-work, for which other missionaries, who have had their services, have reason to be grateful. She took care of all orphans within her reach, and taught them. When she left the mission, the native Christians felt the loss, but her sorrow was as great as theirs, for she loved to do them good.

Mr. Inglis remarks that she 'acquired an extraordinary command of the language, especially for conversational purposes. The natives used to say of her that she spoke their language just like a person of Aneityum, and that her words were all the same as theirs, which was the highest encomium on her that they could pronounce.' After the death of her husband, she continued to reside in Geelong for a year; but on the arrival of her son, who had been sent to Nova Scotia for his education, she removed to Melbourne. Her brother is in the same colony, and follows the profession of medicine, as did his respected father, Dr. Macdonald, in British North America. Mrs. Geddie has two daughters married to missionaries in the New Hebrides, and who, being familiar with the habits of natives, are able to be of great assistance in the work of the mission. Mrs. Geddie translated an abridgment of the first part of the *Pilgrim's Progress*, which was printed for the people, and is now in their hands.

Mrs. Geddie thus describes the spiritual change wrought on one of the girls of her school: 'When we commenced

our labours among this people, MARY ANN was a young thoughtless heathen. She was a very interesting-looking girl, and being of high rank,—she was the only female of the same rank on the island,—I was anxious to have her with me when I commenced my boarding-school. Several times she came, and promised to remain with me; but after continuing a day or two, I would see no more of her for some time. One morning her parents came to our house, bringing as a present a large basket of bread-fruit, and asked us if we would take their daughter, and take charge of her; urging as their reason for this application that they were afraid the foreigners would take her to live with them.' 'For some months after Mary Ann came to live with us, she continued to be very thoughtless and unsteady, often going away and staying several days. One evening I called her and Mary her companion, who also lived with us, into my bedroom, and had a long conversation with them. I told them that I was grieved to see them so thoughtless, especially Mary Ann, and added that I had left my own home that I might teach them the word of God, and that I had parted from my own child, who was very dear to me, that I might remain among them. I said that I would never regret leaving my home and friends, and parting with my child, if I should have the happiness of seeing them seeking the Saviour, and that now, as my dear Charlotte had left me, they should try as much as possible to fill her place to me. They both cried very much, and said that what I told them was true, and that they were very bad and dark-hearted. From this time I could see an evident change in them both. Dear Mary Ann became quite a changed girl, and, we have every reason to believe, a decided Christian.' She remained firm amidst many temptations and even dangers, and afterwards married a young man who became a teacher under Mr. Inglis. She often used to write Mrs. Geddie, and quite like an educated Christian. Mr. Inglis had a very high opinion of her

character and usefulness. But her life was short. After becoming seriously ill, she removed to her father's, where Mrs. Geddie saw her often. She was very happy in the faith and love of Christ, and in the prospect of being with Him in heaven. She urged her friends to seek His grace, and on the 25th October 1854 went away to glory, one of the first-fruits of Aneityum to God.

MARY, her companion, became a decided Christian also, and was married to the young chief Lathella, the son of Nohoat. She was seized with consumption after an attack of measles, and was removed by death in May 1861, aged twenty-five years.

THIGANUA was an orphan who lived with Mr. and Mrs. Inglis, and 'proved a very active, well-conducted girl; learned to read, write, cypher, sing, sew, wash and dress clothes, and do all kinds of household work. She had an excellent memory, and, along with some others, learned by heart gospel after gospel, and book after book, at the rate of a chapter or half a chapter a week, according to their length, as fast as they were translated and printed, about one in the year.' After she was married, she continued to reside with the missionary till appointed, along with her husband, to be teachers in an inland district of the island. There she became singularly useful among the women, and the district was greatly improved. She was much attached to Mrs. Inglis, and was ready to help her in any emergency. She had six children, five of whom died before her, which proved a great trial; but when consumption settled down upon herself, the thought of meeting her children reconciled her to her heavy loss. Her delight in the Scriptures was very great, and she greatly enjoyed passages read by others, when no longer able to read herself. Naturally timid, she feared as she entered the dark valley, but encouraged by the word of God and the experience of the saints, as brought before her by her kind friend and missionary, she was content to die, and expressed a hope that angels might bear

her, as Lazarus of old, to her Heavenly Father and Saviour, and her children in heaven. Her death occurred in 1872.

LAZARUS was one of Mr. Inglis' teachers, sent to Tanna in 1858, but brought back to Aneityum in the next year. He was attached to Mr. Inglis, and became his chief helper in translating. He had a deep interest in the word of God, and helped to make it known and to illustrate its influence. He ruled his own house well, and for over twenty years, gave evidence of Christian faith in an unblemished life, useful labour, and domestic piety. The Aneityumese Christians, like their Presbyterian teachers, are not demonstrative in their personal piety; but these are specimens of how they lived and died. Lazarus passed away on the 7th May 1873, amidst the sincere grief of all around.

WILLIAMU was another of the native Christians on Aneityum. Mr. Inglis has given the following sketch of him, written after the death of Williamu, which took place in August 1878:—

‘Perhaps more than any other native, he was identified with the history of Christianity in Aneityum from its commencement till the present time. The first attempt to introduce the gospel into Aneityum was made in 1841. On the 30th of March of that year the Rev. A. W. Murray of Samoa settled two teachers near to Aname, afterwards my station. Williamu, then a lad of fourteen or so, attached himself to the teachers, along with some other lads of his own age, or a little older. Persecution soon began, for these lads were often scolded and beaten by some of the old chiefs and priests for their countenancing the new religion; but Williamu's heart was drawn towards the teachers, and in spite of threats and blows he still clave to Christianity.

‘In 1848, the Rev. John Geddie and his wife, and a catechist and his wife, arrived at Aneityum from Nova Scotia, accompanied by the Rev. T. Powell, of Samoa, and his wife, who remained with them a year to assist in estab-

lishing a mission. Mr. Geddie was settled at Anelgauhat, on the other side of the island; the catechist occupied my station, but did not remain long in the mission. Williamu attached himself to the missionaries as firmly as he had done to the teachers; and when help at boating or house-building was needed, his assistance was always forthcoming. At times, when Mr. Geddie could not obtain the requisite native help at his own station, Williamu and a few other young men went round to his assistance, and tided him over those early difficulties.

‘In 1852, when my wife and I joined the mission, after having been eight years in New Zealand, Williamu, among others, gave us a cordial welcome; and when we entered our new house,—a half-finished building of two apartments, the materials for which I had brought from New Zealand, and which Mr. Geddie and I, with the assistance of the natives, had erected,—Williamu, to show his interest in us, brought us a present of a fine large pig, weighing ten or twelve stones.

‘Three weeks before our arrival, during a visit of the *John Williams*, Mr. Geddie, assisted by the missionary deputation, had formed a church, and admitted thirteen members. Some time after our arrival he saw his way clear to baptize Williamu, and another young man of kindred character, named Seremona, the first-fruits of the mission on my side of the island. No more were baptized for eighteen months.

‘As Williamu lived near the mission station, he availed himself to the utmost of the means of grace and the opportunities for education. At the Sabbath services, the week-day prayer-meeting, the morning school, the Bible class, and the teachers’ institution, he was in regular attendance; and his profiting was in accordance with his diligence. He was among the first that I placed out as teachers. He was a good singer, and acted for a long time as our chief precentor. He was one of the first band of deacons that we

elected, and he subsequently became an elder. When we were building our church, which is still standing, at Aname,—though bearing the scars not only of time, but of hurricanes, earthquakes, and tidal waves,—Williamu was located as a teacher at the extremity of my district, nearly ten miles distant. But one day, when the building was roofed and nearly furnished, and beginning to stand out in its proper dimensions, he paid us a visit. On going into the church he was so astonished and delighted that he ran up and down the building, and, leaping every now and again in an ecstasy of joy, cried, “Woho! how you are working here! We at the end of the island, have been doing nothing.” Williamu had wrought very well at the church in the first stage of its erection; but foundation-work did not show like the finishing processes, and hence he prized the work of others more than his own.

‘When he arrived in this country, he was amazed at what he saw. As we sailed up the Thames, he tried to count all the ships, and counted to the extent of some three hundred, but he abandoned the task as hopeless; a fleet of the Newcastle coal craft had just entered the river. When addressing the Reformed Presbyterian Synod in 1860, he said, “This is an extraordinary country of yours. I have seen so much since I came here that I am weak with wonder.” We had great comfort in him during all the time we were at home. The majority of natives who accompany missionaries to this country are spoiled through the well-meant but injudicious kindness of friends; they become lifted up with these attentions, and forget themselves. Williamu entirely escaped that danger; but another trial awaited us. Just as the work was being brought to a close, his brain became affected, his mind gave way, and he became to a considerable extent insane. Most providentially, it was not till the last sheet of the New Testament was passing through the press that he entirely broke down. Acting under medical advice, we had to hurry off to the islands,

as the most likely means for securing his recovery; and this course was to a great extent successful. We had some trouble with him after his return; but after a time he settled down comparatively well. A stranger could have observed nothing wrong with him; but we who knew him formerly, saw that he was much altered. Our friends at home thought that, after what he had seen and learned in this country, he would on his return be a great help to the mission; and they were prepared to have allowed him a salary, that he might be fully employed as a native missionary. But God had willed otherwise, and these hopes were never realized. We felt thankful, however, that he remained quiet, and continued to conduct himself with exemplary propriety. He frequently led the singing, now and again prayed in public, and sometimes gave an address; but I durst never employ him as my *pundit* whilst translating or revising, lest his brain might be affected. He inclined to live more secluded than he had formerly done; but there was one idea which he caught up strong in this country, and to which he gave practical effect all his life afterwards, and that was the duty of being industrious. "There is no idleness," he said, "in Britain; every man and every woman works, and that every day. And why should we be idle here on Aneityum?" And he practised as he preached. In this way, he eschewed the temptations of an idle man, promoted health of body and serenity of mind, had always abundance of food, was always able to help those in want, and never needed any help himself.

' He was upwards of fifty years of age at the time of his death. He died on the 15th of August 1878. His last illness was very short, only twenty-four hours. He was attacked with severe cramps in his feet and legs. These became dead, and this deadness gradually crept up over his whole body till he expired. He was in church the Sabbath before his death. Mr. Annand was round at Aname at that time for three Sabbaths. After the sermon, he asked

Williamu to pray, which he did. He also led one of the hymns; both of which exercises he performed well. He was not at the prayer-meeting on the Wednesday afternoon, but came to the mission premises in the evening to see how the arrowroot, which they were preparing for the payment of the Bible, was being attended to. He always took a deep interest in everything connected with the Bible. He became ill in the night. Mr. and Mrs. Annand were not made aware that he was so ill till they heard the death-wail in the night. On the Thursday, he sent one of his friends to Mr. Annand for medicine, but he charged him not to say that he was so ill—his native modesty evidently rendering him unwilling to trouble the missionary. Though no reports of his last words, if any, have reached us, I know, from the character of those around him, that the last words he heard on earth would be those of prayer and praise: a prayer for grace, mercy, and truth from God our Father and the Lord Jesus Christ; and the last song, before he heard the song of the redeemed in glory, would be, "I to the hills will lift mine eyes," or "Rock of Ages, cleft for me," or "How bright these glorious spirits shine," or something similar.

'Williamu was a striking example of the transforming power of the gospel, and of what the word and Spirit of God can effect in the heart and in the life of the lowest savage. He was an intelligent Christian; he had clear conceptions of the leading doctrines of the gospel. He was a consistent Christian, and had enlarged views of Christian duty. He had an intelligent understanding both of "what man is to believe concerning God, and what duty God requires of man." He was kind, unselfish, and generous. The first money he ever owned—namely four dollars, which he received from a trader for four rare shells, highly prized by the natives of Eromanga, and with one of which a trader could purchase a boat-load of sandal-wood—he gave as his contribution to the Bible Society.

‘In prayer he was reverent, fervent, fluent, copious, and scriptural; and he was a good public speaker. It was, however, as a *pundit*, in assisting me in revising and editing the Aneityumese New Testament, that Williamu rendered the most invaluable and abiding services to the mission. Many natives, otherwise active and intelligent, can render very little help to a translator; they fail to see what you want, or if they see your difficulty, they are unable to tell you how it can be met. But Williamu was quick to perceive the idea you wished to express, and equally ready to supply the word or the idiom that was wanted. In this department of mission work his services were invaluable.

‘The power of Christianity to civilise and refine, as well as to sanctify and make men good, was notably exemplified in his case. For politeness, he was a perfect gentleman; he was never vulgar or rude, or even awkward, either in company or at table. If a lady entered a room where he was sitting, he would be the first to offer her a chair.

‘He was a good scholar, as scholarship goes in Aneityum. He was a correct, fluent, and tasteful reader. He wrote a fair hand, and had a special faculty for writing letters. When in this country he wrote a series of letters to his friends in Aneityum, . . . affording a vivid picture of the *First Impressions of Britain and its People* on the mind of a South Sea islander.

‘Though only a secondary chief, yet from his intelligence, sobriety of judgment, and general Christian character, his influence in the community was far higher than his social position.

‘He was a widower at the time of his death; but he left one fine little boy, about ten years of age. His name is Simetone (Symington), so called after the leading ministerial family in the Reformed Presbyterian Church. He entertained always a grateful remembrance of the kindness he had received in Britain.’

It has been stated that the Bishop of New Zea-

land visited Aneityum on several occasions, and did good service to the missionaries there, and publicly expressed his estimate of the men and of their work. He also introduced Mr. Patteson, afterwards Bishop of Melanesia, to the Presbyterian brethren on this island. Mr. Patteson was landed in a boat at the station of Anane in 1856; and as there was no anchorage there for a vessel, the bishop took the *Southern Cross* round to the harbour at Anelgauhat. Mr. Patteson described at some length, in a letter to his relatives, what he saw. He was specially pleased with the order and cleanliness of the rooms where the natives resided under Mrs. Inglis' care, and with the material and arrangement of the buildings. The education, both in letters and in industrial arts, interested him greatly; and he was charmed with the marked decorum and piety of the converts. Along with Mr. Inglis, he visited the schools taught by the natives, and walked across the island to Mr. Geddie's station. 'All looked,' he wrote, 'as comfortable as if this island had for centuries been the rendezvous of traders and missionaries. Scarcely could one credit the fact that eight years ago there was not one Christian upon it.' As often as he visited this island, he expressed how much he was interested; and when he saw Mr. Paton on Tanna, amidst his many trials, yet full of zeal, he remarked that it made him feel 'ashamed of himself.' Bishop Patteson thus estimated the men whom some recent writers affect to regard as neither educated nor refined. Our readers will prefer the testimony of the bishops.

The population of the island once was large. Mr. Inglis calculated that there must have been ten or twelve thousand; but it rapidly decreased after white traders visited it, and introduced diseases which swept hundreds away. In twenty years they have been reduced from three thousand five hundred to twelve hundred. The deaths are in excess of the births. Christianity did not come too soon. It came to save them ere they passed away, and to

give some of them a place among the myriad-peopled choir of the ransomed who sing the praises of the Lamb.

The Rev. John Inglis, the father of the mission since the death of Dr. Geddie, reported, during my visit, at the annual meeting of the Synod in June 1874, that the population on his side of the island was 755, of whom 466 were males and 289 females,—that is, 100 males for 62 females. The deaths had exceeded the births during the year. During his missionary career he had baptized 1190, and admitted 679 to the communion, of whom 330 were then on the roll. He had 11 elders and 7 deacons, 28 teachers of as many schools, and four churches, in which divine ordinances are regularly dispensed on Sabbaths, and once during the week. He celebrated 480 marriages. The native Christians have long been in the habit of engaging in family prayer on Sabbaths after they return from church. They keep up morning and evening worship daily in their huts. To prepare for the printing of the Old Testament, Mr. Inglis has received about £1200, contributed by the people in arrowroot, during a few years past. They had in 1874 prepared 1700 lbs., but the crop of 1873 was destroyed. They also contributed a considerable amount of work, in connection with the church and mission buildings during the year. The island has sent forth native teachers to the other islands in the group as far north as Faté. Tens and twenties have devoted themselves to this good work after some preparatory instruction. No island in the South Seas has sent more evangelists to the heathen in proportion to its numbers. The graves of these devoted men and their wives are in many stations on the different islands. In 1872, twenty were sent to other islands. All the Old Testament is now translated. The first half was ready for the press a few years ago, and was in progress of printing when arrested by the illness and death of Dr. Geddie. Dr. Geddie translated most of that half, with the exception of Genesis, rendered by Mr. Inglis, and Ruth and Esther,

by Mr. Copeland. Mr. Inglis has been the chief translator of the second half, with the exception of Psalms, the half of Daniel and Jonah, translated by Dr. Geddie, and the other half of Daniel and the minor prophets, by Mr. Copeland. The whole has had the benefit of a revision by these three brethren, with the exception of the last part of Mr. Inglis' labours; but Messrs. Copeland and Murray have aided the last revision. Mr. Inglis, in 1877, came to England to get the Old Testament printed; and by this crowning work ends his labours in the mission, where God has blessed him with length of days and much success. Throughout his missionary career of twenty-five years on the island, he has gathered almost all words used among the natives, though still, he says, he makes discoveries. He has prepared an Aneityumese-English and an English-Aneityumese dictionary, which is nearly fit for publication, if there were sufficient encouragement to do so. On comparing the first part, and summing up the number of lines and pages, we made a rough calculation of 4000 separate words in the language. There may not be quite so many, and a large number of these must be of infrequent use. The Rev. J. D. Murray, after two years' study of the language, had in his vocabulary only 1150 words. Yet these served for his public preaching. Mr. Inglis must therefore have acquired nearly all the vocables used. He says that there are separate names for every variety of plant, and of different kinds of fruits, which of course increase the vocabulary very much. Mr. Inglis has also translated the Shorter Catechism of the Westminster Assembly of Divines, and has it ready for the press. At Aname, where Mr. Inglis resided for twenty-five years, the buildings are all creditable, except the church, which is not so substantial as that at Anelgauhat. Indeed, a few years ago it was in danger of falling before one of the tropical hurricanes, and had to be propped up by large posts of timber. This detracts from the look of the building inside,

but it has doubtless added to its strength. There is a good bell in front. The mission premises are large and commodious. There is also a good schoolhouse. The grounds around Mr. Inglis' residence are kept in admirable order. There is an orangery, now the growth of twenty-five years. The trees are of the best kind, and carefully cultivated.

Mr. Inglis taught many of his young men useful handicrafts, and these have gone to other islands on the settlement of new missionaries to erect their houses. Mr. Inglis had quite a model establishment for a missionary. Everything was in its proper place, and all work is done in an orderly manner. Mr. Inglis was greatly missed by the mission brethren when he left the field. He had ever been so wise in counsel, so generous in friendship, so liberal in help, so pacific in manner, so trusted by all, so ready to vindicate with his pen their common or even individual causes, so systematic in the arrangement of mission business, so charitable in his dealings with other missions, that his removal left a blank not readily filled. But he will long live in the memory of his brethren; and we trust, by the publication of his missionary experience, will also live in the grateful memory of the Christian Church. No man knows the New Hebrides and the mission better than he, and few possess such literary ability to make the record of his experience at once instructive and attractive. If he prepared such a work, he would add a double crown to his long and able, honourable and useful, missionary career of over thirty years among aboriginal tribes of the South Seas.

It would be unfair to omit mention of his like-minded partner, Mrs. Inglis, who entered into all his plans, seconded all his efforts, and though without children of her own, has been both to native and to mission families, a mother in the Israel of the New Hebrides.

Their mode of life was a noble example to all in the field. In a situation far from healthy, they, by rigid adherence to rule, maintained their health very wonderfully,

and illustrated how many difficulties of an unhealthy climate may be overcome; while by the beauty, consistency, and fidelity of their Christian life they were an evidence of the gospel, and won the respect of all that knew them.

Many a striking case of the power of the gospel has come under their notice as native converts were brought to Christ. Some of these were detailed in letters to the Committee in Scotland, and published in the *Reformed Presbyterian Magazine*. Mr. Inglis had rare opportunity of knowing their thoughts and feelings, and rare tact in directing their minds. By means of the institution for preparing teachers, he had close intercourse with them for years, ere they went forth to the neighbouring islands, or became instructors in the schools of their own island. Their attachment to their teacher was marked, and often were the hearts of the missionary and his wife cheered as they listened to the sympathetic prayers offered for them by the native converts. What rich reward must such evidences of piety and grateful love have afforded them! They had their trials, as all have had in such spheres. Orphans trained under their eye were sometimes suddenly taken away, in consequence of betrothment made at their birth; but in the disproportion of the sexes this could be accounted for. Some married and settled beside the missionaries, and waited upon them during many years, until their children became able to join in the ministry at the mission-house. Mr. Inglis always kept up the authority of the chiefs—petty though that authority was. He urged them to exercise a healthful influence in maintaining honesty, truth, and purity, and found them ready to promote his wishes. Efforts were always regularly made to encourage industry, and work was properly rewarded. Thus the clothing of the people was met by their own payments in kind. Work done to the church or mission buildings was accepted as a gift, for this was for their own benefit; but every-

thing else was paid for. Thus a proper feeling was kept up, and the general prosperity advanced. Two whaling establishments are manned by natives on the island, and vessels have often got crews for boating on the group.

It has not been an easy thing to create a psalmody for the church of the island. Fifty hymns have indeed been composed and set to tunes, but the mode of arrangement in the verses, and the very tunes, were foreign. 'The natives,' says Mr. Inglis, 'possess a fair amount of musical talent; they are capable of attaining an average degree of proficiency wherever the requisite instruction is bestowed. They learn music fully as fast as anything else. But here, as in all other things, in the case of a people sunk so low, very moderate attainments must satisfy us. One of our missionary sisters, who handles the pen of a ready writer, when she first came to this island evidently thought that their attainments in music were very limited. In describing a service at this station, she said they sang vigorously, but they kept a much firmer hold of their books than they did of the tunes. But after passing on and seeing the genuine heathen,—the pits out of which these singers had been dug, and the rocks out of which they had been hewn,—her views became greatly modified, and the "fair penitent," regretting her hastily formed opinions, listened afterwards with a much more charitable ear to these sable children of Ethiopia lifting up their voices unto God, and showing forth His praise.

'But while our psalms and hymns, and all the psalms and hymns in Polynesia, are written in English metres, and many of the natives in all the groups have learned to sing well, nevertheless, I have long thought that a false principle runs through the whole system,—that both their sacred songs and their sacred music should be framed on the same principles as their secular songs and their secular music. I have only heard of one missionary in these seas adopting something like these principles; but he, as I understood,

took simply the old tunes and set them to his new hymns, and as the associations connected with the old tunes were almost all bad,—saturated with the abominations of heathenism,—his brethren disapproved of the plan, and his hymns were suppressed. I think he was so far on the right path, but had not fully wrought out the right plan.

‘ At the Reformation, when the emancipated souls of whole nations sought full expression in songs of joy, like the birds in early spring, mediæval Latin hymns and Gregorian chants were vehicles far too confined to afford utterance for such exuberant feelings. No doubt the old church music was far finer, of a greatly higher order, than the music adopted by the reformers,—just as the old cathedrals were a far higher order of architecture than the humble unassuming parish kirks,—far better adapted for the display of grand processions and the performance of high mass; but not for leavening the masses of the people with the knowledge of God’s word, and the felt power of a preached gospel. The minstrels of the Reformation—Luther and his compeers—seized and sanctified the national or popular music, and translated psalms and composed hymns in the common ballad metres. In this way, both the music and the metres were such as everybody could understand and learn, and the voice of the whole people rose unanimous, like that of one man,—it was loud, like the voice of many waters,—and the effects were marvellous. Wherever the Reformation spread, the same course was pursued. In England, in the days of Edward VI., Sternholds, Hopkins, and Whyttingham, rendered the psalms into the common ballad metres. . . .

‘ The songs and the music of this people have nothing in common with European poetry or music. Their poetry seems more akin to Hebrew than either English, Greek, or Latin. It is measured by no feet. It is neither rhyme nor blank verse; nor does it correspond in structure to the Hebrew parallelisms. It seems little else than prose, but cut up into divisions like verses; and these are followed by

choruses, chiefly single syllables, with apparently no meaning. It seems to afford facilities for improvising. The music is a kind of chanting; it runs along on the principle of a short note and a long one, within a narrow scale. It is evidently from its resemblance in this point to their own music that they sing the tune "Ortonville" with more life and spirit than almost any of our tunes, it being composed throughout of a short and a long note alternately. They are very fond of singing their native songs: they will sing away at these syllabic choruses for any length of time, apparently more for the love of the noise than the love of the music. I never, till I came here, saw the full force of those expressions in the psalms where men are exhorted to sing and play with a *loud noise*. We are disposed, with our ideas of music, to look upon these expressions as figurative; but if the Jewish music and the Jewish mind were in any way akin to the Aneityumese, such expressions must be understood quite literally, for a prominent characteristic of their singing, as regards their own native songs, is the "loud noise joyfully." In lamenting for the dead, the counterpart of Jeremiah's mourning women could easily be found here; and the utterances of parental anguish are expressed in the very spirit, often in the very words, of David, "O Absalom, my son, my son!"

'Missionaries have so much to do, their duties are so heavy and multifarious, that they cannot overtake much that they wish to do. I have never had time to examine the poetry of this people to any extent, and analyze its structure, so as to discover fully the principles on which it is composed and the laws by which it is regulated. Besides this, we all come out here with strong prepossessions in favour of home excellences, and it is a long time before we can tolerate, far less appreciate, much that is good in things purely native. A German professor, delivering a charge to a young missionary appointed to the East Indies, spoke to this effect: "Our wish is that you may make the natives

Christians, but we do not wish you to make them *German* Christians; our simple wish is that you make them *Tamil* Christians." There was great wisdom in the distinction.

'My hope is that some of our younger brethren may possess the requisite poetical and musical powers, and find sufficient time to enable them to investigate this important subject, and compose sacred songs and sacred melodies so nearly akin in principle to their own songs and their own music, that the natives will learn them with ease, and sing them with the heart, the spirit, and the understanding.'

This has been felt by missionaries on other islands; but still the practice prevails to adapt words to the tunes of English psalms and hymns, instead of the music of native songs. Where language is so poor and inadequately understood, it is very difficult to cultivate poetry or native music. In fact, it is more likely to be done by the sanctified intellect and genius of native Christians than by European efforts. It will be long, however, before this be realized. And meantime the hymns are 'familiar in their mouths as household words.' The singing is generally weak throughout the island of Aneityum. Musical ability is much more marked in the Tannese.

The Rev. J. D. Murray, a young minister in Nova Scotia, became successor to Dr. Geddie in 1872, and set himself heartily to the work. He acquired the language, and could preach to the people and take a share in translation. He was obliged to resign in 1876 on account of the health of his wife, whose eyesight has since been partially lost. He settled as minister at Paramatta, New South Wales. The Rev. Joseph Annand, M.A., was appointed to the station in 1877. The Rev. John Inglis left in the end of that year, and has carried the Old Testament in Aneityumese through the press in London. He has been succeeded by Mr. J. H. Lawrie, who joined the mission from Scotland in 1879. Since the beginning of the mission there have been over 2100 baptisms, and about 1300 admitted to the communion.

There are at present about 600 communicants, 50 schools, 20 elders, and 16 deacons. The total population in 1878 was 1279, of whom 792 were males, and 487 females. There were then 300 married couples. The population is diminishing rapidly, and in 1879 there were twenty deaths of young persons from whooping-cough.

After the departure of the missionaries who had resided so long among the people, some became more lax in conduct ; but the new missionaries, sustained by the elders, have exercised a wholesome influence, by means of discipline and Christian instruction, and it is believed will lead them further into Christian life. The arrival of the Old Testament will supply a great want in reading matter, and by the divine blessing may revive the church. On a review of what has occurred on Aneityum, may we not say, 'What hath God wrought !'

The buildings erected at Anelgauhat consist of a large stone church—too large, indeed, now for the people. It would hold all the church-going population ; but it must be remembered that the island during the last twenty years has lost by death the half of its population. Diseases have been at times very fatal, and swept away large numbers. The church has long and heavy beams laid across from wall to wall, and is very securely built. When Dr. Geddie returned from Nova Scotia in 1866, he took off a considerable part by erecting a limed wall. The roof, which is thatched, requires to be renewed every three or four years. This of itself is a great work, and as it is done by the people, indicates an amount of liberality which does them credit. There is a good schoolhouse also, in which the afternoon school is held. It is tolerably well furnished, has a set of globes, maps, and a magic lantern. Dr. Geddie had a printing press, which for many years proved a very great auxiliary to the mission. As the people learned to read, there was something new provided for them, which served greatly to stimulate their desire to read well. Mr.

Inglis testifies to the value of this, and laments that, for some time, nothing has been added to their current literature. This is no doubt a very great want, but steps have been taken to set the press a-working. If a small tract of four pages could be printed occasionally throughout the year, it would be of great benefit. There is a substantial mission-house of stone work, well lined. Outhouses for cows, goats, and stores are also provided, and there is a storehouse for the mission vessel. The chief Lathella got a cottage of lime erected, but he does not prefer it as a residence. As it is situated on an elevated spot above the bay, it is a very suitable retreat for the mission family, whose residence is near the shore. The natives still cling to their former huts, which are thatched from the ground to the ridge, and are open at one or both ends. Their morals have undergone a great change. From the fierce cannibals of fifty years ago, to whose coast it was dangerous for strangers to approach, they have been transformed into a quiet, in-offensive people, living in the fear of God, at unity with each other, and, amidst the usual temptations to fall, keeping up a consistent profession of the faith of Christ.

‘ Inland now rests the green warm dell,
The brook comes tinkling down its side ;
From out the trees the Sabbath bell
Rings cheerful far and wide.

‘ But calm low voices, words of grace,
Now slowly fall upon the ear ;
A quiet look is in each face,
Subdued with holy fear.
Each motion gentle, all is kindly done,
Come listen how from crime this isle was won.’—DANA.

CHAPTER VI.

THE ISLAND OF FOTUNA.

‘Turrets of stone, though huge and gray,
Have crumbled and passed in dust away ;
Cities that sank in the sea of yore
Have turned to slime by the fetid shore :
But when shall crumble the coral wall
That parts the billows so bright and tall ?
Ho ! who can fashion a work like me,
The mason of God in the boundless sea ?’

THE island of Fotuna is a huge rock, upheaved from the ocean, where coral insects built it during many bygone ages. There are traces of four or five different upheavals. The first is distinctly marked, and the others become apparent as they are carefully examined. The volcanic rock crops out in various places on the heights. It is a most singular island, with a bold rocky coast and a broad tableland on its summit, about 2000 feet high. It is situated in $19^{\circ} 30'$ south latitude and $170^{\circ} 13'$ east longitude. It is thus the most easterly of the New Hebrides. Though rocky, it is not without fertile spots, where fruits are grown. Cocoa-nuts skirt the steep sides of the shore, and in level places bananas and other plants flourish. The natives plant yams, which appear to grow well. The island is capable of sustaining a considerable population, though the limited and decreasing number at present inhabiting it have had scarcity of food occasionally. This has, however, been owing to hurricanes and the perishable nature of the food used. The climate is healthier

than on any of the other islands in the group. The great disease—fever and ague—is not so prevalent, and on this account some of the missionaries here called it ‘the Madeira of the New Hebrides,’ and have advocated its claims as a sanatorium for those resident on the other islands.

It is open to the trade winds, which are beneficial to health in the South Seas. Diseases of other kinds are prevalent, and the natives are subject to dysentery, coughs, and consumption, as well as to the skin diseases so common throughout the Pacific.

The natives are Papuan, with affinities to the Malay. Their language is more related to Eastern tongues than the usual forms of speech in the New Hebrides. It is possible that the race is mongrel, formed of the Melanesian and the Malayan. As the island lies on the track from Horne’s Island, or Fotuna, which is the most westerly of the eastern group, it is quite possible that this most easterly of the western group may have been the meeting-place of the two races. The language is similar to that spoken on the small island of Aniwa, fifty miles distant, and also to that used by the natives of the islands of Fila and Mel, in the bay of Pango in Faté, 200 miles to the north-west. But Bishop Patteson found Maori at Nukapu, in the Swallow group, where he perished, far from New Zealand.

The natives of Fotuna are fierce and savage-looking. They wear scarcely any clothing, but often paint their bodies. Their hair is elaborately worked in small cords, each of which is wound by the delicate fibre of a plant. The curls are all displayed at the back of the head and on the neck. Their ears are loaded with rings of tortoiseshell, and men wear shells on their arms. The women wear short skirts, made of the pandanus leaf, or more frequently of the bark of a plant. But mothers only are allowed to wear these skirts all round the loins. The unmarried and the childless women wear them only before and behind, leaving the hips quite bare.

The arts of the people are few, but they excel in making bags, which they dispose of in barter, chiefly for tobacco, to the few vessels calling at their shores. There is no anchorage, and landing-places are few and dangerous, so that vessels rarely call. Like all natives of the Pacific Ocean, the people are very superstitious. They fear the spirits of the dead, and offer them a kind of worship. They have their sacred men, and present offerings to propitiate the favour of their gods. They have a rude hut as a temple, into which these sacred men go on certain occasions, and where are deposited the offerings of food and pigs which the people make.

Captain Cook did not visit the island in 1774, but he saw it from Tanna and learned its name, the most familiar one to the Tannese being Erronan, though they gave him also Fotuna, which is the native name. Cook placed the Tannese name upon the map, where, like most of his names, it has since remained. He estimated the island to be about fifteen miles in circumference. It is, perhaps, a little more.

When the Rev. John Williams went on his last expedition to place teachers on the New Hebrides, as we have seen, Fotuna was the first of the group to which he came. An attempt was made to conciliate the natives. The following entry was made in Mr. Williams' journal, the last that ever came from his pen:—'Saturday, November 16 (1839).—As we expected to make Fotuna on the following morning, we set apart this evening as a special prayer-meeting, that God would graciously protect our persons, and open a way for the introduction of His word among the barbarous tribes we were about to visit.

'On Sabbath-day, early in the morning, we were close in with the island. It appeared to be one large, high, rugged mountain, with in many places perpendicular cliffs reaching to the sea. No lowland presented itself in any direction, so that we began to doubt whether or not the island was inhabited. On nearing the coast, however, we

discovered cultivated patches on the sides of the hills, and little low huts were discerned. At length we perceived two canoes approaching us, in one of which were four men. They were tolerably well made and good-looking. Their complexion is not black like that of the negro, neither brown like that of the other South Sea islanders, but of a sooty colour. Their faces were thickly smeared with a red pigment, and a long white feather was stuck in the back of the head. The lobe of the ear was pierced and rendered large by the repeated introduction of a piece of wood, until it was sufficiently extended to receive a piece of an inch in diameter. Into this hole a number of tortoiseshell rings were introduced by way of ornament. The cartilage of the nose is also pierced, and many, we perceived, by being stretched too much, were broken. We could not induce any of them to leave the canoe and trust themselves on board our vessel, although we enticed them by presents of looking-glasses, scissors, fish-hooks, and other trifling articles. They not being inclined to visit us, we determined to visit them. Accordingly our boat was lowered, and they shouted for us to come on shore, saying that there were yams, taro, and other vegetables. On approaching the shore, a man sprang from his canoe into our boat, and stated that he was an *ariki* or chief, and wished to go on board. At first we understood that he was a chief at Tanna, and wished us to convey him home; but this arose from our inquiries about Tanna, and they have a method of repeating almost every word you utter, if they do not understand you, and yielding assent to it. We accordingly returned to the vessel, rejoicing that we had succeeded in getting such a person to accompany us. On reaching the vessel we put on him a red shirt, and fastened a piece of cloth round him, in which new and gay apparel he strutted about the decks, and shouted most lustily in admiration of himself. At length sea-sickness, that annihilator of human distinctions, brought him to sit down as tamely and quietly as

a helpless infant. When we spoke to him, he looked up piteously and exclaimed, "I'm helpless! I'm dead!" We obtained a considerable deal of information from him, and were truly thankful to find that by a mixture of the Samoan and Rarotongan dialects we could interchange our ideas tolerably well.¹ Towards evening he began to be restless, and begged hard to be put on shore. We therefore stood in again with the ship, and getting into smooth water, he recovered, and we found him an intelligent, communicative man. We endeavoured to explain to him the object of our visit, and asked him if he would like to have any person placed on his island, to which he replied that they would give him yams, taro, and sugar-cane. On preparing to return, we gave him a looking-glass, a knife, some fish-hooks, and other articles. The glass delighted him exceedingly. As soon as he caught a glimpse of his own countenance, he danced with surprise, and shouted a song similar to that of sailors when heaving anchor or hauling a rope. On reaching the shore, we were entirely surrounded with natives, who behaved with great civility towards us, and appeared entirely without arms. They chatted away at a great rate to our friend, who was decorated in the red shirt; and who, in return, spoke highly to them of the kindness his wealthy friends had shown him, and, among other trifles, he took up a little pig we had given him and exhibited it to public view. Being about to take our leave, we renewed our efforts to induce some persons to accompany us on board, but without success. Although we were not rich enough in teachers to spare two for this island, it will be occupied as soon as possible, and indeed we gave them to understand that we should visit them again shortly; and the result of this day's labour is such as to induce the conviction that such a friendly feeling has been excited as will enable us to settle teachers as soon as we can possibly spare them.'

¹ This illustrates the affinity in language to the Eastern tongues.

This is inserted as the first attempt to introduce the gospel to Fotuna. The death of Mr. Williams so soon after, prevented immediate efforts to settle teachers on the island. In 1841, the mission vessel *Camden* approached the island, and the Rev. A. W. Murray, the missionary on board, settled two teachers from Samoa there. These were Apolo, from Tutuila, and Samuela, from Upolu. They had not any wives or children with them, but Samuela was married. It had been judged prudent, in the first instance, to leave his family at home for a time. These teachers were left till the vessel returned from Aneityum, a very few days after their settlement, that opportunity might be afforded to remove them if the natives gave them no encouragement. They gave a good report when the vessel touched again, and were left among the people. Next year, Samuela's wife was taken to him in the mission vessel. The teachers were still encouraged, and were willing to continue. But trials soon began. In the beginning of 1843, an epidemic was raging among the natives. The superstitious people blamed the teachers for causing it, and resolved to take their lives. Apolo and Samuela, with his daughter, went one morning to visit their plantation, at a little distance from their home. They were waylaid and murdered by the savage people. After this deed of cruelty and blood had been accomplished, the murderers went to the mission-house. One of them, named Nasana, went to the mission-house and asked the newly-made widow—all unconscious of her sorrow—to become his wife! She declined his proposal with horror, and offered him a present to be gone. He immediately raised a shout; his followers entered and massacred the faithful wife. The hut was then plundered, and a cannibal feast held on the bodies of one of the teachers and of the woman. The other two were thrown into the sea.

It was not till a full year after this melancholy event, that the mission vessel *John Williams* called at the

island, in April 1845. Mr. Murray, who had settled the teachers, was on board, along with the Rev. G. Turner. The news that met them was very saddening—intensified by the thought that so long time had elapsed before it was known. The vessel sailed away from Fotuna without being able to leave any Christian teacher to take up the standard of the gospel where it had fallen in blood.

Nothing could be done to introduce the gospel till 1853, when success was rewarding the missionaries on Aneityum. Natives of that island volunteered to be teachers on Fotuna. A chief, with a number of his people from the latter island, had been residing on Aneityum for several months, had seen the progress of the gospel, and was favourably disposed to the new religion. The two teachers selected by Messrs. Inglis and Geddie were Waihit and Josefa. The Fotunese and these teachers were all taken by the *John Williams*, and landed on Fotuna on the 26th October 1853. These two men were the first-fruits of the New Hebrides in the work of evangelizing other islands. They had frequent perils and many difficulties in their work. When disease spread and any death ensued, the teachers were blamed, and plots laid to take revenge. The teacher's house at one place was burned. A third Aneityumese teacher was added in 1850, and one from Aitutaki, an eastern isle. A second teacher, named Kakita, from Rarotonga, joined the band. These endeavoured to pioneer the way for a missionary, but their success was not equal to their efforts. However, the footing gained was kept, and in 1866 the Rev. JOSEPH COPELAND and his wife settled on Fotuna. A site was secured for the mission station on the north-west side of the island, and near the best available boat-landing. Mr. and Mrs. Copeland lived in temporary premises for a time, but gradually got a suitable dwelling-house erected. It is a substantial building, well plastered with coral lime, and on a convenient spot about one hundred feet above the sea. The garden and paddock for cows are well fenced with

stone walls built of loose coral. The path from the shore to the mission-house is very steep, though zigzagged. Mr. Copeland applied himself with great assiduity to acquire the language, and to teach the people. He got a native building erected for worship, but after a few years it was burned to the ground by the fury of the heathen. They were, however, induced to erect another, as a certain number had rallied round the missionary, and would not allow this injury to be inflicted with impunity. The building is of posts, interlaced with cane-work, and neatly thatched with sugar-cane leaves. The floor is covered with coral gravel. The church is very small, but quite sufficient to hold all who attend at present.

Mr. Copeland has been assisted by several teachers from Aneityum, and latterly by three natives of Fotuna and one from Savage Island. There is a station at each end of the island, where services are regularly held. Notwithstanding Mr. Copeland's labours throughout twelve years, his familiarity with the language, and his willingness to instruct, not more than one hundred and fifty altogether attend worship, and none of these have yet been baptized. The Lord's Supper was observed on the island for the first time in June 1871. The Rev. John Inglis and his wife were on a visit at the time, and he administered the ordinance of baptism to Mr. Copeland's child in the forenoon, and Mr. Copeland administered the Communion in the afternoon to the mission families and the native teachers.

Mr. Inglis wrote an account of this visit shortly after its occurrence, from which the following extracts are made:—

' At Fotuna, the afternoon service took place during the eclipse of the sun. Mr. Copeland met with the Fotunese in the church, and I held a short service in the schoolroom with the Aneityumese teachers, and some other Aneityumese who were there at the time, and the drift of our remarks was somewhat as follows:—"Your wise men formerly professed, and the wise men among the heathen in all these

islands still profess, to make rain and wind, good weather and bad weather, health and sickness, to kill and to cure, at their pleasure. Our wise men never profess to do any such things, because they know that God only can make rain and wind, send sickness and death, give life and health, make food plentiful or cause famine; but they can do what the wise men among the heathen never attempted to do: they tell long beforehand when the sun or moon will die (the native phrase for an eclipse), and why. How do they know this? They know it because they study the works of God, and they find that all the works of God are true. Everything that God does, and everything that God says, is true. He has spoken a law to the sun and to the moon, and they hear His word and obey His law. He has made the paths of the sun and of the moon so true and exact, and He has made the rate of their travelling along these paths so true and exact, that our wise men, who search out these things, can, by counting, tell long beforehand the very month and day and hour when we may see them pass one another. Everything that God does is true; there is nothing deceitful in it: and everything that God says is true; His word is as true as His works. In the Bible He says that every one who believes in Christ, and repents of his sins, shall be saved, and go to heaven; but that every one who refuses to believe in Christ, and to repent of his sins, shall be condemned, and go to hell. And as certainly as the predicted eclipse has been seen to-day, so certainly will God's word about our souls be found true at the day of death and the day of judgment."

'During our stay at Fotuna the natives of that island had another lecture read to them on the evidences of Christianity, more convincing to their minds than the whole of Butler's *Analogy*, with the volumes of Paley and Chalmers on the evidences superadded. "Ye men of Athens," said Paul, "I perceive that in all things ye are too superstitious;" or, as most critics render it, "very

religious." The Fotunese, like the Athenians, are "very religious" in their own way. Till certain religious ceremonies and observances have been attended to, they will not plant a single yam, otherwise, it is believed, the yams would not grow, or some calamity, such as sickness or death, would befall the man who planted them. Last year Mr. Copeland had some yams planted in his garden before any of these ceremonies had been performed by the sacred man, and they were now ripe. A day was appointed for their being dug; and a number of natives, heathen and Christian, were invited, and came to see the produce taken up. The mounds were opened by the Aneityumese teachers, and out came such yams as had scarcely ever been seen on Fotuna, to the great delight of the Christian natives, but to the manifest surprise and confusion of the heathen. But, alas! it is here as well as elsewhere,

"Convince a man against his will,
He's of the same opinion still."

'The following Sabbath came, but there was no accession to the number of worshippers. Many an infidel has read Butler, or Paley, or Chalmers, and remained as much an infidel as before. The Pharisees saw our Saviour's miracles, and yet rejected His mission. No doubt the heathen on Fotuna would say, as other heathen have repeatedly said, that it might do very well for Mr. Copeland or the Aneityumese to plant their yams without propitiating the gods of Fotuna, because they were foreigners, but it would be perilous for them; the gods would certainly be angry, and punish them. No one who has not grappled with the superstitions of heathenism can have any idea of the darkness, and hardness, and obstinacy of the heathen heart. Nothing can change it but divine power. Still, the more suitable the means, and the more diligently these are employed, the more confidently may we expect the Spirit's influences from on high. Exhibitions such as these serve very much the same purposes among the heathen

that lectures and essays on the evidences do among ourselves.'

Efforts have been made to familiarize the natives with Christian life by taking parties of Fotunese to Aniwa, and of Aniwans to Fotuna. The Aniwans try to persuade the Fotunese to embrace Christianity. Some join the worship in prospect of getting the trip in the mission vessel, but most act from better motives. This practice is relished by the people, and may be productive of good. I observed numbers eager to go when I visited the island, as I have described in the notes of my cruise. They all took articles of barter with them. The Fotunese, who grow the kava, took a good supply to Aniwa, where the plant does not grow.

On that island they see the change which the new religion has made. Still they are very slow to believe and to change from their old way. In 1871, as many as sixty-six Aniwans, with Mr. Paton, visited Fotuna, and between thirty and forty Fotunese, along with Mr. Copeland, returned the visit.

Mr. Copeland in the same year as Mr. Inglis visited the island, and thus wrote of his work:—'I have not formed a church yet. There are a few who might be eligible for church membership, when tried by the island standard, but some delay may not be a disadvantage, as we have seen those making a profession of Christianity fall so often. So far as I can see, it is not so much the administration of the sacraments, and the reading of the word of God, that is needed for the conviction and growth in grace of these tribes, as the preaching of the word and the driving of it home—that is to say, making them understand it by catechising. Natives don't take easily to thinking. Their reading and hearing partake largely of the mechanical. They greatly prefer reading and hearing to being questioned as to what they have read and heard, unless the questions are such as stand on the very surface, and are known to

every one. Nor have I any weekly prayer-meeting. Every Friday I meet with the teachers for the purpose of instructing them, and of giving them hints how to perform their duties, and how to meet the objections to Christianity that are being constantly reiterated by the heathen. The morning school and evening worship afford me an opportunity of instructing all we would likely see at a week-day afternoon service. Our work among the natives goes on slowly. Progress is perceptible, but not great. The use of clothing is becoming more general, and we see very seldom a painted face at the principal station on Sabbaths. Knowledge, secular and religious, is spreading; and, through the worshipping people, ideas sometimes find their way to the ears of the heathen. Information about countries and places, and the manners and customs of other lands, will find listeners who care nothing about the good news. Superstition, while still possessing great influence, is, I think, losing its power, not so much directly as indirectly. Old ideas are being undermined, as is the case in India, to compare the small with the great. There is less tendency on the part of those most advanced to be carried away by every wild story that goes abroad. Some natives have this year planted yams when it was *tapu* to do so, notwithstanding that the penalty, according to the old belief, is death to the aggressor. A few have also not abstained from eating fish and pork during the planting season. The man who eats fish or pork, and goes at once to plant, will have no crop, according to the old dictum. He must wait for five days before digging, if he would ensure a crop. The heathen ceremonies previous to the planting of the yams occupied, to our great comfort and undisturbed sleep, only four nights, instead of five weeks, as last year. The fact that some of the Christian party would not wait till they were over may have helped, with other things, to cause expedition. Our plans for the instruction and civilisation of the natives are much what they were in former years.

About 120 attend service on Sabbath. The heathen show no particular hostility at present.'

Thirty of the natives are able to read, but not over half a dozen have yet regularly worn clothing or cut their hair. There are five schools conducted among the people.

Mr. Copeland, being a superior linguist, has readily mastered the language of Fotuna. He has printed a catechism, and a few Scripture extracts, and a small collection of hymns. He has translated the Gospel of St. Mark, and it was printed at Sydney in 1875, along with a new addition of the catechism and hymns. St. Luke's Gospel and several other portions of the Holy Scriptures have been translated; but as so few have learned to read, printing has not been pushed forward. The first-named Gospel will be speedily put into the hands of the people, and it may be that the seed sown during the past eight years—the 'night of weeping'—will spring up and bear fruit, and yield from the dusky people of Fotuna a rich harvest of souls to Christ. Mr. Copeland felt his position among the people to be safe, and that he has their respect and confidence.

The system of heathen worship on Fotuna is so elaborated as to comprehend most of the people. 'It is like a chain,' says Mrs. Copeland, 'of which every native forms a link. Nearly all the men and women have some office to perform.' The first start in favour of the gospel was produced by the alarming illness of a young man, son of the chief priest of the island. He was lying on his mat cold and apparently lifeless. Mr. Copeland went to him, got his mouth opened, and poured in a little brandy. The patient immediately began to struggle, and after a time opened his eyes and recovered. Nothing so wonderful had ever occurred. The people shouted, 'Missi! What can Missi not do?' 'As soon as the young man was able to go about,' says Mrs. Copeland, 'he went to his plantation, cut a large bunch of bananas, and laid it at our door. We asked, "What is this for? What shall we give you in return?" "Give me!"

he exclaimed; "it is the price of my life." From that time he began to favour the gospel. His first feelings were to please us, and he came in the evenings to learn to read; and as he learned, got a little light, and saw the folly of the heathen practices. He then wished to enlighten his father, who was at the head of the heathen worship, that he might get the people drawn to the gospel. He talked to his father night and day. The poor old man felt the new views troublesome. He had lived with all the honours of his sacred office; he wished to die as he had lived; and he had looked forward with no little pride to his only son inheriting his office. We therefore advised the son not to be too hasty, lest he should defeat his object. "No, Missi," he said, "the heathen will gain an influence over my father, and it will be more difficult by and by." It was, indeed, a critical time; but the young man kept firm, and at length got his father to come to our worship. The testing time was yet to come. The heathen became alarmed, and they tried every means, fair and unfair, to draw back the old priest. But the young man was on the alert lest they should even take his father away by force. Then sprang up two parties among the people—one taking to themselves the name of Christians, and the other satisfied to be called heathens. It became an understanding that no persons worshipping with the missionary could in honour join the heathen ceremonies. The attendance at church increased, and Mr. Copeland commenced a morning school, with worship in the evening. There were about twenty who attended, and they soon gathered as much knowledge of divine truth as to enable them to defend themselves with some cleverness against the taunts of the heathen. Christianity was evidently gaining ground, but persecutions also increased. The worshipping people in their turn taunted the heathen that their gods were no gods, and that the offerings presented in their temple were eaten by the rats! They even requested Mr. Copeland to enter the temple and

preach to the people, while they sat around. He did so, and thrust his head through the thatch as if to defy the gods. The heathen observed this with much displeasure, and came armed. They made a rush at the missionary, but the Christian party rose to defend, and eventually prevailed. There was great excitement. Mrs. Copeland herself was in the midst of it, and by great presence of mind prevailed upon a fierce chief to give her his club. It might have been otherwise. Indeed, had it been done earlier in Mr. Copeland's residence, it would have cost him his life. As it was, it showed that the Christian party were gaining strength. From that time it has been slowly advancing.

In 1871, Mrs. Copeland lost her infant baby, and made a very precarious recovery. It was proposed that she should visit Sydney in the mission vessel, but the wreck of the *Dayspring*, on 6th January 1873, cut off that hope. But in September 1873 the missionary came with all his family to Sydney. They were all needing a change, after seven years' residence and isolation among a savage people. Mr. Copeland was for a time invalided, by an attack of scarlet fever, after he arrived in New South Wales, but he was able to address some congregations on the mission and on behalf of the new vessel. He left his wife and three children in Sydney, and returned to his post in April 1874. I had the pleasure of accompanying him when he landed. He was welcomed, though without much demonstration, by the naked islanders on the beach. He found that they had all been living quietly during his absence of nine months. His house and premises, left in charge of an Aneityumese Christian and his wife, were undisturbed. Divine service had been regularly kept up at all the stations by the teachers, but the attendance had rather diminished. The mortality of the period had been greater than during any former year since his settlement. Twenty-five deaths had taken place in a population of less than eight hundred.

Consumption seemed to be on the increase. The natives generally were more friendly to the mission, and there was less bad talk than usual. There had been only eighteen births, and there were thirty deaths in twelve months. The population is reduced to seven hundred and seventy, and has been rapidly decreasing.

Mr. Copeland revisited Sydney in the *Dayspring* in December 1874, and returned in April 1875 with his wife and youngest children, who had been much recruited by their residence in the colony.

Mrs. Copeland, however, was removed by death on 20th January 1876. Mr. Copeland's own health was much impaired, and he returned to the colonies, where he spent two years. In April 1879, he went again to the islands to assist in the settlement of Mr. Lawrie, and to visit his station.

Even from this island, so difficult of access, and with a small population, one hundred and nine natives were taken away in three years by the labour vessels from Fiji and Queensland. Of these, fourteen died, and twelve were killed during their absence from the island. There were twenty-eight away in 1874, and of these two had been absent for seven years; and eight had been taken away, and six returned, during the same year.

Mr. Copeland was unwilling to leave the island where he has laboured, and refused to go to a station on Aneityum where the people are all professedly Christians, and with whose language he is familiar. May he be spared to see the fruit, and the people all Christian on Fotuna!

“The livelong night we've toiled in vain,
But at Thy gracious word
I will let down the net again;
Do Thou Thy will, O Lord.”

‘So spake the weary fisher, spent
With bootless darkling toil,
Yet on his Master's bidding bent,
For love and not for spoil.

'So day by day, and week by week,
In sad and weary thought,
They muse whom God hath set to seek
The souls His Christ hath bought.

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'Full many a dreary, anxious hour,
We watch our nets alone,
In drenching spray and driving shower,
And hear the night-bird's moan.

'At morn we look, and nought is there ;
Sad dawn of cheerless day !
Who then from pining and despair
The sickening heart can stay ?

'There is a stay, and we are strong ;
Our Master is at hand,
To cheer our solitary song,
And guide us to the strand

'In his own time : but yet awhile
Our bark at sea must ride ;
Cast after cast, by force or guile,
All waters must be tried.'—KEBLE.

CHAPTER VII.

THE ISLAND OF ANIWA—A BRIEF SOJOURN AT THE MISSION-HOUSE.

‘Kind friends, so pleasant did ye make these days,
That in my heart, long as my heart shall beat,
Minutest recollections still shall live,
Still be the source of joy.’

AFTER cruising for ten weeks in the mission vessel among the islands of the New Hebrides, and residing on board for the most part, even when in port, I paid a promised visit to the mission-house of the Rev. J. G. Paton and his amiable and accomplished wife at Aniwa. The vessel meanwhile went away to the north to convey the missionaries home.

Aniwa, marked ‘Immer,’ the Tannese name, by Captain Cook on the map, is the lowest island in the New Hebrides, and formed of coral. Near the shore there is a level space, entirely of coral rock, honeycombed by the action of the waves. The rock then rises abruptly about fifty feet, and forms the table-land of the island. There is very little soil except in a few sequestered spots, where there is as much as forms the plantations for yams, bananas, and sugar-cane for the people. Cocoa-nut trees are very numerous all along the shore, but as the soil is very scanty, they are small. Bread-fruit trees, and others with edible fruits, grow freely.

‘Birds are not numerous on Aniwa. There are two kinds of pigeons, some shore birds, a kind of thrush, and

a small blackbird, with red head and hooked bill, which sucks the honey from the cocoa-nut flowers. Flying foxes, however, abound. These strange creatures come over from the neighbouring islands in flocks about sundown, for the purpose of feeding on some favourite plant which grows on this island. They are not left in peace, however, for the natives are fond of them as food, and it is a favourite sport of theirs, on a moonlight night, to go out shooting flying foxes. They are covered with a soft brown fur, and measure from wing to wing about two feet.¹

Aniwa is only ten miles in circumference. It is fifty miles to the north of Aneityum, and only about ten miles from the nearest point of Tanna. It lies $19^{\circ} 15'$ south latitude, and $169^{\circ} 40'$ east longitude. The people are very few in number, and are rapidly decreasing. They were formerly very fierce, and always fighting with each other. Their language is closely allied to that of Fotuna, with only dialectal differences. The natives of the two islands can understand each other. Many of the natives of Aniwa are bilingual, as the island is so near Tanna on the one side and Eromanga on the other.

Christian teachers were first settled on this island by the Rev. T. Heath, of Samoa, in 1840. These were from the eastern islands. They were on sufferance, and made very little impression. When a reinforcement was sent from the Christian island of Aneityum, opposition broke out with fatal force. Many years before, a party, who went in their frail canoes to Aneityum to visit some friends, were driven by stress of weather to another part of that island, and were all, except two, unceremoniously killed and eaten. The two who escaped hid themselves till the darkness fell, when they went to the shore, and taking possession of a canoe, with a cocoa branch for a sail, set out for their own land, which they reached in safety. Their story aroused strong feelings of revenge, and sticks were set up as a memorial

¹ Campbell's *Year in the New Hebrides*, p. 151.

of the bloody purpose whenever any Aneityumese came within reach. The two teachers, Nemeian and Navalak, afforded the long-wished-for opportunity. Nemeian was from the very place where the Aniwan people had been cruelly murdered. A plot was laid to take their lives, and two men from Tanna were hired to be the avengers of blood. They waylaid the teachers on the Lord's-day as they returned from the village where they had been holding divine service. Nemeian fell dead under the heavy club of the Tannese savage. Navalak also fell, but was not mortally wounded. The people were propitiated, and then pulled up the sticks and entreated Navalak to remain. He did not feel at liberty to do this long, though another Aneityumese, named Nalmai, was ready to take the fallen colours of Nemeian. Navalak returned to Aneityum, where he became a chief among his people. But almost every year of late he has paid a visit to the island of Aniwa, and since it became Christian he has been treated with respect. He landed along with me and left with me, so that I had an opportunity of observing the reception he got from the people. I visited the scene of Nemeian's martyrdom, which is pointed out by the people, who now revere his memory. His murderers were shot in a fight in their own island of Tanna. On several occasions teachers who fled for their lives from Tanna found a refuge on Aniwa. The Aneityumese teachers continued to occupy the island, and were visited from time to time by missionaries in the *John Knox*. The *John Williams* called in 1861, and found that measles were prevailing. No one landed save native passengers, but the teachers went on board and gave an account of what was transpiring. Though the people still continued shy, the teachers were safe, and no serious danger had arisen because of the introduction of the disease, which unfortunately had been spread by persons conveyed by the *John Knox*.

Once the Rev. Joseph Copeland's life was in danger

while on the island for a short time. Some Eromangans were plotting the deed of blood; but he surprised them by addressing them in their own tongue, a knowledge of which he had acquired, and their courage failed when they learned that they were found out.

In 1866, the Rev. J. G. Paton was appointed resident missionary, and he landed with Mrs. Paton and child to take possession of a people more prepared for the Lord than any anticipated. They gained rapidly upon the natives, though they had the usual fluctuations of hope and disappointment. For a time a number attended the services, then only a few came, then if any came at all they sat and smoked their pipes with the greatest indifference to the teaching of the missionary. At length they yielded to the persevering efforts of those whose only object was to do them good. God's Spirit seemed to breathe upon the dry bones. Some began to listen with interest, then to inquire, to pray, and to wish to learn the art of reading. In two years almost all were in attendance upon Christian instruction, in a church built upon ground sacred for a long period to their heathen superstitions. Danger, which was lurking in the continued opposition of a few, at length passed away, and many applied for admission into the church, and cast off the badges of their heathenism. Thirty-eight have been baptized, all of whom, according to a practice in the mission, have been admitted to the Lord's table. Of these, thirty-three were surviving during my visit. Strange to relate, and as an evidence of depopulation, only nine children have been baptized. Children are very few in number, and not very healthy. Most of them die in infancy. There were two such deaths during my visit.

Mr. Paton is assisted by four teachers, of whom one is a native, a very hopeful young man. Two are from Aneityum, and one from Savage Island. I had the pleasure of baptizing a child of the last-mentioned, who honoured my surname by giving it as the sole name of his little

son.¹ He has a large family, a contrast to the native experience.

Mr. Paton has built a large and commodious residence for his family. It has been enlarged by degrees until it is now one hundred feet long, of one room only in breadth. There are verandahs at both sides. This, as well as two additional rooms, are strongly built, wattled and plastered with coral lime. His store is underneath one, and is thus both secure and cool. Premises for kitchen, smithy, printing office, and sheds for cattle and goats, have been erected at convenient distances. The mission-house stands on a spot long used for cannibal feasts, for the Aniwans shared this universal characteristic of the islands. Formerly a high mound had been formed almost entirely of ashes and human bones. None ate of any fruit-trees that grew there, and the superstitious people expected that the missionary would soon die by the malign influence of the spirits to whom the land was sacred. However, when they saw no evil effects following either upon residence or upon eating the fruits, it made them more favourable to the new religion. The mound has been entirely removed, and a neat lawn, intersected by coral walks, now adorns the spot. Mr. Paton found fresh water scarce and not good, so he determined to sink a well. At the depth of thirty feet he found a fine spring, capable of yielding enough for all the inhabitants. This greatly astonished the natives, who soon deserted the place where fresh water had been collected, as was supposed by the influence of their sacred men. The water in the well sinks as the tide ebbs, and rises when it flows, yet receives no brackish taste.

The church is built of wooden posts, interlaced with cane, and thatched both on the sides and roof. On one side is a raised platform, with a neat reading-desk for the

¹ The baptismal formula was thus expressed: 'Avow baptizo akoi Steel ia neigo O Tamana Jehova, ia Jesu, ma Nokana Tapu, acratou tishana Atua tshoti Atua. Emen.'

minister; and exactly opposite is the family pew, with a small harmonium, which Mrs. Paton uses in leading the service of song in the house of the Lord. There is a schoolhouse near the church. Between the two, is a public square under a spreading banyan tree, on whose branches the people deposit their pipes, muskets, bows and arrows, invariably carried when they attend church on week-days. There, too, they talk before and after service.

I had the pleasure of spending three Sabbaths on this island, of which two were particularly interesting. The mission vessel arrived on a Saturday evening, when four missionaries on their way from the Synod landed along with Mr. Paton. Mrs. Inglis as well as myself also landed. There were three wives of missionaries resident with Mrs. Paton while their husbands were away at the Synod. We were all accommodated and entertained by Mrs. Paton. The Sabbath dawned with a warmth like summer, though it was the shortest day. After family prayer we went to church, where sixty men and forty women were assembled at half-past nine o'clock. They were seated on opposite ends of the building. All reverently bent their heads and offered a short prayer ere the service began. The Rev. J. G. Paton opened the devotional exercises by giving out a hymn from a small collection which he had printed for the people with his own hand. It was sung with spirit. He then called upon a venerable native chief to offer prayer. After a second hymn, the Rev. John Inglis preached in English from Mark i. 1, Mr. Paton interpreting each paragraph. From the animation and feeling manifested by the interpreter, and the apparent interest of the people, I gathered that the discourse was at once solemnizing and intelligible. Mr. Inglis has been so long familiar with native modes of thought, and with illustrations familiar to them, that his remarks are well adapted to the people, and easily interpreted. After his discourse a third hymn was sung with unusual spirit, as the cultivated voices of

the missionary ladies blended with the harmonium in leading the native song. A native of Aneityum then offered prayer, a translation of which was written out for me by the Rev. John Inglis. It is given, along with others, in the Appendix. After another hymn the service closed. The congregation then retired for half an hour. On re-assembling, the same order was observed. The native teacher, Iona, an intelligent man from Savage Island, prayed, and the Rev. Joseph Annand, M.A., from Fila, preached by means of Mr. Paton's interpretation. His text was Matt. v. 43-45, and the sermon was very appropriate to a people long accustomed to the *lex talionis*. A venerable chief from Aneityum then offered prayer. He did this with much apparent earnestness and energy. Almost all the congregation were decently clothed with wrappers of calico. Only two men had their shoulders uncovered. Five had their hair plaited like the Tannese and Fotunese. The women all wore petticoats, made of the bark of a plant carefully prepared and made soft and pliable. A few had these garments made of pandanus leaves, some of which had been brought from Aneityum. They wore a short-gown as their upper garment, and coloured handkerchief on their heads, though a few had banana leaves. Many of the adults could read and had their hymn-books.

In the afternoon a Sabbath school is held. Several of the scholars were so old as to need spectacles; but they were spelling their way with conscientious care. All were learning a catechism prepared and printed by Mr. Paton. There are seven day schools, which are attended by most of the people. Five of the teachers are natives of the island. In the district schools, there are afternoon services on the Sabbath.

All this is the result of eight years' labour, and is certainly very encouraging in the midst of difficulties connected with the New Hebrides mission. I witnessed

the warm welcome given to Mr. Paton and his family by the people after an absence of nine months. When he left he had to be carried on board, but on his return, though far from being well, he was able to walk among the people and receive their congratulations. Mission-houses had been well cared for, and two new mats had been made and spread on the floor. The walks had been laid with coral gravel. Goats and cattle had been tended with fidelity, and were all brought to the landing-place to show their increase. Two school-houses had been erected in villages, and a third was contemplated. Shortly after the return of the missionary, numbers of the people brought bunches of cocoa-nuts in payment for school-books which they wished to get. Labour vessels had visited the island and induced thirteen men to go away. Where the population is so small this is trying to the missionary, as it takes the most hopeful men from their homes and from the means of grace.

I had the pleasure and privilege of attending the communion services on Aniwa, which took place on the second week of my visit. In addition to the usual week-day service on Wednesday afternoon, there was a special preparatory service on the Friday. It was well attended by the people. After his own address, Mr. Paton called upon the principal chief of the island to speak to the people, which he did with much meekness and wisdom.¹ Mr. Paton kindly wrote out a translation of it for me, and also a prayer by a native Christian. On the Sabbath, there were over one hundred persons present—a good proportion of a population of one hundred and ninety-four. At the request of the missionary, I preached, while he interpreted. The subject was the 'Plant of renown,' Ezek. xxxiv. 29, illustrated as I best could from the trees and fruits of the island. The communicants, with one exception, an invalid, were all present, and were placed in a

¹ See Appendix.

square before the pulpit. Three native teachers and Navalak, the elder and chief from Aneityum, formerly a teacher on Aniwa, bore the sacred elements among the communicants. Great decorum and reverence characterised all as they partook of the memorials of the Saviour's body and blood.

In the afternoon, Mr. Paton took me on a circuit of four villages. We were accompanied by a native teacher and a few young girls, who were very useful in the singing. In each village, the people were summoned together by beating the native drum. Praise and prayer were offered in the little companies. Sometimes Mr. Paton prayed, sometimes the native teacher, and at one place an Eromangan Christian, married to an Aniwan woman, offered prayer. I was much struck with his earnest and energetic utterance. In the evening, a prayer-meeting was held under the banyan tree near the church, where the people of two small villages assembled. It was quite dark, yet some five hymns were sung, which showed that the people had the sacred songs on their memory. Several prayers were offered by the native Christians for a blessing on the services of the day.

The young people about the mission-house were then gathered in the dining-room and catechised from a small work, containing about one hundred short questions and answers on the doctrines and duties of Christianity, prepared and printed by Mr. Paton. Family prayer followed, and the young people retired to sing and pray also. Throughout the various services at which I had been present that day, hymns had been sung twenty-five times. The collection contains only seventeen, but the people have learned to sing them all, and appeared to delight in the exercise. I could not help repeating to myself the sublime words of Milton :

'Oh, may they keep in tune with heaven till God
Ere long to His celestial concert them invite
To live with Him, and sing in everlasting
Morn of Light !'

On the Monday morning, nearly seventy persons assembled at a thanksgiving service in the church. Five hymns were sung, and as many prayers offered by native Christians, and an address and benediction from the missionary. A few days after, the communicants held a feast for the purpose of entertaining the other worshippers. The missionary and native teachers had each a pig and a lot of yams set apart for them, which were formally delivered with a set speech. One of the native teachers, I observed, at once killed his pig and baked it whole, as is the general custom.

I visited the other small villages in the island during my sojourn. In one of them—now much reduced in people—resides the principal chief, Nisway. He is highly respected by all the chiefs, but has no more authority than any of the others, and that is very little. However, he has much influence over all the chiefs and people.

In one village, I met the only polygamists that now remain. One has two, and the other, three wives. Among the latter were a mother and her daughter by a former husband. The daughter had two husbands before her present lord and master. These people attend church, and will likely soon give up their polygamy—now so nearly a thing of the past on Aniwa. A change has passed over social life, and now when any breach of the marriage vow takes place, there is instant inquisition, and punishment is inflicted by common consent.

Many of the people attend school at the dawn of day, and have learned to read. A few can also write. The majority of young men and women are eagerly learning since the missionary's return. Only a portion of a Gospel has yet been printed; but the whole of St. Mark is ready for the press, and is to be printed at Melbourne. The people need it, as well as a few new hymns, to increase their Christian knowledge and fix the truth of God more upon their hearts. Mr. Paton prepared additional hymns, which were printed in Melbourne.

Fighting has ceased, and the people exhibit the milder virtues of Christian character. They consult their missionary in every difficulty, and abide by his judgment, which he always gives through the chief, as the proper administrator of law and justice. Almost every family has prayer at home, and every male communicant can pray in the church. Their Christian lives have been marked by few inconsistencies, though they have the simplicity of children in Christ Jesus. They love Christ and His word, and have a love for His servants. They endeavour to practise what they learn, and thus adorn the doctrine of God their Saviour in all things. May every island of the New Hebrides group speedily enjoy and evidence the blessings of Christianity as this little isle of Aniwa! My visit there was made very pleasant by the unbounded kindness of the missionary and his excellent wife, and by the attention of the natives around their house.

‘From that lovely retreat though for ever I part,
Where smile answers smile, and where heart beats to heart,
Yet how often and fondly, when far we may be,
Will we think, thou blest isle, of each other and thee!
I go from the haunts where thy blue billows roll,
But that isle and those waters shall live in my soul.’

CHAPTER VIII.

THE ISLAND OF TANNA.¹

‘The soil untilled
Poured forth spontaneous and abundant harvests ;
The forests cast their fruits in husk or rind,
Yielding sweet kernels or delicious pulp,
Smooth oil, cool milk, and unfermented wine,
In rich and exquisite variety.
On these the indolent inhabitants
Fed without care or forethought.’

THIS island is about fifty miles from Aneityum in a north-westerly direction, and lies between $19^{\circ} 21'$ and $19^{\circ} 38'$ south latitude, and between $169^{\circ} 15'$ and $169^{\circ} 30'$ east longitude. It is one of the most fertile of the New Hebrides. It is about thirty miles in length and from nine to twelve in breadth. The south end of the island is high, and the mountains are wooded to their summits ; but in the north, which is mostly table-land, the hills are covered with grass. The whole is agreeably diversified with hill and dale. The most striking object, however, is the volcano, which has been active since the days of Captain Cook, who discovered the island on the 5th August 1774. It emits great light, and discharges at times large stones, with a noise that may be heard at a distance of forty miles. Sulphur abounds in the neighbourhood, and is occasionally a valuable article of export, and it would be more sought by traders if the natives gave

¹ The correct native name of the island is IPARE. The word Tanna, by which the island is generally, but incorrectly called, simply signifies ‘land,’ any ‘land.’

facilities to get it. A vessel in 1859 obtained about fifty tons in three weeks; but the tribes around the mountain are averse to its exportation. The volcano must have existed for a long period. There are several craters extinct, but there is great activity in the one which remains in operation. The mountain is not high—only about six hundred feet, but for the most part it is covered with ashes and hardened scoriæ. Jets of steam issue from the crater amidst noise and smoke, and streams of liquid lava flow. Large red-hot stones are thrown up into the air to a height, Commander Markham says, of over a thousand feet, looking like particles in the sky though tons in weight. These fall back again into the crater, whose mouth is about seven hundred feet by five hundred feet. The depth to the red-hot lava is about two hundred feet.¹ The soil around the mountain is very hot, and springs of boiling water rise in several places for miles along the shore. These are strongly impregnated with sulphur. The volcano is always most active after heavy rains, which, as they send their streams through the crevices into the fiery crater, are changed into steam, and then act with great force and noise. Volcanic dust is blown by the wind for miles. Even this yields a large proportion of sulphur. Obsidian is found near the volcano, and a stone like the nephrite of New Zealand.

The rich soil is abundant, and has great power of production. The large yams of Tanna are the best known in the Pacific. Captain Cook mentions that he got one which weighed fifty-five pounds. The natives cultivate them in plantations with great care and success. All work hard during the season, and after the plant appears in the mounds of earth they make trellis-work for supporting the yam-vine, which runs along for a considerable distance.

‘The average annual temperature,’ says Mr. Brenchley, ‘is 86°. Thunder is frequent, and there are often heavy downfalls of rain, which are soon over. The climate for

¹ Markham's *Cruise of the Rosario*, p. 232.

four months of the year is damp, giving rise to fever and ague; but it is agreeable during the other months, which are not unhealthy, provided proper precautions are taken. Since European weapons have been introduced there has been a sensible decrease of the population. Infant mortality is considerable. Deaths, too, occur from sunstrokes and poisonings attributed to the flesh of certain fish.¹

The productions of the island are the same as in the others, only richer from the finer soil. 'Barn-door fowls thrive well. Parrots, parroquets, and pigeons are seen in great numbers, and of beautiful plumage. Swallows are plentiful, and varieties of small birds are seen in twos and threes. In the vicinity of the volcano is found a large bird that lays its eggs in a mound of earth which it has made for the purpose; it does not fly, but runs so swiftly that it is seldom caught. As to serpents, it is questionable whether any exist. There are four kinds of lizards, and, moreover, a large black species of which the natives are much afraid; they say its bite is deadly, and connected with it they have a tradition of the fall. Two species of turtles are often speared in the bays round the island. Many species of beautiful fish are taken, but they are dry and inferior as an article of food. Sharks are numerous.'² Many of the fish are poisonous. There is a variety of shell-fish; one when touched ejects a fluid which is poisonous, and generally proves fatal in a short time. Butterflies and beetles abound. Pigs are very abundant. It is said that as many as five thousand have been taken from the island in one year by two traders.³

The natives of the island are of a dark coffee-colour. The description given of them by Captain Cook, a century ago, is true to the life. 'These people,' he said, 'are rather slender made, and of the middle size. They have agreeable countenances, good features, and are very active and nimble, like the other tropical inhabitants. The females

¹ *Cruise of the Curaçoa*, p. 205.

² *Ibid.* p. 213.

³ *Ibid.* p. 214.

are put to all laborious works, and the men walk unconcerned by their side, when they are loaded with heavy burdens, besides a child at the back. Perhaps the men think that their carrying their arms and defending them are sufficient. We often saw large parties of women carrying various kinds of articles, and a party of men armed with clubs and spears to defend them, though now and then we have seen a man carrying a burden at the same time, but not often. The women of Tanna are not very beautiful, yet they are certainly handsome enough for the men who put them to all manner of drudgery. Though both men and women are dark-coloured, they are not black, nor do they bear any resemblance to negroes. They make themselves blacker than they really are by painting their faces the colour of blacklead. They use a sort of pigment which is red, and a third sort which is brown; all these, especially the first, they lay on with liberal hand, not only on the face, but on the neck, shoulders, and breast. The women wear a petticoat made of leaves, and the men nothing but a belt and a wrapper.' So far as I observed, none of the heathen Tannese had any wrapper round the loins. They wore simply a tuft of rags or grass in front, held by a belt or cord round the loins. Both sexes wear tortoiseshell ornaments in their ears, the holes of the ears being very large. They wear ornaments also on their arms and necks. The men pay extraordinary attention to their hair, which is allowed to grow long. It is plaited in a most delicate way by a fibre of a small plant wound round a few hairs. These are taken from the brow to the back of the head, as already described. The people are fierce and savage, constantly fighting with each other, and practising cannibalism. They are polygamists. They have the common superstitions and vices of the other islands. They are very musical, and sing with considerable skill. They play upon Pan's pipes, which are carried in their belts, and dance to their wild music. Wooden drums are

beaten besides on these occasions. Their feasts are almost always accompanied with song and dance, the latter often very obscene. These take place at night, usually when the moon is full. Many get chilled after the great heats caused by their violent gesticulations, and their health suffers severely in consequence.

The Tannese have a peculiar custom in burial of the dead. They do not cast the body of a chief into the sea, but lay it in a grave. Those resident near the shore make one end of the chief's canoe the coffin to hold the dead. The women make a great lamentation over the dead before the interment. Mr. Neilson says: 'The corpse is always dressed in the best costume of the deceased, a large feather stuck on the head, the hair tied up with a broad red ribbon, the face painted, a large bunch of beautiful shells on the arm, the spear, club, and sometimes the musket of the deceased laid at the side, the whole wrapped in mats, deposited in a canoe, and buried about four feet deep. The wailing is performed mostly by the women. It is mournful and monotonous, consisting of nothing more than the repetition of two words, "Pomanik keikei"—"My brother dear, my brother dear;" sometimes rising into a perfect storm of melancholy music, at others sinking into a gentle breeze; sometimes joined in by the whole assembled company, at others, kept up by but one or two, but usually never ceasing from the time the death occurs, until the grave is closed. The weeping of the men is shorter, but not less impressive. As they arrive at the place where the dead man lies, they go up one by one and embrace him, shedding many tears; and again, as the body is being laid in the ground, there is one wild burst of wailing, and then all is still.'

They sometimes strangle women after the death of their husbands. The practice is said to have been introduced from Aneityum; but it is not so general on Tanna as it was on the other island. The way in which it is done is

this: 'Two young men go while the woman is asleep, and fix two pieces of wood in the ground on each side of her neck, and squeeze them together until she is dead.' The reason why this is done in the case of the wife of a high chief is, that it would be a degradation to her, and an indignity to her former husband, if she married a man of lower rank. But sometimes widows of persons of lower rank are deliberately killed if they refuse to marry again.

The superstitions of the people are very powerful in their influence, and in many ways. They live always in dread of the evil eye, of witchcraft, and of disease-makers, and are liberal in their gifts to propitiate those who have supposed power over disease or disaster. They have continued firm in their attachment to these degrading rites, notwithstanding the efforts made to enlighten them during the last thirty years by Christian missionaries.

Missionary work on Tanna has been very hard and trying, and accompanied with unusual disaster and death. The first native teachers were placed on the island by John Williams on the 18th November 1839. They were three in number. One of these died; the other two had to return to Samoa. Messrs. Nisbet and Turner were the first European missionaries who were located on the island, but, as already stated, they had to escape for their lives in an open boat in January 1843. They were long spared, and enabled to perform eminent services to the cause of the missions in Samoa; and during recent years trained many native teachers and ministers, and prepared editions of the Samoan Bible with references, the printing of which they personally superintended in London.

From 1843 to 1858, it was not considered safe for an European missionary to settle on Tanna, though native teachers made repeated efforts to introduce the gospel. Small-pox, recklessly introduced by a vessel from California in 1853, made awful havoc. Most of the teachers' families were carried away by it, and the disease spread rapidly

among the natives, who, exasperated against the surviving Christian teacher and his few faithful followers, resolved to take their lives. The teacher with his wife and child escaped in an open boat to Aneityum, but several of his adherents were murdered by the savage people. In 1854, a favourable turn towards missions occurred by means of a visit of a party of Tannese to Aneityum. They were greatly astonished at the effects of Christianity there, and the most wonderful of all was, there was no fighting. 'They never imagined that a people could live together on an island without fighting!' They requested teachers for themselves. Two were sent, and were well received. Many listened to their instructions, and abandoned their heathenism for a time; but the recurrence of an epidemic made most of them return to their old superstitions, and even threaten the teachers. The good men were, however, spared to continue their work. The way was so far prepared again for the settlement of European missionaries, and in 1858, the Rev. J. G. PATON and the Rev. J. COPELAND, from the Reformed Presbyterian Church in Scotland, arrived. They were joined by the Rev. J. W. MATHESON, from Nova Scotia. Mr. Copeland had to leave in 1859 to take charge of Mr. Inglis's station on Aneityum, during the absence of that missionary in Britain for the printing of the New Testament in the language of his people. The Rev. S. F. JOHNSTON and his wife, from Nova Scotia, shortly after joined the party of evangelists on Tanna. The mission thus re-established in such force was not long to survive. In three years, Messrs. Johnston and Matheson, Mrs. Paton and child, and Mrs. Matheson and child, were dead; and Mr. Paton, who had fourteen attacks of fever and ague during his first year's residence, the harrowing scenes of death in his own home and in those of his fellow-labourers, besides many perils among the heathen, had at length to flee for his life.

Mr. Paton had gone through a hard experience. His

amiable young wife died suddenly on the 5th March 1859, from the rupture of a blood-vessel. On the 21st of the same month her infant son and only child followed her to the grave. She was full of zeal for missions, and showed remarkable courage among the savages of Tanna. Her brother-in-law, the Rev. James Paton, B.A., late of Airdrie, and now of St. George's, Paisley, in a poem on her career in the New Hebrides, imagines her appearing before the infuriated natives, and appealing to them, declaring that she had left her land and people to dwell among them for their good. She was the descendant of those who had been martyrs for Christ, and she would be worthy of her race.

“They were my sires, and ne'er shall I
 Disgrace my lineage, proud and high ;
 Their blood is mine, on the same shore
 The breath of freedom first I drew ;
 And what her sons have done of yore,
 I, Scotland's daughter, still can do !
 For Christ and liberty they died,
 And now with Him in bliss they bide ;
 And while God is my shield, my trust,
 Ye cowards ! make your deadliest thrust
 At this bare breast. Oh, what a goal !
 Strike ! he who bears the basest soul,”

She said, and tore the robe aside
 Which did her snowy bosom hide.
 It was enough ; a young chief took her part :
 Forth leapt Ferallam, brave and young,
 With stride elastic, bounding, sprang,
 And stood beside the dauntless fair ;
 Then, turning, shook his spear in air,
 And cried, “ Who lifts a hostile dart,
 Or aims one blow at Leila's heart,
 This arm shall 'venge the ruthless deed,
 By me the coward slave shall bleed.
 Henceforth I am the Christian's friend,
 And shall Jehovah's Name defend.”’

The savages for the time retired. But it was not long that the brave young wife was permitted to sustain the faith and courage of her husband. She was called away, and followed shortly after by her child. In such scenes,

the agonized and bereaved husband had everything to do in preparing for the funeral.

‘ His trembling hand
 Brought forth the linen sheet,
 Bound on the gently folding band,
 And veiled that face so sweet ;
 The coffin made, and dug the grave,
 And ere that evening fell
 Consigned thereto the young, the brave,
 And weeping, sighed “ Farewell ! ”

‘ There lovely Leila’s ashes rest,
 And there, close as before,
 Her infant boy clings to her breast,
 The first, the last, she bore.
 A few short hours, the mother lost,
 With fruitless tears he wept,
 Then, like a blossom nipt by frost,
 Swiftly withering, slept.’

The following testimony to Mrs. Paton from the pen of the Rev. John Inglis will be read with interest:—‘ She did not, like Williams and Harris on Eromanga, lose her life by the hand of violence, yet from her youth, her devoted spirit, her short career, and her sudden and unexpected death, the grave of Mary Ann Robson Paton, as it rises up to view near the sea-shore, and under the shade of the palm trees of Tanna, will in future times be an object of interest and a source of influence, second only to the graves of the female martyrs of our native land, who “ loved not their lives unto the death.” In other days, the sable daughters of Tanna, when enlightened by the gospel, will lead their children to the grave of her who left home and kindred, and traversed the mighty ocean, and sat down among these savage cannibals for their sakes, that she might speak to them of Jesus, and teach them the way of salvation.’

Mr. and Mrs. Matheson were singularly lovely and pleasant in their lives, and in their death were not divided. They were full of zeal for the cause of missions ; but being both feeble in health, soon succumbed under the hardships of their missionary work.

The Rev. JOHN WILLIAM MATHESON was a native of Nova Scotia, and born 14th April 1832. He had a pious ancestry, and was nurtured in the fear of the Lord. When he gave decided evidence of personal piety, he directed his thoughts to the missionary work. After passing through the studies required by the Church, he was licensed to preach, and was ordained as a missionary on the 12th November 1856. During 1857 he studied medicine in Philadelphia, where free tickets to all the classes were presented to him, as have generously been given to all Presbyterian missionary students from Nova Scotia. Symptoms of pulmonary disease had made their appearance in Mr. Matheson, but it was hoped that the long voyage to the New Hebrides, and a residence there, might restore him. It was a mistaken idea. Most of those who have brought disease with them to those islands have died, and few, except those who have died by violence, have been removed by disease caught on the islands. Missionary labour there requires physical health and strength.

Mrs. Matheson was a niece of the Rev. Dr. Geddie, brought up in an atmosphere of missions, and early a disciple of Christ, doing what she could. In her there also appeared symptoms of pulmonary disease. It was also thought in her case that a change to a warmer climate would be a benefit.

Mr. and Mrs. Matheson were settled on Tanna in 1858, and had early to undergo the manual labour which has been incident to the commencement of missionary life in the New Hebrides. Instead of having a few Christian mechanics—'jacks of all trades'—attached to the mission, as the Germans have, house-building and church-building have been the work of the missionary, hitherto unused to such toil. Mr. Matheson having got this over, applied himself with zeal to the acquisition of the language. He soon got a building erected for worship, and had over a

hundred in attendance. His wife had a class for sewing. Mr. Matheson's health suffered much, and he had to go to Aneityum and Eromanga for a change in 1859-60.

New calamities overtook them in their Christian enterprise when they returned to their station. Measles were introduced by a vessel, and as the disease spread it was attributed to the new religion. Terrific storms occurred. The volcano was unusually active. There was a scarcity of food. In the beginning of 1861, the Rev. S. F. Johnston died suddenly. Tidings came of the massacre of the Gordons at Eromanga, and the Tannese were advised to kill their missionaries. There was great excitement among the natives, but the timely arrival of Commodore Seymour and the Rev. John Geddie made the missionaries safe. It was only temporary, for on the 16th January 1862, another fearful hurricane visited the island, and destroyed nearly everything in the shape of native food, and it occasioned a great outburst of rage against the missionaries. On the 17th, Mrs. Matheson's infant died, and the station of Mr. Paton at Port Resolution was broken up. The circumstances of the latter were very trying. On the day before, which was a Sabbath, thousands of natives surrounded his house at daylight, yelling furiously. They discharged muskets, which they had got from traders, beat in the windows and door of the mission-store, broke open the boxes and helped themselves to the year's supplies. They then threatened to take Mr. Paton's life, but as they saw he had arms they retired for a time. His faithful dogs on another occasion saved his life by facing the natives. Mr. Paton, as soon as he had opportunity, took refuge in the hut of a friendly chief, named Nowhar. He could not long be protected there, though Nowhar risked much in his behalf. It was impossible to get a boat launched; Mr. Paton therefore fled on foot by night to Mr. Matheson's station—twelve miles distant. He was accompanied by three natives. The effort was very exhausting, but

he reached Kwamera in safety, and rallied after rest and refreshment. All his personal property, and the mission premises and goods at Port Resolution, were entirely destroyed by the infuriated people.

It soon became evident that there would be no safety at Mr. Matheson's. While the two brethren conducted service on the 2d of February 1862, they were told of their danger, and were even surrounded by the hostile natives. On the 3d, a sail appeared off the island, and it was resolved to abandon the station, if the vessel could take them away. They hoisted flags of distress, and kindled fires on the shore to attract attention. Shortly after an armed boat approached the shore. Letters were brought to them from Mr. Geddie, who had heard of their danger, and had asked Captain Hastings and Mr. Ross Lewin, who was on board, to afford any aid that might be required by the missionaries. The arrival of the vessel was a providence for which they were thankful. Two boats were laden, after some delay, with the movable property of the Mathesons; but when they got out to sea the vessel was out of sight. There was no help for the misadventure, and as the coast is much exposed, it was supposed that the vessel had gone on to Port Resolution. Thither the boats were also taken—a distance of fourteen miles. One of them remained at a gun-shot distance from the shore, while the other kept more out to sea looking for the vessel. She at last appeared, and took them on board. It was fourteen days before they reached Aneityum, though the distance was only fifty miles. But Captain Hastings did all in his power to make them comfortable. He was proverbial for his kindness to the missionaries, and years afterwards I had the pleasure of presenting him with a token of gratitude on behalf of some of those whom he had, after this period, generously assisted. He was popular among the natives too, and some in the labour traffic used his name to get men on board.

A warm welcome met the refugees at Mr. Geddie's, where their arrival had been anxiously waited.

After consultation with brethren, Mr. Paton was appointed to visit Australia to make an appeal on behalf of a new missionary vessel. Mrs. Matheson rapidly sank, and died of pulmonary consumption at the house of her uncle, Mr. Geddie, on the 11th March 1862. She was buried in the cemetery of the mission, where a neat stone was afterwards erected to her memory. I visited it in 1874, and found it overgrown with creepers. Mr. Matheson felt his loss, and it told severely upon his own delicate health. He went for a voyage to the island of Maré in June, hoping that a change might benefit him; but he grew weaker. He was tended with great care by the Rev. S. Creagh and his wife¹ at the mission station. Even in his weakness, he endeavoured to prepare a small book in the Tannese language, and induced Mr. Creagh to begin to print it. He translated also a few psalms for use in public worship. He cherished the expectation of recovery, and hoped that when Mr. Paton returned they would be able to resume their work on Tanna. It was not to be. The Master called him, and he went home to God on the 14th June 1862. He was buried at Maré.

The Rev. SAMUEL FULTON JOHNSTON, to whom I have referred, was also a native of Nova Scotia, and was born on the 15th June 1830, at Middle Stewiacke, a farm on the river Stewiacke. His parents were strict Presbyterians, descended from those who had emigrated from the north of Ireland. From a child Samuel 'knew the Holy Scriptures, which were able to make him wise unto salvation.' He was, like James Renwick, 'one of those who might have thanked God that he had been saved from the pollutions of childhood.' He had, as he grew up, a great thirst for knowledge; and a desire to become a minister of the

¹ Mrs. Creagh is a daughter of the late Rev. A. Buzacott, an associate of Williams, and a model missionary. See his biography, *Mission Life in the Pacific*.

gospel filled his soul when he was sixteen years of age, and was ardently cherished. His means were small, but that did not prevent him from getting a good education. He used all opportunities till he got as much knowledge as enabled him to teach a school, and then he saved all he could to assist his further studies, which he prosecuted with great zeal. By degrees he advanced, till he entered upon the study of theology. The Synod of the Church had instituted a class for students of divinity, which he attended for several sessions, consisting of only six weeks in the year. He afterwards attended Princeton College, so famous in America. Meantime his funds were getting low. He therefore accepted an appointment as a colporteur in the wild regions of Kansas and Nebraska, where he laboured with uncommon zeal. It was at a time of great agitation between slavery and freedom, when the utterance of right sentiments was fraught with peril. After this tour he returned to Nova Scotia to finish his theological studies; and as he had offered himself for foreign missionary service, he proceeded to Philadelphia to attend the medical classes. He was duly licensed and ordained, and sailed for Melbourne by Boston. He got a passage by way of Fiji to the New Hebrides. He reached Tanna as his sphere of labour on the 6th July 1860, and with his excellent and like-minded wife entered upon his work. He had been only six months there, and most of the time amidst the dreadful mortality and danger referred to already, when he was suddenly seized with an illness which terminated fatally. Mr. Paton was then lying ill with fever, but made most resolute efforts to attend his dying fellow-labourer, and to bury him when dead.

Mrs. Johnston was for a time also very poorly, but she rallied, and became so attached to the work on the islands that she remained. For a time she resided with Mr. Geddie at Aneityum, and taught the girls in the school. Mrs. Geddie had adopted a number of orphans whose

parents had been taken away by the measles. Mrs. Johnston took the superintendence of the institution, and rendered very great service to the girls. In 1863, she became the wife of the Rev. Joseph Copeland, then in charge of the mission on Aneityum during Dr. Geddie's absence. In 1864, they visited Australia and New Zealand, where Mr. Copeland aided to interest many in the mission. In 1866, they were, as I have already stated, settled on Fotuna.

In 1865, the Commodore on the Australian station, Sir William Wiseman, Bart., visited Tanna in H.M.S. *Curaçoa*, to consider and settle many grievances brought under his notice by memorials from missionaries and others, addressed to Sir John Young at Sydney in 1862. He requested the missionaries whom he met at Aneityum, while in conference together, to afford him their aid as interpreters. They accompanied the *Curaçoa* in the *Dayspring*. When in Port Resolution he sought an interview with the tribes, but they treated him with defiance. He was obliged to open fire as a warning, and as a means of securing the safety of British vessels which might visit the harbour. Little damage was done, and no life taken; but a few days afterwards, one of the shells which had not exploded was found by the natives. They commenced striking it, to get off the lead on it for making bullets, when it suddenly burst and killed several of them. Sir William's visit did a service for good, the influence of which is felt to this day. But his conduct was severely criticised in the colonies, and missionaries were blamed for calling in the man-of-war. Sir William distinctly repudiated the assumption that his movements were directed by the missionaries. He stated that reports and despatches had reached him both from the home and colonial Governments in relation to Tanna. The wreck of H.M.S. *Orpheus* in 1862, off the coast of New Zealand, had caused the loss of all the papers, and had prevented any of Her Majesty's ships from visiting the New Hebrides. The Admiralty had

directed him to proceed to Tanna and Eromanga and other islands. He asked the missionaries to interpret for him, and Mr. Paton went four times to the natives at Port Resolution to urge them to meet the Commodore. He entreated Sir William to delay firing to give them time; but after waiting two days and a half, and after witnessing their defiant behaviour, Sir William ordered the guns to fire, without aiming at the natives. Not one was shot, but the ground on which one of the boldest was standing was pierced by the cannon ball, making the native dance in the air. A party under Commander Dent was also landed, but they killed one only. Some on board the *Curaçoa*, and among others Mr. Julius Brenchley, a naturalist, travelling as the guest of the Commodore, misunderstood the action, because the missionary vessel *Dayspring* was then in company with the man-of-war. Some one on board sent a lively sketch of the scene to an illustrated paper in Sydney, which created a prejudice against the missionaries. Mr. Brenchley blames the missionaries, especially Messrs. Inglis, Paton, and Gordon. I have already stated that Sir William Wiseman did not blame them. I had an interview with him on the subject, along with the late Rev. Dr. Lang, who had taken a warm interest in the New Hebrides mission. I took down in writing the following report of Sir William's remarks, which I afterwards read to him, and he expressed himself satisfied with its correctness: '1. He stated that there had been considerable delay in prosecuting the matter, as the New Zealand war, and the wreck of H.M.S. *Orpheus*, had prevented the ships of war from visiting the islands. All the documents had been lost in the *Orpheus*. The visit of the *Curaçoa* in 1865 was the first opportunity since the visit of H.M.S. *Pelorus* in 1861. The last-named vessel made a very hurried visit, and there was not sufficient time to enter into the matters requiring attention. The report sent to the Admiralty directed special attention to Tanna and Eromanga. Since that period other outrages had been

committed on British subjects. It was, therefore, the intention of the Commodore to visit Tanna, Faté, Eromanga, and other islands, and to deal with them according to the reports he had received. 2. The Commodore stated that he went to the island of Aneityum for interpreters. There he found the missionaries assembled at their annual meeting. They had been apprised by the commander of H.M.S. *Esk*, then in the harbour, of his projected arrival, and they had, after conference with Captain Luce, prepared memoranda of the outrages committed by the natives of these islands. They presented these to the Commodore, believing that in so doing they were carrying out the original memorial sent to Sir John Young. 3. The Commodore stated, that his intention was to seek a meeting with the native chiefs, in order to get their promise to refrain from acts of violence and wrong on British subjects. He asked them to come on board, and guaranteed their safe return. Mr. Paton, at the risk of his life, went four times to treat with the natives, and to induce them to visit the Commodore. Twice, with tears, he entreated the Commodore to delay any firing, that the chiefs might have longer time. When at length, after two days and a half waiting, and after their threats to fight the big ship, Sir William Wiseman judged it to be necessary, on account of the insulting challenge of the Tannese, to take strong measures. He purposely abstained from endangering life. Nor was there any one killed by the guns of the *Curaçoa*. One seaman was killed by a Tannese chief, who was cut down immediately by a naval officer; but this chief is now alive and well. He had heard it reported, that three individuals were killed accidentally on the following day by the bursting of an unexploded shell, against which they had been duly warned. Sir William stated that it was in the interests of humanity that he took the course he did—a course that would have been taken had none of the missionaries been present. 4. In answer to inquiry, Sir

William stated that the account of the *Curaçoa* published in the *Sydney Morning Herald* in October last was neither correct nor authorized, and was simply a narrative obtained by a reporter from some one on board. Sir William Wiseman had sent his report of the whole affair to the Admiralty, and had received the approbation both of the Admiralty and of the Foreign Office. 5. Sir William stated, that the missionaries were present only as interpreters, and had no responsibility whatever for his conduct. His conduct was according to the regulations of the Navy, and as the representative of the British Government. The principle on which he proceeded was this, that the natives were quite at liberty to keep Europeans out of their island, and to forbid missionaries to reside; but that if they granted or sold land to British subjects, they were bound to protect those residents, and in case of injury, the British Government was bound to interfere. They had violated the pledges which they gave to Commodore Seymour and the captain of the *Cordelia* to protect the missionaries. 6. The Commodore also informed us that he had orders with respect to Eromanga, and that others besides the missionaries had requested his intervention there. Mrs. Henry, wife of a trader there, one of whose European servants—besides thirty others, natives of neighbouring islands—had been barbarously murdered, had sent a complaint to the governor of this colony. With regard to Rangi, against whom a complaint had been made to Sir John Young by the missionaries in 1862, he could not find evidence to convict this man of the murder of the Gordons. He found that at that period Rangi's own life was in great peril in that part of the island. He could not pursue the murderers of the Gordons, as he had no means of land warfare; but he did not consider the case yet closed or beyond punishment. He stated to the chiefs who met him on Eromanga, that the vessel would return next year for this purpose. He did not think that Rangi could be removed without

force, and perhaps much bloodshed, as he was allied to several chiefs. 7. The Commodore was asked whether his conduct in receiving the written document from the missionaries was affected by their unanimity, and whether he had stated that he would not act if they were not unanimous. He replied that such was never before his mind at all, and that he made no statement with respect to their unanimity—he knew nothing of it. Sir William stated that the chiefs on Tanna had pledged themselves to protect Mr. Paton in the presence of Commodore Seymour and the captain of the *Cordelia*; that there they had entreated Mr. Paton to remain, and promised protection. But they had violated those pledges. Besides, their conduct on the occasion of his visit was such as to leave no alternative but to act as he did. 8. Sir William stated that he was in possession of all the information which the missionaries gave him previous to his interview with them and to the presentation of their document. His visit to Tanna was occasioned by the information which he had received before he had proceeded on his cruise. But as the documents had been lost, he was glad to receive the memoranda supplied.¹ He felt sorry to think that the missionaries should be blamed for a matter which was entirely in his hands. So far as he had heard, the result on Tanna had been to render the life and property of British subjects more safe.²

Lieutenant the Hon. Herbert Meade, R.N., who was on board the *Curaçoa* as an officer on the occasion referred to, made notes of the same occurrence, which, after his early death, were published by his brother. He wrote: 'The impression left on our minds by the missionaries of this society was not altogether favourable.'² He thought that

¹ Mr. Brenchley says that he saw the letters of missionaries in Sir William's hands, and did not like their appeal; but he did not know so fully as the Commodore the facts of the case.

² *A Ride through the disturbed districts of New Zealand, together with some account of the South Seas*, p. 231.

the missionaries laid too much stress on the loss of their personal property on Tanna. He added: 'That these men are not the huckstering humbugs that their opponents represent them to be, is well attested by the blood of their comrades shed in the New Hebrides, and by the readiness with which they constantly expose themselves to such risks. But they have courted harsh criticisms by the unctuous language of cant which makes their conversation and writings so often offensive to all sensible men; by their exaggerated accounts of sundry attempts on their lives, when, according to their own evidence, they were so helpless and unresisting that it seems hard to believe that a really serious attempt could have failed; and, lastly, by calling in the sword of the naval power for the punishment of their persecutors, thereby causing great scandal to the South Sea missions in general. I believe these men to be in the main honest and well-meaning, and the present condition of Amiteum¹ shows that in the long run they are successful, though they may not necessarily be men of education and refinement.

'Whatever opinions may be held as to the propriety, in a religious point of view, of missionaries applying for armed protection, the duty of the naval officer is simply to assure himself that the applicants are British subjects, and that their complaints of outrage to life and property are well founded, and then to afford them the protection which is their right, without regard to the colour of their neck-cloth.'²

There are few missionaries who would not write more like educated and refined gentlemen than the author of these extracts. If they are not men of education and refinement, it is not for the want of facilities for acquiring both. They had all been bred at the universities of their

¹ So it is spelled in the volume, no doubt caused by the untimely death of the writer, and the editor's want of familiarity with Polynesian names.

² Meade's *Ride*, etc., p. 232.

country, and had gone through the course of study required by the Church. I have already expressed my opinion on these. The missionaries of the New Hebrides need only to be met to evidence their culture. Mr. Meade's unfavourable opinion was founded upon very slight acquaintance, and under a prepossession against them. Had he visited Mr. Inglis at his settled station, he would have found cultivated and refined society to astonish him.

There may be difference of opinion about applying for the aid of the Navy in protecting missionaries, or in punishing those who wantonly destroy their property. It must, however, be remembered that missionaries never settle on any station in the South Seas without getting permission from the resident chief, never occupy land on which their premises are erected, without formal purchase and payment for it, and never employ natives to work for them without payment. The attacks upon their persons and property have invariably been made by tribes hostile to those under whose protection they were. Had the chief and people, who had given them permission to remain, assumed hostility, the case would be different with respect to their remaining, though the mission title to property would be the same. When the Presbyterian missionary at Damascus was murdered in the massacre of Christians in 1861, the British Government required the Sublime Porte to give a pension to the relatives dependent on him. When the Church of England missionaries were imprisoned in Abyssinia, the British Government took up their cause. The object aimed at was to secure protection where it had been voluntarily and legally given, and to secure the property that belonged to the mission. The chief of the district only can give the missionary liberty to reside. At the same time, it is a fair question to what extent redress should be sought at the hands of the Commodore. The acts of the united body of missionaries are those which are to be taken into judgment. Individual missionaries there,

as anywhere else, may make unwise statements while under strong feelings, and I have seen remarks which I considered very injudicious. But these were private documents, which ought never to have been published. Similar letters may have been sent to the Commodore also. Sir William Wiseman would exercise his own judgment with reference to such as these. The lesson designed to be taught by the action of the Commodore, and which was effectually taught, was that British subjects, having acquired residence from chiefs and people in any given place, were under the protection not only of these, but of the British Government, so long as they conducted themselves properly.

Sir William Wiseman understood the matter, as will be seen by the statement already quoted. That document was sent to the Committee on Foreign Missions of the Church in Scotland which had missionaries on the New Hebrides, and, after full consideration, they adopted the following resolution:—

‘ Resolved, that the Committee express their regret that opinions injurious to the missionaries and to the missions should have been formed and spread abroad, both in this country and in the colonies. These opinions they believe to have rested upon reports destitute of foundation—reports in which the missionaries were represented as the instigators of the attack, as actuated by a spirit of revenge, and as desiring to coerce the natives by physical force into receiving the gospel.

‘ The Committee are unanimously of opinion that the interference of the missionaries was altogether in the interest of the natives; and that by their accompanying Sir William Wiseman they facilitated intercourse between the inhabitants of the islands and H.M. officers; that their presence was a means of preventing much bloodshed, which might otherwise have taken place, through the recklessness and violence of the natives; and that, so far from meriting censure, the missionaries deserve the approbation of this Committee.

‘ Upon the general question of missionaries requesting the interference of the civil power, the Committee believe, that where property or life is endangered, but more especially the latter, it is the duty of their missionaries to invoke the protection to which, as British subjects, they are entitled. They have confidence that in all cases where such a necessity may arise, their missionaries will act with that prudence and respect for the highest interest of the natives which have hitherto characterised their conduct.

(Signed)

‘ JOHN KAY,

*‘ Convener and Secretary of Foreign Mission
Committee of the Reformed Presbyterian
Church.’*

Mr. Inglis published an elaborate defence of the action which the missionaries had taken. It did not convince Mr. Brenchley, and it may not convince others; but it showed the principle on which those acted who were seeking the best interest of the natives, and also lived unarmed among them. Complaints had been made in reference to several murders on Eromanga by white settlers there. The man Rangi referred to was guilty of many acts of cruelty and blood. He was a native of Singapore, and a British subject. He afterwards perished by violence on Faté.

It was not thought advisable that Mr. Paton should resume his work at Tanna, though he had the courage of a martyr to wish it. He did good service in the colonies by raising funds for the vessel to aid the mission, and for native teachers; and he developed a missionary spirit among the Presbyterian people in New South Wales, and especially in Victoria. Since his return, he has laboured on Aniwa, a small island, where all the people attend his instructions, and of whom numbers have been baptized and admitted to the fellowship of the church.

The work on Tanna was resumed by the Rev. THOMAS NEILSON in 1868. Possessing Scotch caution and good sense, he has been able to keep his position; and having, by

his medical skill, been of service to the belligerent tribes, he has gained considerable favour. He has cultivated the language most assiduously, and has prepared a version of the Gospels in the language of the people. He has had the assistance and fellowship of the Rev. William Watt. These missionaries have been fully occupied in teaching the people.

Mr. Neilson commenced regular preaching to the Tannese in the beginning of 1870. 'We have worship,' he said, 'in six different villages every Sabbath-day: in the first place, in the little church; then I send two teachers to conduct worship on one Sabbath in two villages at a distance; and I myself, with two other teachers, go to those near at hand. In each of these villages there is an average of from twenty to thirty persons every Sabbath-day, so that the gospel is preached to from one hundred and twenty to one hundred and eighty persons around Port Resolution every Sabbath.' Mrs. Neilson has taught several of the women to read, and to sing hymns.

She is the daughter of the Rev. Dr. Geddie, and is well acquainted with the manners and customs of natives of the islands. Mr. Neilson is also a minister's son.¹ He has felt considerable difficulty from the influence of traders who entered Port Resolution. Some of them have supplied fire-arms to the people, and this has helped to keep up a chronic warfare among the tribes. Many white settlers in Tanna have been killed by the natives, in disputes about land, or for other reasons. Natives kill one another too, in circumstances of revolting cruelty. In 1873, four men were passing Port Resolution in a canoe, when five of the resident tribe went out, and, without provocation, shot them. They belonged to a different part of the island, against which there was no enmity at the time; but they were friends of some of their enemies. Mr. Neilson deemed it his duty to

¹ His father was the Rev. Thomas Neilson, M.A., of Rothesay, long and favourably known and much respected.

denounce this murder publicly. It affected the attendance at his service. Fighting broke out in 1874 in his neighbourhood. Notwithstanding all this, he kept his ground, and steadily gained influence. 'I shall not consider,' he said in a letter, 'that I have lived in vain, should I see before I die the eight or ten thousand natives of Tanna converted to the faith of the gospel.' As an evidence of his influence, let the following speak.

Captain Palmer, R.N., who visited the New Hebrides in H.M.S. *Rosario*, in the early part of 1869, thus writes at Tanna:—'Sunday intervening, I was curious to see if the natives had as yet any respect for the Lord's-day. I had given strict orders at every island we had visited, that no canoes should be allowed alongside, supposing they came to barter; but to my surprise and satisfaction, not one made its appearance, although on other days numbers came; and although Mr. Neilson told me he could only reckon three real converts at present, still I could see his influence was already considerable in the neighbourhood of Port Resolution. Another circumstance showed this: two of the dingy boys had landed some of the officers for a walk on Sunday afternoon, and before they shoved off from the shore wanted the natives to get them some cocoa-nuts, to which they pointed; the people, however, shook their heads, and one called out "To-morrow!" All this is the more satisfactory when it is remembered, that a missionary dared not reside in Tanna until a year ago, and previous to this seven years had elapsed since one had been there.'¹

The same naval officer mentions that when on a visit to the volcano, Mr. Neilson being behind, the natives looked fierce, as if they would prevent the party from advancing; but whenever Mr. Neilson appeared they were remarkably friendly.

There is a different language on the northern side of

¹ *Kidnapping in the South Seas*; being a narrative of a three months' cruise in H.M.S. *Rosario*, by Captain George Palmer, R.N., F.R.G.S., p. 40.

Tanna ; but the *Dayspring* has paid visits there to endeavour to secure an opening for a missionary or a native teacher. Mr. Neilson thus describes a visit paid to that side :—

‘ We first came to anchor in a beautiful bay, about six miles to the north of this, and called Weasisi, where we went ashore. Though so near, the language is quite different, and we wandered about a good while before we could find any one who could understand us. At last we found one of the chiefs who is on visiting terms with the Port Resolution natives, and who knows the language. He said there was fighting going on between them and the inland tribes, and that they were all tired of it ; for since the introduction of white men’s guns they were killing so many people that soon none would be left. He and his people were willing to take an Aneityumese teacher as soon as the yams were ripe to give him food, and to help him to build a house. The yams will be ripe in the month of April ; and we must try and get them a teacher, for this is an important place. The population is numerous, the ground exceedingly fertile, and the anchorage safe. It will not be possible to do much for them from here, as the language is so different ; but a missionary settled there would have, I should think, a population of 2000 souls within a radius of five miles of him. We visited at two other places in the bay, and found a great many people anxious to trade, especially for tobacco. We told them what we had come for, and found that they were in a state of chronic warfare with their inland neighbours, and were also heartily tired of it. We went off to the vessel in the evening, leaving some Tanna men, who had accompanied us on our trip, to pay their friends on shore a visit. In the morning, the boats went for our Tanna men, and they came on board with a cargo of pigs, which they had received as presents.

‘ Black Beach is the next most important place to Port Resolution on Tanna. It is so called from a beach of black

volcanic sand, of about three-quarters of a mile in extent, off which, at a depth of from 5 to 30 fathoms, there is first-rate anchorage for vessels of any size. It is on the north-west side of the island, and so, completely under the lee from the south-east trade wind. The sea is perfectly smooth, but being an open roadstead, vessels lying there have always to keep a good look-out, and be ready to heave their anchors or slip their cables should the wind suddenly come round to the west. It was Friday evening when we arrived, and we expected that some canoes would board the vessel as usual; but there was no sign of any life or motion on shore. On Saturday morning, we still saw no one on the beach, and some native houses built by the traders, which I had seen the year before, were in ashes. It soon transpired that there had been fighting, the traders had left, and their places were destroyed. A tribe of inland natives had come down, and driven our old friends away from the beach. We could get no one from the vessel to take us ashore in the boat. Captain Fraser did not wish to risk his white sailors, and all the natives on board were afraid. At last three or four lads from Port Resolution volunteered to go, if we would coast along about a mile northwards, where there was a village where they knew the people, whom they would hail from the boat, and if they were disposed to be friendly, would land. Mr. Watt and I stepped into the boat, secretly commending ourselves to the keeping of Him who has the hearts of all men in His hand, and were pulled off towards the shore. When we were within hearing distance, our men stood up and hailed the land. A few men, armed with muskets and clubs, came running out upon the rocks to know who we were, and what we wanted. When they recognised their old friends in the boat, they soon put down their arms, and we pulled towards the shore, dragged up the boat, and sat down to talk. They told us there had been great fighting; the Black Beach people had been driven inland, and that it was

not safe to go and see them, as their enemies were always lurking among the trees, and waiting their chance to shoot some one. But, says one, we have a missionary already living in the next village. I immediately supposed this to be a Tannaman of whom I had heard, who had become a Christian in Fiji, and had returned home a few months previously. We asked our informant if he would introduce us to this missionary; he said he would. So we launched the boat, and pulled a mile farther along the shore, until we came to another village. Here a few men came out upon the reef, and among them one who had on a European garment, and who was pointed out to us as the missionary. He carried us on shore,—an honour which we rarely receive from a heathen,—and gave us a cordial welcome; in fact, he seemed overjoyed that he had lived to receive a visit in his own land from real missionaries. He took us to his house, and wished us to go in, but we preferred sitting under the shade of a tree at the door. He then went in, unlocked his box, and brought out three books,—one the Old Testament, the other the New, and the third a book of Scripture extracts, all in the language of Tonga. We opened them at several places, where he read quite fluently. We asked his name, and he pointed to the fly-leaf of his book, on which was written “Jom Pata.” He said “Pata” was his original name, but on being baptized in Tonga he had taken in addition the name of “Jom.” We asked his history, and he told it to us in broken English. Fourteen years ago, when a young lad, a whaling vessel had called at Black Beach; he and some other boys had gone off to see her, and in her they were stolen from their homes. There he had lived for a year, and got plenty of work, and very little food (as he expressed it, “Plenty work, plenty kicks, no plenty kyky”). Then the vessel called at Tonga, where he ran away, and hid in the bush until she had sailed. He then came out, and gave himself up to King George of that group of

islands.' He was instructed in the Christian faith, and admitted to the church.

This man had been meeting with the natives on the Lord's-day and instructing them. If a missionary had been available at that time, his way would have been opened.

The Rev. WILLIAM WATT reoccupied, in 1869, the station on the south-eastern side of Tanna, where the Mathesons had been. He chose a different site for his residence, with a better boat-landing, though it also is very much exposed. He and his amiable and devoted wife have laboured there with great zeal, and have secured a good footing among the people. He has been assisted by four native teachers from Aneityum. For a while, an average of one hundred persons attended the service at the church near the mission station, but a number ceased to come after some deaths for which the new religion was blamed. Altogether there are over two hundred regularly attending at the different stations. Several are beginning to learn to read.

Mr. Watt and his wife have acquired a ready command of the language. By means of a printing press and type, sent by the Foundry Boys' Society in Glasgow, Mr. Watt printed some Scripture extracts, a hymn-book, and the Ten Commandments and the Lord's prayer, in a fine bold type. He has done a similar service for a brother missionary at Eromanga, and has assisted others.

No baptisms have yet taken place on Tanna, which is, I think, to be regretted, as it appears that there are inquirers, and that a number pray to the true God even in the public services. Nowhar, at Port Resolution, for many years did this, and at the age of seventy was married again with a Christian ceremony; but he was not judged to be sufficiently decided to be admitted to baptism. Some may be induced to make a profession of faith, as it would aid in their confirmation, and make them, as a church, a more emphatic witness for Christ.

The four Gospels have been translated by the two missionaries, and when these are compared, and a revised version made as the result, they will be printed. Several epistles and the Acts of the Apostles have also been translated. The way is opening for a great extension of the mission on the island. It ought, indeed, to be covered by a network of mission stations,—say at least four,—with a number of native teachers settled between them. Thus the whole people would be regularly reached. As this island is so fertile, it is likely to be colonised; and when the life of white men becomes safe, more will adventure into settlements where many fruits can be produced.

It is therefore of very great importance that it be fully occupied, with as little delay as possible, by an increased band of missionaries. A population of seven or eight thousand presents a strong claim. It is supposed that nearly fifteen hundred males were at one time away at Fiji and Queensland, whose influence has been unfriendly to the gospel when they returned. But missionary life is now, apparently, more secure than ever, and notwithstanding adverse influences, the cause of the gospel has greater promise on Tanna than at any previous time. The natives have many good qualities, and if won to Christ would be of great service in advancing the faith. From so large a population, youth might be gathered into schools, and after instruction, some of the most promising inquirers among the young may become decided Christians, and be trained as native teachers. On the heathen they would be influential for much good. They would understand all native modes of thought, habits, and difficulties, and by holding up the light of the gospel become useful in the enlightenment of their people.

The Glasgow Foundry Boys' Society has undertaken to support native teachers on this island. They sent out supplies for this purpose in 1874, and have continued their interest in a way likely to be so beneficial. When

the printing press was to be sent, an exhibition of its work was held in Glasgow, and many dresses, weapons, and other curiosities from Tanna were exposed to view. Mrs. Watt had, when in Glasgow, been a ready worker in connection with the Society, and now she has found sympathy and support in the Society for her work on Tanna. Friends in Rothesay have also sent means for the support of a native teacher under the care of Mr. Neilson.

In the end of 1874, much fighting prevailed near the mission premises in Port Resolution, and a hundred of the people fled, by means of a vessel lying in the harbour at the time, to the neighbouring island of Aniwa. These were for the most part the worshipping people, but were overcome by another tribe. Fighting was also going on at Mr. Watt's station. The missionaries were both safe, which shows the position which they have now secured. Their teaching has not been all in vain. A greater effect may yet be seen in the natives themselves.

An affair occurred at Tanna in 1877 which caused considerable interest, even in the English Parliament. A white man named Easterbrook was murdered by some of the natives. He had sold gunpowder to them, and lived with one of their women. Some quarrel had arisen about this woman, and it led, it is believed, to his death in this violent manner. H.M.S. *Conflict* called a short time after, and the lieutenant commanding required the natives to deliver up the murderer within three days. As they did not do this, despatches were sent to the Commodore at Sydney on the subject. The Commodore sent H.M. ships *Beagle* and *Renard* to make the necessary inquiries, and to punish the murderer. They arrived at Port Resolution on the 16th September. Lieutenant Caffin of the *Beagle* immediately requested the Rev. Thomas Neilson to act as interpreter. A reward of £5 was offered for the apprehension of the murderer. As no efforts seemed to be making for his seizure, Lieutenant Caffin detained seventeen natives

on board as hostages. Three of them were chiefs, and they were required to select each a man to announce to their people that the chiefs and party would be detained till the murderer was delivered. On the 20th a great shout was heard, and it was announced that the murderer was on the beach. Mr. Neilson was sent for to identify the man and interpret. Yuhmangha admitted the murder, and surrendered the musket with which he did it. But he refused to go on board to be tried. Three seamen were then ordered to seize him, but he eluded them and decamped into the bush. On the 22d, ten of the hostages were released to quicken the search, and they were charged to assure the people that if the murderer was delivered, all would be set at liberty, and if not, that the chiefs and the others would be carried away to the Commodore. Eight of the Tannese were killed in this enterprise, four in defending him and four in attempting to take him. At length a shout was raised, and a man was brought on board the *Beagle*. Mr. Neilson was sent for, and when he saw him he said that he was not Yuhmangha the murderer. The man admitted that he was his brother. As this man had been an accomplice present at the murder, and ready if his brother's musket missed fire to shoot Easterbrook, he was put upon his trial, found guilty, and hanged at the yard-arm. Mr. Neilson then appealed to the lieutenant that as nine lives had been lost in the affair, of whom one was the accomplice, and another the instigator of the murder, and as the life of the guilty man was not worth much among the Tannese, it might serve the ends of justice to release all the hostages with a warning. This was done, and at the burial of the accomplice, Lieutenant Caffin made an address to the natives, stating that Her Majesty's ships would punish murder and other offences on white and black equally. This affair exercised a wholesome influence on the Tannese, who admitted its justice. It made, however, a great noise in England, and complaints were made of the

authority exercised by naval officers, and even against the missionary, who was only acting as interpreter. The Admiralty and the Government approved the course taken by the naval officer. Some said that the Lord High Commissioner, lately appointed for Polynesia, should adjudicate such cases, but the Commodore had been entrusted with this power, and his officers have always acted in the interests of justice.

On the 10th January 1878, a great earthquake took place at Port Resolution, where the Rev. Thomas Neilson resided. It caused a surge of the water to rise forty feet, and to sweep everything before it, destroying all the canoes of the natives. Two minutes after the earthquake, a rise of the land on the whole west side of the harbour took place to the extent of about twenty feet. This narrowed considerably the effective anchorage in the harbour. On the 14th February of the same year, another earthquake occurred, and caused a further elevation of the western side of about twelve feet. Rocks which were formerly covered with seven or eight fathoms of water are now above high-water mark. The volcano, which threw up red-hot stones, dust, and clouds of smoke, was also very active at the same time, and a fire broke out at Sulphur Bay. The missionary's house at Port Resolution was not injured.

In December 1878, Messrs. Neilson and Watt, with their wives and Mr. Neilson's children, came to Sydney in the *Dayspring*, having been allowed a long furlough to visit Scotland. The Watts reached Glasgow in the end of February, and the Neilsons in May. They have left their stations under the care of native teachers, who are visited occasionally by one of the missionaries.

The missionary work on Tanna yet awaits its harvest, after a long and trying spring-time. Many would have abandoned the island long ere this; but as so much influence for good has been gained, the reaping-time will come.

‘Despair not, faithful little band,
A glorious time awaits this land !
’Tis coming yet, when Mercy’s smile
Shall fall on thee, fair emerald isle ;
And Salem’s Sun of Truth dispel
The thickening glooms which rise from hell,
And overshadow thee.
’Tis coming yet, when holy love,
Like dew descending from above,
Shall make this isle, where ocean raves,
A little Zion, rocked by waves,
Lulled on the liquid sea.
’Tis coming yet,—oh, haste the time !—
When Virtue shall be throned sublime,
And her white flag shall kiss the breeze
That floats around the Hebrides.’

—REV. J. PATON, B.A.

CHAPTER IX.

THE ISLAND OF EROMANGA.

‘Eromanga’s blood-stained isle
Has now a martyr-roll—
Names honoured by the Churches,
And known from pole to pole.
By grace of Christ they perilled
Their lives for more than fame—
To spread among the heathen
The Saviour’s blessèd name.’

THIS island lies about eighteen miles to the north-west of the extreme point of Tanna, in south latitude between $18^{\circ} 35'$ and 19° , and between $168^{\circ} 55'$ and $169^{\circ} 15'$ east longitude. It is about seventy-five miles in circumference, and has high table-lands about a thousand feet above the level of the sea, while mountains rise to a considerable elevation in the interior. Streams flow down deep defiles to the sea. On the low ground are swamps, which send forth noxious exhalations. There is excellent pasturage on the elevated tracts, but entirely unused. The coast is generally rugged, and much indented with caves. There are several bays, the best of which is Dillon’s Bay, lying to the north-west. In the latter is safe anchorage for ships, and ready access to an abundant supply of fresh water, which flows in the river. The tide goes up about a mile, to a spot where the water of the river rushes over large volcanic rocks with a noise that breaks the silence of the hills. There is a very narrow strip of ground on each side of the stream, covered with dense vegetation, and the land

rises rapidly to the height of a thousand feet. A river also flows into Cook's Bay, on the eastern side; but there is not safe anchorage, and there is greater exposure to the trade winds.

The natives are the lowest of the tribes inhabiting the New Hebrides. Their colour is darker, and their physical structure inferior. The men wear scarcely any clothing, as I have stated. Their appearance is even more disgusting than that of the Tannese. The women are tattooed over all their bodies, and on each cheek have a mark something like a leaf. Their customs are much akin to those of the other islands; but from circumstances, and frequent collision with white traders, they are more treacherous and cruel.

Their first intercourse with white men was inauspicious, and ever since, a fatality has attached to it. Captain Cook, in 1774, sighted the island on the north-eastern side. He wanted wood and water, and tried to effect a landing. He was charmed with their friendly overtures, and anticipated happy intercourse. 'The only thing,' he says, 'that could give the least suspicion was that most of them were armed with clubs, spears, and bows and arrows. For this reason I kept my eye continually upon the chief, and watched his looks as well as his actions. He made many signs to me to haul the boat up upon the shore, and at last slipped into the crowd, where I observed him speak to several people, and then return to me, repeating signs to haul the boat up, and hesitating a good deal before he would receive the spike nails which I offered him. This made me suspect that something was intended, and immediately I stepped into the boat, telling them by signs that I would soon return. But they were not for parting so soon, and now attempted by force what they could not obtain by gentler means. The gang-board happened unluckily to be laid out for me to come into the boat. I say unluckily, for if the board had not been out, and if the crew had been a little quicker in getting the boat off, the natives might not have had time to

put their design into execution, nor would the following disagreeable scenes have happened. As we were putting off the boat, they laid hold of the gang-board, and unhooked it off the boat's stern; but as they did not take it away, I thought this had been done by accident, and ordered the men again to take it up. Then they themselves hooked it over the boat's stern, and attempted to haul her ashore; others at the same time snatched the oars out of the people's hands. On my pointing a musket at them they in some measure desisted, but returned in an instant, seemingly determined to haul the boat ashore. At the head of this party was the chief; the others, who could not come at the boat, stood behind with darts, stones, bows and arrows in hand, ready to support them. Signs and threats having no effect, our own safety became the only consideration, and yet I was unwilling to fire upon the multitude, and resolved to make the chief fall a victim to his own treachery; but my musket at this critical moment missed fire. Whatever idea they might have formed of the arms we held in our hands, they must now have looked upon them as childish weapons, and began to let us see how much better theirs were, by throwing stones and darts, and by shooting arrows. This made it absolutely necessary for me to give orders to fire. The first discharge threw them into confusion, but a second was hardly sufficient to drive them off the beach; and, after all, they continued to throw stones from behind the trees and bushes, and every now and then to pop out and throw a dart. Four lay, to all appearance, dead on the shore; but two of them afterwards crawled into the bush.¹

One of Captain Cook's crew was wounded with a dart, and an arrow struck the breast of Mr. Gilbert. The captain, on reaching the deck, ordered a four-pound shot to be fired, which frightened them very much. Captain Cook called the cape near which this affray took place Traitor's Head, a name it still bears.

¹ Cook's *Second Voyage*.

Sandal-wood was found on this island, and white traders came for it; but many skirmishes and much bloodshed ensued. Natives of other islands were brought to the establishments set up, and between these and the natives were frequent scenes of blood. A chronic irritation was kept up all through the period of the trade, which lasted for at least fifty years. Many white men lost their lives in this trade, and it was the occasion of the slaughter of hundreds of natives. The population of this comparatively large island has, by this and other means, dwindled down to about 2000.

The effort made to introduce the gospel by the Rev. JOHN WILLIAMS, and which ended in his tragic death, has been already narrated. It took place on the 30th November 1839, when Messrs. Williams and Harris were killed.

Native teachers were landed in May 1840, by the Rev. T. HEATH, from Samoa. These brave Christian evangelists were in great peril; and when the mission vessel called in April 1841, it was with considerable difficulty that the teachers could be got. They had been badly treated, and left in a state of destitution. One native, named Vorevove, supplied their wants for five months by stealth. The teachers were then taken away in the mission vessel. Eight years elapsed before another successful effort could be made to introduce the gospel. On this occasion four young men were induced to go on board the vessel and to spend some time at Samoa. They were taught for three years, and were taken back in 1852. One of the lads died on the voyage; the other three were landed at Dillon's Bay. The tribes in the neighbourhood were fighting at the time; but a few days afterwards an interview was held with the victorious chiefs, among whom was Kowiowi, the murderer of Williams. The way was now again opened for the settlement of teachers, and two chiefs gave, one a son, and the other a nephew, to be educated at Samoa. One of the young men who returned at this time went back to

heathenism, but two—Joe and Mana—continued faithful to their death, and acted as Christian teachers among their countrymen.

Dr. Geddie printed a small primer in the Eromangan language to aid the teachers, and it was hoped that some progress would be made in missionary work. The Bishop of New Zealand secured several young men from the island for his institution at Auckland, whom he brought back after a period. He spoke the language, and felt deeply interested in the mission. The *John Williams* regularly visited the native teachers, and efforts were made on every occasion to open up the way for a resident missionary. When the island of Aneityum was becoming Christian, it was hoped that a new influence would be felt on Eromanga. At length the Rev. G. N. GORDON joined the mission from Nova Scotia, and was appointed to the island of Eromanga. Mr. Gordon was a native of Prince Edward Island, and was born on 21st April 1822. When he came under serious convictions and embraced the gospel, he felt a great desire to become a missionary. His education was backward, owing to the difficulty of getting to school in that period of the history of the colony; but he determined to improve it. He gave up and sold a farm which he rented, and entered the service of the Prince Edward Island Auxiliary Bible Society. In 1850, he went to Nova Scotia, and entered the Free Church College at Halifax. He was the means of establishing the city mission, and became its first agent. He visited the neglected parts of the city, and in six months entered 1000 homes of the most degraded. His efforts were not in vain. In 1853, he offered his services as a missionary to the New Hebrides, and was accepted. He was then in the last year of his college course, and he added other pursuits likely to be of use to him in the mission-field. He had gone through an experience which gave him great adaptation to work among a savage people. 'He could hew timber, frame a house, tan and dress leather,

drive the shoemaker's awl, wield the blacksmith's hammer, and thread the tailor's needle.' He was just such a man as would have delighted the soul of the first martyr of Eromanga, who knew so well the advantage of mechanical arts to a missionary, and who made such noble efforts to acquire them himself when he had no one to teach him.

Before Mr. Gordon left Nova Scotia, he visited and addressed most of the congregations of the Church on behalf of the cause of missions, and was ordained in September 1856. On his way to the distant sphere of his labours, he visited England, Scotland, and France. While in London, he availed himself of opportunities for increasing his medical knowledge, and in a romantic way found a wife, full of missionary zeal, to accompany him to the South Seas. He reached Eromanga on the 17th June 1857, and commenced the work which, for four years, he continued to prosecute with untiring zeal and energy, and with some encouragement. He found an extensive sandal-wood establishment on the island, where many heathen from other islands were employed.

Fever and ague often prostrated Mrs. Gordon, and trials thickened around them both. However, several young men received instruction, and schools were established. Mr. Gordon soon acquired the language, and translated the Book of Jonah, the Gospel of St. Luke, the Acts of the Apostles, a catechism, and some school-books. Some of these were in use before they were printed, and corrections were made as the language was better known. The missionary was hopeful in labour, and was making preparations for the removal of his house to a healthier locality, when circumstances occurred which led to a tragic issue. In the beginning of 1861, a hurricane swept over the island with great destruction. It was followed by the spread of measles, brought by a trading vessel, among the people, who died by hundreds. 'It is a fixed article of belief throughout all these islands,' says Mr. Inglis, 'that neither death, disease,

nor any calamity, is occasioned by natural causes; they are all produced by sorcery and witchcraft. Their sacred men are all disease-makers. The missionaries are all sacred men — they administer medicines, and profess to cure diseases; and the natural inference is, that if they can cure, they can also cause disease. Working on this feeling, during this awfully exciting time, an enemy to the mission, it is confidently said, instigated the natives against the missionary and his wife, as causing the epidemic.' On the 20th May 1861, Mr. and Mrs. Gordon were brutally murdered by a treacherous band of heathen. Thus the second martyrdom occurred on Eromanga.

The circumstances connected with their tragic death have been thus summarized by the Rev. P. Macpherson, M.A., from details supplied on the spot, during his 'flying visit to the New Hebrides' in 1877. 'Far up on the heights the missionary was engaged in building arrangements. Some eight or ten assassins came to him; and, seizing his opportunity, one of them aimed a blow at Mr. Gordon with his tomahawk. The attempt was observed soon enough to enable the missionary to raise his hand and break the blow by catching the blade of the weapon. Immediately a second assassin aimed his blow, but the doomed man intercepted this by firmly catching the handle in his other hand. Here, for a moment, was a terrible picture! Mr. Gordon was a very tall man, his height being much beyond six feet. Here he was with both hands occupied in averting the death-stroke. The scene lasted only for moments. The first assassin tore his weapon out of the hand of the missionary, inflicting a terrible gash across the hand as he did so. Soon the good man was laid low in blood.' We add to this that the native Narabuleet came to Mr. Gordon when alone, and shortly after he had sent his assistants away to gather grass for the roof of the new building, and decoyed him away on the pretence of getting some medicine. In a deep part of the wood eight men lay in ambush. Nara-

buleet followed close behind Mr. Gordon in the narrow footpath, and at the spot agreed upon, struck him, while the others rose up to assist in the bloody work. We also stood with strange feelings on that spot. Not far from the place was the temporary residence of the missionary, where Mrs. Gordon was. She heard the savages yell, and rushed immediately to the door. She saw a man named Ouben coming up, and asked him, 'What is the matter? What is all this noise about?' 'Nothing,' he said; 'it is only the boys playing.' 'Where are the boys?' she asked, and instantly turned round to look, when Ouben struck her on the shoulder-blade with his tomahawk. She fell upon a heap of grass, and one more blow nearly severed her head from her body. Thus fell man and wife, martyrs for Jesus Christ. 'They were lovely and pleasant in their lives, and in death they were not divided.'

The murderers did not remain to remove the bodies of their victims; but a faithful band gathered the mangled remains of their revered teachers, and laid them in a grave on the bank of the river. Shortly afterwards, seventeen of those who had attached themselves to the missionary, fled in a vessel to Aneityum to tell the tragic story, and secure their safety. A few, however, remained, and were bold enough to ring the bell on Sabbath morning, and meet together for worship. Bishop Patteson was the first to visit the island after the sad event. He felt the bereavement keenly, for he loved the Gordons, and every year called on them as he sailed past. He climbed the steep rocks to their house, and spent a few hours in pleasant intercourse. On this occasion, he landed and read the burial service over the graves of the martyrs.¹ The *John Williams* mission vessel called soon after, with some missionaries on board, who visited the spot replete with such tearful memories.²

¹ *Life of Bishop Patteson*, vol. i. p. 522.

² Murray's *Missions in Western Polynesia*, pp. 412-425.

The sad intelligence caused much grief on Aneityum and Tanna; but though great troubles afflicted the mission on the latter island, brethren did not despair. The cause was Christ's, and He would make the blood of martyrs the seed of the Church. Mr. Copeland learned much of the language of Eromanga from the refugees on Aneityum, and was appointed by his brethren, with his own consent, to lead a forlorn hope, again to plant the standard of Christ on the blood-stained isle, if the way was open. This did not occur at the time, and Mr. Copeland did not afterwards see his way to settle there.

When the mournful news reached Sydney shortly after, a new thrill of sorrow vibrated through Christendom. But when the tidings reached Prince Edward Island, a mother wept for the loss of a son, and a brother was led to succeed him in the work for which he had been studying. But he went at once to comfort his mother before he left for the mission-field. Like the mothers of Lyman, of Knibb, and of other departed missionaries, who did not spare second sons to take up the work of those that had died, it was the experience of Mrs. Gordon to give another son to serve the Saviour on Eromanga in place of the dead.

The Rev. J. D. GORDON was a native of Alberton, Prince Edward Island, and one of a large family trained in the fear of God. He devoted himself to the ministry, and studied under Professors Ross, M'Culloch, and Lyall at Truro, and theology under Dr. King, Dr. Smith, and Professor M'Knight. He was studying the latter branch when the tidings arrived of his brother's death. It did not change his purpose. He reached the island in 1864, and at once took up the work where his brother left it. He taught the way of the Lord to the little flock, some of whom died in the faith of Jesus. He carried on the work of translation, and got the Book of Genesis printed in Sydney, and the Gospel of St. Matthew printed in London, for the use of the people. Besides these, a primer, two catechisms,

and a psalter were prepared and printed. When he landed on Eromanga, he found three persons who had been admitted to the Christian church by baptism. He baptized sixteen more.

The Rev. JAMES M'NAIR, from Scotland, joined the mission on that island in 1867. He was a man of as decided piety and devotion as the others who had preceded him, and had dedicated himself to the work of the Lord while in secular employment at Dunoon post-office, in his native land. While on a visit to that favourite watering-place, the late Sir Rowland Hill, to whom the penny postage of Great Britain owes its origin, called at the office. He found the young man in charge reading a very small book, and asked him what it was. He was told that it was the Greek Testament. He learned to his surprise, that Mr. M'Nair was pursuing his study of this language with a view to the ministry. He was so much interested in him, it is stated, that he secured a period of absence, by the employment of a substitute, for Mr. M'Nair to attend the college classes during the winter, without losing his situation. Even after he became a missionary, Mr. M'Nair corresponded regularly with Sir Rowland Hill. Mr. M'Nair had a delicate frame, but he pursued his studies with Scottish pertinacity, and amidst wonted difficulties. He offered himself to the mission. He was employed by the Nova Scotian Church. He was not permitted to labour long on Eromanga. He died on the island 16th July 1870, leaving a widow and child. 'Beside the grave of the murdered Gordons, by the bank of the stream that was reddened by the blood of Harris and Williams, under the waving plumes of the cocoa-nut palms, the broad Pacific gleaming in the sunshine, lies, awaiting a glorious resurrection, the body of James M'Nair, as devoted a missionary, as prayerful a Christian, as sincere a man, as the Church has ever sent into these Southern Seas.'¹ Thus four mis-

¹ Letter of Rev. T. Neilson.

sionaries, and the wife of one of them,—as true a missionary as the others,—five in all, have met with death while seeking the salvation of the natives.

Ere he died, the natives of the tribe that had killed the Rev. G. N. Gordon threatened Mr. M'Nair, and his house had to be barricaded and guarded for some time. When he died, two brethren from Aniwa and Tanna came to look after his affairs, and they took away his widow and daughter. They went home, and in 1873 Mrs. M'Nair returned to missionary work, as the second wife of the veteran Rev. Dr. George Turner, of Samoa, himself at one time a missionary on Tanna, and almost a martyr to Christ in the New Hebrides. Since his flight in 1842, he has spent a long, honourable, and useful career in Samoa, and has trained many native teachers to go forth to the work of the Lord among the islands of the Southern Seas.

Mr. Gordon acquired a knowledge of one of the dialects of the island of Espiritu Santo by means of two young natives who were for a time with him. He therefore resolved to pioneer the gospel to that large island. For this purpose he prepared a primer in the language, which was printed in Sydney. He had by this time become the missionary of the Presbyterian Church of New South Wales, and it was at their expense that the little book was printed. The ladies of the New Hebrides Missionary Association in Sydney, presented him with a tent and furniture for his temporary residence. Thus equipped, he went in the *Day-spring* in 1869, and was well received by the people, who had been expecting him for two years, ever since the young men had been taken home.

He returned to Eromanga in the end of the year, and continued to reside at Portinia Bay. A stone church was erected there, and numbers of the people waited on his services. In 1870, he resigned his appointment as missionary of the Church of New South Wales, and also his connection with the brethren in the New Hebrides; but

still continued to labour on Eromanga. He had great longings to carry the gospel to regions beyond, and he hinted at the probability of laying his bones in New Guinea.

It was not to be. In March 1872, his end came suddenly. The summer had been unusually wet and unhealthy, and much sickness and death had been among the natives. Mr. Gordon was blamed by the heathen party as the cause of the sickness. A man named Nerimpow had lost two children, to both of whom, it is said, Mr. Gordon had given medicine, and the medicine, it was assumed, had killed them. Nerimpow and another man came to Mr. Gordon's residence on a professedly friendly errand. He had just finished revising along with Soso, a native assistant, the seventh chapter of the Acts of the Apostles, where the martyrdom of Stephen is recorded.¹ He gave it to Soso to read, and went into the store-room to get some rice for his cook to prepare for dinner. Having done this, he went into the front verandah, where Nerimpow and his companion were standing. Mr. Gordon spoke to them, and then went for two empty bottles, which he gave them. They accepted these with apparent gratitude. Mr. Gordon then sat down, and began to talk with them. Nerimpow watched his opportunity, and struck him a heavy blow with his tomahawk on the right side of his head, the wound extending from the eye to the ear. He struck him once only, but the blow was fatal. The tomahawk sank deep, so that when Mr. Gordon spasmodically dashed away through a French window into his room, he actually carried the weapon sticking in his skull! Of course the wound was mortal; and the native, apprehending no more trouble from the missionary, followed him, and pulled out the tomahawk, which he carried away with him. The native was too shrewd to lose his tomahawk.² The sound of Mr.

¹ The same passage occupied Bishop Patteson on the morning of the day on which he fell a martyr at Nukapu in the Swallow group.

² Letter of Rev. Peter Macpherson, M.A.

Gordon's heavy fall drew Soso to the spot. He found him lying with his face on the floor. He heard him breathe twice through his nose, and observed his mouth fill with blood, and then all was over. The murderer and his companion fled. Soso made a rude coffin, and buried him that evening in a spot which the missionary had marked out, in case such an event as this should occur. Soso wrote the following letter to Mr. Paton:—

‘ I am Soso. Love to you, Misi Paton. Why this word of mine to you? Because the Eromangans have killed Misi Gordon, and he is not here now. A man named Nerimpow struck Misi in the month of March, the 7th day, Thursday. There was one servant with Nerimpow, named Nare. He (Nerimpow) cut his forehead with a tomahawk one time only, and I buried him there at Potuuma (Portinia Bay), according to the word which he had spoken, namely, “ If I die, bury ye me here, afterwards send word to the missionaries,” and I do so. And I assembled the young men, and the children, and the women, and remained there on Friday, and Saturday, and Sunday. I saw Naling and part of the young men from Dillon's Bay. The carpenter sent them to bring us from Potuuma. And I asked them about the goods and the house, and they thought that we should leave them. Accordingly, on Monday we made ready. I took the money, and the books which he made with his hand (MSS.) in the English, Eromangan, and Espiritu Santo languages, and part of the clothes and the knives; I have them here, and the portraits are in my house at Unbotudi (Cook's Bay); the chiefs there keep them. And on Tuesday I took the young men, and the children, and the women, forty-three in all, from that village, and lay in the bush; and on Wednesday we went in haste to Unbunkoi (Dillon's Bay), and remained there on Thursday. On Friday nine young men returned to Rouvilyar, and killed three men and one woman—these were four; they were able to smite more, but the carpenter

forbade it. The heathen took all the goods from the house, and burned the holy books, and broke down the house. Thus do the wicked Eromangans treat the children of God; and this is the only thought of the men here—they burn the word of Jehovah, and think it dead. This man Nerimpow, his child died; he hated and killed Misi.’¹

Mr. Gordon had a great aptitude in acquiring languages, and applied himself with uncommon diligence to this work and that of translating. He did everything thoroughly; and the native teachers who were taught by him evidence this in their knowledge and usefulness. So also do the converts both at Dillon’s Bay and at Portinia Bay. They were well instructed in the principles of the Christian faith, and they have adorned the doctrine of God their Saviour. They cherish a peculiar affection for the memory of their teacher, who had a happy way of attaching to himself those who placed themselves under his instruction in the gospel.

Mr. Gordon was singularly devoted to the Lord his Saviour. He had one passion of living for Him in doing good. His mode of work was, however, very eccentric and self-willed. It was very difficult to get him to work in harness. But he spared not himself in his missionary zeal. He was self-denying to an extreme, and was ready, with some conscious foreboding, to be offered up as a martyr for the cause which he had espoused. He was unmarried, and laboured, as he lived, alone. His solitude was not of advantage to himself or to the mission, and aided to excite his mind, and made him suspicious of his brethren, who all esteemed him for singleness of aim, though they deplored his want of co-operation in the missionary work. He felt his solitude, and the want of some one to charm the savage islanders with music, as the missionary’s wife has often done. To make up for this, he commissioned me to get in Sydney a barrel organ, on which he could play to the

¹ Translated by Rev. Peter Milne.

natives. One was procured capable of playing thirty tunes, and which had, besides the organ, two French horns and a tambourine.

Mr. Gordon was fond of study, and indulged largely in the investigation of unfulfilled prophecy. He was a pre-millennialist, and looked for the Lord's speedy advent. He adopted at last many of the views of the Plymouth brethren, and was dissatisfied with the ordinary way of working missions. Though he had no salary during the last year, he laboured as devotedly as ever, and had sent for a very slender supply of stores from Sydney. He could scarcely be got to take the salary assigned to him by the committee in the colony, and again and again declared he wished no more than £100 a year.

Negotiations regarding this were still being carried on with him when the tidings of his death came. The balance was therefore remitted to his relatives in Prince Edward Island. His mother had been blind for several years, indeed before she heard of George Gordon's death. She was getting frail, and was waiting for the sight promised to the pure in heart. Her son James requested his brother Robert to buy at his expense an easy-chair for his venerable mother, and to take her old one to pieces, and send it to him. The first part of his wish was fulfilled; and while sitting in the chair given by her son, she heard the heavy tidings that he too had fallen for Christ on the blood-stained isle of Eromanga. She did not long survive him, and passed away to join those gone before.

Like all the missionaries in the group, and like all missionaries in the Pacific, Mr. Gordon had strong feelings against the removal of the natives to Fiji and Queensland, and frequently sent lists of men that had been induced, as he believed, by fraud or force, to leave. He spoke at length, and entered into many particulars, respecting the traffic, when he addressed a meeting in Sydney in March 1868, before he last left for the New Hebrides. His

worst anticipations have been fulfilled, and many atrocities and many deaths, both of Polynesians and white men, have been occasioned by that traffic.

He was anxious to get a large accession of unordained labourers into the mission-field. He said: 'Until the Church employs such an agency, she cannot say that she has put forth all the efforts in her power for the evangelization of those perishing races. If she refuse to call it into being and exercise, the charge of indifference to the claims of the perishing heathen may be urged against her. If the Spirit were poured out from on high, the Church might say, Come, young men, with a good English education, and compassion for poor perishing souls; come ye, and we will send you to show them the way of life. If the Church wait till ordained ministers offer for a repulsive heathen mission-field, when vacancies at home cannot be filled up, and receive none but such, then is she not laying herself open to the charge of putting a fictitious value upon a classical education, or adopting a false standard of qualifications? What were the educational qualifications of the seventy disciples?'

There is much force in these words. Too little use has been made by the English-speaking Christians of other agents than ordained missionaries. The German missionary societies act differently, and with much success.

The chief difficulty in introducing lay assistants is the question of salary. An artisan would require as much as an ordained missionary. Dependent, as Europeans are, upon imported food, the cost of bare provisions and clothing would be as great to the lay as to the clerical agent. Again, where the labourers are so few, the uneducated would seek equal position and authority with the educated. Perhaps in some respects he might be more popular among the natives by his handicraft; but he would not be capable of advancing the spiritual work, or of translating as the educated missionary. Bishop Patteson had lay assistants

in his staff; but these were almost all candidates for the sacred office. Students for the ministry can, however, prosecute their preparatory work much more efficiently at the seats of learning. The best lay assistants are the native teachers, and, as has been narrated, Eromanga has a good staff of these. Their education was comparatively thorough, though not advanced. The higher education will develop native agency. These men know the superstitions of their own people, and are able to deal with them.

The superstitions of the Eromangans are like those of the southern islands. They worship the *natemas*—departed spirits of their ancestors. They have sacred places, where offerings are presented. They believe in a hell, but have no idea of a paradise. They have a tradition of a story very like that of Jonah. One of their people fell into the sea and was swallowed by a big fish. The pieces of wood in his ears pricked the sides of the fish and made it vomit him up. He was alive, but as he walked up from the shore he was thin and weak. This led Mr. G. N. Gordon to translate the Book of Jonah into the Eromangan language.

Polygamy is practised, and I heard of one chief who had ten wives. They bury the dead, but do not raise the earth over the grave. They mark the place by a depression in the ground, and by a stick at each end. They never eat any fruits which grow within a hundred yards of the spot where their own relatives are buried, but strangers may freely, and without any danger, eat of them. Sometimes they lay the dead bodies, without any covering, in the caves on the coast.

The men are almost always fighting, and the women, as on other islands, have all the work to do.

‘Indigenous to the island,’ says Mr. Brenchley, ‘are the cocoa-nut tree, the bread-fruit tree, banana, plantain, the chestnut of the Pacific, arrowroot and taro in small quantities; these three last plants are, together with an edible root resembling taro, only very much larger, and

called *nevya*, the stand-by in times of scarcity and famine. There are four species of indigenous palms. The papan has been introduced, and, he might have added, the orange. 'The natives give distinct names to sixty birds. Among them are pigeons and several small birds, some of gay, others of gorgeous plumage. There are two species of snakes. There are native names for ninety-five salt-water, and for sixteen fresh-water fish; a few are edible.'¹

Mr. Brenchley, in the work referred to already, wrote very disparagingly of Mr. James D. Gordon, and of the satisfaction with which that missionary seemed to view the proceedings of the ships of war against the natives. Mr. Gordon was somewhat strange in manner, it must be admitted, but he was too deeply attached to the people of the island to wish any wanton attack to be made upon them.²

The murderer of John Williams, Kowiowi, showed a disposition to favour Mr. G. N. Gordon. He sold him a piece of land, the conveyance of which lies before me as I write. He also brought the missionary an occasional present for using influence on behalf of the natives with white traders. He and Oviallo, who clubbed Mr. Harris,

¹ *Cruise of the Curaçoa*, p. 322.

² Mr. Brenchley devoted many pages to the *Curaçoa* affair in his notes on Eromanga, even more than on Tanna. To depreciate Mr. Gordon, he says that he was originally 'a fisherman,' and that he 'was reported to have never laughed.' I never heard these things, though I knew him well. As to the first, suppose he had been a fisherman, so were Christ's apostles. It would have been no disgrace. But he was not originally a fisherman. He was brought up on a farm. But whatever was his original calling, he received a college education, and had written a book before he became 'a fisher of men' at Eromanga. One of his fellow-students has assured me that he was a hearty and genial companion. The late Hon. H. Meade, R.N., in his notes wrote of Mr. Gordon that he was 'anti-tobacco, anti-dancing, anti-everything that delights the heart of man.' Mr. Gordon had higher enjoyments in life than those that pertain to the senses, and a man who gave his life for the cause of Christ is to be spoken of with more respect. When he visited New South Wales in 1868, he was very highly esteemed by all who made his acquaintance. The Christian natives of Eromanga were warmly attached to him.

showed Mr. Gordon the oven where the bodies of these first martyrs on Eromanga were cooked. They acted the scene of the murder, and indicated that it was committed in retaliation for injuries inflicted by white men. Mr. Gordon was satisfied, from intercourse with these men, that the skulls and bones which Captain Croker of H.M.S. *Favourite* got from the natives in 1840, and which were buried with great honour at Samoa as the relics of Williams and Harris, were not genuine. Captain Croker, as Dr. Turner has stated, had no interpreter, and when he gave signs that he wanted skulls and bones, the natives took some out of the surrounding caves and gave them to him. Mr. Gordon could scarcely learn whether it was the body of Williams or of Harris that had been sent to a neighbouring tribe for cannibal purposes; but there was no doubt that one of the bodies had been sent.¹

When Kowiowi was killed in a fight, during the time of Mr. J. D. Gordon, at Dillon's Bay, though he died a heathen, his relatives requested that he might be buried in the Christian graveyard. This was granted, and he was laid in a grave not far from the spot where the martyred Gordons await the resurrection of the just.

It has been stated that the population of the island has been very much reduced since the days of Captain Cook. Many were formerly located at Dillon's Bay, where there is a fertile valley on the banks of the river; but the influx of foreigners, and the deadly effect of firearms, made them flee to the inland valleys and the mountains. Mr. G. N. Gordon was several days at Dillon's Bay before he saw ten natives. When he went inland he found large tribes of good physical development, some individuals being six feet high. They bore a bad name, on account of the deeds of treachery and cruelty which they had committed on Europeans; but as these deeds were invariably in retaliation for injuries they had received from white men, it

¹ *Nineteen Years in Polynesia*, p. 486.

is hard to judge them by this. Captain (now Admiral) Erskine expressed his astonishment that the Bishop of New Zealand, in 1849, went among them unarmed, and that he permitted no arms of any description to be on his vessel. He thought the enterprise full of risk, but he adds: 'When informed by him that he had permitted several of the Eromangans, whose hostility to white men is notorious, to come on board in Dillon's Bay, I was ready to allow that it required the perfect presence of mind, and dignified bearing of Bishop Selwyn, which seemed never to fail in impressing these savages with a feeling of his superiority, to render such an act one of safety or prudence.'¹

Mr. Gordon and the missionaries who succeeded him acted in the spirit of Bishop Selwyn, and treated the natives with kindness. The chief danger lies in the existence of unavenged injuries on the part of white men, and in the jealousy of sacred men against the teachers of the new religion. But Mr. George Gordon went about among them without fear when once he could speak the language, and was enabled, he said, 'to spend nights among them, in places too where they were actually killing and eating each other, and even where foreigners have been killed since we came to Eromanga.' Mr. James Gordon was attached to them, and lived for eight years alone in their midst. But it requires a long time to eradicate the suspicion, and even hatred of foreigners which exists among them. After so many deaths, it would not seem strange if a missionary could not be found to venture among them. One hope, however, remained. The sandal-wood trade had become exhausted, and the station was abandoned. The premises and the land belonging to the company, which extended two or three miles on both sides of the river to the sea, and which had been purchased at various times from the chiefs, with consent of the tribes, was sold to the mission for £150. Almost all the Christians came to

¹ *Journal of a Cruise in the Islands of the Western Pacific.*

reside on this land, where there is abundance of food. They were strong as a party, and not likely to be wantonly attacked. It was important, therefore, that this advantage should be kept up. Every missionary on the group considered that the opening ought to be occupied. And in the good providence of God a missionary was found. The Rev. HUGH A. ROBERTSON and his brave young wife arrived from Nova Scotia in 1872, and deliberately preferred Eromanga as a sphere. The choice was not made in ignorance. Mr. Robertson had resided on the island of Aneityum for several years in a civil capacity, as agent for a cotton company. He became so deeply interested in the mission that he determined, as Mr. Sibree, the architect, did in Madagascar, to offer his services to the mission. For this purpose he returned to Nova Scotia, and passed through a course of study, and was ordained as a missionary. He knew the history of the island and of the mission, and had practically learned the proper way of dealing with the natives; he therefore chose this blood-stained isle as the sphere of his labours, and obeyed the call, 'Whom shall I send, and who will go for us?' He was commissioned by the Synod of the Maritime Provinces of British North America, a negotiating party to the union of Presbyterians in the Dominion of Canada, and now absorbed by that union into the large and influential Presbyterian Church in Canada.

They were warmly welcomed by the Christian people, and took up their abode in the house which Mr. M'Nair had occupied, and which had formerly belonged to the sandal-wood trader. It was a very unhealthy situation, near the river, surrounded by a miasma which is deadly poison to Europeans, besides being too much sheltered from the beneficial effects of the trade winds. They soon found it to be necessary to erect a new and more commodious house nearer the sea. This has been happily accomplished.

A tablet of wood was erected, by efforts made by me in Sydney, to the memory of the martyrs of Eromanga, with

an inscription in the native language, and placed in the church at Dillon's Bay.¹ Thus every Sabbath it could be read by the congregation. The church was blown down by a hurricane in 1877, but the tablet was preserved. On the arrival of the Rev. H. A. Robertson and his family in Sydney, in the end of that year, it was resolved to erect a Martyrs' Memorial Church, of modest pretensions, at Dillon's Bay. It was judged advisable to build it of wood, on account of the occasional earthquakes. A small sum had been collected, chiefly by the efforts of the Rev. W. Wyatt Gill, B.A., of Mangaia, Harvey Isles, while on a visit to Sydney in 1862, for the purpose of erecting a monument at Dillon's Bay to the memory of Williams and Harris. It could not, however, be applied to its object at the time, on account of the troubles at Eromanga, and was placed in the savings' bank. It had accumulated to £46 in 1878; so, with consent of Mr. Wyatt Gill and others concerned, it was applied to the new fund for a Martyrs' Memorial Church. Having taken the matter in hand, I received as much as made the sum up to £200, for a plain and substantial church, to be prepared in Sydney, and sent by the missionary vessel *Dayspring* in 1879. In this the

¹ The following is the inscription in English :—

Sacred to the Memory
of Christian Missionaries who died on this island.

JOHN WILLIAMS,

JAMES HARRIS,

Killed at Dillon's Bay by the Natives,

30th November 1839 ;

GEORGE N. GORDON,

ELLEN C. GORDON,

Killed on 20th May 1861 ;

JAMES M'NAIR,

Who died at Dillon's Bay, 16th July 1870 ; and

JAMES D. GORDON,

Killed at Portinia Bay, 7th March 1872.

'They hazarded their lives for the name of the Lord Jesus.'—ACTS xv. 26.

'It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.'—1 TIM. i. 15.

tablet has its appropriate place. The sum of £100, left by one of my Sunday scholars, was given me by her parents to be funded to pay a native teacher on Eromanga.

There are now on Eromanga twenty-one native teachers, all Christian natives of the island, employed in instructing the people. They form, by their stations, a network over the island. There is a church built of stone at Portinia Bay, and a grass church at Cook's Bay. At the latter place, a cottage has been erected for the missionary when he visits the district. The Lord's Supper was administered in Cook's Bay in September 1878. Previous to its celebration Mr. Robertson baptized thirteen adult converts and three children. There were four hundred natives present, in addition to the communicants. There were on this island in 1878, forty-three communicants and ten candidates. Six hundred of the people attend Christian ordinances more or less regularly at the different stations. The chief of Dillon's Bay, a true friend of the mission, visited Sydney in December 1878, but died suddenly in the infirmary there. His cousin Atuelo, a Christian teacher, was with him, and returned to his native island in April 1879. 'My land,' said he, 'is dark, I go to teach them.'

Mr. Robertson is very anxious that another missionary may be stationed on Eromanga. With so many teachers and stations, such a division of work would enable the missionary more frequently to reach the heathen, and to make known to them the gospel of Christ. It is remarkable how, after so many disasters and martyrdoms, the banner of the gospel has been upheld. Another man has come to take the colours. Who, then, will now come to the help of the Lord on the blood-stained isle of Eromanga?

'To live and work for Thee,
 Me Thou didst send
 Amidst earth's ruins. May I be
 Unto the end
 A living sacrifice. My store
 Is Thine, not mine—for evermore.

- ‘ Thy work, O God, is mine,
 Daily to do ;
My work, O God, is Thine,
 While I pursue
The path in which my Saviour trod,
In sunshine, or beneath Thy rod.
- ‘ With Thee to guide aright,
 I fear no foe ;
Nor in the darkest night
 Refrain to go
Where’er Thy voice is heard to call,
For Thou encirclest, rulest all.
- ‘ What though my passions rage,
 And urge retreat,
The warfare which I wage
 Knows no defeat ;
The conquering power is on my side,
While I in Jesu’s love abide.
- ‘ If, till I reach the end
 Of life’s short day,
I must the truth defend
 ’Gainst error’s sway,
Oh let Thy Spirit on my sight
Pour forth the beams of heavenly light !
- ‘ Then, when death’s icy hand
 Shall touch my heart,
And from life’s weary strand
 I must depart,
Let the dismissal, Lord, to me
Be but the entrance hour with Thee.’

CHAPTER X.

THE ISLAND OF FATÉ OR SANDWICH, WITH ITS ISLETS.

- ‘ But here it was a sailor’s thought
That named the island from the Earl,
That dreams of England might be brought
To these soft shores and seas of pearl.
- ‘ How very fair they must have seemed,
When first they darkened on the deep !—
Like all the wandering seaman dreamed
When land rose lovely on his sleep.
- ‘ How many dreams they turned to truth,
When first they met the sailor’s eyes !—
Green with the sweet earth’s southern youth,
And azure with her southern skies.
- ‘ And yet our English thought beguiles
The mariner where’er he roam ;
He looks upon the new-found isles,
And calls them by some name of Home.’

—L. E. LANDON.

CAPTAIN COOK discovered this island in 1774, and named it after his patron, the Earl of Sandwich, then First Lord of the Admiralty. He had already attached the name to the Hawaiian group, north of the equator, and to a port in the island of Mallicollo which he had just visited. No navigator was ever more anxious to ascertain and to perpetuate native names of islands than he, and it is astonishing how correctly he gathered these from people of so many different languages. Occasionally, however, he either had no opportunity of learning the name, or failed to get it

from the natives. The native name of this beautiful island is Faté or Vaté; though missionaries longest conversant with the language say, that the proper spelling is Efaté or Ifaté.

It is situated about sixty miles to the north-west of Eromanga, and lies between $168^{\circ} 10'$ and $168^{\circ} 30'$ east longitude, and between $17^{\circ} 29'$ and $17^{\circ} 43'$ south latitude. Its circumference is seventy-five miles. It is richly diversified with scenery. A belt of vegetation extends 'on all sides a few hundred feet above the level of the sea,' says Captain Erskine, 'a white sandy beach running along the shores. Above the first range, especially on the mainland which forms the south side of the harbour, the surrounding hills are of varied and picturesque forms, being in general bare of trees, but covered with apparently rich pasture, in some places brown, as if burnt for the purposes of cultivation. The rainbow-tints caused by the setting sun, gave a peculiar beauty to the landscape, and many of the officers considered that none of the islands we had yet visited, offered so beautiful a scene as that which lay before us.' Captain Cook, as indeed is every voyager, was struck with the terraced lawns which meet the eye on approaching the island from the north. The coast on the north-west side is indented with magnificent bays and harbours, but on the east there is a dangerous reef. The Bay of Pango, which runs up into what is called Fil Harbour, is a large and safe refuge for a fleet of vessels. There are three islands, two of which contain a considerable population, within the bay. Farther towards the north, about twelve or fourteen miles, is Havannah Harbour, discovered by Capt. (now Admiral) Erskine in H.M.S. *Havannah* in 1849. It is almost entirely land-locked, being bounded on the east and south by the mainland, and on the north and west by two small islands. There is a good entrance from the south-west; a safe passage for vessels of any size between the two islands, and a passage open only to boats

to the north. The length of the harbour is seven miles, by two or three in breadth. Its only fault is its depth, which is so great that in some places vessels might lie almost at the very shore without grazing the bottom. Anchorage can be secured in a few places, now well known, as this harbour and also Pango Bay have been surveyed, and plans published by the Admiralty. The land is rich and fertile, and yields abundance of native fruits, and has capabilities for cotton cultivation. It is highly valued by European settlers, and will soon attract more. It is subject to earthquakes. In the year 1864 there were six sharp ones.

The inhabitants of Faté exhibit a higher physique than those of the southern islands of the New Hebrides. Capt. Erskine's description of them appears, after the personal inspection of the present writer, to be very accurate. He says: 'These people, though differing a good deal among themselves, had, except the black colour of their skins, few points of resemblance to the Tannese. They were of larger stature and more regular features, some having straight or almost aquiline noses, good foreheads, and beards of a moderate size. As their manners were more composed, so their dress was more decent, consisting of a broad belt of matting, seven or eight inches wide, very neatly worked in a diamond pattern, of red, white, and black colours, with a species of maro presented in front. Many of them had their skins tattooed, or rather covered with raised figures, the arms and chest being the parts chiefly operated upon; the cartilage of the nose was frequently pierced, and filled with a circular piece of stone; and the lobes of the ears always so, large ornaments of white shell being hung from them, so as often to extend the orifice to a large size. Round their arms, and in some cases round their ankles, they wore handsome bracelets, made of small rings ground out of shells, exactly resembling chain-armour, and so neatly strung together in black and white rows or figures,

that the inside resembled a coarse woven cloth. Garters of a green leaf were often tied tight round the leg under the knee; and in one or two instances the crisp hair, which was in general of a moderate length, was gathered up into a large top-knot, coloured yellow by lime, and a neat plume of cock's feathers attached to the scratching pin inserted in it.' Since Captain Erskine's day the matting has given way to calico to a considerable extent, and beads, beautifully variegated in colour, are used for armlets. Tobacco was *tapu* in 1849, but it had become a chief article of barter in 1874. 'The women,' says Captain Erskine, 'are generally tall and thin, their hair cropped close to the head, and the skin occasionally marked with figures, as was remarked on the men's bodies. Their dress did not differ much from that of the males, consisting of a somewhat broader waist-belt, and a square mat in front resembling an enlarged maro. To this must be added, the singular appendage of a tail, made of grass or matting, the ends being of a loose fringe of a foot and a half long, and the whole suspended from the waist-belt, and reaching nearly to the calf of the leg.' Again it may be remarked that calico has changed this all along the coast. The tail has given way, and I did not observe it on the women till I reached Espiritu Santo. The women of Faté are much more bold and strong than those of the southern islands. They wear no petticoat of leaves. Their bosoms are entirely uncovered. They paddle canoes, and climb up the sides of a vessel without any of the timidity generally characteristic of native women. They seldom wear ornaments except in the cartilage of the nose, these things being almost exclusively the privilege of the men. They have here, as on the other islands, much work to do.

Polygamy abounds, but there is an extraordinary disposition to destroy infant life, sometimes even before birth. This probably arises from the amount of work imposed upon the females; and as nursing interferes with their

labour on their plantations, and with carrying burdens of food, they sacrifice their parental feelings, and kill their children. In few families are there more than two or three growing children. Some women are not allowed to keep alive more than one child. They bury their infants alive, as they also do the very aged and feeble or the delirious. The population is, from these, as well as other causes, rapidly diminishing.

The Fatese are inveterate cannibals, and many tales of the most revolting cruelty are told of them in their efforts to get human flesh. Shipwrecked mariners from English vessels have met with death at their hands after having escaped the sea. The vengeance on white men may have been provoked, but the Fatese propensity for cannibalism has led the natives farther than revenge. In 1847, two white men arrived in a boat; the natives resolved upon their death. One escaped by the effort of a native Christian from Samoa, but the other was killed and cooked. The captain and the remainder of the crew arrived two days after. The same purpose was cherished with regard to them. They were, however, treated with apparent kindness when they landed, and provided with cocoa-nuts and sugar-cane. While this was being done, others mustered the people, who came rapidly, fully armed. The native teachers discovered the plot, and, along with the rescued man, did all they could to prevent its execution. It was in vain. The awful purpose was carried out. The chief took the lead, and a white man was placed immediately before a native as they marched in single file. At a preconcerted place, the chief gave the signal, when every white man was struck. A few natives of Tanna who had been in the vessel escaped, but were pursued and killed. Ten bodies were cooked on the spot and eaten. It is not exactly known how many were killed. The other bodies were distributed among the villages.

Even natives from different parts of the island have been

massacred in a similar way for the same purposes. The tribe living on the peninsula of Pango on one occasion fell upon a party of twenty-nine from Sema, in Havannah Harbour, who had come for trade, and murdered twenty-two. Only seven escaped. These bodies were also distributed among the villages, and were all eaten except one. In the interior of the island cannibalism still prevails.

The Fatese have higher arts than the southern islanders. Their huts are larger and of better construction. Their canoes are much larger, and some of them carry sails. They make much superior mats and finer ornaments. The houses are better furnished. What Captain Erskine observed is still a striking sight to a visitor. 'The interior of the roof was entirely concealed by the bundles which were suspended from the rafters. Here hung strings of the vertebrae of pigs, there the joints of their tails; while dozens of merry-thoughts of fowls, and every conceivable bone of birds and fishes, mingled with lobster shells and sharks' fins. Whether human bones formed any part of the collection I cannot say, but none came under my observation. . . . As to the object or origin of this curious custom, we could get no information; but were told that the passion for collecting these bones is so great, that a traffic in them is carried on, not only among the tribes, but with the neighbouring islands.'

The language of Faté is one, with dialectal differences, and it is spread over at least ten other islands towards the north, which is quite an exception in the New Hebrides, and invests the island with special interest both in a trading and a missionary point of view. The islands of Fila and Mel, in the bay of Pango, have, however, a different tongue, closely allied, as has been already stated, to that on Aniwa and Fotuna. The people on these islands are different, and do not, as a rule, intermarry with the Fatese. Though they reside on these two islands, they have their plantations on the mainland. They are even more stately and better propor-

tioned than the Fatese, but their women are more shameless and impudent. Most of the men have been in Queensland or Fiji, and in every hut may be seen chests and muskets. Many of the Fatese in the harbours have also been away, and have similar fruits of their travels. All such have an amount of cunning and bravado, learned abroad.

The superstitions on Faté are more elaborate than those on the southern islands. They have a more fully developed mythology. They worship, as all do, the spirits of the dead, but recognise two supreme divinities, to whom they ascribe all things. They believe in a hades and a place of retribution. They have their sacred men and disease-makers. One peculiarity of their worship is, that they erect hollow trees in a sacred square, and carve rude devices on them. These are chiefly dedicated to the spirits of the dead, and after deaths have occurred, on certain seasons at moonlight, the people beat these drums and dance around them. They are as much under the influence of their superstitions as any of their neighbours, and are as little disposed to abandon them for the gospel.

Vessels engaged in the sandal-wood trade visited Faté, and deeds of blood on the part of white men and the natives were perpetrated which will be long remembered. A specimen has already been given, quoted from Commander Markham's work, of the cruelties of traders. These men, after destroying so many of the natives, cut down sandal-wood and sailed away. The crews of two English vessels were massacred by the natives in retaliation. What a prejudice against the philanthropic efforts of white men such outrages must have created in the minds of the savages! Yet these very circumstances, as they became known, influenced those who were connected with missionary enterprise to make an effort to introduce the gospel to Faté, and particularly in the bay of Pango.

Faté was visited by the mission vessel *John Williams*

for the first time in 1845. While Messrs. Murray and Turner, the missionaries on board, were at Dillon's Bay, Eromanga, they learned that some Tongans and Samoans who had lost their way at sea had landed on Faté, and were introducing Christianity. The captain who gave this information, offered the missionaries the assistance of a New Zealander to find out the few who yet survived. The offer was eagerly embraced, and the vessel reached the island on the 1st of May.¹ After some trouble, they discovered the Samoan Saulo, who had married the daughter of the chief at Erakor. With consent of the chief, four teachers were left to instruct the people in Christianity. In 1846, they were visited by the vessel, and found to be in good health and encouraged in their work. They had five stations where they held religious services. But disaster speedily followed, occasioned, it is believed, by the massacre of the crew of a vessel, the *Cape Packet*. The native teachers were exposed to many trials. One died, and the chief wished to take possession of his wife. She resisted, and was so excited that she rushed into the sea and was drowned. Two more teachers were taken ill; one died, and the other being delirious, was, according to the custom of the island, killed by the natives. Meanwhile some of the revolting massacres already referred to had occurred, and when the mission vessel came in 1849 everything was discouraging. The people of the island of Mel had conspired to murder the teachers, and had almost succeeded. However, the mission at Erakor was recruited, and in three years produced remarkable results. The visit of H.M.S. *Havannah* that year, made a good impression, and the teachers were enabled to pursue their work in peace. The number attending worship was between one and two hundred; the Sabbath was observed, many heathen practices abandoned, and a place of worship erected. At Pango there was a similar result. In 1853,

¹ Mr. Murray gives a full account of this visit in *Missions in Western Polynesia*.

the mission vessel called, and missionaries on board found nearly two hundred and fifty people in church, and eager for a resident European missionary.

Several young men had been taken to Samoa in the vessel, and were brought back. New teachers were located, with every hope of success. But only nineteen days elapsed after the landing of these teachers and their wives when they were murdered by the natives. Subsequent to this sad event an epidemic broke out, and carried off one hundred and fifty natives of Erakor. Two other teachers died, and when the mission vessel arrived in October 1850, all the surviving Samoan evangelists had to be removed.

In 1857, the *John Williams* called again, and brethren on board found a good many of the people keeping up the forms of Christian worship, and anxious to get teachers. In 1858, three Rarotongan teachers were settled, and two natives who had been at Samoa for instruction were restored to their friends. Two more were taken on board for a visit to Samoa. In 1860, Mr. Turner was the deputy in the mission vessel, and he reported that the whole settlement of Erakor is nominally Christian, that the teachers were kindly treated, and that eight natives of the island had been assisting them. Two teachers from the Christian island of Aneityum were next landed, along with their wives, to assist the mission. The two Fatese youths who went to Samoa were returned. Everything promised well, and it was the conviction of Mr. Turner that several were ready for baptism.

In 1861, Messrs. Murray and Geddie were the deputies, and on Sabbath the 13th September service was held in the church at Erakor. Ten persons—eight men and two women—were publicly baptized by Mr. Geddie, and the Lord's Supper was celebrated on the cannibal island of Faté. It was a day to be much remembered. The Church of Christ had at length been extended to an island so long noted for all the evils of heathenism, and a way was opened for the settle-

ment of a European missionary. It is very interesting to observe that all this had been accomplished by native agency, and by men who had to acquire the language ere they could communicate a knowledge of the gospel to the people. Very many trials and much bloodshed had to be gone through; but these experiences proved the strength and the propagating power of Polynesian Christianity.

These men exhibited virtues that had been unknown on Faté. Justice there was *might*, not *right*; and *revenge*, not *forgiveness*, was the universal practice. The passive virtues were new to a people brought up in the practice of cruelty. A man in Erakor considered himself aggrieved by a native of Eratap, and resolved to be revenged, but all the people of the latter village kept out of the way. The man, however, laid his plan for vengeance. He went to the neighbouring village of Pango, then at peace with Erakor and Eratap, and frequented by persons from both places. He left his club in the house of Sakali, one of the Pango men. Sakali had no grudge against the intended victim, but as a mark of friendship accepted the club to execute revenge. Shortly after this, the man from Eratap came to Pango, along with two others. Sakali entertained them hospitably. In the evening he gave them *kava* to drink until they were stupefied. They fell asleep in his hut; and while unsuspecting and asleep, the fatal club was brought forth, and the three men were brutally murdered by the hand of the man who had entertained them! Their bodies were carried to Erakor, to the owner of the club, who rewarded this treachery and murder by presents of pigs and mats!

Revenge is handed down from father to son, and increases in intensity as time passes. It is thus that tragedies occur so often which cannot be fully explained by any except the natives themselves. The new virtues of Christianity thus made a great impression at Erakor and Pango, and all the people were anxious for a missionary. They had experi-

enced great trials from the heathen around, and felt that a resident white missionary would be of the greatest importance, as it undoubtedly is. They waited long, and were often disappointed, but in 1864 the missionary vessel *Dayspring*, on its first voyage to the New Hebrides, brought the Rev. DONALD MORRISON, who was appointed to reside at Erakor, as the first missionary on Faté. He was a noble specimen of a man, tall and strong, and well disciplined by life and work in a rigorous climate. Mr. Morrison had been settled as a minister in Prince Edward Island over the congregation of Strathalbyn. His parents were from the island of Lewis in the Hebrides of Scotland, and had emigrated to Cape Breton. They were persons of devoted piety. His father died in 1843. Donald was then about fifteen years of age, and soon displayed a seriousness of character which commanded respect, and gave him great influence over young men. For a short time he taught a school in his native settlement, but when about twenty years of age, he went with an elder brother to the United States, where they got higher wages than their own colony afforded. They generally went in the spring and returned in the fall of the year. In 1853, Mr. Donald Morrison called on the Rev. Murdoch Stewart, then of West Bay, Cape Breton, and who was his minister, to inform him that he had a strong desire, if it were the will of God, to become a minister of the gospel. Mr. Stewart, after conference with him, invited him to reside in his house to give lessons to his boy, and to receive instruction in his own studies. He was also assisted by a neighbouring teacher, and was thus prepared to enter the Free Church Academy in Halifax, where, by resolute and indomitable perseverance, he got over the difficulties which his previous defective education had occasioned. He taught privately also in order to maintain himself. He continued in Halifax without interruption till the removal of the family in which he was tutor, which occurred at the close of his second session

at the Divinity Hall. He then spent six months in teaching near his native place, and resided again with Mr. Stewart. After finishing his theological studies he was licensed to preach, and was sent to Prince Edward Island. He had for some time cherished a desire to devote himself to missionary work among the heathen, and often spoke of it as 'the noblest work in which a human being could be engaged.' And when tidings came of the tragic disasters in the New Hebrides, he offered to go to take up the fallen colours. It is said that in this matter 'he counselled not with flesh and blood.' He was heartily welcomed by the mission board, and commissioned. On the morning of the day on which a prayer-meeting was held in Halifax, to commend him and other missionaries about to sail in the new vessel *Dayspring* to the care of God, his brother John 'fell asleep in Jesus' at West Bay, Cape Breton. They had been very fondly attached to each other, 'by the ties of a double brotherhood'—in nature and in grace.

Mr. Morrison was highly esteemed by those who came in contact with him in Australia, where he spent some time, and preached to congregations. He left Sydney in the mission vessel in May 1864. He was appointed by his brethren on the New Hebrides to Erakor, the sphere of his choice, and settled there in August. The people at Pango felt disappointed that they did not also get a missionary; but they were supplied by Simeona, an excellent evangelist from Aitutaki. He had visited England in 1860, and was a man of much intelligence, and very useful to the mission.

Mr. Morrison was accompanied by a young wife, who had been well trained as a teacher under the accomplished Dr. Forrester of Halifax. They entered upon their work with zeal, and applied themselves to acquire the language, in which they were aided by the native teachers. They had to live in a grass house, which was very unhealthy, and had an injurious effect upon the health of Mr. Morrison.

The native Christians warmly welcomed their missionary and his wife, and did much to make their labour pleasant. It was cheering on the first settlement of a European missionary to find a native church, though much had to be done in putting that church in order. Mr. Morrison attended to these things, and as soon as he could, endeavoured to provide translations from the Scripture, and a psalmody for the Christian people. The Gospel of St. Mark was printed in Sydney in 1867, and a hymn-book at Melbourne, as the result of his labours in the language.

In 1865, Mr. Morrison received a message from one of the most powerful inland chiefs. This man, though brave in war, and noted for cruelty, was afraid to visit him, lest the new religion should hurt him; but he sent one of his principal men to visit the missionary, and promised to come some time after. This chief was reported to be one of the greatest cannibals in the island of Faté. On one occasion, in the year 1863, he had *thirteen human bodies* cooked at a feast. So revolting had his cannibalism become, that his own wives and their children, if they offended him, were ruthlessly killed and eaten. It was said that his wives past and present amounted to one hundred and twenty, and so jealous was he of them, that if any man were seen looking at one of them, he was at once killed and cooked! A man marked as a victim of his jealousy escaped, and was resident in the village where Mr. Morrison lived, and gave him these details of his cannibal propensities.

The name of this formidable chief was Marik Tikaikow, or the grey Tikaikow. Mr. Morrison had the courage to visit him on a subsequent occasion, and was well received. He hoped to gain some opening for the gospel in the district, and intended to revisit the chief, but his health failed, and he was obliged to leave for the colonies in 1867. Symptoms of pulmonary disease appeared, and though he tried various means and changes of climate, the symptoms grew worse. He resided for a short time in Queensland

and New South Wales, and in 1869 he went in the mission vessel to the islands, but it was only to say farewell. He accompanied the vessel to Auckland, and spent the remainder of his days at Onehunga, where he died in the Lord on the 23d October 1869. The Rev. G. Brown, minister of the Presbyterian Church there, said that he had never witnessed so affecting and yet so noble a death-bed. The Rev. D. Bruce of Auckland, in a letter to the author, said: 'His end was very rapid. For a few weeks immediately before, he felt stronger, and was very cheerful under the influence of reviving hope; but on the 21st October there burst an abscess in his right lung, and his constitution was too weak to stand the demand thus made upon it. . . . The Lord's time had come, and He took His servant up to Himself into the interior departments of His house. I was with him during a considerable part of the 22d; and in his conversation he said, that now he was laid aside from the work to which he had given himself, he would hardly say that he was "in a strait between two," but was ready "to depart and to be with Christ." He was buried in a portion of the cemetery where several Nova Scotians had been laid, and a few from that colony near Auckland raised a handsome monument to his memory on his grave.'

Mr. Morrison had all the elements of an excellent missionary. He had courage, and he tested it by undertaking, as we have related, a journey to the fiercest cannibal chief in the interior of Faté, an adventure which has been only once repeated by a missionary since. His work was brief, but he has left his mark in the Gospel which he translated, and in the Fatese hymn-book, which have been used by the native Christians since his death. There are not wanting some of the swarthy Fatese to be his 'joy and crown of rejoicing in the day of the Lord.' He left a widow and one child. Mrs. Morrison preferred to remain at Onehunga, where she became very useful in promoting the education of youth.

Mr. Morrison thus described the celebration of the Lord's Supper at Erakor in 1865: 'The Lord's Supper is dispensed quarterly among us now. Before we came it was dispensed monthly. Then they used cocoa-nut water for wine, and a pudding of arrow-root and cocoa-nut for bread, as the symbols of our Saviour's broken body and shed blood. Now we have the ordinary elements of bread and wine. If you were to see our assembly, you would find us in a long narrow building, supported by posts sunk into the ground, and covered with long grass for roofing. The walls between the posts are made of bamboo, standing erect, and placed side by side all round the building, with here and there a space for windows, but unenclosed with glass. At these apertures, and between the bamboos, the grateful atmosphere has free access and egress. At one end of the building is a low stone pulpit, with a homely native board for a book-desk. At each side of the house is a long seat against the wall, and centre seats opposite the pulpit.

'On a Communion Sabbath you find all the non-church members seated in the farther end of the building, while nearer the pulpit are seated men and women, decently clad in well-washed clothes, to the number of fifty-five. These are the communicants. Their countenances are dark, but they have an air of gladness and solemnity, indicating a feeling such as was expressed by the psalmist when he said, "I was glad when they said unto me, Let us go into the house of the Lord."

'The ordinary services being ended, the missionary takes his place at the head of the table, while six humble and tried natives stand near, three on each hand, to pass round the sacred elements. The table is spread with a white cloth. In the absence of better, two ordinary plates, two crystal tumblers, and two crystal bottles constitute the service. Prayer being offered, the bread is broken and passed round, and the wine likewise. After a short interval of silence, attention is directed to Him whose love is thus

commemorated. The twenty-third psalm, rendered into the Fatean language, is then sung, and these lines thrill all hearts—

“ My table Thou hast furnished
In presence of my foes.”

Then the benediction is pronounced. When one thinks what these communicants had been, how they had sat down to feast on human flesh as hideous painted savages, chanting the obscene songs of heathenism, a Christian cannot help saying, “ What hath God wrought !” These are the first-fruits of Faté to Christ. And no doubt, whoever will live to see it, this is the pledge of the whole island for the Saviour.’

In 1866, the Rev. JAMES COSH, M.A., then newly arrived from Scotland, was stationed along with his wife at Pango, as a colleague to Mr. Morrison. Mr. Cosh had a good constitution, and had equipped himself fully for the missionary work by a thorough education, and by attendance upon the medical classes. He entered heartily into the duties of his sphere, acquired the language, and ministered to the people. When Mr. Morrison’s health failed, he took superintendence of the station at Erakor. He translated the Book of Genesis and the Gospel of John. He prepared a primer of Scripture history. The latter was at once printed, and the portions of Scripture have been since revised and published in Sydney, by the aid of the Auxiliary to the Bible Society. Mr. Cosh gathered around him the affection of the people, and promised to be a most efficient missionary. But this bright prospect was clouded. The health of Mrs. Cosh failed, from the same cause as invalided Mr. Morrison,—residing in a close grass house,—and this necessitated the very reluctant retirement of her husband from the mission in 1870. He had hoped that a temporary change might have sufficed ; and he undertook to supply the pulpit of St. Andrew’s Church, Auckland, during the absence of the Rev. David Bruce in Scotland. Medical advice,

however, was against Mrs. Cosh's return to the islands. There was a desire to retain Mr. Cosh in Auckland, and an effort was made for this purpose; but after a visit to Otago, he accepted an invitation to preach at Balmain, one of the most populous suburbs of Sydney, where he was soon after happily settled. He has done much to build up the Church and to extend it there; and he has gained the respect of the whole Church. An Aneityumese teacher, named Natonga, was put in charge of the mission at Pango, but he died soon afterwards. Dr. Geddie left another Aneityumese teacher, named Tupatai, to succeed him, and this good man wrought harmoniously with the elders, and was supported by the people.

It was a serious hindrance to the mission that the two first missionaries on Faté should have been removed after a few years' residence. They could do nothing more in the time than acquire the language and commence their work. Extension could not be attempted by themselves. All they could do was to endeavour to consolidate the Christian cause, to instruct the catechumens and admit them into the church, and to infuse a missionary spirit among the converts, that some of them might become native evangelists. Where the field was large, and the same language prevailed, a great opening was before the Christians on Faté, if stations were placed under the care of native teachers.

It was not till 1872 that a successor was found to the vacant place, when the Rev. J. W. MACKENZIE, who had just come from Nova Scotia, was appointed to the two stations. He and his wife were young and full of zeal, and were heartily welcomed. They took up their abode at first in Mr. Cosh's former residence at Pango, but they removed to Erakor, as the healthier of the two. Erakor is an island very close to the shore, and being surrounded entirely by water it is cooler. About one hundred of the Christian population reside there; and there are as many at Pango, which is a narrow peninsula. There is a heathen popula-

tion inland, though diminishing in numbers, and Mr. Mackenzie has extended his work among them. He has already penetrated into the interior, and visited the cannibal chief whom Mr. Morrison visited. He was kindly received, and invited to come again, which he resolved to do, in order to open the way for the gospel of Christ.

There are seventy-six communicants under Mr. Mackenzie's care, and sixteen candidates. There are three hundred of a Christian population at Erakor and Pango. Eratap is now also a Christian village. There are two churches, well built and lined, which have been erected since Mr. Mackenzie's settlement, in place of the reed ones. The churches have seats for the people—a thing unknown among the islands anywhere else. Usually Polynesians prefer to squat on the floor, but in this place the seats are regularly placed in the church. Each consists of one piece of wood, carefully smoothed with the axe. The population is decreasing, and the deaths exceed the births. In 1877, there were nineteen deaths and thirteen births in the Christian villages. Most of the young men go away in vessels, and as they had been attending school regularly, and some of them the class for catechumens, the loss was felt by the missionary. These intelligent young men, so different from their heathen contemporaries on the island, are specially attractive to masters of vessels, while they on their own part have also learned the value of money. It is much to be desired that some of these young men were willing to be trained as teachers, as they would be of great service in extending the mission, both on the heathen part of Faté and on the northern islands. A few have so devoted themselves, and are much appreciated by the missionaries.

Mr. Mackenzie has a school daily for adults, and on their dismissal he has one for children. A weekly religious service is held on Wednesdays, which is well attended. After this service a catechumen's class is kept, and also a Bible class for members of the church. The sacrament of

the Lord's Supper is dispensed quarterly. There have been, as in all other places, some who have disappointed the hopes of their teachers, who have yielded to temptations from traders and others; but there have been also those who have adorned the profession of God their Saviour. One of these was a blind man, named David. Mr. Mackenzie says: 'If he were the only soul saved by all the efforts that our Church has put forth, it would be ample reward. Who can tell the value of each jewel that adorns the Saviour's crown? Blind David is one of the eight men baptized by Dr. Geddie some time before Mr. Morrison came, as described in Murray's *Western Polynesia*. He is the only native I have yet met with, who is fully devoted to the Saviour. Many more of them are, I believe, sincere Christians, but they are only babes in Christ. David seems more like an aged Christian at home. Frequently, when he was engaging in prayer, I have seen him so deeply impressed that he almost broke down. The other day I was explaining to him the parable of the rich fool, and I noticed a glow come over his countenance, and immediately tears burst from his eyes. I never saw any person more happy and contented than he seems to be.' Mr. Mackenzie has tried to conciliate the chiefs and people of neighbouring tribes who are still heathens, and these efforts have been well received. He settled a teacher at a station formerly occupied—Eratap. Mr. Morrison placed one there, but he was murdered the very first night by the cruel people. Some of the chiefs visited Mr. Mackenzie in a friendly spirit, and the work got encouragement, till four were admitted to the communion from that place, and eleven to the candidates' class.

At his station, Erakor, Mr. Mackenzie says: 'We have a fence around our church of what was once their heathen gods. These gods were made from a very hard kind of a tree, and they stand a long time. They are about ten feet long, and are carved and hollowed out. They had set them up, a great many of them together, in their dancing-ground,

and when struck with the fist they give a hollow sound, which is heard at a distance.' These are the wooden drums to which reference has already been made. They are generally regarded with great veneration, and it is a striking indication of the strong and sincere conviction of the Christians that they have abandoned their old practices when they have made these drums the fence. I was struck with the sight when visiting Mr. Mackenzie's church at Erakor. Two substantial lime churches have been built since. The Scripture knowledge evinced by many of the converts has been very gratifying, and the desire to attend school to learn more has been marked. The native teachers from Aneityum have borne strong testimony to this feature in the character of the Fatese Christians. There were nine elders in the congregations at the time of my visit, and these could all assist in public worship. Mr. Mackenzie has baptized upwards of thirty, the half of whom have been adults, and admitted about twenty-five to full communion. This church has been shining on the darkness around, but the darkness has not yet comprehended it. The influence has nevertheless been felt, and the way has been opened for other missionaries by the success at Erakor and Pango. It is a marvellous contrast to see the decently-clothed, well-conducted people there, compared with the naked savages all around. As teachers are settled among the other tribes, the circle of light will widen, and Faté at length be added to the number of Christian islands. Meanwhile Mr. and Mrs. Mackenzie, whose health has hitherto kept up well, and who are both devoted to their work, have a wide sphere opening up before them. They have not only the heathenism of the neighbouring people to combat, they have also the godlessness of white men, who as settlers or traders frequent this fertile island. But most missions have had both, and have overcome 'by the blood of the Lamb, and by the word of their testimony.'

The following incident, related by the Rev. J. W.

Mackenzie, speaks of the power of the gospel over heathens on this island:—

‘I must tell you an interesting circumstance about the village of Eratap, to show you what a change the gospel has wrought on the hearts of that people, who once were notorious cannibals. Some thirty years ago, a vessel called the *British Sovereign* was wrecked near the village, when nearly the whole company were murdered, and their bodies distributed amongst the surrounding villages to grace their feast. In 1876, a labour vessel called the *Bobtail Nag* was driven on the rocks in a hurricane some three or four miles distant from that same village. There were a hundred and fifty or sixty natives on board at the time, belonging to some of the northern islands, and who had shipped for Fiji. They all got safe on shore, but only to be in danger of a more horrible death than that of drowning. Very little food was saved from the wreck, and scarcely a morsel could be purchased from the surrounding villages to fill the hungry mouths of those poor creatures, until another vessel should come and take them away. I assembled the three villages, Eratap, Erakor, and Pango, and explained to them the condition of these strangers who were cast upon their shores. The result was that ninety of them were distributed among these three villages, thirty to each, and fed there for four weeks. For the rest, the captain of the vessel was able to procure a little food from some island villages. Now, here were the natives of Eratap, some of whom were the same individuals who had picked the bones of the former shipwrecked company, leading home to their village thirty strangers, not to feed on them, but to feed them, and without any promise of being paid for so doing. What will those who speak so slightly of missions to the heathen say to that?’

The Rev. DANIEL MACDONALD was appointed resident missionary at Havannah Harbour in 1872. The station had been prepared by the labours of pioneers, chiefly from the eastern islands. It is an important yet difficult

position, as the natives are brought into contact with traders and settlers. Several Europeans had taken up land around this beautiful harbour for the planting of cotton, and had set up on one of the estates machinery, worked by steam, for cleaning cotton, making cocoa-nut fibre, and other branches of industry. A store had also been opened for the sale of foreign goods, and, it is much to be regretted, for the sale of intoxicating drinks. The plantations were worked by labourers imported from other islands; but as there was no settled law at either end of the contract, the engagements made are subject to the inspection and judgment of the commanders of Her Majesty's ships of war. Mr. Macdonald held, as often as he has had encouraging opportunity, services for the benefit of the settlers, and it was hoped that his influence for good might be beneficial. There has always been a difficulty in dealing with white settlers in the early history of a mission. Some look upon the missionary as a hindrance in their way, or as a spy upon their dealings with the natives, while those who form immoral relations with native women resent his friendly counsels as interference and insult. Several of the settlers attended the services, and expressed a desire to have a church erected for their own use. As the harbour has been frequently visited by vessels, the opportunity is all the greater for doing good by these services.

Mr. Macdonald's chief labour is among the native population, by whom he has been well received. He had his difficulties there also during the first years, but nevertheless persevered in the acquisition of the language, and in itinerating among the tribes. His station is on a healthy spot, called Missionary Point, mid-way up the harbour, and nearly opposite the passage between Protection and Deception islands. He had some trouble with the native teachers who were in the field on his arrival, but since their removal he has had congenial assistance from a teacher sent from Erakor. There is a good church erected by the

people, all of whom attend the worship, and twenty have been baptized. Many other tribes are waiting to see the effect upon those around the mission station. Mr. Macdonald has gone along the east coast for about twenty-five miles to pioneer the gospel. The people on that side are seldom visited by Europeans, on account of the dangerous reef on their coast. The chiefs in some villages declined to entertain the missionary, but he afterwards learned that it was on account of their feasts. He remained two nights in one of the friendly villages, and the chief returned his visit some time after, which indicated a desire to keep up acquaintance. Mr. Macdonald has opportunity of reaching a large population, both on the mainland and on the two islands in front of his residence, and if he had a band of native teachers he could establish several stations. Indeed, there is room for another missionary at the northern end of the harbour. If a medical missionary were settled there, he would be a great boon to all the mission families, as well as to white settlers, and could set up with great advantage and opportunity of usefulness a hospital for natives of several islands speaking the same language.

Mr. Macdonald exercised himself in translation very fully during the brief period of his residence. He has prepared and printed a version of St. Luke's Gospel. He has also translated the Book of Exodus. These, added to Genesis, Mark, and John, printed for the other side, would prove a good Christian library. But revision can now be made more carefully, as several missionaries are resident on the island. Mr. Macdonald has put to the press a small primer, which is useful in the school. He has added a few hymns to the collection made by Mr. Morrison. In the previous teaching, and in the printed books, the word for God was *Leatu*, a modification of the term *Atua*, which is so extensively used throughout the Pacific. Recent investigations have convinced several that *Leatu* has the feminine

prefix, and is unsuitable. It had been adopted first by the Samoan evangelists in their efforts to adapt their Christian knowledge to Fatean idiom. It was therefore excusable. Mr. Macdonald has adopted *Atua* in the primer referred to, and it is possible that it may supplant the more doubtful phrase. He has also got a catechism, printed in Sydney in 1875. It is founded upon one prepared by the late Dr. Geddie.

Mr. Macdonald is one of the first-fruits of the Presbyterian Church of Victoria to the New Hebrides mission, having been trained and sent forth by that active and enterprising branch of the Colonial Church. He is filled with enthusiasm for his work, and if his health and strength are spared, may be able to accomplish much in Havannah Harbour for the enlightenment of the Fatese people.

Mr. Macdonald visited the colonies with his family in the end of 1877, and gave addresses throughout the Presbyterian Church of Victoria. He also published a pamphlet on the deportation of natives, the iniquities of which he exposed. He returned in April 1878, but lost one of his children shortly after by death. A hurricane had, during his absence, greatly injured his house, but it has been repaired, and he is going on with his work successfully. In November 1878, he baptized five converts and administered the Lord's Supper to twenty. He has a Christian village near him, and the people are growing in knowledge of the truth. Mr. Macdonald is also gaining influence over the neighbouring heathen.

The Rev. JOSEPH ANNAND, M.A., from Nova Scotia, was settled on the island of Iririki, in Fila Harbour, in 1873, as missionary to the natives speaking the eastern dialect there. The small island on which he resided had been purchased for the mission by Captain Fraser, when master of the *Dayspring*. It was a healthy situation, but none of the natives reside on it. Hence Mr. Annand had difficulty in acquiring the language. The chiefs were friendly at

first, and had been understood to wish a missionary, but he was no sooner settled with his young and devoted wife than they were left very much to themselves. The natives were extremely shy of approach to them, and not one of them would reside with them, or assist in the house-work. The first year was one of great trial to faith and hope, and it was felt all the more, while houses had to be built and land cleared. Mrs. Annand had an attack of fever and ague in May 1874, but rallied a little after a voyage to the south. Mr. Annand, notwithstanding so much manual work and trial to his ardour, kept his health and exercised patience. The natives of Fila were showing a greater friendliness when the mission vessel arrived in May 1874, and, on Mr. Annand's return from the Synod, he had assistants from the islands of Aneityum and Eromanga. The natives of Fila and Mel, the two islands, are said to have the key to Faté, and hence the importance of this mission. Most of the men have been away at Queensland or Fiji, but they are none the better for it. They have been guilty of outrages in past years, but in 1867 Captain Blake of H.M.S. *Falcon* visited them to make inquiry into the conduct of the chief of Mel. The chief asserted that several of his people had been killed by white men, and that he and his men had seized a vessel and killed four men in retaliation. Captain Blake took down all the evidence, and said that he would report to his superior officer; but as the natives were very menacing, he was obliged to fire some shells to make a demonstration of power. Notwithstanding this, when a French man-of-war visited these two islets, and wished to take them under the French flag, they declined. It is believed that the French at New Caledonia have their eye on this splendid harbour, which could afford shelter to their vessels during the hurricane season. Many of the labour vessels have called in this harbour, and the influence upon the natives has not been good. Mr. and Mrs. Annand were happily located within a short distance by water of the

station of Mr. Mackenzie, and, as the two brethren were friends in their academic career, they were a comfort to each other in their missionary labours. The chief drawback is the different languages of the people among whom they labour. Soon, however, it is to be hoped that the missionaries on and around Faté will form a Presbytery, and will meet frequently for mutual encouragement and counsel. The island, though so long sealed to the gospel, presents one of the most important spheres in the New Hebrides, and is likely to exercise a great influence over the evangelization of at least ten islands to the north, where dialects of the same language prevail. In 1876, Mr. Annand was removed to Aneityum, and the mission in Fila was put under the care of the Rev. J. W. Mackenzie. On the southern side of Faté there are six villages, containing an aggregate population of five hundred; and in Havannah Harbour, and the islands which enclose it, the gospel is now regularly proclaimed, Christian schools are taught, and hallowed influences are at work to bring the dusky people to the Lord Jesus Christ. Missionaries from far-distant lands have made their homes among them, and are now surrounded by Christian villagers, gathered from savage cannibals.

‘The isles wait for the Lord. Awake,
 Arise, with generous zeal, and break
 The fallow ground, and sow the seed,
 And thine shall be a glorious meed.
 The task is hopeful; short the while
 Since gospel stars began to smile
 On Hebridean isles, and now
 Christ’s flag is floating round their brow.’—JAMES PATON.

CHAPTER XI.

THE ISLAND OF NGUNA, WITH PELE, MAU, METASO, AND MAKURU.

‘How leapt my heart with wildering fears,
Gazing on savage islanders
Ranged round in long canoe;
Their poisoned spears, their war attire,
And plumes twined bright, like wreaths of fire,
Round brows of dusky hue!
What tears would fill my wakeful eyes
When some delicious paradise,
Freshening the ocean where it shone,
Flung wide its groves of gold,

Serene in silent loveliness
Amid the dash of waves!’—PROFESSOR WILSON.

NGUNA is an almost unpronounceable name to strangers unfamiliar with the nasal sounds of Polynesians. The two first letters are meant to ring into each other like the terminal *ng* in English. The New Hebrides mission has taken the letter *g* uniformly to express this ringing sound, but to make it more patent to Europeans have generally put the *n* before it when writing or printing for their use. They omit this in all the native books. Bishop Patteson and the members of the Melanesian mission, who have dealt with several languages of the New Hebrides and other islands where this nasal sound is prevalent, have made *n* equal to *ng*. In the New Hebrides Presbyterian mission the *g* is always associated with this sound, and *c* is used in the hard sound, while *s* is found sufficient for the soft.

Nguna is ten miles to the north of Faté, $18^{\circ} 34'$ south latitude and $168^{\circ} 20'$ east longitude. It was discovered by Captain Cook, who called it Montague Island, and with which it has since been associated on the maps. The island is six miles long by four broad. It rises to the height of fifteen hundred feet in a steep hill, whose summit is evidently an extinct volcano. The sides are green, though without wood for a considerable part; but nearer the shore there is abundance of wood. On many parts it is quite precipitous from the sea. An anchorage is rather difficult to get, from the existence of reefs.

The natives are nearly a thousand in number, and are well built and strong, but fierce and painted savages. The women are much more timid than those on Faté, and run out of sight when a stranger looks at them. They wear very little clothing. The men are almost naked, but wear many ornaments of shells and beads, and frequently have cock's tail feathers stuck in their hair.

They are cannibals, and have committed some great atrocities upon white men, chiefly, it has been alleged, for cruelties practised upon them. The way was long in opening for the settlement of a missionary on this island; but in 1870 the Rev. PETER MILNE, with his brave young wife, were located there. The natives allowed them to land, and helped to put up their house. A few teachers were associated with them. Mr. Milne set himself at once to acquire the language, which he found to be a dialect of that spoken on the larger island of Faté. He had acquired the language of Eromanga while resident there for several months, and he thus knew something of the character of the Polynesian tongues. He soon found peculiar difficulties from the labour traffic, which had carried off several of the islanders in a way that led to cruel retaliations from the natives themselves. During his first absence at the Mission Synod, in 1871, a shocking tragedy occurred. From a letter of the Rev. John Inglis and the Rev. J. G. Paton, addressed

to me, and which was published at the time, the following extracts are made. It must, however, be stated that the first officer of a British vessel had made an affidavit in Queensland, affirming that the missionary had ordered the natives at Nguna to fire upon his boat's crew, and that the Commodore had been informed of this accusation.

' On the 9th of July 1871, the schooner *Fanny*, from Fiji, Mr. Bartlett, master, came to anchor in this bay.¹ Besides the master, there were on board two white men and four natives as crew. They brought back from Fiji some five or six natives of Nguna, who had been for several years in Fiji as labourers. On the 10th, these were landed with their payments, and the captain announced that he wanted a number of other men to go to Fiji. On the 11th, a number of men professed that they wished to go in the vessel, and seven went off in a canoe. When they reached the vessel, they told the captain to send off the boat, as a number more wished to go. The boat was sent off in charge of a white man with two natives. The natives who went on board had their tomahawks with them; the captain wished them to give them up to him, but they refused, and were becoming angry. When the boat reached the shore a yell was set up, and the natives who had gone on board attacked the men belonging to the vessel, saying, "You come here to steal men, do you?" while the natives on shore attacked the men belonging to the boat. Two natives were killed on board, and one on shore; the other native belonging to the boat would have been killed, but as he belonged to the neighbouring island of Mau, he was known to some of the natives here, who saved him. By a desperate effort the white man got the boat into deep water, and it was supposed by the natives that, as he did not go to the vessel, he must have gone over to Havannah Harbour, one of the entrances to which is on the opposite side of this bay. But as neither man nor boat has been since heard of, and as the man was severely wounded, the likelihood is that he drifted out to sea before the trade winds and has perished. When the captain saw what was being attempted, he ran down below to load his revolvers; the mate was coming up from below, and as soon as his head appeared a native struck him with a tomahawk, and cut off his chin, and also wounded him in the breast or the forepart of the shoulder. The captain was rushing up with his revolvers to clear the deck, but the mate caught him and said, "Don't fire on them;" and before he could free himself from the mate, the natives had closed the scuttle over them, and fastened it down, so that the captain could not get up on deck. He tried to fire from below, but without effect. The natives then cut the chain with an axe, and the vessel drifted on shore. The captain and the mate held the vessel for two days against the natives; but on the second night they left the vessel and went ashore, having first thrown all the ammunition overboard, lest it should fall into the hands of the natives.

¹ Havannah Harbour, Faté.

'They first thought of the mission-house, but when they came to it they found it shut up, as Mr. and Mrs. Milne were away in the *Dayspring*. They next went to the teachers' house, but the teachers durst not assist them openly, lest they should be killed themselves for doing so. However, the poor men did their best; and for seven days they concealed and fed the captain, sometimes in their own house, sometimes in the cellar of the mission-house, and sometimes in the bush. They did the same thing for the mate for six days, feeding him like a child, and pouring water into his mouth, when, from the frightful wound on his chin, he was unable to eat or drink without help. But finally it appears that he had become delirious, for he would not remain in his place of concealment, and he was found by the hostile natives and tomahawked. The natives plundered the schooner of all her stores and trade, but did no injury to any part of the vessel herself.

'On the 19th of July, the *Strathnaver*, from Fiji, came to anchor in the bay, having on board Mr. Thurston, ex-acting British consul in Fiji. He and those on board rescued the captain, got the *Fanny* afloat, and discovered the dead body of the mate; but as it was too late to bury it, they covered it with a cloth, and left it on the beach till the morning.

'Meanwhile, reports had reached the white men in Havannah Harbour that a vessel had been attacked at Nguna, and that the captain was holding the vessel with his firearms against the natives. They therefore fitted out an expedition, set off in their boats, and arrived at Nguna on the morning of the 20th. This party placed themselves under Mr. Thurston's command. Their first object was to go ashore and bury the mate, but when they came to the spot where the body had been left the night before, they found that it was gone. By this time the natives were appearing in numbers, and all armed. They told the natives that they did not wish to fight with them, they wished only to talk to them. They then demanded the body; a small party of natives offered to show them the place where it was, but as these appeared to be leading them astray, they stopped, and threatened to shoot them if they did not show them the body at once. This the natives soon did. They found the body lashed to an upright pole, with head downwards. They caused the natives to carry it back to the beach, where they dug a grave and buried it with Christian rites, Mr. Thurston reading over it the English "Service for the Burial of the Dead." They next set about recovering all that they could of what had belonged to the schooner. They then got the *Fanny* out to sea, and brought her round to Havannah Harbour. The *Strathnaver* sailed for Fiji, Mr. Thurston having first explained to the natives that they would not punish them, but that a man-of-war would come and inquire into the whole matter. He also took back with him to Fiji one of the natives who had been brought home here in the *Fanny*, to obtain his evidence in the case. From what we can learn, Mr. Thurston and his party acted with much prudence, justice, moderation, and humanity in the whole of their proceedings.

'But on the following Sabbath, the 23d July, another expedition from Havannah Harbour arrived here in the boats of the *Daphne*, the *Lismore*,

and the *Marion Rennie*. The more judicious and thoughtful of the white men dissuaded the others from taking part in this expedition, and refused to take any part in it themselves. The proceedings of this party were of a very questionable character. They found the three Rarotongan teachers and their wives, and a few of the natives, met for worship under a tree on the mission premises. They took the whole party prisoners, and marched them into the teachers' house; they placed two men, armed with muskets, at each door; they then took away their tomahawks from the natives. The natives, hearing or fearing that they were to be shot, rushed out at the doors and passed the sentries, who fired after them and shot one young man dead through the head. They then broke open the boxes of the teachers, and searched them for the plunder of the vessel, but found nothing. They next put Iona and Ta, two of the Rarotongan teachers, in irons, and took them on to Havannah Harbour as prisoners; Bartlett, the master of the *Fanny*, who accompanied this expedition, assuring the white men that he was certain these two men were connected with the attack on the vessel. They also ransacked the chief's house, and took away a number of articles which they said had belonged to the vessel, but which the chief says were his own. Iona and Ta were kept prisoners for a day or two on board one of those vessels, and in the presence of some twenty white men were examined as to the attack and the causes that led to it. Vaimanga, the principal Rarotongan teacher in Havannah Harbour, was pressed in to assist in interpreting Iona and Ta's evidence, which was—as the white men believe them to have said—that Mr. Milne told them, and told the natives also, that if any white men came to steal men or women, or his boat, they were to fire on them. Hence the universal belief among the white men in these seas, so far as we can ascertain, is that this outrage is traceable to direct missionary influence. And as this view of the case is almost certain to be brought before the public (but whether or not), we consider it but justice to the parties criminated, to place in your hands our views of the case, and our reasons for holding these views, that you may make what use of them you may think proper for the vindication of the innocent.

‘That the white men—who all believe Irving's affidavit to be the very truth most sure, although one of the most unfounded statements that ever appeared in print—should affect to believe that they heard Ta and Iona say these things about Mr. Milne, or even that they should really believe it, we are not disposed to doubt; but that the Rarotongans really said so, we do not believe. That the white men should find ground for believing what they wished to believe is easily accounted for. Every one knows that the Rarotongans, and all the Malay Polynesians, pronounce English with great difficulty, and that their words may very easily be misunderstood, and no doubt were misunderstood in this case. In the exciting circumstances in which the examination took place,—Ta and Iona in irons, and all kinds of weapons bristling around them, the examiners themselves exhibiting anything but a state of judicial calmness,—the English of the poor Rarotongans would neither be very copious nor very correct, and their pronunciation would be anything but plain and easily understood. We ourselves examined

the same men very carefully and very fully, when they were quite calm and quite collected, and it was with the utmost difficulty we could make out their meaning on many points. We were fully satisfied, however, on two points: they distinctly and emphatically denied that any one of them had anything to do with the attack on the *Fanny*, and they as distinctly and emphatically denied that Mr. Milne ever told them or the natives to fire on any white man.

‘But to us, far stronger evidences than any denial they could make are the antecedents of the men. To us who know the history of Christianity at Rarotonga, and the education and training under which these men were brought up, and the characters with which they left their own island, only ten short months ago—to us it appears a *moral* impossibility that any of them could have had anything to do with the attack on the *Fanny*.

‘We can speak all the more freely about the Rarotongan teachers, as they were not brought up or trained in any way in connection with this mission. We obtained their services for a limited period, and as a favour, from the agents of the London Missionary Society. They were brought direct from Rarotonga in the *Dayspring* last year, and settled on Nguna in November last. Mr. Milne had been settled on Nguna only three months when they joined him. Neither Mr. Milne nor the Rarotongans knew anything of the Nguna language when they came here. Mr. Milne was ignorant of the Rarotongan language. It was, therefore, only by means of a little broken English that he and they could communicate at first, and to a great extent even yet, such are the difficulties under which missionary work is undertaken on this group. Whatever, therefore, were the principles or character of the men in November last, they must be much the same still, for any influence Mr. Milne’s teaching could have had on them, whatever that teaching may have been.

‘It would be impertinence in us to undertake any defence of the London Missionary Society, or of their agents in the South Seas. But every one who knows anything of that mission in these seas, knows that if there is any one principle more than another which the missionaries of that Society have thoroughly instilled into the minds of the teachers whom they have sent forth among the heathen, it has been to abstain from taking any part in fighting or quarrels, whether between natives and natives, or between natives and white men; they have been taught to observe a strict neutrality in all cases. For fifty years, their teachers have been sent forth over all these groups of islands, to the number of several hundreds, and every one who knows anything of the history of these teachers knows, that their conduct has been a faithful transcript of the teaching they have received.

‘Now, be it remembered that these men are Rarotongans. Rarotonga has been christianized for more than forty years. These men were all born Christians, and never knew what the cruelties of heathenism were. For the first twenty or thirty years of their life they were under the teaching of Mr. Buzacott, or Mr. Pitman, or Mr. William Gill, or Mr. George Gill, men whose names are household words wherever the history of the South Sea missions is known. For the last ten or twelve years, they have been under the

teaching of Mr. Krause or Mr. Chalmers, men whose teaching has been precisely that of their predecessors.

'Be it further remembered, that these men are not ordinary average Rarotongan Christians. They are select men—men chosen for the excellence of their Christian character, and their aptitude for learning, and placed for a series of years at the Teachers' Institution, to receive from the missionary himself a special teaching and training to fit them for the work of an evangelist among the heathen.

'It is admitted by all the white men that William, *alias* Munakoa, had nothing to do with the attack. Bartlett, the master of the *Fanny*, even admits that he owes his life to William; but then he holds that Ta and Iona were in the plot, especially Ta. It must be remembered that the Rarotongan teachers were placed in circumstances of very great danger; it was at the peril of their own lives that they gave any protection or assistance to the captain or the mate, and whatever they did, had to be done with extreme caution. No one who knows anything of these men, living as they were, for the time being, in one house, and as one family, could for a moment believe that one part of them would side with the captain and mate to save them, and another part of them would side with the natives to destroy them. Bartlett's statement to the white men, and the teachers' statement to us, are substantially the same. Bartlett said that William hid and fed him. The teachers say William and Iona did so. William is the most forward and energetic of the two, and Bartlett might not know to what extent Iona assisted William. Both parties agree in leaving out Ta in connection with the captain. But Ta, the others say, attended specially to the mate; and when out professedly looking after the missionary's goats, he, unseen and unknown to the natives, supplied him with food, and otherwise did what he could for him. Bartlett is alive, and testifies to William's conduct; the mate is dead, and cannot bear testimony to Ta's good deeds.

'Moreover, poor Ta, notwithstanding his many excellences, has the misfortune to have a twist in his mouth, and a kind of cast in his eye, by some accident had lost the greater part of his right ear, and hence his appearance is not prepossessing; and owing to the highly excited feelings of the white men, when they first saw Ta they pronounced him guilty from his looks. Some of them readily admit that his face was the strongest evidence against him! "That fellow with the crooked mouth," they said, "must have had something to do with this diabolical work!" People who know nothing of these teachers may be led to believe anything against them; but after their history and character, and the circumstances in which they were placed, are known, those who can believe that either Iona or Ta was morally capable of aiding, or assisting, or taking part in any way in a plot of this kind, must be the victims of some morbid prejudice, and must be singularly unable to estimate the value and the weight of evidence.

'It is so like a work of supererogation to undertake a vindication of Mr. Milne, that we feel as if we ought to make an apology for doing so. That Mr. Milne ever gave any such instructions as those he is accused of, either to the teachers or to the natives, as might have been expected, he most

distinctly and most emphatically denies. Nor is this all, he also has antecedents; he is a Scotchman. Now, every one knows that although Scotchmen, both at home and abroad, may fall too easily, yet perhaps not more easily than others, under the power of the "pleasant vices," as they have sometimes been called, yet it is equally well known that, as a people, they are singularly free from the *cruel* vices. One prominent feature in the teaching of Presbyterianism in Scotland, for more than three hundred years, from the days of Knox and downwards, has been to impress on the minds of the people the sacredness of human life, man being made in the image of God; and that teaching has borne appropriate fruit. Let us give one example. About twenty-one or twenty-two years ago, a sermon, preached before the Presbyterian Synod of New South Wales by the moderator, was published in Sydney. In the preface to that sermon the author states that, as far as the members of that Synod could ascertain, from the commencement of the colony up to that date, only one Presbyterian had suffered the extreme penalty of the law, while executions were taking place in great numbers.

Moreover, Mr. Milne is a minister of the gospel—a Presbyterian minister. He has received the full literary, scientific, and theological education required for ordination to the ministry in the Free Presbyterian Church of Scotland, and was chosen for this mission as a man of exemplary Christian character. Now, for any one to believe that, before he is three years out of Scotland, he should set himself systematically to excite the natives to shoot or tomahawk his fellow-countrymen, as if that were a special part of the work for which he was sent to the New Hebrides, seems very surprising. But yet, strange to say, this seems to be universally the belief among the white men on these islands. Wonderful credulity! marvellous gullibility!

'It will be obvious to all, that it would be highly inexpedient in us to indicate either the individuals or the tribe whom we might consider the guilty parties in this case, as by doing so we might endanger both the mission family and the Rarotongan teachers; all the more as there is no reason to doubt but that a man-of-war will soon be here, and the whole case will be thoroughly investigated. It is become absolutely necessary that these outrages, now of such frequent occurrence, should be fully inquired into, and let the guilty everywhere be punished. Only we would say, in the words of Bishop Patteson, we desire "to protest by anticipation against any punishment being inflicted upon natives of these islands who may cut off vessels, or kill boats' crews, until it is clearly shown that these acts are not done in the way of retribution for outrages first committed by white men."

'There are no effects without causes, and the causes must always be equal to the effects. The effects at present are of a very startling character, and indicate the operation of causes that demand a careful examination. In the last voyage north of the *Dayspring*, certain information was obtained of men belonging to vessels being killed by natives. The *Dayspring* was only six weeks away from Nguna; when she returned we found not only these five men killed here, but that two others had died of their wounds in Havannah Harbour. On the 23d July, Captain J. Walsh of the *Maria Douglas* was

put ashore at Mr. Hebblewhite's station, suffering from the effects of eleven arrow wounds, received at an island in Banks' group called Baubau. He suffered terrible agony, and died of lockjaw on the 25th, about fifteen days after he was wounded. On the 28th July, Captain Robinson of the *Marion Rennie* went ashore at the same station, suffering from a spear-wound received on Santo, and, after suffering great pain, died also of lockjaw on the 30th, about five weeks after he had received the wound. What is most lamentable in these cases is this, that in most instances it is the innocent who suffer, while the guilty escape. One sows, but another reaps; one sows the wind, and another reaps the whirlwind.

'The natives of Nguna, the white men themselves being witnesses, have long been specially noted for their quiet and peaceable conduct towards white men in boats and vessels. It is reasonable, therefore, to suppose that there has been some cause for this outrage; that cause may or may not appear to be sufficient, according to our ideas, for such a terrible act of retribution, but from the native standpoint it may be quite sufficient; and in our intercourse with them we must make our calculation of consequences according to their ideas of right and wrong, not according to ours. The *Jason's* boat was fired on at Nguna in January last, and why? because Irving, the mate of the *Jason*, was taking away two women, one of them at least against her husband's will. Within the last two months the favourite wife of one of the chiefs has been taken away in similar circumstances. The case of two women belonging to another chief taken to Fiji at some former time, and expected back along with the men brought home by the *Funny*, has been repeatedly referred to in our hearing by the natives as being the primary cause of this outrage. We have the names of parties connected with both these cases, but we deem it inexpedient to give publicity to them at present. We are writing at this time chiefly to vindicate members of this mission, not to criminate others.

'These are poor ignorant native savages, and their ideas of retribution are very different from ours; but while they are ignorant savages, we must, in all our dealings with them, remember that they are such, otherwise serious consequences may follow our overlooking this fact. Our principles are to inflict punishment only on the guilty individual: they think only of the guilty tribe. They look upon all white men as belonging to one tribe; hence, if white men belonging to one vessel commit any outrage on natives, these natives will, if they can, have their vengeance on the men belonging to the next vessel that comes within their reach.

'But with such fearful effects, and these of such frequent occurrence, it is certainly high time that the British Government should step in and inquire—and that thoroughly—into the causes of these effects; and if this traffic in labour, as it is called, cannot be carried on—as we feel certain it never will be—without more or less of these fearful results to those engaged in it, as well as its ruinous effects to the natives, by all means let it be wholly interdicted. The trade has nearly exhausted itself in the New Hebrides, and is now extending itself to the Solomon group. Most devoutly do we pray with the psalmist, "Oh, let the wickedness of the wicked come to an end; but

establish the just!"—We remain, rev. and dear sir, yours very truly, JOHN INGLIS, JOHN G. PATON.—Nguna, New Hebrides, August 10, 1871.'

As the Queensland Government sent Irving's affidavit to the Commodore on the Australian station, that officer instructed Commander Markham, in temporary command of H.M.S. *Rosario*, to make inquiry into the allegation. He did so, and reported that it was utterly devoid of truth.¹ Indeed, Irving himself, when landing that year upon the island, met Mr. Milne, and voluntarily said to him, 'Oh, you are not the man that ordered the natives to fire on our boat.' Yet, without having seen him, he made the affidavit which occasioned so much trouble, and which had held up a missionary to reproach. Mr. Milne and all his brethren were incapable of such conduct.

Commander Markham was obliged to punish the natives of Nguna for their acts of violence, as they refused to treat with him. But as he learned that an *albino* woman had been stolen from the chief, as referred to in the letter just quoted, he promised to bring her back if he found her. Shortly after, he discovered this very woman at Tanna, and took her all the way back to Nguna, and restored her to

¹ The following is a copy of Commander Markham's official letter to the Commodore :—

'H.M.S. "ROSARIO," HAVANNAH HARBOUR,
SANDWICH ISLAND, NEW HEBRIDES, 14th Nov. 1871.

'SIR,—With reference to Paragraph 4 of my sailing orders, dated 19th October, I have the honour to inform you that I have, as far as I have been able, instituted inquiries with regard to the accusations brought forward against the Rev. Peter Milne, missionary, residing at Nguna (marked on our charts as Muna, or Montagu Island), by Mr. Irving, chief officer of the *Jason*, all of which charges I firmly believe to be devoid of truth, and utterly without foundation; which facts I have arrived at not only from my conversation with Mr. Milne, and his indignant denial of such a charge, but from conversation with various other people belonging to this island, and from my own personal acquaintance with Mr. Milne, whom I believe to be a most humane and inoffensive man. I believe the charge to be most frivolous, and totally devoid of truth.—I have, etc.,

(Signed) 'A. H. MARKHAM, *Commander*.

'Commodore F. H. STIRLING,
Senior Officer H.M.S. *Clio*; Australia.'

the chief. Thus the natives learned that Her Majesty's ships of war would punish white men as well as natives, and they have been greatly more pacific ever since.

This case is inserted to illustrate some of the trials which missionaries have had in the New Hebrides in connection with the labour traffic. A young missionary like Mr. Milne, living, along with his wife, alone among such savages, could not but feel the trial as a reproach on his character; but in the good providence of God no danger has occurred to his life, and his wife could remain in safety alone among the thousand heathen while her husband was with me for a week among the northern islands. His character has been amply vindicated before the world, both in official documents and in the interesting *Cruise of the Rosario*, by Commander Markham; for which the mission and all its friends are indebted to this gallant officer.

Since that period of trial, Mr. Milne has had fuller opportunity of studying the natives and learning their habits and beliefs. They are very unwilling to tell much of the latter. Mr. Milne found that they worshipped the spirits of the dead, which they call *natemate*, and also stones and trees, which represent these, or spirits presiding over plants, etc.

'They seem to have two classes of priests or sacred men, one class called *narifona*, who make rain or sunshine, and another *namunuai*, who can cure, cause, and prevent sickness, cause death, cast out devils, cause hurricanes, etc.; so that, I fear, the miracles of Jesus and His apostles, which I sometimes read in their hearing, seem to them but little evidence of the truth of Christianity, seeing that their own magicians do so also with their enchantments. They seem to believe that when a man dies his spirit goes to a place somewhere underground, called Bokas, a place much the same as here, and where one's condition will be much the same as it was in this world—those who are chiefs here will be chiefs there, etc.; but this is not their eternal state, for in course of time they die again, and go to Mangahulululu, a worse place and farther down, I understand, and where they remain for some time longer, and then die a third time, and go to Mangáseásea, where they disappear altogether, and are no more seen. Not very long ago, Munuaifu, a sacred man of Farelapa, a village of this island, made a journey, I am told, to the infernal regions and back. He struck the earth six times,

and at the sixth stroke it parted asunder, and he went down to Bokas, and there saw many *natemates*. He travelled till he came below Tiklasoa, another village, and thought to ascend at our well, but found that it did not quite reach to Bokas; and as there was no *namunuai* at Tiklasoa to dig it through, he was obliged to make his way underground back to Farelapa, the place at which he went down. He brought up with him a piece of pork, a fowl, a yam, and some bananas, given him by the spirits in Bokas, a present of their own food. He and several others can do everything that ever a sacred man could do; they can make thunderbolts, or things like rockets, not with powder, but by magic, to kill men with. At night, when men are asleep, they sometimes make their tongues project from their mouths, and elongate till they reach the roof of the house, and then pull them out altogether, and eat the spirits of the sleepers. They can kill both men and devils. Although the spirits of the dead go down to Bokas, they have access to this world, and power to injure men, by causing sickness, etc. They often enter into men, and make their abode in them; it is then the business of the *namunuai* to dispossess them. These men have got eyes like telescopes, and can see at a glance whether there is a devil in a man or not. They come to the man possessed, with a few leaves in their hand, and pretend to catch the evil spirit that is in him, and pull it out; they then show it to the person himself, and to any others present, in the shape of a small snake or stone among the leaves, and the poor deluded, willingly blinded creatures have not the slightest suspicion that the old scoundrel found the snake or stone elsewhere, and that it was in his hand among the leaves when he came. Every native wears a twig of a kind of tree, with variegated leaves, either in his armband or belt, and frequently in both, given him by the priest to prevent sickness. There are sacred stones, called *natatapu*, kept by the priests, to which they (the priests) pray. These *natatapu* are a sort of images, whether artificial or natural I do not know. I have not seen them, but they have, I am told, a sort of likeness to the thing which they represent—*e.g.* the *natatapu* of pigs resembles a pig somewhat about the snout, and has three young ones sucking her; the *natatapu* of yams has the shape of a yam. There are *natatapu* of the sun, the wind, and rain, etc. There are also sacred trees which they worship; but the spirits of the dead seem to be their chief objects of worship; they pray to them, and make them offerings of food, which they lay on their graves, and which they believe to be eaten by the spirits, in the shape of fowls or rats, etc. You will thus see how grossly superstitious, and how completely under the power of their priests, this people are, and what a powerful enemy these men must be to the gospel when they oppose it, as they almost invariably do. Nothing of any importance, even of a political nature, can be done, I understand, without their sanction. At present I can get no communication with them, as they always avoid me; but I believe that they, like Elymas the sorcerer of old, withstand us, though not to our face, and use all their influence to turn away the chiefs and the people from the faith.

‘Polygamy is another stronghold of Satan, particularly on the part of the

chiefs. The chiefs must have wives to till their ground, plant their yams, make their mats, etc., else they would be no chiefs at all, or, at any rate, in little better circumstances than the common people. In fact, the greatness of a chief may be estimated by the number of his wives; ten or twelve seems to be the maximum here, and the minimum three or four. So that the giving up of polygamy, which they know they must do when they embrace Christianity, must seem to them like the giving up of their chieftainship; and worse, because a man, without being a chief, may have a plurality of wives, and be rich, but without wives he cannot be rich, even supposing he should be a chief. The common people do not work for their chiefs. In the course of a conversation which I recently had with the chief of Tiklasoa, he objected to his taking the worship on the ground that if he did so, and consequently lost his wives, he would get no work done for him. I said that when they took the worship his people would all work for him. He did not think so, and one of the young men has since told me that they would not; and urged it as an objection to the worship, that they would have to work for their chiefs. In these circumstances, it is not to be wondered at though the chiefs do not readily embrace Christianity; and I have no hope of any of them ever doing so until their consciences are touched by the Spirit of God, so as really to feel the guilt of their present course; and until the chiefs take the lead, there is little probability of any of the common people doing so, for although they have so little regard for their chiefs as to grudge to do as much work for them in the course of the year as their wives at present do, their common excuse for not taking the worship is, that they cannot so long as the chiefs do not. But they are not sincere; for in the meantime the young men seem more opposed to it than the chiefs are, and for another reason than polygamy, viz. their periodical feasts or dancings, which, being connected with the worship of *natemate*, must also be given up by those who would worship Jehovah. But these feasts are regarded by them as the source of their highest enjoyment; and it is since they have found out that the worship of God cannot be reconciled with the worship of the dead in any form, and that it does not spare them even that, which they regard as the perfection of bliss, that they have become so much opposed to, and even enraged against it.

‘These are some of the strongholds of Satan which must be pulled down before this people can be won for Christ. At present they seem impregnable; the whole community, chiefs, priests, and people, are in league with the powers of darkness, for motives of personal interest, as it seems to them. The kingdom of God has come nigh unto them, but they will not enter in; they love the darkness rather than the light, because their deeds are evil, and even close their eyes and stop their ears lest at any time they should see with their eyes and hear with their ears, and understand with their heart, and be converted. The only exceptions, so far as I see in the meantime, at this village, are two or three old people not polygamists. The young men most opposed to the worship are those who have been away at Sydney and other places for some five years with white men. It is very evident that few, if any, want us to stay here; and if it were not for their fear of the man-of-

war, I doubt if we could in the meantime hold our own. But I trust that, "through your prayers, and the supply of the Spirit of Jesus Christ," there may be a change for the better soon.'

Mr. Milne has had greater success on Nguna of late, and the hostility of the chief has given way. Some baptisms have occurred. Mr. Milne received in 1878 a fellow-labourer in the person of Mr. Oscar Michelsen, a native of Norway, sent by the Presbyterian Church of Otago. Mr. Michelsen has acquired the language, and has been gaining much favour among the people by his powers of song. There are forty in attendance on Sabbath at Nguna. A book containing a version of the parables of our Lord was printed in the dialect for the use of the natives in 1877, and a hymn-book in 1878.

THE ISLAND OF PELE.

This small island is separated from Nguna by a very narrow channel. The same language is spoken by the people, who are not above one hundred and fifty. Native teachers were settled among them, but one died in 1873, and the other was removed. At the two stations several attended the worship, some began to learn to read, one man prayed at the public service, and even set up family worship in his hut. A young man, after the death of the teacher, conducted the service among his people. The chief at one of the stations was much opposed to the new religion, and forbade his people to attend or to learn to read. Mr. and Mrs. Milne frequently cross to this island in their double canoe on the Sabbath afternoons and hold a service. A church and teacher's house have been erected, several are learning to read, and there was a candidate for baptism in the end of 1874. They are thus gaining some access to the natives. Mr. Milne in 1875 got an admirable boat from Sydney for this work, in addition to his larger one.

THE ISLAND OF MAU OR HITCHINBROOK.

This is a larger island, lying about six miles farther east, and about twelve miles from Nguna. There is a considerable population, and they speak a dialect of the same language. They are very fierce and treacherous, and have also committed outrages upon British vessels. Several of them have gone away in labour vessels, and they do not seem to be improved by it. They have long been unwilling to receive a teacher. The mission vessel calls occasionally and tries to gain the confidence of the people. The island is mountainous, and about eight miles long. The influence of the neighbouring isles must tell upon this one before the way is opened for a native teacher. The hills of the island rise 800 feet high.

THE ISLAND OF METASO OR TWO HILLS.

This singular island lies about twelve or fourteen miles north of Nguna. One of the hills is 1500 feet high, and very precipitous; the other is much lower. They are connected by a narrow isthmus, part of which is sometimes covered by the sea in spring tides or in hurricanes. There is great fertility in the narrow neck of land, and even on the sides of the hills. There are only eighty inhabitants resident, who live on the low land between the hills. A native teacher, the Rarotongan named Ta already mentioned, has been located there with his wife. He is a superior man in physique and mental power. He has the majority of the people under instruction, and has built, with their assistance, a good house for himself, one of two rooms for the missionary when he visits the island, and a very neat church. These are all of posts, with cane-work between, and thatched with sugar-cane leaves. He holds school under a spreading banyan tree. Mr. and Mrs. Milne spend a month there occasionally, crossing in their

boat from Nguna with a native crew. Very satisfactory progress has been made, and over thirty of the people can read. Two primers have been placed in their hands, one of which is a short compendium of Scripture history. They have a few hymns also in their own tongue, which is the same as that of Nguna. It was very interesting to see this station and to join with the people in their simple service of worship.

THE ISLAND OF MAKURU.

This island lies about ten miles farther north. It is about 600 feet high, and has a population of nearly one thousand. Mr. Milne got a site for mission premises, and erected a grass house for himself. He and his wife have spent three weeks there at a time since March 1873. They held meetings every day, and at the Sabbath worship there were about fifty present. They are anxious to have a settled missionary. The chief at the shore village is none the better for his frequent voyages with white men; but he is favourable to the establishment of a mission, as he thinks it would be greatly to his worldly advantage.

The heathen people on this island got into trouble in 1878. Old propensities are as strong as ever.

The following account of the sad affair connected with natives of Makuru was written by the Rev. Peter Macpherson, M.A., who visited the New Hebrides in the end of 1878:—

‘Two massacres had taken place during the year 1878 for cannibal purposes—one on the little island of Makuru, a few miles to the north, and the other on the island of Faté. The earlier tragedy occurred on the 24th of January, the second on the 15th of October. Before proceeding to relate the salient points of these massacres, it is desirable that the reader should have some idea of the principle according to which they are regulated, else some parts of our narrative will be perplexing. After some thought bestowed on the subject, the writer would venture to advance the following as the great international principle which, by long-continued practice, has acquired all the force of a law among the islanders. The principle may be thus briefly

stated : Somebody kills somebody, somewhere, some time ; therefore somebody else must kill somebody else, somewhere (that is, practically, anywhere), some time (that is, practically, any time). This, after its kind, is intelligible, and widely comprehensive in its scope. It will explain such declarations as the following statement contains, viz. that as some Api men were barbarously murdered and eaten by some Makuru men, therefore some Makuru men were barbarously murdered and eaten by some Faté men. After these legal and logical preliminaries, we may glance at the leading facts regarding the two massacres already referred to.

‘ Mr. Proctor, who has plantations on the islands of Mallicollo and Api, brought a number of natives from Api to work on the plantation of Mr. Glissan, on Faté. On a subsequent occasion, Mr. Proctor was on a visit to Mr. Glissan, his boat being left on the shore. Now, some misunderstanding had arisen, and eleven of the Api men took advantage of the boat and put to sea. They were led by the man who had been made foreman by Mr. Glissan. But though they got the boat, they had no rowing-pins and no sail. Also, their provisions consisted of only five or six cocoa-nuts. In these circumstances they made slow progress, and were soon starving. The first day’s voyage saw them beyond Nguna ; the second brought them near the little island of Metaso ; and the third left them near the fatal island of Makuru. By this time some of them were nearly dead with hunger. The Makuru men saw the unfortunate adventurers, went out to them, brought their boat ashore, killed eight of the men, and spared the other three. These three were saved through the intervention of Maserangi, chief of Makuru. He gave a big pig as a ransom for one, and gave a musket to the second, also a tomahawk to the third, and told them to defend themselves if any attempt were made to injure them. Moreover, it so happened at this time that Timakura, a chief in the neighbouring island of Mai, was at Makuru. This chief returned to his village, Sangava, in Mai, taking with him one of the survivors and two of the dead bodies. When Mr. Milne visited Mai, the people of the place claimed the credit of saving the living man. What they were doing with the two dead bodies is not recorded in the writer’s notes. Moreover, still further to spread the complications of the massacre, the Makuru men were generous enough to take over two more of the bodies as a present to the people on the island of Tongoa. One of the bodies fell to the share of Ti Tongoa, chief of the east side of the island, and the other body to Ti Nabua, chief of the west, the two chiefs being brothers. Still further to complicate matters, a canoe from another island, called Tongariki, had been at Pele, and when returning received part of the body of a boy as a share of the spoils. Thus the Makuru men were very generous ; they gave away four bodies (involving three other islands in the massacre), and kept the remaining four. Of these four, it appeared that two were eaten at Makuru, the other two at some of the other villages of the island.

‘ When Mr. Milne heard of the massacre, and that three had escaped it, he proceeded to Makuru to ensure the safety of these three (if indeed they were alive), as they might be only kept in reserve for a future occasion. At first the Makuru men put the blame of the massacre upon the Mai people.

We have already seen that a Mai chief was at Makuru at the time of the massacre. Moreover, their account was that the Mai people had killed all but one. After a time, however, they confessed that three were still surviving. One was retained by the Makuru chief, Maserangi himself; one of his principal men had a second; and the third was at Mai. Moreover, the man who had the second captive was not at home, as he had gone to Tongoa. There was then admittedly the one survivor retained by the chief, and Mr. Milne made arrangements to liberate him. The ransom was a musket, including caps, powder, and shot. It was also understood that, upon the return of the man who had gone to Tongoa, the second captive could be liberated upon payment of a ransom the same as that for the first. Accordingly, in three or four days Mr. Milne returned with the two muskets, etc., and got the two men. Mr. Glissan was now anxious to get the third survivor, who had been taken to Mai, but Mr. Milne's men were unwilling to go with him. Three months afterwards, however (April 24), Mr. Milne, accompanied by Mr. Glissan, succeeded in visiting Mai.

'Such is the narrative of the first tragedy. We have yet the second. That Maserangi should get a bad name, and be blamed for more than he did, was perhaps not wonderful. A great drought had prevailed for a long time on the islands around, and Maserangi was accused of being the cause of it. Though not a sacred man, it appears there was no impassable barrier in the way of his accomplishing such a result. The monopoly of these performances is not in the hands of the sacred men. It appears that on his voyages the Makuru chief Maserangi had been round by Nguna and Faté, that he had taken some earth and some yams, had tied them together, and cooked them. That caused the drought. It made the ground "all the same as fire." The people of Metaso quite believed it. But the end of these performances was to come, and Maserangi's last voyage was at hand. On Sabbath, October 13, 1878, the voyager in his canoe was seen by Mr. Milne when crossing to Pele to hold service. He spoke to Maserangi on the occasion. That night the doomed chief went to Saki, opposite Pele. On Monday he went to Faté, a Saki man going with him. This Saki man knew that the Sevari people to whom Maserangi was going were only awaiting their opportunity to kill him. The Saki man thus treacherously led him into the hands of his enemies. On Monday night the voyagers slept on Faté in caves. On Tuesday morning the massacre took place. The chief of Makuru and one of his wives had slept at a cave, and on the Tuesday he got a present of a land crab for food. He was bending over the oven to cook the crab when his enemies, Malawotto and some Nguna men, struck him on the upper part of the shoulder and neck. The victim of this treachery fell into the fire, and was dragged out by his wife; but though spared herself, she could not save her husband from the vengeance of the assassins. Having despatched the chief, the next thing was to massacre those who had come with him. They attacked and killed two old grey-headed men of Makuru, and also a boy. One of the old men was speared, and two Nguna men shot down the other. Malawotto's men speared the boy, and Malawotto himself battered the boy's head with the butt end of his musket. The other men

ran away. A woman and a girl took to the sea. All this was so near Mr. Glissan's house that he heard the firing of the shots. The chief of Sevari gave order for the massacre, but men of other places helped to execute the order, the Nguna men being conspicuous in the matter. They are reported to have shot at the woman who was trying to escape by swimming. It was understood she was killed, while the girl, it was thought, had escaped to Mai. There were eighteen people in the canoe from Makuru, including four women. Five were supposed to have been killed—three men, one woman, and a boy. The rest ran into the bush. Some remained hid till night, and then, to the number of ten or eleven, found their way to the head of Havannah Harbour. Others swam across the Boat Passage to Mosa Island, took three small canoes, and tried to get across to Nguna. They had not gone far when one of the canoes filled, and one of the men tried to swim back to Mosa. The Mosa people acknowledged having found the body of this man, which they said they burned. The other canoes continued their course till near Nguna, when they also filled, leaving the voyagers to swim to land or sink in the sea. Next morning three of them came, at an early hour, to the mission station at Nguna (Mr. Milne's). One of these was Maraki, a Makuru chief of a village on the high portion of the island. A young man and a young woman made up the number to three. As to the others who had tried to cross in the canoes, these three thought they were either drowned or had gone to Utanilangi, a village at the other extremity of Nguna. The chief man among them was Terrapolin. He wished to go to Utanilangi, while Maraki did not wish to come to the mission station. It was discovered that the chief of Utanilangi had urged the chief of Sevari (on Faté) to kill Maserangi, chief of Makuru. Thus the miserable Makuru men who had escaped the perils of the sea were going to their most deadly enemies at Utanilangi, while they thought they were going to their best friends. The report arose the next day that the Utanilangi people had killed Terrapolin and thirty others.

‘When Mr. Milne heard of these things he went to Faté, where the massacre had taken place, to secure the safety of any who might have escaped. He had been told that all were killed. In that case he tried to find the bodies. The men were unwilling to land, as they saw natives running along the shore. He went to Sevari, and here was the Makuru canoe on the beach, and a small canoe beside it full of sea-water and blood. The body of the murdered chief Maserangi had been brought in this canoe. Beside the canoe the trunk of the chief's body was lying just at the edge of the water. The head, arms, and legs had been cut off. It was ascertained that at this very time the arms and legs were steaming on a cooking oven a little distance in the bush. Many people were on the beach with muskets, spears, and poisoned arrows. Among the crowd was the chief Masetalo, a man of superior intelligence, who had been much among white men. From him it was ascertained that there were three reasons for killing Maserangi, the Makuru chief :

‘1st. The old chief of Utanilangi urged him to do so.

‘2d. Some Tongoa men had killed six Sevari men some years ago. (This was not true.)

'3d. Maserangi was the cause of the drought.

'Now comes a very singular coincidence. When exemplary vengeance had been executed upon the sorcerer Maserangi, the Seviri men said, "You see rain soon come now;" and surely enough it came on a day or two, and broke up the drought!

'As to the murdered chief whose limbs were placed in the cooking oven on Faté, the trunk of his body and his head, as also the whole body of one of the two old men who had been murdered, were taken over to Nguna. In carrying dead bodies on land, the natives treat them exactly as pigs. The arms are lashed to a pole towards one end, and the feet towards the other end. Then the corpse is raised above the ground by an end of each pole resting upon the shoulder of a native. The bodies, it was reported, had been landed at a village below the mission station. Mr. Milne went ashore at the village, desiring to see the bodies, but they had been hidden in the bush. On the evening of the same day he went across to Seviri, and spoke to the chief there. Thence he went to Utanilangi, intending to dissuade the chief of that village from receiving the dead bodies, should they be brought to him. This journey was performed by torchlight. He had the chief of Tamoropo with him. The chief of Utanilangi was found in his *faria* (where the men assemble by themselves). The chief promised not to receive the bodies. The barbarian not only received them, but he treacherously murdered some of the refugees who came to him for protection. Before the Seviri men had brought the bodies, the Utanilangi men were out in the bush cutting up the bodies of those whom they had newly killed. This accession to the stock of provision was more than the Utanilangi men required for the present, so they kept the head and trunk of the chief, and sent the rest to another village. Returning home, Mr. Milne learned that his boat, and the canoe with the bodies from Seviri, must have been near each other. Of the eighteen who had come from Makuru, it was understood, according to the most recent information obtained when the writer jotted down his notes, that eleven had been killed and eaten. This was signal vengeance on the Makuru men. These latter had treacherously killed eight, whose limbs were consigned to the cooking ovens; and now, in retaliation, eleven of the Makuru people are killed, and their bodies are consigned to the cooking ovens. This would seem to be exclusive of such as had been drowned. We have seen already that the Mosa men acknowledged to have found the body of one who had perished by the swamping of a canoe, and stated that they had burned the body. It would appear, too, that with singular self-restraint, the avengers of blood had awaited their opportunity. It was afterwards ascertained that they refrained from executing vengeance on a few of the common people when they had the opportunity. They aimed at clubbing the chief and cooking his limbs, and their scheme of deception was so complete, that the doomed chief was thrown off his guard, and came of his own accord into the jaws of danger and death.'

Mr. Milne was unable to visit the island of Makuru, for his native crew on whom he depended would certainly

have been killed. He went, however, in the *Dayspring* on her next voyage, and conferred with the chiefs about the shocking and cruel business which had occurred.

Mr. Milne's position on Nguna has increased alike in safety and in influence, and the accession of Mr. Michelsen may enable him to leave the field for a time to recruit, as he has been requested by the committee in Dunedin. He has done much to pioneer the way for Mr. Michelsen's settlement on the Shepherd Isles, where we hope teachers may be got to carry forward the work. He and Mrs. Milne braved many dangers, with the single purpose of carrying the gospel to these benighted and savage people. They literally counted not their lives dear unto them, that they might finish their course with joy and the ministry which they have received of the Lord Jesus. They occupy a station comparatively healthy, and they have made it very comfortable as a home. May they be long spared to be a blessing to the islands, and to win many souls to Christ, to be their joy and crown of rejoicing in the day of the Lord Jesus!

'And as of old by two and two
His herald saints the Saviour sent
To soften hearts like morning dew,
Where He to shine in mercy meant ;

'So evermore He deems His name
Best honoured, and His way prepared, .
When, watching by His altar flame,
He sees His servants duly paired.'—KEBLE.

CHAPTER XII.

THE ISLAND OF MAI OR THREE HILLS.

'The gushing fruits that nature gave untilled ;
The wood without a path but where they willed ;
The field o'er which promiscuous plenty poured
Her horn ; the equal land without a lord ;
The wish—which ages have not yet subdued
In man—to have no master save his mood ;
The earth, whose mine was on its face, unsold ;
The glowing sun and produce all its gold ;
The freedom which can call each grot a home ;
The general garden where all steps may roam,
Where nature owns a nation as her child,
Exulting in the enjoyment of the wild ;
Their shells, their fruits, the only wealth they know ;
Their unexploring navy, the canoe ;
Their sport, the dashing breakers and the chase ;
Their strangest sight, a European face ;—
Such was the country which these strangers yearned
To see again ; a sight they dearly earned.'—BYRON.

It has been already shown that out of thirty islands composing the New Hebrides group, there are two only that are entirely Christian, though on several of the others Christian converts have been baptized, and admitted to the privileges of the church, and that on the remainder, where missionaries are resident, a beginning only has been made, the language acquired, a few instructed in the art of reading and writing, and the gospel regularly preached. In these it would be wrong to state that there are no converts. Numbers regularly wait upon Christian instruction, some have abandoned heathenism and worship the one God, and

a few have become teachers among their fellow-islanders. The mission stations occupy only a fourth of the entire group, and with the exceptions noted above, the greater part of the population is still heathen.

The mission station on Espiritu Santo has been in the meantime abandoned, without even a native teacher to keep up Christian teaching. All the twenty islands in the northern part of the group are without resident missionaries, except for some of the winter months in the case of members of the Melanesian mission, as will be more fully shown. Several of these islands are large and populous, much more so than the southern islands. The people appear stouter, healthier, and more active; but they are fierce, warlike, and cannibal. Since the labour traffic began they have been more frequently visited by vessels, and sometimes with very fatal results. Scarcely a year has passed without some scene of bloodthirsty revenge being enacted by the natives on boats' crews of European vessels. The strangers are attracted by their traffic to the islands again, and 'dearly earn' the coveted experience. It has been found that those islands are most safe to traders that are occupied by missionaries. Missions are the pioneers to permanent commerce among savage tribes.

More attention has been paid to the northern islands of the New Hebrides group by the members of the Melanesian mission than by any other. The Bishop of New Zealand pioneered the way with a courage and enterprise never surpassed. Bishop Patteson followed up the work, and acquired more or less of at least six languages of these islands, including those of Mai, Api, Paama, Whitsuntide, Leper's Isle, and Ambrym. Some of the clerical staff of the mission became versed in one or more of these languages, and able to teach youths taken to Norfolk Island, and able also to spend a short time on the islands to prepare the way for permanent occupation. The *Southern Cross* continues to call regularly, and efforts are made to get

youths instructed in the institution at Norfolk Island. Bishop Selwyn is showing an earnest desire to extend the benefits of the mission as far as possible over these northern islands of the New Hebrides group.

Mai or Three Hills lies in $17^{\circ} 5'$ south latitude, and $168^{\circ} 15'$ east longitude. It is about twelve miles long from south-west to north-east. The hills of which it is composed rise to the height of 1850 feet. There is good anchorage in a bay towards the north. The people are a strong and active race, and appear to be numerous for the size of the island. Two languages are spoken, both of which were known to the late Bishop Patteson, who took a deep interest in the natives, and frequently visited them. He reduced one of the languages to alphabetic form, and printed a vocabulary, which contained many words and phrases. This dialect was spoken at Sesake, the north-east part of the island, a good place of anchorage. Several young men accompanied the Bishop of New Zealand to Auckland. Two of these, Laure and Petere, were instructed in the first principles of Christianity, and when they were taken back to their home in 1858, the bishop was anxious to see the result among their people, who appeared to him to be the most promising of all the northern islanders. Petere spoke to his friends of the truths he had learned, and Mr. Patteson preached to the people in their language. Laure died shortly after his return, and Petere was unfortunately killed in 1862. A white man shot him in the forehead from his vessel. This is another instance of the mischief done to missionary enterprise by reckless and unprincipled men in the South Seas. When on his next voyage, Bishop Patteson learned the sad fate of his hopeful scholar; he went to the village where he had resided, and slept in one of the native huts, in order to show his sympathy with the tribe, and by this act of confidence on his part to secure their confidence in him. Other scholars were obtained, and one of the mission staff,

the Rev. Mr. Dudley, acquired the language, and could speak it with considerable ease. The health of this excellent missionary gave way, so that he was not able to break ground by residing for a time on the island, which is very necessary in evangelizing a people.

One of the dialects spoken is akin to the language of Faté, and a way is thus open to missionary operations by the brethren stationed on the larger island. The New Hebrides mission has not overlooked this matter, and the vessel has frequently visited Mai. Dr. Geddie was on board, in 1868, when one of these visits was made. He was always ready to embrace every opportunity of going ashore to make the acquaintance of a strange people, and he was desirous to do so on this occasion, as he was aware that the people were friendly by report. So many of the men had been taken away by labour vessels, Dr. Geddie says, 'that the people are now exasperated against white men. A captain whom I met at Faté warned me against landing here. I knew, however, that the excellent Bishops Selwyn and Patteson had often been on this island, and that some natives had been at the mission school in New Zealand, and I felt assured that if we were known all would be right. A boat was lowered, and we pulled cautiously towards the shore. We saw a number of natives, some of whom made hostile demonstrations, and we were in some danger from the arrows of one man. As nothing could be done where we first attempted to land, we sailed along the coast for some miles and tried another place. Some four or five natives, after exhibitions of mutual distrust, met us on the reef. Their language differed widely from that of Faté, and it was difficult to communicate with them. I made them some presents to conciliate their favour. As the vessel was now near us, I invited them on board, but the proposal was no sooner made than they left us for the shore. The people of Three Hills evidently mistook our character, and this will account for our repulse.' This

was in the early period of the labour traffic, and it shows that more influence than fair trading, or an understood engagement, was then in use to get natives on board. Matters grew worse, instead of better, as the difficulty of getting labourers increased.

In 1869 the *Dayspring* again visited Mai. The Rev. J. D. Gordon, who was on board, wrote the following account of the visit: 'We sailed to Mai next, which was soon reached; and I was charmed by the appearance of the beautiful island called Three Hills. We were informed that Bishop Patteson had called a few weeks before, and landed four of the inhabitants whom he had at Norfolk Island. We did not see them, as they did not belong to the place at which we touched. The bishop has been at Mai frequently, and that may account for our good reception. Our boat could not go near the beach on account of a reef. Dr. Geddie waded on shore, but, as I found a man willing to carry me, I was carried. It was doubtful, however, if I gained anything by it, for while the one of us got a wetting, the other got painted yellow, and I did not fancy the look of my shepherd's-plaid trousers after getting the colour of yellow in addition to white and black. Some of the ochre got upon my pocket-handkerchief, and it must be of good quality, for it will not wash out. The cloth which the people wore around them was dyed yellow. Some little boys met us in the water before we reached the shore, to shake hands with us, which they did in a very friendly manner. Some others, however, seemed timid. We met a crowd of very clamorous people, whose noise and jabbering were confusing. Three or four at a time would take me by the beard, and give free expression to their feelings either of surprise or admiration. They had many weapons of war and yams to sell, besides mats and other things. The man who carried me from the boat said, "You give a me kaliko fur tis." "Yes," said I; "you carry me to the boat again, come off with us to the vessel,

and I will do so." He was in attendance on our leaving to render his services. We had no reason to be dissatisfied with their conduct in any respect, and we gave them some reason, I hope, to think well of us.

'Before leaving the vessel I had picked up a few words of their language; and, getting the names of sky, earth, sea, and man, I attempted to tell them that Jehovah on high made all. On shore I got the words for "laugh" and "children," and putting them together, they laughed at their repetition by a stranger. One man wished me to pay him for filling up my short vocabulary, saying, "By and by you savi too much talk man Mai." But he would insist upon my getting too much of their tongue, and too cheaply. It occurred to me that he must have been thinking of Bishop Patteson when speaking to me in that manner.'

By that time the natives had learned to distinguish between mission vessels and those recruiting for labourers. Several had been decoyed on board one of the latter on false pretences by a notorious character named Shongvon, a native of Uea, in the Loyalty Islands, and who had been frequently employed in getting men. This man recently joined the Rev. D. Macdonald in Havannah Harbour as a convert to Christianity.

Many opportunities have thus been used to keep up the acquaintance of the natives on Mai, especially by the missionaries on board the *Southern Cross*.

In 1874, the *Southern Cross* called. The report states: 'Here we cast anchor on Sunday the 14th June, and on the following day we bought a supply of yams. The curious kaleidoscopic English aired by the natives was a sufficient evidence of the visits here of the usual introducers of that strange amalgam of Paris and Birmingham called civilisation. We desire soon to place a teacher on this, for some time, neglected island.' Bishop Selwyn anchored there on 18th April 1878. The next day he and the Rev. Mr. Still and Mr. Comius landed. Mr. Comius found a

house built for him, and met with a very kind reception. The *Southern Cross* left him there for the winter months. The influence of a resident missionary is already producing good effects, and the people of Mai are more disposed to listen to Christian instruction. The day is breaking on Three Hills.

‘ Yes, I hope the day is breaking,
Joyful times are near at hand ;
God, the mighty God, is speaking
By His word in every land.
Mark His progress !
Darkness flies at His command.

‘ While the foe becomes more daring,
While he enters like a flood,
God the Saviour is preparing
Means to spread His truth abroad.
Every language
Soon shall tell the love of God.’

CHAPTER XIII.

THE SHEPHERD ISLES.

'The chase, the race, the liberty to roam,
The soil where every cottage showed a home ;
The sea-spread net, the lightly launched canoe,
Which stemmed the studded archipelago,
O'er whose blue bosom rose the starry isles ;
The healthy slumber, earned by sportive toils ;

The kava feast, the yam, the cocoa's nut,
Which bears at once the cup, and milk, and fruit ;
The bread-tree, which, without ploughshare, yields
The unreaped harvest of unfurrowed fields.'

—BYRON.

THESE are the treasures of the Shepherd Isles. Captain Cook gave the small group this name in 1774, as has been stated, in honour of his distinguished friend Dr. Thomas Shepherd, then Plumian Professor of Astronomy at Cambridge University. They lie to the north-east of Mai, nearly 17° south latitude, and between $168^{\circ} 30'$ and 169° east longitude. Captain Cook's vessels were in some danger on the day of their discovery. It had suddenly fallen calm, and as the current was very strong the ships were at its mercy. No sounding could be got with a line of 180 fathoms close by the isles, which seemed innumerable at first sight. However, before the danger was real a breeze sprang up, and happily relieved the discoverers. In the chart published by the Admiralty a warning is still afforded to mariners thus: 'Coming from the southward, give these

islands a good berth, as there appears to be a strong indraught.'

The islands are five in number, and their names are Tongoa, Iwose, Buningia, Tongariki, and Valea. They are all inhabited. Tongoa is the largest, and is eight miles in circumference. It rises to a height of 1800 feet above the level of the sea. Tongariki is about 1500 feet high. The others are lower. They all present interesting sights to the voyager through the archipelago. Dr. Geddie, after visiting Tongoa in October 1868, remarked: 'As the winds blow constantly over it, and as there are no swamps to cause malaria, the atmosphere must be healthy. The natives speak the same language as the Fateans, and may be a colony from that island. Tongoa would form an admirable station for two missionaries, who, with a boat, could operate on the small islands to windward of it, and also on the large island of Api, which is separated from it by a strait of water four miles wide.'

When Dr. Geddie landed on that occasion, a considerable number of men, women, and children gathered round him on the shore. After inquiring for the chief and making his acquaintance, he invited him on board the mission vessel. The chief hesitated to accept the invitation, as several of his people had been decoyed on board labour ships and carried away. Dr. Geddie said some of the boat's crew would remain on shore as hostages for his safe return. He then consented to go on board, and seemed very much pleased with his visit. When he returned, he gave an animated account of all he had seen to the tribe on the shore. This made a good impression, and immediately, Dr. Geddie says, 'several of the natives laid down their spears, bows and arrows, and long-handled hatchets, and approached us unarmed.' The chief was asked if he would protect missionary teachers. He replied, 'It is good; let them come, and we will treat them well.'

What a pity that there was none ready to take possession of the station, and that to the present day there is no Christian teacher in that promising opening!

There was a chief from the neighbouring island of Iwose present, to whom a passage was given in the mission vessel to his own land, which he appreciated much. All asked when the ship would come again, and they said that they would count the moons till her return.

In November 1869, the *Dayspring* called, when Dr. Geddie and the Rev. J. D. Gordon were on board. Mr. Gordon says: 'We landed at Tongoa, and were well received. They were the largest and most healthy-looking men and women I had seen on the group, and the best dressed. But we did not see many children, and were sorry to learn that they were fighting among themselves. They expressed their willingness to receive a missionary or a Rarotongan teacher.' A labour vessel was lying near the island at the time of this visit in 1869, and painted exactly like the missionary schooner. There were several natives of Mai on board. Some of the Tongoa people had also gone on board, but wished to get ashore again. They were afraid of being shot if they attempted to leave the vessel.

Bishop Patteson also frequently called at these islands, and some young lads accompanied him to his institution. On their return, though they did not teach their own countrymen, they produced a favourable impression towards missionaries. The labour traffic counteracted these influences for a time, for in 1870 they declined to have any teacher or missionary.

The Rev. P. Milne of Nguna has, during the past few years, visited these islands on several occasions, and held meetings with the people. In 1878, Mr. Michelsen accompanied Mr. Milne, and they were so well received that in 1879 the Mission Synod appointed Mr. Michelsen, in

accordance with his own wishes, resident missionary on Tongoa. He was settled in August 1879. He already knows the language, and by him many natives of the Shepherd Isles may be brought to the fold.

‘Amen! Amen!

Good Shepherd, hasten Thou that glorious day

When they shall all

In the one fold abide with Thee for aye.’—DR. H. BONAR.

CHAPTER XIV.

THE ISLANDS OF API OR TASIKO, LOPEVI, AND PAAMA.

‘ Away, away !
They clear the breakers, dart along the bay,
And towards a group of islets.’

THE island of Api was estimated by Captain Cook to be between fifty and sixty miles in circumference. It is of a triangular shape, with the base towards the north-east. At the south-east point, mountains rise to the height of 1800 feet; in the centre, they reach 2800 feet; and to the north, about 2500 feet. It lies between $168^{\circ} 7'$ and $168^{\circ} 26'$ east longitude, and between $16^{\circ} 35'$ and $16^{\circ} 50'$ south latitude. It is singularly rich and fertile, and one of the finest islands in the group. It has received the praise of all who have seen it. The people, however, are fierce and cannibal.

Mission vessels have frequently visited Api. The *John Williams*, the *Dayspring*, and the *Southern Cross* have called for the purpose of opening the way for missions. In 1861, some native teachers were landed there from the eastern islands by the *John Williams*. While at Faté, a young man named Atau, a native of Api, was found. He had been taken away in a sandal-wood vessel, along with another, and, having been sick, they were both cruelly left at Faté. One was immediately killed, according to the savage custom of the place. ‘The other was preserved,’ says Mr. Murray, ‘and now became our guide and interpreter. To make his services fully available, another link

was wanting, as we were ignorant of his language. This was found in Taniela, a member of the newly-formed church at Faté, who, having been attached to the teachers on that island from the commencement of the mission, had acquired a good knowledge of the Samoan language, and was able to converse with the lad from Api. This man and his wife were willing to go with us, and as they were likely to be of great service to teachers who might be located on the new and untried islands to which we were bound, we thought it well to take them. We found our way to a part of the island named Puluvalé, where our guide was known, and through him succeeded, after a good deal of difficulty, in getting an interview with the chiefs of the district, and in making our object understood to them and others. We got the chiefs on board, and sent some of our people, including the teachers who were designed for the island, in case an opening should present itself, on shore to spy out the land. They were in no danger while the chiefs and others were with us on board. Our people slept on shore, and some of the chiefs and some of the natives slept on board. On the following morning our party returned to the ship, bringing a very favourable report. They were quite satisfied that there was before us an open door, and so were we. Arrangements were forthwith made for commencing a station on this important island.

‘All being completed, nothing remained but formally to introduce the teachers to their sphere of labour. Captain and Mrs. Williams accompanied us. All was excitement on shore. Hundreds of people were assembled, and were anxiously awaiting our arrival. It was a high day on the island of Api. Very obscurely, of course, was our object understood by the people, so that they could not enter into the importance of the occasion. But the visit of a ship like the *John Williams* to their island, and the strange proceedings of those connected with her,—so

different from those of former visitors,—had awakened a deep interest.

‘We were much surprised and pleased with the orderly conduct of the people. The chiefs have evidently considerable authority, and this was exerted to good purpose in keeping order. The people carried the property of the teachers to a convenient distance from the sea. We saw no houses, the villages being at a distance from the shore. After the landing of the goods, a supply of yams was purchased. While the bartering was going on I took a stroll inland a little way. The appearance of all I saw was very similar to what is met with in Samoa and other islands of Eastern Polynesia. The soil is equally fertile, and the productions substantially the same.

‘When the bartering was finished, our little party was collected on the beach, and seated on the boxes and packages belonging to the teachers. Our sable friends crowded round us in large numbers, gazing in mute astonishment at all our movements. A hymn was sung in the Rarotongan language, beginning, “Our home is in heaven, our home is not here;” after which prayer was offered in Samoan. The teachers and their work were commended to the protection of Him to whom their work belongs. So we parted, some of us doubtless to meet no more till we reach the abiding home of the redeemed family. The names of the teachers left on Api are Iro and Pipo; they are both married. The chiefs in whose care we left them are Malanga and Foaria.

‘We were not able to see much either of the island or of the natives. The people differ considerably from their southern neighbours. They are much milder-looking. Those we saw were generally unarmed. They are smaller in stature than the Fatese. They use paint more sparingly. The men wear the maro, and the women a girdle of matting, about ten or twelve inches broad, about the loins. They wear ornaments consisting of ear-rings, necklaces, armlets,

etc. Both sexes have short hair. The women are very shy and timid.¹

This was in 1861. Mr. Murray has informed me that the teachers left on the island both died, and thus the work of the mission was arrested. But other agencies were operating on Api.

Bishop Patteson called frequently at this island, and acquired a knowledge of the language, in several dialects, used both on the north-west and south sides, and at Tasiwo on the east of the island. He printed two sheets of the words acquired. These contained numerals, possessive pronouns, words used as prepositions, names of objects, and several complete sentences. He says 'there can be no doubt that the dual, trial, and plural forms follow the usual analogy of the cognate dialects.' The numerals of these dialects differ considerably from each other, as may be seen in the Appendix.

In 1864, the bishop landed on a place that was neutral ground between two tribes then hostile. This is never a desirable circumstance, as both tribes come to see the strangers and to trade, and when the foreigners are on the neutral ground they are between two fires. Thus it was with the bishop. While he was buying yams from one party of natives, the hostile tribe commenced to quarrel, and both rushed off for their arms, shouting angrily at each other. The bishop escaped the danger on that occasion, but it might have been otherwise.

The New Hebrides mission has not been able to do anything for Api, and it is yet without a resident missionary. Events have not improved the condition of things there, or made the people more disposed to receive the overtures of white men. That they were at one time favourably disposed is manifest. Dr. Murray of the *Carl*, so notorious for kidnapping, was left on this island with twelve wounded labourers, and was safe for several months. He purchased

¹ Murray's *Missions in Western Polynesia*, p. 431.

some land from the natives. The Government agent of a Queensland labour vessel, and who had spent upwards of twenty years in the New Hebrides, informed me, when I met him in the group in 1874, that the island of Api was most eligible for a settlement, as the soil was rich and the natives friendly. But in July a massacre occurred on that very island. A Captain Dawson sent his son, a lad of seventeen, along with the mate and a native of Tanna, on shore for the purpose of buying yams. They were induced to go towards the village by a native calling himself Tom, who by his own account had recently returned from Maryborough, Queensland. Nothing further was heard of them till noon, when the master of another vessel, having gone ashore, learned from the natives that some white men had just been killed. Information was at once taken on board the vessel, and boats were manned to search for the missing party. They found the boat of the unfortunate men sunk close on shore, but they could not get near enough to seize it, as natives, concealed in the bush, opened fire with muskets. During the next night large companies of natives assembled on the beach, making great noise by their cries and by beating their wooden drums. It was supposed that they were holding a cannibal feast. It was then determined on board to take further steps to ascertain the fate of the missing men. Four boats, fully armed, proceeded towards the shore near the place where the boat had been seized; but as they approached, hundreds of natives presented themselves, evidently with the intention of preventing a landing. The leading boat, mistaking the passage, got fixed on the reef, and the men in her were in considerable danger from the natives, who began to fire on them from muskets, and to shoot arrows. The boats' crews at length landed, and after sharp firing drove the natives to the bush. They found portions of the ship's boat, but could make no discovery of the men. The natives still continued to attack them, so they set fire to the village, and returned to the

vessels. There was no doubt of the massacre of the unfortunate men. There can be as little doubt that some grievance was rankling in the minds of the natives, and that this was a retaliation for it. Whether it arose from some deceit or injury practised upon those who had been labourers in Fiji or not, cannot yet be said. The native 'styling himself Tom' had been in Queensland, others had been in Fiji; perhaps comparisons had been made, and a grudge against white men had arisen in consequence. It is well enough known that men from Api had to be taken home from Fiji by one of Her Majesty's vessels. A writer who was on board H.M.S. *Challenger*, in the scientific expedition round the world, states that several natives of Api were put on board that vessel at Fiji to be landed at their own island. Though the island was reported to be one of the most savage of the New Hebrides, 'they were quiet and tractable, and relished their allowance of provisions greatly. On landing them, we met one of their friends who had lately come from Queensland. On the two comparing notes, Fiji must suffer considerably, as, in consequence of the more effectual control, the treatment and pay are greatly in favour of Queensland. That is in the southern settled parts; and stories are told of the outlying stations elsewhere as to the treatment both of labour men and the aborigines. How much the Queensland man actually carried home with him we cannot say, but he declared himself well satisfied, and stated his intention of returning shortly.' Probably this was the 'man styling himself Tom,' who was involved in the massacre in the month of July, a short time before.

The writer goes on to say: 'While they were on board, we inspected the goods belonging to one of the Fiji labourers which he had received as payment for four years' work. They were worth less than £5 at the Australian prices; allowing for freight and duty, they may have been worth between £7 and £8 at Fiji. Besides other articles, such as calico, a looking-glass, and small trifles, were two Tower

muskets, powder, shot, bullets, caps, and a bullet mould. The hatchets and knives were the usual useless trade goods manufactured expressly for the South Sea island trade, which turn at the edge at the first blow.

‘On arriving at Api we were astonished to find the south-west side of the island perfectly destitute of canoes. Our passengers were much alarmed at the idea of not being landed exactly at their own part of the island, and it was not without trouble that the boats could find a convenient place. At the first landing-place, which was only half a mile distant from where they were ultimately put ashore, they said the natives were unfriendly to them.

‘The influence of the labour men in civilising their friends must be considerable. Men who have worked side by side on the same plantations are, on their return home, unlikely to continue the hereditary vendettas, which they must recognise as the cause of the desolation of their island. They remain at home a very short time; life with plenty of good food, even when accompanied with compulsory labour, being preferable to the nearly destitute state of existence to which they have been reduced, in consequence of their family feuds having destroyed most of the plantations. But some good seed is left behind, and the time cannot be far distant when a white man’s life will be perfectly safe at each of these beautiful islands.

‘The muskets and ammunition with which they return home might be expected to intensify the squabbles, and render them more serious, but in reality the usual mode of warfare with poisoned arrows is much more dangerous; once wounded, death is invariably the result. As the natives know little or nothing of firearms, the muskets are at present more dangerous to friends than foes, and, receiving no care, they are soon useless.

‘On leaving their employer at Fiji, they petitioned for a parting present of a bottle of gin each, which they obtained, and religiously saved until they landed, when doubtless

they treated their friends to a taste of the white man's grog, which must have burned their unprepared palates pretty considerable.'

These men were landed only one month after the outrage which we have narrated took place. They were not sent home by the parties who engaged them, but by one of Her Majesty's ships. They may have had insufficient pay, or grudges against white men for their treatment in Fiji. The writer on board the *Challenger* supposes that much good would result to the natives by means of returned labourers, and that muskets would be better than poisoned arrows. He was probably ignorant of the fact, that all who have watched returned labourers have testified that they are the most troublesome, and that hereditary feuds have been intensified by absence in Fiji. Muskets have led to greater fatality in their intertribal fighting than the so-called poisoned arrows.

The New Hebrides mission vessel *Dayspring* has occasionally called at Api. The latest record is that described by the Rev. Thomas Neilson:—

'On board the *Dayspring*, 9th August 1878. Landed this morning on Api, a most beautiful and rich island, at a place called Mburimba; found a little entrance through the reef, into which we thrust the boat. The natives met us in a very friendly manner, taking us ashore in a small canoe, and then carrying us through the shallow water to the beach. Two chiefs, Berima and Beribol, gave us a good reception. They knew the mission vessel, and expressed a decided wish to have a missionary. Several times they expressed a fear that we might be gammoning them (as they expressed it), and not intending to bring them a missionary at all. They showed us a piece of ground where a house might be built, and were altogether as cordial as could be wished. Mr. Mackenzie got a number of words of their language for our lists; and we bought a few curiosities, bows and arrows, and immense pig tusks used as bracelets.

A good many know English, having been away in Fiji and Queensland. While we were at the village, one of our native crew bought an excellent Crimean shirt for three figs of tobacco, and a pair of trousers, little the worse for wear, for two, so that European clothes do not seem to be highly valued. The men wear a belt and a small wrapper, the women a short mat wound round the middle. A good number of the men had firearms. In the afternoon, we went a little farther down the coast, to a place called Panè, where there is anchorage. Before we got ashore, we saw a man standing on the bank like a white man, who on approaching nearer turned out to be an albino. The boat went right up on to a fine sandy beach. All went ashore, Mr. and Mrs. Mackenzie and their little girl, Mrs. Braithwaite, and myself. We found several natives who knew a little English. They took us inland to a large village, about a mile distant, to see a great chief called Bano. I was somewhat astonished and gratified that as we came near the village, the natives who were with us laid aside their weapons in the bush, as it is contrary to their custom to carry them into the presence of a high chief. We found the chief a young, strong, active, and somewhat severe-looking man. They were just going to have a feast, and about two hundred were collected in the village square, which was large and clean. The chief, learning who we were, came forth to receive us in the frankest manner. He knew no English, so we spoke to him through an interpreter. He went off, and plucking a branch of a croton that grew near, he returned with it, and made a little speech to me, "That I was to go round in the vessel and visit the other islands, and then return and make my house beside his, and be his missionary." He then placed the little branch in my hand as a token of his sincerity. I told him that I could not come, as I already had a station, but that I intended shortly going to Britain, and would try to get a missionary for him. He was pleased at this, and promised to be on

the look-out for the return of the vessel. The company were gathering for the feast. There were seven drums, made of logs hollowed out and stuck up on end, and these began to strike up, so he ran off to adorn himself, and immediately came back with a large hibiscus flower in each ear, a feather in his hair, a bunch of croton leaf in his belt, and a splatch of paint on each cheek and on the tip of his nose. He then grasped several spears in his left hand, and one in his right, which he brandished; and round the drums he went, he danced, he pranced, he trotted, he strutted, he galloped, and he walked, while the drummers, each with two sticks, kept up an incessant din. The women gathered round us in great numbers, wondering at the ladies, and especially at the child, whom nearly every one of them insisted upon touching. They were all cleanly shaven, and had their heads covered, and their faces streaked with chalk, and were very much worse-looking on the whole than the men. Some of the men seemed to have their belts drawn much too tight, and looked almost like insects through the constriction. Towards evening we said we must go, and the chief ran off to get us a present. He returned with a little rat of a pig, and with this he mounted a huge platform, and delivered a harangue in praise, as I was given to understand, of his own magnanimity and generosity. Several of the people brought forward a small heap of yams. These were presented to us. The chief lowered the pig by a cord tied to its leg into Mr. Mackenzie's hands, who gave him a small present in return, and so we came away very well pleased with our visit.'

LOPEVI.

This singular island is a cone 5000 feet in height, situated in $168^{\circ} 20'$ east longitude, and $16^{\circ} 30'$ south latitude. It is one of the active volcanoes of the New Hebrides, and sends up a cloud of black smoke high into

the heavens. Mr. F. A. Campbell, who saw it in 1872, says: 'We passed a long way off, but still could observe the smoky appearance to the leeward of the island. It is like a sugar-loaf rising out of the sea.'¹ Commander Markham sailed between this island and Api in 1871, when in H.M.S. *Rosario*. He says it 'is a perfect cone, rising straight out of the sea to a height of 5000 feet. It is generally believed to be an active volcano, but though we watched for hours we could not discern any smoke rising from the summit.'² Mr. M'Arthur, for some time chief officer of the *Dayspring*, assured me that he had seen it smoking. Though I saw it at a distance on my voyage in 1874, I could not discern the smoke. The island is not inhabited.

PAAMA.

This island rises to the height of 1800 feet above the level of the sea, and was one of the striking objects which burst upon the eye of the great navigator, Captain Cook, in 1774. It is about seven miles long by three or four miles wide. It is situated in 168° 14' east longitude, and 16° 25' south latitude. Its inhabitants are much like those of Api. Bishop Patteson acquired some knowledge of their language by his frequent visits, and he prepared and printed a small vocabulary of it at Norfolk Island. From this it is evident, that it is a dialect akin to one of the languages spoken on Api towards the north. Tamat and Titamat he found prefixed to the names of some men, being probably the sign of the rank held by each man in his village.

Natives of this island have been taken away in labour vessels, and not always willingly. A case of singular atrocity came before the courts in Sydney in 1869, when

¹ *A Year in the New Hebrides*, p. 131.

² *The Cruise of the Rosario*, p. 122.

a trial took place for murder on the high seas. Some natives of Paama, among others, were deliberately shot in the hold of the vessel, one party holding lights while others fired among the hapless captives. 'They were shot like rats,' said the Hon. Sir William Manning, the Attorney-General of New South Wales, who conducted the prosecution. The men were endeavouring to regain their liberty, and thus they were treated by British subjects. The court found the parties guilty, and sentenced them to the extreme penalty of the law, but the sentence was commuted into imprisonment for life, and then for a shorter period, and not long after they were released altogether. The Colonial Government was sharply rebuked for this clemency in a despatch written by the Secretary of State, for the time being, in London.

Can we say too often, that an embassy of mercy is wanted for such islands, to show to the people so cruelly wronged that other men live than those in the labour traffic—that there are those who are willing to deny themselves to raise the natives of the South Seas to a higher state of being and of bliss?

'The man of lofty nature looks up
To heaven, so calm and pure and beautiful.
He looks below, but not contemptuously ;
For there he sees reflections of himself
As a poor child of nature, and he feels
A touch of kindred brotherhood, and pants
To lead the weak and erring unto heights
Which he so joyous treads ; nay more, descends
Into the smoky turmoil and the roar
Of the rude world,—his hands at work on earth,
His soul beyond the clouds, dwelling with God
And drinking of His spirit.'

CHAPTER XV.

THE ISLAND OF MALLICOLLO.

‘Thou saw’st, indeed, the seeming innocence
Of man the savage; but thou saw’st not all.
Behold the scene more near! Hear the shrill whoop
Of murderous war! See tribes on neighbour tribes
Rush howling, their red hatchets wielding high,
And shouting to their barbarous gods!’—W. L. BOWLES.

MALLICOLLO is one of the largest islands of the New Hebrides group, nearly sixty miles long and one hundred and fifty miles in circumference. It lies to the north-west of Api, between $15^{\circ} 45'$ and $16^{\circ} 35'$ south latitude, and between $167^{\circ} 7'$ and $167^{\circ} 45'$ east longitude. It is generally lower than most of the other islands, though there are some higher ridges running north and south, and thickly covered with timber. Captain Cook discovered it in July 1774, though it must have appeared to Bougainville as he passed through the strait which still bears his name. It was the first place where Cook anchored in the New Hebrides. The spot he chose was a land-locked bay in the south-east of the island, and which he called Port Sandwich. It was always his desire to seek friendly intercourse with the natives of newly-discovered lands; and while he was promoting this at Mallicollo, an untoward incident occurred, which was likely to prevent any intercourse. A native in a canoe was desirous of going into the boat of the white men, but was refused, whereupon he bent his bow to shoot a poisoned arrow at the sailor. One of his native countrymen held him back, and Captain Cook

was informed of what had happened. He immediately went forward, and saw the bow again directed to the boat-keeper, and called to the native, who at once aimed it at him. The captain had a musket in his hand loaded with small shot, and he at once discharged it at the man. This only staggered him, and he still retained his bow in the attitude of shooting. A second discharge made him drop it, and retire along with the others in the canoe with all possible speed. Arrows now began to fly from another quarter. A musket was then fired in the air, but being new to them it produced no effect. Captain Cook then ordered a four-pound ball to be shot over their heads, which made them fly in great confusion.

Notwithstanding all this, Captain Cook put off in two boats, and landed in the presence of four or five hundred people, all armed with bows and poisoned arrows, and with clubs and spears. The captain went forward with nothing but a green branch in his hand, whereupon one, who appeared to be a chief, gave his bow and arrows to another, and, taking a green branch in his hand, went to meet the captain in the water. These they exchanged whenever they met, and the chief led Captain Cook to the people, among whom he distributed presents. The marines were meanwhile drawn up on the beach ready for action if required. They were not needed, however, for when the captain gave the chief to understand that he wanted wood, permission was at once granted to cut down trees.

The natives of Mallicollo set no value then upon iron tools or nails, or almost any article which Captain Cook could offer in exchange. They offered some arrows for pieces of cloth, and were remarkably honest—a virtue that did not characterise the Tannese. They were particularly anxious to discharge all their obligations. One man followed the *Resolution* for a considerable distance to deliver an article which had been purchased, as he thought, and would give it to no one but the person to whom it had

been sold. When he found him he gave it up, and though offered something in return, he refused, holding up what he had previously received.

Captain Cook was not prepossessed with the appearance of the natives, but thought them the most ugly and ill-proportioned he had yet met, and altogether different from the other oceanic tribes. They were dark, diminutive, with long heads, flat faces, and countenances something like monkeys. Their hair was short and curly, but not woolly like that of negroes. Its colour was for the most part brown or black. Cook had not then seen the southern islands of the group, whose natives are much lower than those of Mallicollo.

The language struck the navigators as remarkably different from any they had met in Polynesia. Mr. Forster, the naturalist, who accompanied the expedition, collected as many as eighty words, scarcely one of which had affinity to other tongues in the Pacific Ocean. Captain Cook observed that the natives pronounced English words with great ease, which natives of Tahiti could not do. They had never seen a dog before, and the commander left two, with which they were greatly delighted.

The Bishop of New Zealand visited this island in 1851, in his little vessel, having on that voyage the company of the late Dr. Tyrrell, the Bishop of Newcastle in New South Wales. As a proof that little intercourse had been held with white men since the days of Cook, Bishop Selwyn found that the natives of Mallicollo did not know the words 'tobacco' and 'missionary,' usually the two first English words known in the South Seas. Leaving the Bishop of Newcastle on board, the Bishop of New Zealand landed, as he almost always did when near any island. He and his party walked about the island, and made special acquaintance with a very pleasing elderly man and his son, a very fine intelligent youth, whom the bishop wished to bring away. They found a well of good water,

and next morning the bishop returned with a party to replenish their water-casks at this well.¹ It was fraught with some danger, however, and the party got back to the boat with difficulty. Had it not been for the extraordinary presence of mind, which never seemed to be absent from the Bishop of New Zealand, they might never have returned. The people were bent on mischief; but the bishop kept his eye fixed on the chief, and told his men to go on with the water, and thus got safe to the boats. The Bishop of Newcastle was in great perplexity on board. He had seen the state of affairs with his glass, and meantime many canoes were around the vessel. When the party arrived all safe, those around the ship were got away, and no harm was done.

The Bishop of New Zealand visited the island again in 1853, and after that period Bishop Patteson often called; but an opening for the gospel can scarcely be said to be yet secured. The natives now know and use 'tobacco,' which they have purchased from trading vessels sailing in these waters.

The mission vessel *John Williams* visited Mallicollo in 1861, and the Rev. A. W. Murray, who was the deputy on board, informs us that he called at two places on the west coast of the island. 'They came off,' he says, 'in great numbers, and were induced without difficulty to come on board. At the first, over thirty canoes came out and surrounded the vessel, containing from four to seven or eight persons in each. In some were women, and in one we noticed a woman with an infant in her arms. We traded with the people, purchasing their weapons of war and other things which they offered for sale. To a few, presents were given. When they saw that they could not induce us to go on shore, and that the vessel was moving towards another district, with which, perhaps, they were not on friendly terms, they dispersed. Our interview at

¹ *The Island Mission.*

the second place at which we called was similar to what it was at the first. We tried our utmost to induce two or three natives to go with us, but all our efforts were unsuccessful.¹ Mr. Murray thought the people a 'noble-looking race, much superior and much less savage in appearance than the natives of the southern group;' but he did not think the island equal in beauty to the smaller ones. Nothing was accomplished by the visit to open the island to the gospel, nor has anything been done by the New Hebrides mission for this end.

When Commander Markham visited this island in 1871 in H.M.S. *Rosario*, he found the natives very fierce and war-like, but wary in dealing with strangers. They became more friendly when they perceived that he wished to trade, and showed great anxiety to get red paint for their bodies. The sailors painted the faces of some in all manner of designs.² The gallant commander expressed his opinion that the island had not been largely patronised by the vessels engaged in the labour trade. But a report of a cruise by the *Syren*, given in one of the Sydney papers, dispelled this view. It says: 'The *Syren* then went to Tanna, and bought six men from a chief for a musket and a piece of red calico. At Mallicollo they managed to entrap twenty-one poor creatures, and fastened them down in the hold with the rest. The wives of some of these men *swam after the ship for more than three miles, crying loudly for the restoration of their husbands!* At Bur-bur nine men were stolen and put into the hold, having been seduced by Jew's-harps and red pocket-handkerchiefs.'³ The *Sydney Punch* thus moralized on the vessel and the deed:—

'Still the *Syren* singeth
'Mid the happy isles,
Luring men to ruin
With her wicked wiles,—

¹ *Missions in Western Polynesia*, p. 43.

² Markham's *Cruise of the Rosario*, p. 196.

³ *Sydney Empire*, 12th Sept. 1863.

“ Leave your laughing children,
 Leave your loving wives,
 Little will it cost you,
 Little but—your lives.”

‘ Sink the wicked *Syren*
 Fathoms in the sea,
 Thus the flag degrading
 Floats but o’er the free ;
 Sink, and at each yard-arm,
 More than leaden weight,
 Coward crew and captain
 Dangling, share her fate !’¹

The *Carl* in 1871 was attacked by the natives of Mallicollo. Fire was opened on canoes full of people who were trading with the vessel. Nearly all jumped overboard, but the boats picked up twelve or thirteen of them, who were put into the hold and taken away.

Such conduct at the hands of white men might make the natives of Mallicollo fiercely vindictive and very wary of any vessel. It is enough to warn missionaries away for a generation, while the memory of such cruel wrongs remains in the minds of the people. This is only another instance of the evils which the labour traffic has produced in the New Hebrides and other islands of Melanesia.

Notwithstanding all this, the people learn to distinguish between kidnappers and missionaries, and between dishonest and honest traders. Even on Mallicollo a station was established by Captain Macleod in 1874, for the purpose of collecting *beeche de mer* ; and the natives were employed for the purpose of gathering, boiling, and drying the *holothurix*, which abound along their shores, and which are sold at £150 a ton in the Chinese market. When a trade like this is properly conducted, and made the means of promoting industry among the natives, it accomplishes much good. But when foreign labour is largely introduced, and a chronic irritation of the natives kept up ; when ardent

¹ *Sydney Punch*, 19th Sept. 1868.

spirits are given at one time, and the lash administered at another; whenever, in short, unworthy practices are resorted to, mischief is always the result, and missionary enterprise and healthy civilisation greatly retarded.

There is no doubt that commercial enterprise will turn these islands to account. Mr. F. A. Campbell thus writes of the islands in a commercial point of view:—

‘Although at present, the exports from the New Hebrides are extremely limited, I have not the slightest hesitation in asserting that some day these islands will occupy a very important commercial position in the southern hemisphere; their immense natural resources, and their proximity to Australia, with its rapidly increasing population, put the matter almost beyond a doubt.

‘Cotton-growing is now the principal industry, and is the chief export; although as yet the plantations are new, and mostly small in size.

‘It is found that the sea island cotton—the very best and most valuable kind—grows admirably upon many of the islands, the climate and soil being suitable. A light sandy soil is the best, and the sea air seems indispensable. The closer to the beach the plantation is, the better will be the crop.

‘One acre of land should yield one ton of rough cotton, which when ginned will give 500 lbs. net.

‘If 2s. per lb. be obtained for it,—and this is not a high price for sea island,—£50 per acre will equal the gross proceeds.

‘The expenses consist of wages, supply of food, machinery, freight, etc. Natives are paid at the rate of £2 to £3 per annum, besides the sum per head paid to the vessel engaged in fetching them. Their food consists of native vegetables, pork, rice, etc., and costs about £2 per man a year. One man, or one and a half, is allowed to each acre.

‘The machinery may be a very expensive item or may not,—that of course depends entirely upon the style of

business that is adopted; some planters have none at all, sending their cotton to be ginned elsewhere, or selling it in the rough; whereas others, such as Mr. Hebblewhite on Efaté, have several gins, and a steam-engine to drive them. A small hand gin that would turn out 100 lbs. per day costs about £15 to £20. The freight to the colonies is 1d. per lb.

‘A second industry and export is cobra. Some time ago the traders down here used to manufacture cocoa-nut oil from the kernel of the cocoa-nut, and export it; but they have since found it pay better to send the kernels home as cobra, and let the British manufacturers express the oil with their more perfect machinery.

‘The process of making cobra is very simple. The nut is first broken into halves, and laid in the sun until the kernel is so loose that it can easily be cut out. This is next done, and the dried kernel having been cut into several pieces, is bagged and exported. The price paid the natives for the nuts varies exceedingly, but 1s. 8d. per hundred will be about the average. Ten men will turn out about one ton per week; and the price obtained is from £8 to £10 per ton.

‘The trade has been for some time on the decline, as the price obtainable has sunk so low as to render it almost a matter of impossibility to make any profit out of it, after paying expenses.

‘Arrowroot is another export. The manufacture of this article is, however, principally confined to the mission stations, where it is made by the natives for the benefit of the Bible Society or other kindred institutions. This process is also simple, and the results are highly satisfactory, inasmuch as this arrowroot fetches the highest prices ruling.

‘When the root is obtained, it is grated down, generally upon common nutmeg graters, and put in a tub of clear water. After standing some time, the water is poured off

and a fresh quantity poured in. This is repeated until all the poisonous juices of the plant are carried off, when it is spread out in the sun to dry. When thoroughly dried it is ready for use.

‘Whaling and *beche de mer* close the list. The latter is carried on to a very limited extent, but the former with more vigour. There are three whaling stations on the group—one at Eromanga and two at Aneityum. I don’t think that any of these fishers are making their fortunes; for although whales are not scarce, they seldom get more than two or three a-piece in one season, and these are not worth more than £250 or £300. . . .

‘Everything which grows in the West Indies, does grow, or I believe would grow, on the New Hebrides.’¹

The whaling station at Eromanga has since been abandoned. The Kidnapping Act affected the settlers, owing to the difficulty of getting a licence, which in such hands is not always safe.

The *Dayspring* has not often called at Mallicollo; but in 1878, when the Rev. Messrs. Mackenzie and Neilson were on board, a visit was made. Mr. Neilson thus describes it:

‘10th August.—Came along in the night towards Malekula (so the natives call it, and not Mallicollo). The wind fell light all the forenoon, in the afternoon a breeze sprung up, and we came to anchor in an open bay called Sasun, about five miles to the north of Port Sandwich. We went ashore, and found a good many natives, some of whom could speak a little English. An American named Proctor had been here, but had left. There had been a hurricane, which had destroyed most of the native food, and sixteen men out of twenty-eight belonging to other islands, who had been working for him, had died of starvation. Besides this, he had been fighting with the natives, and had killed three of them. They all expressed great dislike of him. If there is a difference among the white men who frequent

¹ *Year in the New Hebrides*, p. 180.

these islands, the worst are, or profess to be, Americans. This man said he was a nephew of General Beauregard, and had been severely wounded fighting on the Confederate side. He had the spirit of a slave-driver, and was a curse wherever he went. He has left now for America. The natives here are a very poor-looking race of people. The men wear the usual belt and small wrapper, and the women a very small mat, and have the curious custom of knocking out the two upper front teeth.

'11th August.—Sabbath morning; spent the forenoon and had worship on board ship. A good many natives came off to the vessel on small rafts of two or three sticks tied together, and some swam, as most of their canoes had been spoiled by the hurricane. In the afternoon we went ashore and walked through several villages, but saw few people. The men are all armed with bows and arrows. Some of these they hold loose; but others, the poisoned ones, are always very closely wrapped up. They all wear a small disc of wood on the left arm as a guard for the bowstring. The houses are very small, just like a little roof placed on the ground, and the door a little hole just sufficient to admit the body of a man going in head first. We saw few children, and the women were on the whole the most unprepossessing I have ever seen. The island, however, is fertile, and not very mountainous, and the population must, I think, be large. Cocoa-nut palms are very abundant, and these, I think, have some connection with the name of the island, the cocoa-nut here being called *nakula*. The number of dialects, however, must be very great, as we found the names of the numerals even different on the opposite sides of the bay in which we were anchored. In the evening, as we came off to the ship, we saw a small steamer beating up to windward, and about seven o'clock, by moonlight, she came to anchor alongside of us. A boat was lowered from her immediately, and Bishop Selwyn stepped on our deck. He had just heard of his father's death, and was making

his way to New Caledonia in this wretched craft, as he had to hurry home to England. He came down into the cabin, had worship with us, and gave an address very friendly and appropriate. We were able to give him the latest news, and offered him a passage, but he thought he could make his way quicker in the little schooner than by coming round with us. He is a young, broad-shouldered, strong-built, little man, and looks well adapted for his work. We had some conversation with him about the mission work. He is in good hope about it, but needs more men, as we do. Their system has certainly hitherto been a failure, and will continue to be so until they settle more European missionaries among the islands. He intends being back in Sydney next May, to come down again to his work. Poor fellow, he has lost both his wife and his father within the last few months.

‘*12th August.*—The bishop came on board again this morning. We gave him some newspapers, and a bag of biscuit, of which he was much in need. After taking in some water, he started on his voyage. We spent the whole day going about among the villages. The people here make a curious kind of idol of the stem of the tree-fern, to represent those who have died, which they stick up beside their houses. They have also the hollow wooden drums in the village square, and curious kinds of masks of the human countenance modelled in red clay. They practise circumcision, but do not seem even to drink kava or to chew the betel-nut. We found no fewer than six varieties of hibiscus, which were growing in rich profusion all along the paths. Captain Braithwaite is quite a botanist, and is always on the look-out for something new, and there is an admirable opportunity here of adding to the known species of plants. We found what we thought would be an excellent place for a mission station, on the flat top of a hill, about 150 feet above the sea, and near a large village. The natives said they would be willing to sell it to us; so, after purchasing

a few curiosities and bidding them farewell, we started for the ship, promising to come and see them again next year.'

Bishop Selwyn, in his notes published in England in 1879, thus refers to Mallicollo:—' We ran into the harbour—a nest of islands surrounded by reefs—just at sunset, and were suddenly brought up by a reef lying in the way to our anchoring ground, which our captain, who had been there before, declared to be non-existent. It was the top of high water and spring tides, so we did not seem likely to get off for some time, and the natives thereabouts had not a very good name. However, those who came were very friendly, and helped us to unload the ship. We got an anchor out, and about four A.M., to our great delight, she came off unhurt. Then we had to put all the cargo back again, and at twelve left Mr. Johnson ashore and sailed, very glad to get away so easily. Just before this we fell in with the Presbyterian mission vessel *Dayspring*, and I spent Sunday evening on board her. Here I heard a few more particulars of my father's death, and only then, from the lines in *Punch*, learned the date of it.'

Thirty years have elapsed since his father, the Bishop of New Zealand, pioneered his missionary enterprise to Mallicollo, and it is melancholy to think that the charity of the Christian Church has not yet evangelized its people.

'Hasten, O Love and Charity, your work,
 Ev'n now while it is day; far as the world
 Extends may your divinest influence
 Be felt, and more than felt, to teach mankind
 They all are brothers, and to drown the cries
 Of superstition, anarchy, and blood.'—W. L. BOWLES.

CHAPTER XVI.

THE ISLAND OF AMBRYM.

‘These leafy isles upon the ocean thrown,
Like studs of emerald o’er a silver zone.’—MOORE.

AMBRYM is an island of considerable size, being about sixty miles in circumference. It is sixteen miles to the north of Api, and about the same distance to the east of Mallicollo. It lies between $167^{\circ} 50'$ and $168^{\circ} 17'$ east longitude, and between $16^{\circ} 5'$ and $16^{\circ} 20'$ south latitude. It is nearly square, the sides being about fifteen miles each, though the two farthest points are twenty-two miles apart. Its central elevation is 3500 feet, which is the height of the active crater of its volcano. The cloud of dust which is emitted is so great that for many miles at sea the decks of vessels are covered by it. The mountains are grand and picturesque. The soil is extremely rich, as is the case on Tanna, where there is an active volcano, and produces great variety of fruits. Cocoa-nut trees grow even on the sides of the hills and in the inland valleys, while the undergrowth of graceful ferns and flowering shrubs is very dense.¹ Mr. Murray calls it a ‘perfect gem,’ and says that he ‘has seen many beautiful islands both in Eastern and Western Polynesia, but one more lovely than the island just named he has never beheld.’² Again he says: ‘It is a magnificent island, and looks more grand even than Faté.

¹ Markham's *Cruise of the Rosario*, p. 206.

² Murray's *Missions in Western Polynesia*, p. 6.

The mountains are loftier and bolder, and the whole appearance is more striking and picturesque. We sailed along the south side of the island, charmed with its beauty.’¹

The natives are stalwart, healthy, and dark-skinned. ‘They wear their hair cut short,’ says Mr. Campbell, who visited the island in 1872, ‘and have a curious custom of powdering it white, and I cannot say that it has an unpleasant appearance.’² They seem very easily excited, and require to be approached with caution.

The vessels belonging to the Melanesian mission, the London Missionary Society, and the Presbyterian mission in the New Hebrides, have visited the island, and tried to open intercourse for the instruction of the natives. Bishop Selwyn pioneered the way, and Bishop Patteson and his coadjutors often visited it. Bishop Patteson acquired the language, and he published an elementary grammar of it at the press which he had at Norfolk Island. This acquisition was made more by the intercourse with young men of the island whom he persuaded to accompany him for a season, than from efforts on the island. His visits there being referred to in his letters led one of the artists of a periodical to represent him landing among the people. To his mind it was a caricature, illustrating what might be, long after Christianity had been introduced, as it represented him in his clerical attire. During a series of years the intercourse has been kept up with more or less hope.

The *John Williams*, with Dr. Geddie and Mr. Murray on board, called in 1861, but great difficulty was experienced in getting any intercourse with the people, and the vessel bore away. Dr. Geddie revisited it in the *Dayspring* in 1868, and though the vessel had called there in 1865, the natives did not recognise her. Labour ships had meanwhile been there, and several of the natives had been taken

¹ Murray’s *Missions in Western Polynesia*, p. 435.

² *Year in the New Hebrides*, p. 132.

away by fraud; the people were therefore shy, and afraid of approaching the ship's boat. At length, a chief who had been as far south as Aneityum, and had met with Dr. Geddie, approached. He soon recognised his old friend, and ordered the people to fall back. Dr. Geddie, however, asked him to allow them to come, and this being granted, they were soon all about him. The highest chief had hitherto been opposed to missionaries, but on this occasion he came and was very friendly. Dr. Geddie's acquaintance was quite affectionate, and walked about with his arm around the missionary who had come to see him. This shows how susceptible even a fierce people are to kindness. Men, women, and children seemed glad to see the man who had been kind to the chief—Biantur. Dr. Geddie wrote: 'I shall not soon forget Biantur's kindness to me. All the time I was on shore he remained by my side, and his arm was almost constantly round me. He was much troubled because we could not remain until they could cook food for us, but the sun was down, and the vessel was drifting out from the land, so I was obliged to leave. I was much pleased with my brief visit to this fertile and lovely island, but this pleasure was marred by the thought that the people are still living in the unbroken darkness of heathenism, and none among them to tell them of a Saviour.' When he left, the high chief waded with him to the boat, though the water was four or five feet deep.

The *Dayspring* again called at this island in 1872, for the purpose of landing five men who had been abandoned by a trader for whom they had been working. This trader's affairs had gone wrong, and the men were left without payment or any means of livelihood on one of the southern islands. 'Through the kind and humane exertions of the Rev. Mr. Watt, missionary on the south-east side of Tanna,' says Commander Markham, 'these unfortunate and ill-used men had been brought across to the island of Tanna, and when I saw them (in 1871) had been living there for

some weeks, waiting an opportunity to be conveyed back to their native island. As a good trait in the character of the Tannese, it may be mentioned that these poor half-starved Ambrym men were being housed and fed by the Kwamera men, who would not allow them to do any kind of work, saying that they were their guests until they could take ship for their own homes. Under any other circumstances, that is to say away from missionary influence, one would naturally imagine, from the general disposition of these islanders, that the strangers were being kept and fattened for the purpose of forming the principal part at a native cannibal feast, and that in due time they would be killed, cooked, and devoured; but in this case it was genuine hospitality that influenced their conduct.¹ They did not escape danger, and one was killed and two others crippled for life by one of the neighbouring tribes during an attack on the village where they resided.

No opportunity offered to send these men home, till the missionary vessel *Dayspring* took them in July 1872, when Mr. Watt accompanied them. They had regularly attended his services while on Tanna, and had expressed a wish that a missionary might be settled on Ambrym. When they were landed, it was expected that a friendly meeting would take place with the natives of the district. There was great excitement when they appeared, and all the people seemed glad; but immediately after, two of those just landed whispered to Mr. Watt to get into the boat and leave as soon as possible. They gave no reason, but it was supposed that the friends of the missing man were resolved to revenge his death. As it was, there was no help for it, and the ship's boat went 'bumping over the reef' to reach the vessel again.

The year before, Commander Markham had called in the *Rosario*, and sent a boat to communicate with the natives, but they collected in a number between two and three

¹ *Cruise of the Rosario*, p. 251.

hundred, and showed a hostile attitude, so that the boat had to leave abruptly. The labour vessels had not left a good name among the savage people of Ambrym, and, as a consequence, innocent men calling were in danger of their lives.

The Melanesian mission, which first opened up intercourse with them, has continued the attempt to introduce the gospel of Christ, and one of the European agents resided for a short time on the island. In 1874, the *Southern Cross* called in June, and landed a little boy, who cried on leaving his missionary friends, as if he had been going to school. In September, Mr. Kenny was left for a month to labour among the people. The vessel called for him on the 16th October.

The following extract from the report, published in December 1874, illustrates the position and the peril of a missionary there :—‘ We landed before breakfast at Ambrym, where a labourer, the *Jason*, lay at anchor. Sixteen of her new recruits having escaped during the night, later in the day two armed boats were sent off to recapture them. They had probably gone through the farce of subscribing their *marks* at the bottom of some agreement, which means nothing to them, but which in the most unfair manner legalises their detention as willing recruits. We had heard of various collisions and murders, and are surprised that there are not more, for the captain *will* have his full cargo, and the natives on their side *will* be refractory from time to time. There is a horrid system of paying natives to decoy their fellow-countrymen into the trap. But above the whited sepulchre sits a government agent with an agreement in his hand, and then all is well. Mr. Kenny was looking none the worse, and had had a rather romantic time on shore. There had been fighting between his and the neighbouring village, and the place of encounter was unfortunately the water-course, so that he could get but a very limited supply of that most desirable element. An attempt

had been also made to poison him. His fare was of the simplest and scantiest,—a yam morning and evening,—but he looked very well, and appeared quite satisfied with his visit, which had lasted about a month, and is the first of any importance which has been paid to this island. We walked across from village to village, and at a certain boundary line our escort withdrew, and a new one came upon us with loud cries and much excitement. These were the enemy, to whose village we were conducted, where we saw some wonders in the way of drums ten feet high, slightly leaning, and carved in human form, with large cocked-hat-like things on their heads, beneath which appeared two enormous and body-like eyes. There is a slit in their stomachs where they are beaten. They look just like effigies of gendarmes, enveloped in long cloaks, and leaning upon their swords.’¹

From the footing secured, it is to be hoped that the missionary work will advance on this island. In 1872, the natives had not learned to smoke tobacco, which is a rare circumstance now among the isles of the Southern Sea; but they soon acquire the habit when traders are much among them. The influence of the labour traffic, as indicated by this extract, is far from humanizing. The missionary living among the people, and trying to do them good, is the agent most likely to elevate and bless them.

‘The ties of Nature do but feebly bind,
 And Commerce partially reclaims mankind;
 Philosophy, without his heavenly guide,
 May blow up self-conceit, and nourish pride;
 But while his province is the reasoning part,
 Has still a veil of midnight on his heart:
 ’Tis Truth divine exhibited on earth
 Gives Charity her being and her birth.

Here see, acquitted of all vain pretence,
 The reign of genuine Charity commence;
 Though scorn repay her sympathetic tears,
 She still is kind, and still she perseveres.’—COWPER.

¹ *Australian Churchman*, December 12, 1874.

CHAPTER XVII.

THE ISLANDS OF ARAGHA, PENTECOST, OR WHITSUNTIDE, AND ST. BARTHOLOMEW.

‘Thou, as the seas expand,
Pausest a moment, when beneath thine eye,
Blue, vast, and rocking, through its boundless rule,
The long Pacific stretches. Nor here cease
Thy search, but with De Quiros to the south
Still urge thy way, if yet some continent
Stretch to its dusky pole, with nations spread,
Forests, and hills, and streams.

So be thy search
With ampler views rewarded, till at length,
Lo! the round world is compassed.’—W. L. BOWLES.

ON the 22d May 1768, being Whitsunday, Bougainville sighted the island of Aragha, which in honour of the day he named Ile de Pentecôte. He had already won his laurels both in military and naval service, and in Canada, under Montcalm, had displayed great bravery, and obtained the rank of colonel. He afterwards became general, and a member of the Institute, and a senator. He then went upon a voyage of discovery, and was the first, after a century and a half, who attempted to follow the track of Quiros in search of a southern continent. He dispelled the long-cherished idea, and proved the existence of an archipelago studded with islands, a few of which he saw. He did not land on Ile de Pentecôte. Little was therefore known of it, even after Cook's voyage twice through the group, till the days of the Bishop of New Zealand. In

1857, he landed here along with Mr. Patteson, who had joined him three years before. This was the second voyage of Mr. Patteson to these northern islands. In the previous year they had sailed on the west side from Mallicollo to the Solomon group. On this occasion they called at Aragha.

The Bishop of New Zealand wrote regarding this visit: 'We rowed to the shore, to the mouth of a fine stream running into the sea, over sand and rocks, with deep water close to the mouth. Here we found a most friendly party, sixty in number, with a chief named Mankau at their head. It may be remarked generally, that we do not find that aristocracy has that withering and blighting effect which journalists in England impute to it. We were glad to find out a chief, because we can then conduct our intercourse with the tribe with much more safety to ourselves and benefit to them. Several times, at other places, we have been obliged to retire altogether, not from any fear of the people, or suspicion of unfriendliness, but because they all rushed to our boat and crowded round us, each trying to be the first to exchange his yam or his club. The present instance was an example of a really gentlemanlike interview, ending in a traffic conducted with all the regularity of a civilised people. Mankau first met us in the water up to his knees, and presented me with his bunch of bright colours, a compliment which I acknowledged by the gift of a hatchet. Mr. Patteson and I then stepped into the water and walked with him to the mouth of the stream.'¹

The bishop had already acquired the use of a few words of the Ambrym language, and by repeating the word for water got the chief to understand that he wanted some water for the vessel. A supply was at once obtained. Thus the first visit passed off very satisfactorily.

The island is thirty-six miles long, but not quite ten miles wide at its broadest part. It is situated between 15° 23' and 16° south latitude, and between 168° 4' and

¹ *The Island Mission*, p. 140.

168° 14' east longitude. It is elevated about 2000 feet. The west side has been most frequently approached. At the middle of the island there is a waterfall, and then towards the north the cliffs are very steep, but at the extreme north-west there is a landing-place called Van Marana. At this point Bishop Patteson frequently called, and he acquired the language in use there. He printed a vocabulary consisting of many words, and arranged grammatically, with many illustrative sentences. The second person singular of the personal pronoun he observed was sometimes aspirated, and the letter *m* was introduced in the first and second persons singular, and in the first and third persons plural, before the verb. Frequently the third person singular had the same; but he could not then decide whether this *m* was to be part of the pronoun or of the verb.

The bishop soon became well known to the natives. In 1862, he sat for two hours alone among a crowd of people assembled at Van Marana, and a young man went with him for a year. When he called in 1865, he was anxious to get this youth to go with him again, but he would not consent. Parents there were unwilling to part with such as were young enough to become satisfactory pupils. The natives continued to be friendly, and occasionally lads went in the schooner.

When Commander Markham was there in 1871, a very different feeling was manifested. At Van Marana, when the boat of the *Rosario* approached the shore, the people were assembled in a warlike attitude, 'dancing and gesticulating in a wild manner, yelling and brandishing their weapons.' The boat was immediately recalled, and it was feared that the people had recently received some provocation at the hands of white men. There is a considerable population on this large island, affording great room for missionary operations.

Bishop Selwyn has followed up the work of his prede-

cessor here as elsewhere. His visit there in 1878 was on 21st April. He thus refers to it in his journal: '*Easter Day*.—Opened with Holy Communion at 7, a most beautiful and helpful service. Our after-cabin was full with twenty Melanesians, ourselves, and the captain. There were some eight first communicants, and though we were very crowded, I do not think they lost any of the impressiveness of the first celebration, as it was a very solemn service indeed. Then we rolled quietly down to the anchorage at Aragha, in glorious weather and quite smooth water. It was quite a perfect sea Sunday. I was able to go ashore in the evening, and sleep at our teacher's headquarters there, and talk to the boys I was going to leave, about our Lord's greeting and commission, "Peace be unto you; as my Father hath sent me, even so send I you." There was a touching meeting between one of our boys and his mother, which took the form of her embracing his legs. It meant a good deal, I suppose. *Easter Monday*, 22d April.—Landed Thomas Ulgan and his staff, and bought all that was offered, and so away.'

This baptized young man, who has been instructed in Christian truth, is thus working among his fellow-islanders.

The Rev. C. Bice expected to have spent some time on this island in 1878, but was not able to do it. He says, 'My one and only comfort is the fact that Thomas Ulgan is going there to stay.' May a new Pentecost gladden this isle of the sea, by means of that gospel which was inaugurated by the power of the Holy Spirit on the day of Pentecost at Jerusalem!

' Her report has travelled forth
 Into all lands. From every clime they come
 To see thy beauty, and to share thy joy,
 O Zion! An assembly such as earth
 Saw never, such as Heaven stoops down to see.'—COWPER.

THE ISLAND OF MALO OR ST. BARTHOLOMEW.

This island was passed by Bougainville when he sailed between it and Mallicollo, but possibly he did not observe that it was insular. Captain Cook gave it the name it bears. It is eleven miles long from east to west, and lies between $167^{\circ} 4'$ and $167^{\circ} 15'$ east longitude, and $15^{\circ} 40'$ south latitude. Very little is known of the inhabitants. They have had visits from passing vessels. Commander Markham, in his *Cruise of the Rosario*, says that he was told at Espiritu Santo, that the master of a labour vessel had shot a woman and child on St. Bartholomew. When this captain was met by the *Rosario* at Havannah Harbour shortly afterwards, Commander Markham ordered him on board to give an account of his conduct. He did not deny that he had fired upon the natives, but pleaded that it was done in self-defence, as they had attacked him. Commander Markham did not find sufficient evidence to convict the master, but he thought it very questionable that the natives had been the aggressors, for in such cases they generally send their women away.

The mission vessel *Dayspring* called at St. Bartholomew in August 1878. The following are the notes of the Rev. Thomas Neilson, as published in the annual report of the New Hebrides mission vessel, and from which it appears that the missionary schooner was recognised as friendly to the people:—

'13th August.—Before daylight we were hove to off St. Bartholomew Island, the name of which was got from the natives as Malo. It is a somewhat flat, uninteresting-looking piece of coral formation. We saw a large schooner lying off and on, which proved to be the *Storm Bird* of Maryboro', a labour vessel. After breakfast, Mr. Mackenzie and I went ashore. Some of the natives recognised the *Dayspring*, and a lad jumped from his canoe into the boat, and piloted us in. The people were all very friendly,

and we observed that none of them carried weapons. They are rather a good-looking race of people, the men wearing a very elaborate belting of small cord and the usual wrapper. The clothing of the women is so scanty as scarcely to admit of description. They make very large cooking-houses, in the shape of a roof open at both ends. In one of these, which was about fifty feet long, I counted nine fire-places, and the chief was sitting on one side making his kava, a thing that is never done on Tanna except at sundown. None of them knew more than a few words of English, and we knew nothing of their language, so that we could not hold much intercourse with them. We went through several villages, and saw a good many people, and a great many young children. They were all very friendly, and knew that we were missionaries, and were evidently glad to see us. We saw one young woman all whitewashed from top to toe. She was the nicest-looking woman we saw on the island, and had a pretty baby in her arms. They said that she was a widow, and that this was their custom.'

There is need for special effort on this island.

'Charity should bind

Where'er they roam the brothers of mankind.

The time shall come when wildest tribes shall hear

Thy voice, O Christ! and drop the glittering spear.'

—W. L. BOWLES.

CHAPTER XVIII.

AOBA OR OPA, OR LEPER'S ISLE.

'No, ne'er did the wave in its element steep
An island of lovelier charms ;
It blooms in the giant embrace of the deep,
Like Hebe in Hercules' arms !'—MOORE.

BOUGAINVILLE observed an island on the morning after discovering Pentecost, and resolved to send boats to get some intelligence about the country, and if possible to obtain refreshments for his sick crew, who were increasing upon his hand daily. The vessel kept near the boat in order to cover them in case of attack. He saw them land safely, and in the afternoon went himself on shore to join them. He found his men busy cutting timber, and the natives of the place assisting them to carry it to the beach. There was a party of armed natives who threatened to hinder his landing, but in a little while permitted him to come. He felt, however, apprehensive of an attack. He took possession of the isles in name of his most Christian Majesty, and buried under ground a plank of oak, with an inscription of what he had done. As he went off, the natives sent a shower of arrows and stones, which he returned by firing upon them. One of his sailors was slightly wounded by a stone. This was the only island of the group on which Bougainville landed.

'The islanders,' he says, 'are of two colours, black and mulatto. Their lips are thick, their hair woolly, and sometimes of a yellowish colour. They are short, ugly, ill-

proportioned, and most of them infected with leprosy, a circumstance from which we called the island they inhabit Isle of Lepers.'¹ He saw few huts, but many people.

Captain Cook in 1774 was visited by two canoes from this island, but they did not remain long. Many beautiful cascades were seen from the ships pouring down from the neighbouring hills. The mountains are 3000 feet high. This island is situated between $167^{\circ} 40'$ and $167^{\circ} 46'$ east longitude, and between $15^{\circ} 13'$ and $15^{\circ} 24'$ south latitude. It lies north-west of Pentecost, and is fifteen miles long. It is eight miles from Aurora, twenty-five from Espiritu Santo, and ten miles from Pentecost.

Bishop Patteson formed quite a different opinion of the island from that of Bougainville. He said: 'This magnificent island is inhabited by a singularly fine race of people. Never was a place more completely misnamed.' Again and again he wrote in praise of its beautiful scenery and interesting people, and he regretted that it should have been called Isle of Lepers. Skin diseases common to the South Sea islands are there, but not such as to have warranted the opprobrious epithet the French discoverer gave it. The native name is Opa.

In 1857, Mr. Patteson was there for the first time, and he landed at three different places in his boat. At a fourth place he waded ashore to meet the people. On this last occasion matters did not look very favourable to him or his cause. But he did not show fear. The alarm seemed to be all on the other side, but it might have led to serious consequences.

He soon calmed the fears of the natives, who were fingering their bows and arrows, from a suspicion that their food might be the object sought by the visitor. In 1864, he succeeded in getting two boys to go with him, but he

¹ *A Voyage Round the World, performed by Order of His Most Christian Majesty, in the Years 1766-69.* Translated from the French by J. R. Forster, F.A.S., p. 29.

was in very great peril from the club of an enraged man lifted up to strike him. He held out a few fish-hooks to this man, and at the moment two of the natives, among whom the bishop was sitting, seized the man by the waist. The reason of the disturbance was this: a young man had been shot dead by a trader two months before for stealing a bit of calico. 'The wonder was,' said the bishop, 'not that they wanted to avenge the death of their kinsman, but that the others should have prevented it. How could they possibly know that I was not one of the wicked set? Yet they *did* discriminate; and here again, always by the merciful providence of God, the plan of going among the people unarmed and unsuspectingly has been seen to disarm their mistrust, and to make them regard me as a friend.'

Some scholars were got from this island, and were taken to their home again. 'The natives live in a very sad way among themselves,' it is said in another record of a visit in 1868, 'but they know us now in many parts of the island, and a visit to them has become far less anxious work than it once was. Yet, to-day we saw a very good illustration of the character and habits of the people, their friendship to us, and their suspicious, uncertain behaviour to each other. We took our two scholars ashore, and on the way, the father of one of them met us and got into the boat. He had, of course, some information to give of fighting among themselves and the neighbouring villages. One of the lads begged the bishop to steer a little more to the eastward, as it would be unsafe for him to land two hundred yards from the spot to which he directed us. A crowd of people met the boat, bringing presents of yams, taro, cocoa-nuts, native mats, etc. The bishop was laid hold of, as usual, as he went ashore; pigs' tusks (a great ornament on this island) were thrust on his wrists, a bow and arrows, among other presents, put into his hands. Men, women, and children, were all thronging to touch his hand, and exhibiting every mark of welcome. They begged him

to go on shore and eat some food, to sleep there, to stop among them; but he was obliged to tell them that he had many scholars on board, whom he wished to take without delay to their homes, and that he could not stay now, but would do so (*D.V.*) on his return. Then he waded back to the boat, calling out for some hatchets to give to these friendly islanders, when one of the lads whom he had just taken on shore hastily ran up to him with a frightened look, and said: "Get into the boat, quick, quick! pull away directly; they are shooting here!" No one thought of shooting an arrow at us, but some quarrel had arisen among them; in a moment the women ran off, and so this pleasant visit broke off abruptly. This is a fair specimen of the reckless, lawless way of living throughout these islands. Any one mischievous person has it in his power to bring on at any moment a serious quarrel; the men join in on one side or the other from impulse, from mere excitement, or from some feeling that, right or wrong, they must take the part of a kinsman or member of their village. Then some one is killed in the heat of the quarrel, and so the beginning is made of a series of retaliatory acts, which may prolong the quarrel for years. A hundred yards from the shore, we were again talking and exchanging articles of trade with the natives in their canoes, as if nothing had happened. What a grand island this is! The long slopes of the lofty hills are literally covered with forests of coconut trees and bananas.'¹

In December 1869, Bishop Patteson was able to write: 'I have learned enough of the Leper Island tongue to talk on common matters with some approach to fluency. It is all right, and fits into its place as a very friendly neighbour of Aurora, and still more Whitsuntide and Espiritu Santo, and all these go along with the Banks' Islands.' This shows that comparative philology may yet do something to reduce the babel of these island languages into unity. But

¹ *The Island Mission*, under date.

where is the universal scholar to come from to work it out?

The bishop felt that if a missionary were resident among the natives of Opa much good might result. Accordingly, by way of experiment, the Rev. C. Bice was left there for a fortnight in 1871, and he was taken up again without having received any molestation. Seven boys were left, after having been for some time under instruction at Norfolk Island. The bishop had a longing to stay for a time among the people, who had greatly interested him. He said: 'All the people were wanting to come with us, and already discriminating between us and the other white visitors, who seem to have little or no success there.' Mr. Bice was quite fêted by the simple people. He brought off three old and twelve new scholars, and believed that there was a sufficient opening for assigning a resident missionary to the island.

Mr. Aitken, who perished at Nakapu, where the bishop fell, wrote in his journal of a visit to this island in 1866, that no sooner had the boat grounded than the whole population rushed down and 'nearly suffocated us with cocoa-nuts, taro, yams, pigs, ornaments, and a bow and arrows, all which they declared were not to be sold, but were presents.' They were at that time, as usual, fighting among themselves, but they were ready to receive their trusted friends from the *Southern Cross*.

The good position has been kept up by Mr. Bice with much advantage and some success. He has resided a month at a time, teaching the people and holding services, and winning some into the fold of Christ. He was left again in September 1874 by the *Southern Cross*, and in October was revisited for his removal. This is the record of the visit and of his work:—

'Opa was reached on Sunday, where we found Mr. Bice quite well after his month's stay, which had been very satisfactory. School had been regularly attended, and the

people most friendly. They had built him a new house, which he sadly needed, and he had bought a small parcel of land whereon to assemble a Christian society. We had a pleasant walk to Mr. Bice's old quarters, and there we beheld the curious process by which the pretty pattern-stained mats of the place are produced. An old woman presided, somewhat witch-like, at the caldron containing the dye, which was a bark trough, in which was boiled a tightly tied roll, which the old lady kindly undid for us, and we saw the future mat covered with little strips of plantain leaf like bits of a Chinese puzzle, which produced the desired pattern by leaving white patches according to the design. The mat, though a little underdone, was presented to me by the old woman, and having nothing else with me, I bequeathed her my pocket-handkerchief.

‘Mr. Bice has evidently won the affection of these gentle, good-looking people. One of the party, a baptized lad, deserted us after having occasioned Mr. Bice a plunge into the surf, upon which floated, for a distressing moment, his headless hat. The drawback was strong, and it was with some difficulty that he held on to the beach and finally got ashore—only to be disappointed by the intelligence that Bainevire was not coming.’

The language of Mota, which is the common tongue at the institution at Norfolk Island, is now pretty well understood at this island, and Mr. Codrington thinks it may yet become the vernacular.

The Rev. C. Bice has for many years had charge of the mission on this island, and has resided there during the winter months. In his report to Bishop Selwyn, dated September 3, 1878, he says:—

‘I really think at last I have got hold of the right place for a centre, and it is one I have long wished to occupy. The people are very pleased to have me here; and, as they are numerous and express the utmost readiness to come to school and church, I see no reason but that by the blessing

of God we may hope to gather many into the true fold. . . . I have had a very regular and excellent school, and several of the boys are ripe for baptism, and, except that I have no permanent teacher to leave behind with them, I should not have the least hesitation in baptizing several of them. We have had regular morning and evening prayers with scarcely any intermission; and the services, I really think, are beginning to be much appreciated. We have almost full matins and evensong, with a hymn which they sing very nicely indeed. The canticles are a great success, and they manage them famously. Several adults have spent most of their spare time with me, and have been regular at prayers. Some of these I shall much wish to baptize. The greatest triumph of all is, that at last I have got the women to come to be taught and attend prayers.'

Mr. Bice is much encouraged, and radiates outwards to various districts of the island among the villages. He finds polygamy a very serious difficulty. The chief is said to have seventy wives, and also boasts that he will have a hundred before he leaves this world. His children are very numerous, so that he scarcely knows them; and he can hardly tell the names of his wives. Mr. Bice paid a visit to this old chief, and found him amiable. The people around, however, stand in awe of him. He is the greatest man in the place, and has quite a large establishment. He offered to build a house for Mr. Bice in his village, which is most central. On this visit, Mr. Bice says, there must have been between five hundred and a thousand persons present.

Bishop Selwyn spent a few days here before leaving for England in 1878. Altogether, prospects were very cheering at this interesting island. It is wonderful that it is so, for many tragedies have taken place there in connection with the labour traffic. The Government agent, named Renton, on board the Queensland vessel *Mystery*, and a man named Muir, were murdered in 1878 by the natives, who also stole

the boat in which these unfortunate men went ashore. On 17th April 1879, the *Mystery* again anchored near the same place, and on the 21st, two boats went ashore for the purpose of recruiting. The only white men in the boats were Captain Kilgour and Mr. C. L. Eastlake, a passenger, and formerly Government agent on board the labour schooner *Stanley*. Each of these white men had revolvers, and there were six Snider rifles to arm the crew, composed of Polynesians. The following account of this tragical affair is taken from a Queensland newspaper:—

‘On approaching the shore, a boat was seen lying up on the beach, when the captain remarked that it was probably the one stolen from the *Mystery*. One of the two boats was sent back to the brigantine to fetch one of the crew named Buckley, who had been in the vessel at the time of her last visit, and who could identify the boat. During the absence of this boat, a good deal of conversation ensued between the captain and the natives, and one of them was persuaded to get into the boat; whereupon the natives on shore, who were nearly all armed with muskets, bows and poisoned arrows, proceeded to take up positions behind trees and rocks, apparently in readiness to fire on the boat’s crew. The captain told the native who had come on board his boat, to call to those on shore to bring along the boat lying on the beach, which he claimed as belonging to the *Mystery*. The boy called out in his own language, and some of the natives came down to the beach and commenced moving the boat seawards. The captain then took his boat within thirty yards of the shore, when the natives opened fire with their bows and arrows. None of the arrows touched those in the boat, which was at once backed out, the crew firing four shots at their assailants in order to drive them away. At this time the second boat arrived from the ship with Buckley on board. This man at once recognised the boat on the beach as that lost by the *Mystery*. The natives began firing with muskets as well as bows and

arrows, no one, however, being hurt on either side. The boats then went back to the *Mystery*, which lay about 800 yards off; and the captain called for volunteers to recover the boat, and reported to Mr. Mullins, the Government agent, what had occurred. Two whites and ten kanakas, in addition to the original boats' crews, volunteered to go ashore, one of the boys being taken to act as interpreter. On nearing the shore, at a spot about a hundred yards from where the stolen boat was lying, the men were fired at by natives concealed in huts and in the scrub. These shots were returned. None of the natives were visible, and the boats' company could only fire at the spots whence smoke issued. When the boats were close in, two or three of the volunteers swam ashore and brought off the stolen boat. The party then landed, set fire to the houses whence shots had been fired, and shot some pigs which were in danger of being burned, two of these being subsequently taken on board the *Mystery*. A few mats were also taken, and three or four canoes broken up. The party who burned the village consisted of seventeen men. Eastlake states that at this place no shots were fired at the natives, but only at the pigs; also, that the village was burned by the captain's orders. Immediately after firing the village, a return was made to the ship, and the matter reported to the Government agent. On the 24th, it was reported by a native of Aoba that two natives had been shot during the affray. The captain appears to have cautioned the men not to fire at women or children. The Aoba native on board the captain's boat told the islanders, before the affray commenced, that they would be paid for their trouble if they brought the stolen boat off, and also that the captain would, if they felt any fear, take his two boats well off from the shore while they launched the other boat. Eastlake expressed an opinion that, had the boats' crews gone ashore to bring off the boat, as they were at first requested to do by the natives, they would all have been killed and eaten. Blood-

stains were found on the recovered boat, no doubt made at the time of the murder of Renton and Muir.'

Commodore Wilson visited the scene of this tragedy in H.M.S. *Wolverene* on 25th May, and investigated the matter. He learned that 'when the Government agent was on shore for the purpose of recruiting, he was met by a native named Artuga, who had worked for five years at Levuka previously, and was lured away to another beach, out of sight of the schooner, and murdered with his own trade tomahawk. Artuga was assisted in the crime by two chiefs belonging to his tribe, after which the murderers went back to the boat and murdered the boat's crew of four black men. The *Mystery* was unable to afford any assistance, and sailed away. The corpses were then cut up, and joints of the same sent to all the neighbouring tribes and chiefs, and were accepted by all save one chief of the south tribe, named Loo. Then came a high feast of human flesh, and the boat was sold to a tribe on the north side of Aoba. The reason given for the attack is, that the two chiefs before mentioned wanted to plant a turo bed, and, in order that this vegetable should flourish, it was necessary, according to their customs, to inaugurate the ceremony by a banquet of human flesh; and, they taking Artuga into their confidence, as being able to talk English, the three concerted and carried out these atrocious murders, without any provocation. The *Mystery* afterwards again reappeared off Aoba in search of her missing boat, and not finding it where it was lost, proceeded to the north side of the island, and discovered it on the beach. They at once landed, recaptured the boat, and (as the captain states, but not the natives) that tribe having opened fire, the white men destroyed the canoes, crops, huts, and pigs, and then left. The Commodore, after thoroughly investigating the case, caused Artuga to be brought off as a prisoner of war to the *Wolverene*, and fined the two chiefs eleven pigs each as a punishment. Artuga was then put on board H.M.S. *Con-*

flict, which had joined the *Wolverene* at Aoba, and he is now being conveyed by the *Conflict* to Fiji, to be tried before the Royal Commissioners there.'

The Commodore found that Mr. Bice was greatly respected by the natives of Aoba; had it not been so, how could he have escaped amidst such cannibal propensities? But it shows the influence of the gospel of peace.

After so much labour and suffering spent upon this island, there are some converts to the faith of Christ, and there is reason to believe that the good work will continue. The Melanesian mission has been blessed at Aoba; and the missionaries on the southern islands of the New Hebrides may have cause to rejoice in meeting, as they advance northwards, evidences of an evangelizing work proceeding southward to meet them.

'So, when a ship well freighted with the stores
The sun matures on India's spicy shores,
Has dropped her anchor, and her canvas furled,
In some safe haven of our western world,
'Twere vain inquiry to what port she went,
The gale informs us, laden with the scent.'—COWPER.

CHAPTER XIX.

THE ISLAND OF MAIWO OR AURORA.

‘In that thin air the birds are still,
No ringdove murmurs on the hill,
Nor mating cushat calls ;
But gay cicolas singing sprang,
And waters from the forest sang
The song of waterfalls.’—F. W. H. MYERS.

THIS island is situated directly to the north of Aragha or Whitsuntide, between $168^{\circ} 3'$ and $168^{\circ} 15'$ east longitude, and between $14^{\circ} 51'$ and $15^{\circ} 21'$ south latitude. It is about thirty miles long from north to south, and about seven miles broad. It is mountainous, and richly wooded. There are some picturesque waterfalls in the mountain streams. It was at daybreak of the 22d May 1768 that Bougainville descried land, and he records that ‘the time when it first appeared to us was the occasion of our giving it the name of Aurora.’¹ Captain Cook, in 1774, made an effort to get an anchorage near the island, but found it very deep. He observed that every valley between its mountains had a stream.

While Bougainville was in this neighbourhood he made a singular discovery. A report had arisen that the servant of M. de Commerçon, the naturalist on board the *L’Etoile*, was a woman. This person, named Baré, had followed

¹ *A Voyage Round the World, performed by Order of His Most Christian Majesty, in the Years 1766–69.* Translated from the French by J. R. Forster, p. 289.

the naturalist all through his walks in places where the ships called, had ascended the mountains in the straits of Magellan, and carried such burdens amidst the snows and frost that his master had called him a beast of burden. At Tahiti the natives declared that this beardless person was a woman. None had suspected it before. Bougainville therefore called Baré and put the question. With tears she owned that she was a woman, and said that she had never owned it before. She was a native of Burgundy, and having been disappointed by the loss of a lawsuit, had adopted man's clothing and engaged herself as a valet. Hearing of the expedition, she offered to become servant to M. de Commerçon. She behaved throughout with the most scrupulous modesty. Bougainville awards her the praise of being the first woman that sailed round the world.¹ He had forgotten that Dona Isabella, the wife of Mendâna, had accompanied the fleet in 1595; but as she married again at Manilla, and remained there, she might not be deemed worthy of the credit of circumnavigating the globe.

Bishop Patteson, after the visit to Leper's Isle already noticed, went ashore here. 'We filled up our water-tanks the next day at a beautiful waterfall on Aurora Island, where the people sitting about us watched the bush anxiously, with arrows fitted to their bowstrings, expecting at any moment an attack from the neighbouring village, with which they were, of course, at war. The bishop several times begged them to go away, saying, "If you choose to quarrel, I don't want to have anything to do with it, and I feel pretty sure that there are faults on both sides. If the other people, who are stronger than you, come up and find me alone, it will be all right, because I am a friend of both. But I have no desire to be shot by either party in the quarrel with an arrow not intended for me." However, our friends, though they left us for a while, could not be

¹ *Voyage, ut supra.*

restrained from coming back to get a few fish-hooks and presents from us. We had a delicious bathe in the clear foaming stream.'¹ To the latter he referred on another occasion thus: 'standing up to our necks in the clear cool stream rushing down from a cataract above.'

A few young men were obtained for the institution at New Zealand and afterwards at Norfolk Island, and they were regularly returned to their friends. Thus friendly relations were established, and the vessel called from year to year. The bishop landed at two places in 1871, when he was on his last cruise. In the end of the same year, H.M.S. *Rosario* sailed near the island, and Commander Markham sent off a boat, under charge of the paymaster, Mr. Shuldham S. C. Hill, for the purpose of trying to purchase some yams or vegetables for the ship's company, who had been long on salt provisions, and were getting sickly in the heat of the season. Natives were seen on the beach on the south-west side of the island. 'The ship was hove to rather less than half a mile from the shore, and we could thus plainly distinguish,' says Commander Markham, 'everything that was going on. On the approach of the boat the natives seemed at first a little timid, and remained aloof, their women and children being with them, which as a rule may be accepted as a sign of amity; but in this case their presence may only have been for the object of deceiving us. As they did not seem inclined to come down, the boat was beached, and the paymaster, stepping out, sat down, not more than three or four yards off, and held up some articles of trade to induce them to venture down, whereby he might be able to obtain what he was in quest of. In a little while, six or seven came down to where he was sitting, apparently inclined to trade, and the paymaster was just in the act of offering some beads to a native in exchange for some cocoa-nuts, when, without the slightest cause or warning, another, with most deliberate treachery, struck him

¹ *The Island Mission.*

from behind with a club, stretching him senseless on the beach, and before the boat's crew could get their rifles ready, repeated the blow, and instantly disappeared with his companions into the bush. This occurrence, which took place in a much shorter time than it has here taken to relate, was plainly witnessed by me from the ship, and the feelings of myself and all on board may be better imagined than described when we observed the paymaster, as we thought, clubbed and murdered on the beach. A shell was instantly fired in the direction the natives were supposed to have taken, the boats manned, and a party of seamen and marines landed for the purpose of punishing these treacherous and cold-blooded miscreants, who could have had no other object than that of gratifying their own bloodthirsty passions, and killing for killing's sake, in the murderous attack made upon the paymaster; for, directly the deed was perpetrated, with the exception of taking his little bag, they made off without attempting to steal anything from his person.'

The party landed could not make up with the natives, but they burned four villages and destroyed some of their canoes. 'Numerous fires, which,' Commander Markham says, 'we imagined to be signals, were kindled along the hills, and also on the neighbouring islands of Leper's and Pentecost.' The paymaster did not recover consciousness for some time, and had two ugly gashes on his forehead and above his ear; but he ultimately recovered. 'It is just possible,' adds Commander Markham, 'that this piece of treachery may have been perpetrated in retaliation for some previous wrong inflicted on these islanders by our own countrymen.' 'The attack may have been made in requital for the kidnapping of some of their tribe.'¹

In November 1874, at the same south end of Aurora, while Captain King of the Fiji cutter *Loelia* was trading with the natives, and while in the act of stooping to take

¹ *Cruise of the Rosario*, pp. 200-204.

trade out of the chest, the boat was rushed upon by the natives, and Captain King was clubbed. The boat's crew took to the water, and made for the second boat, which was some thirty yards off. A man named Patrick Joy, who was in the next boat, then ordered his crew to pull in to the shore, but they refused to pull in or out, and seemed paralysed. Joy then opened fire on the shore natives; but after his ammunition was expended, the murderers made a fresh raid upon the boat, mutilated the captain, smashed the boat, dragged the dead body into the bush, and stole all the trade. Joy then directed his boat to the *Loelia*, which was about two miles distant. A consultation then took place among the crew, and it was decided that as Captain King was dead they were too few to avenge his death, and they therefore made sail for Fiji. They nearly reached their port when they encountered a very severe gale, and sustained considerable damage. The mate stated that he knew of no provocation for this murder, and he attributed it to the savage greed. This vessel was in the labour trade, and had sixty Polynesians on board.

These cases indicate what sort of inhabitants are on Maiwo. Yet even here the *Southern Cross* watered without any danger in 1874. The natives evidently distinguish between a mission vessel and other vessels. The visits of the *Southern Cross* have greatly conciliated them, and the young men taken to Norfolk Island and returned, prepared the way for the residence of a missionary during the winter months. In June 1878, Bishop Selwyn resolved to spend some time there. He got a house erected of closely-laced reeds, for which he paid three axes, seven knives, and fourteen pipes and tobacco. He had two boys with him. The people were friendly to his residence among them. The little shanty, which he jocosely called his *palace*, was only two feet off the ground at the sides, so that he could stand erect nowhere except under the ridge pole. However, he made it somewhat comfortable by placing shelves for

storing his goods out of the way of the rats. He found the mosquitoes even in winter very troublesome. Bishop Selwyn found the custom there, which is also on Espiritu Santo, of keeping a feast on the hundredth day after a burial. 'Pigs were killed, and yams mashed and distributed, and then the men began to go into the bush and get long rods of a sort of ginger, which tapered to a point. These they brandished with both hands, and looked anxiously down the path leading to the village. Then the cry arose, "They are coming!" and down came some ten or twelve men, mostly young, carrying baskets on their heads, which they held in both hands, leaving their bodies completely exposed. Long before they came in sight one heard cracks like a whip, and soon saw the cause. If a smiter was ready, he threw his rod back, and the sufferer instantly stood still and received an unmerciful thwack, delivered with both hands, which shivered the reed to atoms. The point came right round the man's body, and I could see the long wheals afterwards, though the back was somewhat protected by the strong girdle they wear. I believe they do this to show their manhood; and it certainly does, as I did not see one of them wince.' This is practised also in Espiritu Santo.

Bishop Selwyn kept up daily service while he resided at Maiwo, and taught the people. He kept school in the mornings and evenings. In the afternoons he visited the villages. The language of the island is akin to that of Mota, and as the bishop knew the latter he could follow his interpreter for the most part. He had some twenty-five children at the village near his 'palace.' While he was there he was told that a woman had been trampled to death. It was a custom in the southern parts of the island that when a person died another was killed for company. In the case referred to a girl had died, and the mother besought her sons to kill her that she might accompany her daughter. The bishop remonstrated with the people

against this barbarous custom, and they promised that it should be the last. Another very curious custom he observed,—smoking mats to increase their value. He also saw ‘a stone under a tree on which the people place leaves and pray that their pigs may be fruitful.’ On this island he also had an opportunity of observing how they make their so-called poisoned arrows. ‘The arrow point,’ he says, ‘is a human bone, and in this the real danger lies,—not from its causing tetanus in itself, but because of its extreme fineness and liability to break in the wound. The bone is then anointed with a compound made by scraping the root of a creeper,—which is, I believe, a species of strychnine,—roasting this over a fire, and then by squeezing it with the juice of the Jew-palm to give it consistency. The arrow has two coats of this compound, then dries for ten days, and then receives a second coat of the juice of what they call *toto*. This merely runs out of the tree, and is collected in a bamboo, where it hardens, and is warmed by the fire when ready for use. The arrow waits a month, during which time the *toto* cracks, and the *lako* (strychnine) underneath comes through.’

Dr. Messer, late surgeon on board H.M.S. *Pearl*, made some very interesting experiments with the alleged poisoned arrows and spears, and analysed the plant; but he came to the conviction that there was not poison in the weapons. The late Commodore Goodenough’s death was the occasion of this inquiry. He was shot by arrows said to be poisoned at Santa Cruz, but his wound never showed signs of poisoning, nor did his pulse. Both Dr. Messer and Dr. Corrie did not detect any evidence of blood-poisoning. Dr. Messer conducted various other experiments, of which he published an account by authority of the Right Honourable the Lords Commissioners of the Admiralty. Bishop Selwyn procured for him the *toto* used at Maiwo. The Rev. D. Macdonald, missionary of the Presbyterian Church at Havannah Harbour, Faté, also sent him the poison used by the natives. Several

arrows alleged to be poisoned were procured and tested. Captain Braithwaite of the *Dayspring* sent contributions. Dr. Messer tested the poisonous substances and the arrows on dogs without fatal results. Professor George Busk, F.R.S., London, Professor Leversidge of the University of Sydney, and Professor Halford of the University of Melbourne, made similar investigations, and agreed with Dr. Messer that the tetanus after wounds by such arrows was not the result of poison. This inquiry is of great interest, for it has been alleged for centuries that the arrows are poisoned. Bishop Selwyn, in 1878, said that he was inclined to agree with Dr. Messer.

While Bishop Selwyn was resident at Aurora, and pursuing his missionary work in July 1878, a labour vessel called. He went down with some letters, and little thought that almost the first words the Government agent should utter to him when he went below would be, 'Who is that Bishop Selwyn who died in England the other day?' This was the vague rumour of his father's death at Lichfield. The papers on board gave no account of it, but they mentioned the appointment of the Rev. W. D. Maclagan as the new Bishop of Lichfield. It was therefore likely to be true. Meanwhile it sent him to his lonely work among the savages of Maiwo with solemn thoughts. It was in the same way he had heard of Bishop Patteson's melancholy end. The next day a Fiji vessel was reported to have landed fifteen labourers at least ten miles from their homes. Bishop Selwyn says, 'It is too bad to put these poor fellows down like this, as even if they land among tolerable friends they have to pay a certain amount of blackmail, and if enemies they stand a very fair chance of being killed.' Getting no information, he started inland to inspect the country and the people. They gave him 'a tumultuous greeting,' he says. 'Most of the people had never seen a white man before, and they came tumbling out to see me from all their houses and *gamals* (*i.e.* public

gathering places). Certainly, if giving pleasure is one of the chief things to be aimed at, I did it easily there, as I had only to stand still and be looked at, and that was quite enough. Again and again they asked me to stop till some one else who had been sent for should come. However, I am glad to say they were not the least afraid, and fathers brought their children for me to pat, and the little fellows struggled up and got hold of my hands, and we made great friends by giving a few hooks. The nails in my boots were a source of great awe, as was my watch, which greyheaded men blew open with great gravity. I told them that I should come again for some boys soon, and I do not think I shall have any difficulty in getting them. It is *the* most populous place I have seen, and we must certainly have a school there soon. But fancy these languages! I could not catch a single word, the same as at Tangrig; and I noticed my boys spoke with thought and difficulty, and yet they are not ten miles apart.'

Bishop Selwyn made a tour of most of the villages, and was everywhere well received. By the establishment of schools under native teachers all the year round, and the regular visit of a missionary, this fine island may yet be won to Christ. On account of the sudden and unexpected tidings of the death of his father, the Bishop of Lichfield, Bishop Selwyn was anxious to visit England. There was great difficulty, however, in getting away. He got across to Aoba, or Opa, or Leper's Isle, where a vessel was lying, by which he got a passage to New Caledonia. The Rev. C. Bice was resident there, as we have already noticed. The *Southern Cross* called on its voyage north, and brought more heavy tidings to the bishop of the death of his infant daughter. Thus in a short time he was bereaved of wife, father, and child. But he has not been weaned from his self-denying work among the isles of Melanesia. 'The severance of family ties has, in God's providence, set the bishop free for such work,' in his own view. He is very

anxious to get more men, one of whom would be specially for these northern isles of the New Hebrides group. When in England he printed his journal, and made an earnest appeal for four missionaries—men ‘who will go anywhere and do anything’—to accompany him back to Melanesia. Aurora shall yet be a land of the morning.

‘Joy to the patient and brave !
The dawn is breaking now !
It crisps the crest of the purple wave,
It crimsons the mountain’s brow.

Joy ! joy ! it cometh up,
Wider and brighter and higher,
It poureth life in the meek flame’s cup,
It tippeth the peaks with fire.’

CHAPTER XX.

THE ISLAND OF ESPIRITU SANTO.

'The mountains wooded to the peak, the lawns
And winding glades high up, like ways to heaven,
The slender coco's drooping crown of plumes,
The lightning flash of insect and of bird,
The lustre of the long convolvuluses
That coiled around the stately stems.'—TENNYSON.

THIS is the largest island of the New Hebrides group, and was the first discovered. It lies between the parallels $14^{\circ} 35'$ and $15^{\circ} 40'$ south latitude, and between the meridians $166^{\circ} 28'$ and $167^{\circ} 16'$ east longitude. It is seventy miles long by forty in breadth. 'The mountain ranges are magnificent; some of them cannot be far short of 5000 feet high. This island possesses the beauties of the other islands, but upon a larger scale. It is exceedingly fertile, so much so, that not a bare spot could be seen anywhere, the very precipices being covered with masses of thick green creepers, and everywhere the trees and shrubs appeared packed so closely together as to make one wonder how they could find room to grow.'¹ The mountain ranges are in a line from the interior to the coast on the western side. On the north-east, is the large bay discovered by Quiros in 1606, and into which a considerable river flows. The rank vegetation and the intense heat make the climate unhealthy for Europeans, and indeed for Polynesians from the eastern or even from the southern islands; but on the

¹ *Year in the New Hebrides*, by F. A. Campbell, p. 121.

elevated spots there is greater safety. Captain Cook sailed round the island, and gave names to several of the points—Cape Quiros after the discoverer, Cape Cumberland after the English duke, and Cape Lisburn.

The fullest description of the people and their customs yet given is that by the Rev. James D. Gordon, who spent four months on the island in 1869. He says: 'The native name of the island I have not been able to discover after repeated attempts. It does not appear to have any one general name. This, if so, may be owing to its great size, it being capable of sustaining the entire population of the group.' The Rev. Dr. Geddie, who visited the island on several occasions, stated that the native name given to him was Minaru; but the Rev. John Goodwill, who was located at Cape Lisburn, on the south-east, for nearly three years, learned that the name for the whole was Nouwin. There is, however, considerable doubt whether after all there is any one name for the island. The people, on account of constant fighting, see very little of it, except near their own villages, and have no conception of its extent.

Mr. Gordon says: 'It is composed of ranges of mountains of various heights and forms,—those in the interior being sufficiently high to intercept the ordinary trade winds, which do not blow on the western coast. During the months of June and July every other day a strong cool breeze from the south used to blow along the coast, which may have been the south-east trade wind diverted from its regular course; but this supposition would not of itself account for its irregularity. To discuss this point, however, is beyond my province and ability, and I merely refer to it here because, viewed from a missionary point of observation, air supply as well as water supply is an important matter.'

'The island being very large, there are many tribes, and these speak different dialects. One tribe, for example, gives to a woman the name *gei* (gayeye), while another

says *levuia*. The women are nearly all tattooed, and wear less clothing than any of their sex in the more southern islands. They have a few leaves in front, or a very narrow band of grass matting, with a pendant behind about two feet long. Their hair is cut very short, except a small part from the brow to the crown, which is about an inch long, like a cock's comb. The men wear a little more clothing than the women, and are more decorated with shells, bones, boars' tusks, and with large plumes of the whole tail feathers of cocks in their hair. They are well made, but differ a little in colour, some being more red and others more black. Both sexes paint their bodies; but the men wear paint always, the women chiefly on feast days. Sometimes the men are red all over, hair and beard not excepted. They do this by means of an ochre found in the island. When they are clearing land they paint themselves black.'

The natives of this island are somewhat more advanced than other natives in the group in arts and in the comforts of life. They make a kind of unglazed pottery, which they use for culinary purposes; but they all say that their fathers made a far superior kind. They eat their food with pins like forks. Their villages are kept much more cleanly than natives of other islands keep theirs, and their houses or huts are better. They make a pavement, which adds to the tidiness of their homes. They convey water in aqueducts of bamboos for a considerable distance to their villages. They carry water in bottles of cocoa-nut shells, four or five of them being suspended from each end of a stick laid across the shoulder. 'The contrivance,' says Mr. Gordon, 'is very simple. A small stone of unequal shape is tied with a string, the stone is then inserted in a small hole in the shell, and when it turns does not come out, and the other end of the string is fastened to the stick by which they are carried.' They also carry water in buckets eight feet long, made of the bamboo. This is also done on Ero-

manga. 'It is funny to see them drinking out of buckets eight feet long. If unassisted they put the end of the bamboo up a convenient height, and hold the other end in their hands. Knowing by experience the force with which water rushes from one end of their buckets to the other, they have the open end plugged with leaves, so as to admit of a small stream being poured into the side of their mouths, while their heads are turned down sideways to receive it. If one holds the bamboo for another, he can easily play a trick on him.' Men as well as women carry water, but the women have to carry the food from the plantations, and also wood for fuel. They carry the yams in large baskets, with many long strings, which are tied in a large knot. The basket lies on the back, while the bunch of strings by which it is supported is placed across the head on the upper part of the forehead. Bending forward, they then go along at a smart pace, the strain coming mostly on the neck. 'They carry their children in a strip of a mat which is fastened over one of their shoulders. The children have no clothing whatever.'

'Their cooking is also in advance of the southern islanders. When they make their food of grated yams and cocoa-nut, they first bake it in the usual manner between layers of leaves. When they take it out of the oven they open it, turn the leaves all down, leaving one side bare; they then raise it on one hand and slap it down on a large wooden platter, to which it sticks, and then they take off all the leaves. When this is done, a man puts the platter between his legs, and holds it firmly with his feet by handles on the dish, and reduces it to a gelatinous mass by means of a pounder about two feet long. Into another dish the milk of cocoa-nuts is poured. The men to whom the food belongs then gather round the dish, and with their fingers take off a lump of the mass, which they roll into balls about the size of hens' eggs; they dip these smoking hot into the milk, and swallow them apparently without chewing.'

They wash their infants very frequently in the springs of cold water, which is conducive to health. There seems to be a great proportion of children and of women. Mr. Gordon says that within a mile of his temporary residence there were about eighty little girls and as many boys. Mr. Paton, who was with Mr. Gordon on his landing, says: 'We observed several evidences of affection between men and their wives, which we had never seen on any of our southern groups. A man who was walking with us was joined by a woman who was his wife, as he informed us. She put her hand in his, and they walked a long way hand in hand, he explaining all to her in a kindly manner. We saw also a chief's wife run up to him, and they walked along with a hold of each other's hands most affectionately, with four fine children following them. And we often saw the men nursing little children, and carrying them in their arms most tenderly.' Mr. Paton says further: 'We saw through the chief's house. The roof-tree was some twelve or fourteen feet high, and supported by five pillars of wood. The roof, which ran down to the ground, was supported mid-way by a row of nine beautifully carved pillars on each side—twenty-three in all. It might be forty feet long and sixteen or twenty in width. I counted above sixty earthenware pots inside, and some tastefully carved and polished dishes of wood, a quantity of firewood and sandal-wood, many mats, baskets, and weapons.' 'The chief was a large powerful man, loaded on his arms, legs, and person with beautifully wrought ornaments of shell, and a shell, about the size of a coffee-cup, of pure white colour, was fastened upon his head, right above his brow, like a crown. He was seated on a large stone raised on other stones two or three feet high. He had a large piece of iron-wood in his hand, which he laid down on giving us his hand. He placed us on his right, while about one hundred men were on his left, and a crowd of women and children behind.'

All the men are armed with spears and arrows tipped with human bone, and in many cases skilfully polished. Many get muskets from traders, and I myself observed that some had double-barrelled guns. They allow the dead to lie in their huts for one hundred days unburied, after which they take such bones as they desire, and then either bury or cast away what remains.

They practise many ceremonies, and hold great feasts in honour of their objects of worship. Mr. Gordon gives a description of one at which he was present, and where he saw at least a thousand natives. The actors were few, but they kept their bodies always swaying backwards and forwards. The proceedings commenced with a sort of dance, then an eminent personage struck the large wooden drum—about five feet long, two feet deep, and shaped like a pear. ‘The lips are on the narrow side, one lower than the other, and three or four inches apart. Each lip gives out a different sound, and they are not struck at random. Long tunes are beaten upon them with much skill, and with both hands with amazing dexterity. The officiating priest on that occasion then brought his bag of mysteries, and set it upon a stone altar. These altars are numerous. One appears to be reared annually. Some are made of stones about five feet long by three in width and a foot in depth, resting on four strong pillars about a foot high. Soon after, I saw the second and third chiefs, each holding above his head at arm’s length a green vine with leaves, about six feet long, running hither and thither, capering over the ground, and the priest running after them with his bag of mysteries. The three were painted red from head to foot, and fantastically decorated with the branches of certain kinds of plants. After thus playing the fool they approached the altar, upon which the priest hopped and commenced to dance. In one hand he held his bag, and in the other a stick about fifteen inches long, for which he soon had use. Meanwhile others were busy bagging young pigs, putting

about twenty in one large bag, and fewer in small baskets. Soon I heard something like rockets being let off in rapid succession, or rather like the cracking of whips, which in reality it was. This part of the proceedings was called *apromos*, and was performed by young men. A number of these were stationed on the feasting ground, about two or three yards apart, in two lines. Between these two men ran, one from each end, halting an instant before the stationed men to receive a lash from a long, stout, tapering fibre, resembling the mid-rib of a small cocoa-nut leaf. These switches were about two yards long, and it was the lash given to the two men around their bare chests, their arms being held above their heads, which produced the cracking sounds. Before rushing from one end to the other they rubbed grated taro over the upper part of their bodies, to protect them somewhat from the lash. A whip was only once used, then a fresh one was taken, so that the ground was strewn with them. The victims seemed wild with excitement or pain.

‘ There being many parts in the play, and all going on simultaneously, one needed to have his eyes about him to get a conjunct view of the whole; and I may say that I felt bewildered, for I had no knowledge of what was coming. I have heard of a shower of meteoric stones, and even of a shower of fishes, but not until that day did I know of a shower of pigs. The sucking pigs which had been previously bagged, were taken out one by one, and were thrown as high in the air and as far as a man could chuck them. They were thrown to fall on the heads of four or five dancing men, who tried to catch them as they fell. More ugly or awkward balls could scarcely be, as some of them found them when a little pig’s foot would graze their ears or brush past their eyes. These when caught in the air, or (much oftener) as they fell with their whole weight on the ground, were immediately carried rapidly to the priest, still dancing on the altar to the music of the drum beaten by

children with splinters of bamboo. The priest despatched the pigs with the stick which he held in his hand, by giving each one blow on the forehead. They were then thrown into heaps. As many as two hundred were killed in this manner, and towards the evening several larger ones—all to be baked and eaten.

‘While busily occupied in viewing sometimes this and sometimes that of the multifarious performance, I heard, and immediately after saw, a company of dancing women issuing from the bush by a path. There were about one hundred, coming four abreast. Their faces were elaborately painted in angular stripes, in different colours, all over. Nothing more hideous can well be imagined. Some carried spears or rods, which they held pointing outward on each side of the rank. Others held short bent staves or clubs in their hands, upon which they leaned, bending forward, as they proceeded. Each woman had tied round her ankles several strings of dried nut shells, about the size of horse-chestnuts, a score or two of these being on each string. The four women who held the band went backward, and held in their hands each a bamboo drum, about fifteen inches long, which they struck with precision, the other women stamping simultaneously on the ground, producing a sound like that of dumb-bells. They stamped forward about three feet, then, without changing position, moved backward about two feet, and thus continuing onward at the rate say of one hundred yards in an hour.’

The natives of *Espiritu Santo* are cannibals, and many are exceedingly fierce. Those on the west coast have frequently been visited, and are more pacific and disposed to trade; but on the east and inland, where they have seldom met strangers, they are not so friendly.

When Quiros visited the island he contemplated a mission, but nothing was attempted for two hundred and fifty years. The Bishop of New Zealand visited the island, and got some young men away to be instructed. Bishop Patteson

landed in 1862 in a canoe, which a native offered, when he was about to swim ashore. The London missionary vessel landed native teachers at Cape Lisburn, the south-west extremity, in 1861. Two belonged to the Hervey Islands, and were named Lameka and Vaitali, one named Taniela was from Faté. They had their wives with them, and were placed under the protection of Meli, the principal chief. They all took fever and died a few months after. In 1868, the *Dayspring* visited the island with Dr. Geddie on board, who had been there in the *John Williams* seven years before. He landed along with Captain Fraser on the 13th October. The heat was very oppressive, the thermometer standing at 98° in the shade. He learned that several had been taken away by labour ships. Two young men thus taken away had escaped in a boat, and had been picked up by the missionary vessel. After being on board for a year, opportunity was taken on this trip to land them. The people were all shy, probably lest more might be taken away. Dr. Geddie landed at various places to try to open up the way for a missionary. In Puloa Bay he found two natives who had been at Marè, and had spent a year with the missionaries there. One of these, when offered food, reverently asked a blessing before he partook of it. There seemed to be a disposition favourable to the settlement of missionaries both there and at Cape Lisburn.

Two young men from the island were for a year with the Rev. J. D. Gordon at Eromanga. From them he learned their language, and he imparted to them some knowledge of Christianity. Captain Hastings kindly took them home again. Mr. Gordon, on visiting Sydney in 1868, agreed to become the missionary of the Presbyterian Church of New South Wales, and offered to commence a mission on the island of Espiritu Santo, and to spend the winter months there. This was approved by the committee, and they printed a small primer which Mr. Gordon had prepared in

the language.¹ The ladies of the New Hebrides Missionary Association in Sydney, who annually sent clothing and useful materials to the missionaries, provided Mr. Gordon with a tent and furniture, as he had wished, for his new enterprise. The mission vessel took him there in June 1869. The Rev. J. G. Paton was appointed to accompany him to aid in his settlement. Mr. Gordon had the advantage of being able to talk to the people in their own language. He found one of the boys who had been with him; the other, he was grieved to learn, had been taken away in one of the labour vessels. The locality was at the north end of the west side of the island, and was called Nogogu. The chief received him kindly, and readily sold him a piece of ground for a mission station. The site was fixed upon a projecting point of land and rock, about one hundred and fifty feet above the level of the sea. The natives aided to clear the ground, and the carpenter, mate, and seamen from the vessel soon made a platform for the tent. While this was being done, Mr. Gordon was giving the first lesson in the alphabet to the chief. The vessel soon sailed away, and left Mr. Gordon for four months. He commenced to gather the young people daily for instruction. He had above a hundred, but they were very irregular in their attendance. He gave them a short oral lesson from the *Peep of Day*, simplified still more, and translated into their language. He taught a few to read, and many more to sing the 'Happy land,' 'Hark, the herald angels,' etc. He addressed the grown people as often as he could get opportunities. He travelled about, and was generally well received. They examined his white skin with great interest. 'Many a time,' he said, 'while sitting out on my little verandah, which was nearly as high as the people's heads, they would turn up the legs of my trousers to the knees,

¹ Mr. Gordon believed this language to be the most important on the west side of the island, and to be in some degree understood both north and south. The language at Cape Lisburn is more local.

and turn down my socks, and utter great exclamations as they handled the fair skin. Wherever I went, the men always asked me, on behalf of the women, to unbutton my shirt that they might see the colour of my breast.'

When the vessel came for him in November, they were sorry to part with him. The women wept as if for the dead. They told him they would make a plantation for him, to be ready for his next year's visit. The Rev. P. Milne and his wife were on board the mission vessel, and as the people had never seen a white woman, Mrs. Milne was regarded with extraordinary curiosity.

The next year, unhappily, Mr. Gordon did not go back to Espiritu Santo; but in 1871, the Rev. John Goodwill settled as missionary at Cape Lisburn to the south-west. The language at this place was quite different from that used at Nogogu to the north, where Mr. Gordon had been, and thus no benefit was derived from Mr. Gordon's publications. It is much to be regretted that Mr. Gordon's station was not resumed. Mr. Goodwill, however, and his brave young wife, with a little baby, took up their abode in a weather-board cottage he had brought with him, and which was erected by the officers and crew of the *Dayspring*. They were left there in July.

The site chosen was supposed to be healthy, as it was elevated, and Mr. Goodwill, at a great sacrifice of personal strength, made a pathway along the edge of the rock; but there seemed to be a miasmatic influence from the lowland near. He and his wife suffered from fever and ague. However, he was fully occupied learning the language and conciliating the natives till the vessel returned in December, with Dr. Geddie and Mr. Paton on board. The day before the *Dayspring* arrived, a boat belonging to the *Wild Duck* had been seized by the natives about thirty miles to the north, and the whole crew murdered and eaten. H.M.S. *Rosario*, commanded by Commander Markham, visited the scene, to make inquiry and punish the guilty, in the end of 1871.

Mr. Goodwill continued at his post all the year 1871,¹ not even going to the Mission Synod. In the end of 1872, he had to send away his wife and her youngest child to the colonies. They had all the trial and delay of the wreck of the *Dayspring* on the 6th January 1873, and by the passage *via* New Caledonia to Sydney. They were improved by the change, and returned in the chartered vessel in June 1873. Meanwhile Mr. Goodwill had been passing through many trials while alone with his little girl. They both suffered very much from dysentery, and Mr. Goodwill from fever and ague. He was without any servant, and had a cow to look after to provide milk for the child. In his efforts he broke some of his ribs, and was reduced to great weakness. It was the rainy season, and peculiarly unhealthy. Meantime a party of natives from the interior came down with the intention of robbing him, and actually broke some of his windows, furniture, crockery, etc. He had a very narrow escape from their arrows, which they showered upon the house, along with stones. Mr. Goodwill was obliged to get his revolver and open fire. There were thirty-two of them, led by a wretch known as one of the

¹ The following, cut from a Brisbane newspaper, shows other trials of the missionary in 1871 :—

'ARRIVAL, Nov. 14—*Lyttona*, from South Sea Islands, with sixty-six natives.

'The schooner *Lyttona*, just returned from a cruise among the South Sea Islands, brings sixty-six natives. She reports that on the 14th October went ashore on Cape Lisburn, and visited a missionary named Goodwill. This gentleman stated that, two months previous, a boat's crew, consisting of two white men and four Chinamen, were murdered; also that a Fiji cutter had lately visited the place, the name of which he, unfortunately, could not remember, and, being short of provisions, he supplied them with what he could spare, in return for which kindness the crew stole four men, the result being that the natives came to him demanding reparation. The inhabitants of this island were very ferocious, and no wonder, too; and it was afterwards ascertained that some of them were in waiting, close to where the *Lyttona's* boat had landed, with the intention of seizing any boat they could, in revenge for the outrages that had been committed on them. Mr. Goodwill stated that about 260 men had been recruited from this island during the course of the last twelve months.'—*Brisbane Courier*, Nov. 15, 1871.

most active in stealing men for labour vessels. When the revolver was fired they fled. The friendly natives then rose for the missionary's defence and also for their own, as these wild men from the bush massacred all the people in two villages two days after the attack upon Mr. Goodwill. The chief and his people killed five of them, and divided their bodies among their own villages to grace their feasts. When Mr. Goodwill heard of this he remonstrated, but they said, 'They were your enemies, and tried to kill you and plunder your stores; they stole your turkeys, broke your windows, furniture, crockery, etc.; and this is cause enough for killing them and eating them up.'

Mr. Goodwill also suffered much from the loss of some of his stores by a hurricane. The thatch was twice blown off his house. He got relief by the kindness of Captain Macdonald of the *Success* and his brother of the *Daphne* and Captain Mackay of the *Satellite*, who happened to call in the bay in his time of need. When the mission vessel came on the 24th June, and brought Mrs. Goodwill and child, it was a great comfort to the missionary. He continued to labour on till the vessel returned in August, when he and his family embarked, with very great regret, to seek restoration of health by a sojourn in the colonies. Still hoping to be able for work, though against the advice of medical men, Mr. and Mrs. Goodwill sailed again in April 1874, but the illness of his child at Aneityum prevented Mr. Goodwill from visiting his station in Espiritu Santo. With very great reluctance he felt shut up to retire from the field, and from a people among whom he was willing to live and die. Indeed, had it not been for the sake of his wife and family, Mr. Goodwill would have returned. He had all the courage of a martyr, and would have died for the evangelization of Espiritu Santo. The vessel went on to Espiritu Santo, and the natives expressed to the Rev. P. Milne, Captain Jenkins, and myself, a great desire to have a missionary. The mission premises were

left in the care of the chief, who agreed, for a consideration, to keep them thatched and in repair. The vessel paid another visit in October, and found the people still anxious to get a missionary, but on account of fighting had not been able to re-thatch the house; nor would they promise to do so till the fighting was ended.

Mr. and Mrs. Goodwill went to Victoria, where their health was much invigorated. If he had put in print what knowledge he had acquired of the language, he would have aided the work of the missionary who might be appointed to succeed him. It is a great loss to the mission when a labourer who has learned the language and is devoted to his work is obliged to withdraw. The large population and open door at Espiritu Santo present a pressing claim on the Christian Church to send forth labourers to win this land for Christ by the blessing of the Holy Spirit.

Mr. Goodwill ultimately returned to his native land, where he found a people waiting to accept him as their minister. They had sent him a call while he was in the New Hebrides, and expressed their willingness to wait *ten years* for him, if he would only promise to accept. Sooner, perhaps, than they anticipated the settlement took place, and Mr. Goodwill continues to minister to an attached people in Cape Breton.

The mission has not been able to appoint a teacher or a European missionary to this large and populous island. In 1875, the *Dayspring* visited the stations formerly occupied, and found them still open to missionaries. In 1878, the *Dayspring* paid a visit, when the Rev. T. Neilson of Tanna and the Rev. J. W. Mackenzie of Erakor were on board as a deputation. The following narrative of the visit is the latest intelligence from the island of Espiritu Santo. It was written by the Rev. T. Neilson:—

‘13th August.—We next steered in the direction of Santo, and, after a rapid run of three and a half hours, came to anchor under Cape Lisburn. Going ashore we were met by Mulgav, the chief who was so friendly to Mr.

Goodwill. There is no village near the anchorage, and as it was late we went up to where Mr. Goodwill's house had been. Only the foundations were standing. The house had been destroyed by the hurricane last year, and what was left had been consumed by fire. Mulgav and two men came off to stay in the ship all night, but only one of them took any supper, as it appears to be contrary to their superstition that more than one should eat meat that has been cooked at the same fire. This is a very mountainous island. Indeed, I have never seen one more so. Our highest mountain on Tanna is about 5000 feet, but is small in comparison with those we see here. I should think they cannot be less than 8000 or 9000 feet high, and the whole country seems very rugged. The native name seems to be Merin. Much of it has never yet been explored.

'14th August.—Went to visit Mulgav's village, which is about three miles south of the anchorage. We walked along the beach most of the way. The country gave evidence of the terrific nature of the hurricane that had taken place about eighteen months ago. The sea seems to have been driven a long way inland, and most of the trees torn up by the wind. The public house in this village is the finest native house that I have seen in the New Hebrides. It is quite new, in shape like the roof of a house, with the two ends open, but each protected by a projection in shape like half an umbrella. A door also, with a shade to it, was pierced in the side. The whole was supported on curved pillars. The wood of the roof is of bamboo, and the thatching of sago palm leaf. It is almost fifty feet in length, and is a light, airy, and pleasant house for such a climate as this, and seems to be used as a kind of club-house for the men. There were some very nicely-carved wooden dishes and platters hanging to the pillars. These they would not part with, so we purchased some arrows tipped with human bone. In the afternoon we went away to visit another village. After rowing a mile or two we went ashore, and began to ascend a hill by a very steep path. We toiled up to a height of about 600 feet, and after walking a good way found we had to go down again and up on the other side. This was rather too much, so Mr. Mackenzie, who is light of foot, left the rest of us to wait for him, and pressed on along with the guide. They reached the village, and had a talk with the people, who received them very favourably. Some of the women, hearing that there were ladies in our party, set out to meet us. They were merry, blithe-looking lassies, and though sorely deficient in costume, seemed not to feel the want of it, and saluted us very cordially.

'15th August.—Weighed anchor, and started with a fine breeze for the north. This died away towards the afternoon, and left us becalmed all night.

'16th August.—After breakfast, Mr. Mackenzie and I went ashore, a long way, as the calm continued, and landed at a place called Taslemon. The people here were very wretched-looking, a good many had elephantiasis, and we saw a wretched-looking albino. Some of them knew a little English, and wanted to go away in the *Dayspring*, thinking she was a labour vessel. Explained to them what we were, and were kindly received. Found that they

manufactured a kind of rude pottery. In coming off to the boat, the canoe in which I was, turned completely over, and the natives laughed most heartily at seeing me floundering in the sea.

'17th August.—No wind; had been drifting with the current all night, and were only a few miles from our position of yesterday. In the afternoon we were opposite a large bay named Pelea, near which Mr. Gordon had been settled for a few months. Pulled ashore, and were met by a large number of people on the beach, who were very friendly. A number of them were fine stalwart-looking men, and a few could speak English, having been away in Queensland and Fiji. The women are mostly much smaller than the men. We told them who we were. They said that they remembered Mr. Gordon, but did not know him well, as he had not been long enough among them. They expressed themselves very favourable to having a missionary, and we promised to visit them again. The population is large. I asked if there was any fighting among them, and they said no, that the inland people were afraid of their muskets now, and did not molest them. One young man told me that he had two rifles and a Snider. We did not see the chief, who was away inland. We had a long talk with the people on the shore, and went through two or three of their villages. These seemed dirty, and the houses rather poor. The best houses we could see seemed to be small houses for food, raised upon bamboo posts several feet from the ground. We wished to purchase some of their baskets, which were rather neat, but they asked too high a price for them. We left ashore here two lads whom we had brought with us from Taslemon.'

The next extract introduces us to that part of the island of Espiritu Santo which was discovered by Quiros in 1606, two hundred and seventy-two years before. Bishop Patteson had called there on one of his voyages. The *Dayspring*, however, had never gone round that side.

'20th August.—Working up all day into St. Philip's Bay, which we entered just before sundown, not in time, however, to get to anchor, and we hove to in the middle of it. A magnificent, wide bay; the finest in the group, and not equalled in many parts of the world. This is the first time that it has been visited by the *Dayspring*. The contrast between the two sides of the bay is very striking—the western being formed of towering, serrated, volcanic ridges; the eastern of flat table-lands, rising to a considerable elevation by successive steps, and evidently of coral formation. In the centre is the river Jordan, so called by the Spanish navigator Quiros, beside which he intended to found the New Jerusalem.

'21st August.—Wind very light this morning. The captain attempted to come to anchor about the centre of the bay, opposite the mouth of the river, but found that the bottom was too deep; so we came over to the south-east corner, and dropped anchor in twelve fathoms, a good way from the land. A man came off in a canoe who had been away in Fiji, and knew a little

English. We took him ashore with us, and saw his place, and also visited another village, where we were very well received. Only one man knew a little English, and through him we explained who we were. The people said they would be very glad to have a missionary settled among them. The men here dress differently from those in other parts of the island. They wear, just a little above the hips, a billet of wood, in shape like a little boat sharpened at both ends, to which is attached a small netting coming round the front of the body, and this again supporting a small mat. Round the waist they wear a curious kind of girdle, which looks like a narrow hoop, two or three inches in thickness. Until one sees how it is made he wonders how the man has ever got into it. It seems to be formed of a creeper, like a narrow strip of thick leather, and this is wound round and round the body until it is like a narrow wheel. The women are almost in a state of nudity; and here, as at Malekula Bay, they have the two upper front teeth knocked out, and this gives them a very childish appearance. Men and women mostly have the nose painted red, and a great many of them have the septum pierced, and a piece of felspar or rock crystal passed through it as a nose jewel. The people are rather good-looking and numerous.

‘21st August.—Went ashore and entered the mouth of the river. The stream was low, owing to the drought, and we ascended only about half a mile. It seems to overflow its banks to a very large extent during flood. We saw a good many wild duck, and plenty of fish in the river, but no village close to its banks. We came down again, and rowed along the beach a little way to where some natives were sitting, where we went ashore. As we touched the land a big savage-looking man dragged a young woman down, and lifted her into the boat, she being in a state of great distress. He wanted to sell her to us, and as we knew nothing of his language, and he nothing of ours, it was a long time before we could get him to understand that we did not want to buy people. We walked inland, and visited two villages, the people mostly big strapping men and women, some of them tattooed, and some with hair of a brilliant yellow colour. Here we came to the bank of another considerable stream. I noticed that the head of this bay is full of streams. We counted no fewer than seven, all of them with a good flow of water, even in this extremely dry weather. The head of the bay is about eight miles in length almost in a straight line, and is all level land, which extends away inland for a long distance, and into it the drainage from the hills is poured. After dining in the boat, we rowed along to the south-west corner of the bay, accompanied by a large party of natives walking on the beach, the women carrying great bundles of taro on their heads. Went ashore and visited another village, also on the bank of a stream, in which there was a very large cook-house, steaming with savoury food. We addressed the people, and were received most kindly indeed. Both upon this island and the neighbouring one of Malo we have seen no weapons in the hands of the natives, except when we wished to see their bows and spears. We saw here a very curious-looking woman, with elephantiasis in both her legs, and carrying attached to a bag on her shoulder an immense

number of cowrie shells, which joggled together in a very curious way at every step she took. She seemed to be a person of some rank. This whole bay contains a large population, who seem quite tractable and friendly, and anxious to have missionaries. This is the true key to Santo, and should be occupied as soon as possible by two missionaries, one on each side of the bay, which is very spacious and well protected. With good boats, a very large district could be worked in perfectly smooth water.

‘On the 30th of April 1606, Quiros and Torres, the Spanish navigators, entered this bay, and called the port Vera Cruz, and the river Jordan, beside which they designed to have built the New Jerusalem on the island of Espiritu Santo. They were compelled, however, to leave, without accomplishing anything, on account of a mutiny in one of the ships. We also come to plant the standard of the True Cross, but in a different way, and to lay the foundation of a New Jerusalem, and to take possession of the land in the name of the Holy Spirit. We want men whose hearts God hath touched to step in and occupy this and the other islands that we have visited. The people were friendly, the door is open, and the means are provided. The isles are waiting for His law. How long shall they have to wait?’

‘Spirit of power and might, behold
A world by sin destroyed!
Creator Spirit, as of old
Move on the formless void.

‘Give Thou the word : that healing sound
Shall quell the deadly strife ;
And earth again, like Eden crowned,
Produce the tree of life.

‘If sang the heavenly stars for joy
When nature rose to view,
What strains will angel-harps employ
When Thou shalt all renew?’—MONTGOMERY.

CHAPTER XXI.

NATIVE TEACHERS.

‘Rouse to this work of high and holy love,
And thou an angel’s happiness shalt know,
Shalt bless the earth while in the world above.
The good begun by thee shall onward flow
In many a branching stream, and wider grow ;
The seed that in these few and fleeting hours
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in heaven’s immortal bowers.’

ONE of the most important results of missionary labour in Polynesia has been the creation of a class of native agents. These are inured to the climate, know the thoughts and habits of the people, and can get more closely into their feelings and views than the missionary can possibly do. In all the missions this has been attended to with care, and with much success. Missionaries have by this means extended their influence vastly, and have perpetuated it when they have passed away. It has not been neglected in the New Hebrides, though with so small a Christian population in so large a heathen field many teachers have been required from the Christian islands to the eastward to pioneer the gospel and to aid the settled missionary. As the people live in small villages, it is almost necessary to place a native teacher in each of them. At least one hundred of these agents have been obtained from the eastern groups, where the London Missionary Society had

an efficient institution for their training, under the care of the Rev. Drs. Nisbet and Turner. Up to 1856, Mr. Inglis reckoned that between fifty and sixty of these men had died or had been murdered at their posts in different islands of the New Hebrides. Many more have died since that date. They nobly devoted themselves to their work, braved the influences of an unhealthy climate on these volcanic islands, where many of them succumbed to the deadly fever and ague that attacked them. They faced the perils of a residence among cannibals for the sake of pioneering the gospel. They had to acquire new languages, and while doing this had to cultivate plantations for the support of themselves and their families. All the salary they received was from five to ten pounds a year—a sum required to purchase their small stock of clothing.

The missionaries on Aneityum soon perceived the importance of providing this kind of agency, and established schools at their respective stations for the purpose of instructing those that might offer themselves. The school was kept in the afternoons, and aimed at giving a higher kind of instruction than was afforded in the common schools, which were taught by the native teachers at the dawn of day. Arithmetic, writing, geography, Scripture history and doctrine, were introduced, and the young men were trained to express their views from time to time. This added greatly to the labour of the missionaries; but it was most profitable to their mission work, and it multiplied their influence. There are about one hundred native teachers on the group, the half of whom are on Aneityum.

On the island of Aneityum many were wanted for the common school education of the inhabitants. Fifty small schools in as many districts have arisen, and have been supplied from the institutions. Teachers have been sent forth during the past twenty years, in as large a proportion as from any Christian island in Polynesia, to other islands in the group, as far north as Faté.

Regarding these, Mr. Inglis makes the following remarks in a paper on the subject in 1870 :—

‘At first we had no difficulty in obtaining teachers, especially for Tanna ; but after the disasters of 1861-2,—after the murder of the missionaries on Fromanga, the expulsion of the missionaries from Tanna, and the breaking up of the mission on these two islands,—and after that, as the effects of successive epidemics, measles, diphtheria, hooping-cough, etc., the population of Aneityum had been reduced more than one-half, and our teachers had borne their full share of all these calamities ;—after these things, there was for several years, as might naturally have been expected, a great reluctance on the part of the Aneityumese to go forth as teachers to the surrounding islands. Happily that feeling is now overcome, and for several years no special difficulty has been felt on this ground. But there are other difficulties, which our diminished population greatly intensifies. It is not every man, however well qualified in other respects, that is eligible to be a teacher that will be accepted, or at least be of any service on these heathen islands. Strange as it may appear, it is only members of aristocratic families, chiefs, or near relatives of chiefs, that carry any influence on heathen islands. To give an example. One of our best teachers at present on Fotuna, a man who occupied a first place on Aneityum for his Christian character, his scholarship, and his mechanical acquirements, and who has been about three years on Fotuna—this man came this year and begged to be taken home ; and why ? The natives would not hear him : he was not a chief. “Who,” they said, “had ever heard anything of his father, his grandfather, or any of his relations ? He had come to them like a piece of sea-weed floating on the waters, and why should they hear his words ?” He has subsequently agreed to stay another year, as he is useful to the missionary in other ways. Another teacher on Fotuna, from the very same district as the former,—a good Christian man, but not at all equal to his companion as a scholar or a mechanic, but who is a chief of considerable standing,—possesses great influence among them, because his family and his forefathers were well known in the land.

‘Some time ago, at a meeting of the London City Mission, Lord Shaftesbury said that in the most radical districts of the metropolis the people would rather receive a visit from a lord than a labourer, because they thought the former had more in his power than the latter to benefit their temporal interests. Human nature is essentially the same in all ages and in all parts of the world. “Ye seek me,” said our Saviour, “not because ye saw the miracles, but because ye did eat of the loaves and were filled.” The argument of the loaves and the fishes, or the temporal blessings that “accompany or flow from” Christianity, the rudest savage can, in some measure, soon understand. Hence, in addition to some intuitive notions on the subject, the heathen soon observe that as often as the *Dayspring* visits their island it is their teachers, who are chiefs, that always receive the largest presents of food and property from their friends on Aneityum ; and on

account of that, in addition to their high ancestry, they are disposed to treat them with respect. The value of the spiritual blessings of the gospel is the very last idea connected with Christianity which the heathen—may we not add the human mind—wakens up to comprehend.

‘We are further restricted in our choice on another point. In the times of heathenism it was only with Tanna, Aniwa, and Fotuna that the natives of Aneityum had any intercourse. Their intercourse with Eromanga and Faté or Sandwich Island dates only from the introduction of Christianity. But even with these three first-named islands there was not unrestricted intercourse. Certain districts on Aneityum had formed something like the ancient leagues of hospitality with certain districts of these three islands; between these districts intercourse was always safe, but if their canoes drifted to other parts of the islands, woe to the hapless visitors! a cannibal feast was the termination of their unhappy voyage. In sending teachers to these islands, unless we can send them from districts with which old friendly relations have existed, they carry little weight with them. In the early part of the mission we had one teacher killed, and another left on the ground for dead on Aniwa, because the man who was killed belonged to a tribe with which an old quarrel of some thirty years’ standing remained unavenged, but of which we had previously heard nothing.¹

‘Moreover, we do not find it advisable to send young people as teachers; men in middle life carry most influence, and prove most efficient. Besides this, some very suitable men have unsuitable wives, or large families, whom they can neither leave nor take with them; and some men have no wives, and cannot get them, because every marriageable woman is married; and we find it inexpedient to send unmarried men.

‘It will be seen that in these circumstances our choice of native agency is very limited, and that from one cause or another a large proportion of our best men are necessarily shut out from this department of missionary labour; and hence our teachers on the heathen islands, though in general among our best men, are by no means, as a whole, among our best scholars. They can all read the Scriptures with tolerable fluency, and conduct religious services in an edifying manner; but some of them cannot write at all, and others only very imperfectly; and to test their efficiency by the reports of their labours which they would draw up, or by the letters which they would write to their supporters, would be to test them on the very weakest point on which they could be tried.

‘On both Eromanga and Faté our Aneityum teachers have effected much good; but on Faté especially, they labour under considerable disadvantages in addition to those already adverted to. The natives of Faté are for the most part physically superior to the natives of Aneityum, and from their having had a great deal of intercourse with vessels, they have become more, and not less, noted for impudence and bouncing, and are disposed to undervalue and tyrannize over the Aneityum teachers.

‘Christianity is now so far advanced at one or two places on each of those

¹ See chapter on Aniwa for an account of this tragedy, p. 148.

islands, that a limited amount of native agency might be supplied for other parts of those two islands respectively; but as every district has some outstanding quarrel, or some death unavenged, with almost every other district, it is at the special risk of their lives that these men go forth to instruct their fellow-countrymen, and some of them have already fallen victims to their earnestness and zeal.

‘It may be asked by some, What is the special work which our teachers on these heathen islands do? From the name *teachers* being given to them, it might naturally be inferred by most people that teaching was their principal work, and that each one had charge of a school. This is the case on Aneityum, where nearly the whole education of the island is carried on by native teachers, under the direction of the missionaries. But these teachers receive nothing from the Teachers’ Fund; it is appropriated solely for those teachers who leave their own islands and go forth to other islands. The Aneityum teachers who labour on their own island receive only a small remuneration, given to them by their own missionaries, from boxes of clothing, etc., supplied to the missionaries by their friends, and it is hoped that the teachers will soon be wholly supported by their own people.

‘The same men, however, who have been teachers on Aneityum or elsewhere, still retain the name of teachers when they go to the heathen islands, although pioneer, or some kindred word, would better indicate their position. The first thing they have to do is to live among the people and acquire a knowledge of their language. Nearly every island has a different language; some islands have two. For a considerable time it is by their life, rather than by any direct teaching, that they exhibit Christianity to the heathen. As soon as they land among them they keep the Sabbath; they worship God morning and evening; they are peaceable, industrious, well-behaved men and women. A few of the heathen are generally more or less favourable to them; and as a general rule they sooner or later work their way to positions of some influence.

‘The teachers, as they best can, conduct services at their respective stations, and as soon as the missionary can supply them with books, education begins. They are like a bodyguard to the missionary; in times of danger they protect him and his family and his all. They are his eyes, his ears, his feet, and his hands: they inform him of what is going on; they carry out his suggestions and his plans; they supply him with the only skilled labour, beyond his own, that can be obtained; they build his house and man his boat; and without them, in the midst of heathenism, he would often be very helpless indeed.

‘The teachers are a humble and only a subsidiary agency, and although, chiefly owing to the diversity of languages, they can do little direct evangelistic work, especially in the first stages of any mission, yet in their own place they are often very valuable assistants to the missionary. As a whole, they are an active, diligent, reliable, courageous, consistent, and workable body of men; and while so limited in their attainments, removed in most cases from the public means of grace, and from the support of Christian in-

fluences, and exposed to all the temptations of heathenism,—the very temptations before which they are most prone to fall,—it is matter of thankfulness to God that only a small proportion have actually fallen. If they have not been able to do much by direct teaching and speaking, they have exhibited a considerable amount of Christianity in their lives—a mode of teaching which can never be mistaken.’

A few years ago eight additional teachers were got from the eastern islands. These are Malays; and the natives of the New Hebrides, who are Papuan, were disposed to look up to them as belonging to a superior race. But it has been found that the natives of the Samoan or Hervey group suffered much in health when they resided on the volcanic islands of the New Hebrides, and in 1875 most of these were to return to their homes. Hence the necessity for a greater supply from the group itself. The death of Dr. Geddie, and the removal of the Rev. John Inglis, call for a reconsideration of the whole subject. The rapid decrease of population on Aneityum, and the very few on Aniwa, make it almost impossible to get a sufficient supply from these two islands. And for the work of training teachers, men of superior ability and considerable experience in the languages of the group are required. As the mission is now extending towards the north, it is evident also that another class of teachers is required. The Aneityumese are, as Mr. Inglis states, much lower as a race than the natives of Faté and the north, and are therefore not so well adapted for the work among a sharper and more active people, though even there they are useful and most reliable. It seems desirable that provision should be made for the collection of a number of hopeful youths from different islands in an institution devoted entirely to their training. Two brethren, at least, should be set apart to this work, who might also superintend the mission on the island of their residence, while attending to the young men receiving their instructions. The island of Fotuna is one of the healthiest on the group, and there fever and ague rarely come. It is well fitted for an institution, if land for houses

and plantations can be purchased. The missionary there is avowedly regarded by his brethren as the most accomplished of their linguists, and he is, besides, a man of broad and general culture, both scientific and theological, and endowed with great caution and good sense. The Rev. Joseph Copeland was first settled upon Tanna in 1858, and though he was removed to Aneityum before he was familiar with that language, yet he had broken ground, and from his general knowledge of Polynesian tongues, could readily gain sufficient knowledge of it for this purpose. He is well acquainted with Aneityumese, and not only preaches fluently in it, but has borne a part in the translation of the Scriptures into it, while he has revised the whole of the translation. He could thus take charge of candidates from that island. He is, of course, at home in Fotunese after twelve years' residence there. That language, as I have frequently had occasion to observe, has close affinities with Aniwan and the language used by the natives of the two islands of Fila and Mel, in Pango Bay, Faté. Indeed, the difference is only in dialect. It is likely that one version of Scripture may permanently suffice for the four islands. The Wesleyan missionaries in Fiji printed at first in some fifteen dialects of that group, and, after all, preferred to make the permanent translation of Scripture in one. So may it be in these four islands of the New Hebrides. Mr. Copeland, knowing the basis of the language, would be able to communicate with all the candidates put under his care from these islands. Again, as many of the natives of Aniwa know the Tannese colloquially, and a few from the larger island of Tanna know the language of Aniwa, another avenue is thus presented. Further, Mr. Copeland was at one time appointed to Eromanga, and in prospect of going there had made some acquaintance with that language. It has been already stated that, on one occasion when his life was in danger on Aniwa, it was his knowledge of Eromangan that was the means of his preservation. Aniwa being near Eromanga,

there have been intercommunings between the people, and several natives of the one island have intermarried and resided with those of the other. Mr. Copeland is possessed of linguistic ability to be of eminent service to the mission, if he were put in charge of an institution for the training of native teachers for the work of the gospel. He has some knowledge of eastern tongues that have affinities with Fotunese. He is also a respectable classical scholar, and has an *apparatus criticus* worthy of a translator of holy writ. He is no mean proficient in natural science, and has made as exact observations in meteorology over a series of years as most scientific observers. The state of his health is the only obstacle; but that has somewhat improved.

Having taken the liberty of mentioning these things to the Synod of the New Hebrides mission, I do not feel that I am violating any confidence by making them public; and in pointing to the ability of one of the most retiring and modest of men, I feel anxious to see the powers which he possesses, fully utilized by the mission to which he has consecrated all his talents and his life. I therefore make this proposition to all the Churches interested.

The language of the island of Faté, with a few dialectal differences, extends over at least ten islands largely inhabited. This points to the importance of making Fatese the vehicle for training teachers from the north. And were the Rev. P. Milne, who knows Eromangan also, or any other of the ablest of the missionaries on or near that island, associated with Mr. Copeland, an institution could be established for reaching at least fifteen islands of the New Hebrides. The native church at Erakor and Pango, on the island of Faté, has already supplied a number of teachers for other parts on the same island, and would have supplied more had not the labour traffic taken away many. The Eromangan church, small as it is, supplies at present ten teachers for its own island. By a rule of the mission, native teachers labouring upon their own islands were not

paid out of the Teachers' Fund. But this operated against getting such a supply as was wanted for the heathen parts of the islands. It seemed equitable that when native teachers went to the heathen on their own islands they should stand on the same footing as those who go to the heathen on other islands. It is different on Aneityum, where the people are all Christians. The Synod changed this rule in 1874, and allows payment to teachers in heathen districts of their own island. For the institution referred to the expense seems the least difficulty. With the exception of the salaries of the tutors, the institution of the London Missionary Society at Samoa is self-supporting. Students build their houses, and cultivate a plantation for themselves and their families, as almost all are married, which is a greater advantage. Land would require to be purchased for this. The Native Teachers' Fund has always been popular in Australia, and has always been more fully supplied than has been required. A large sum was raised, chiefly in Victoria, by the earnest appeals of the Rev. J. G. Paton. The balance in hand is now small, and would be entirely expended in the preliminary outlay of establishing the institution. At present about £100 are required annually to pay the teachers employed. The Glasgow Foundry Boys' Society have given largely of late years for the island of Tanna, and the committee are willing to employ more native teachers there if they can be found. The fund for native teachers connected with the mission is supplied by sums given by congregations and Sabbath schools in Nova Scotia, Australia, and New Zealand, out of respect to certain missionaries, and also by contributions from private individuals interested in the work. Some of these friends have regularly, for a series of years, given £5 each for the support of a teacher. A sum of £100 was given in 1874 by the parents of a young lady in my congregation who died in December 1873, and, as already stated, funded for the payment of a teacher in connection with the

New Hebrides mission on Eromanga, in which she felt an interest. She was a scholar in the Sabbath school of St. Stephen's Church, Sydney. This money has been invested at five per cent. interest. If this were imitated, what a happy memorial it would be to the departed, and what a valuable aid to the mission!

If the institution were established, and more teachers employed, more money would every year be given when so important an object was presented. From personal observation, I am convinced that the greatest want in the New Hebrides is native teachers. The present is a critical time, and the best way of meeting it I consider to be as I have taken the liberty to indicate. A higher class of culture is also imperatively required, to render the teachers more enlightened and more effective. The native teacher is sometimes a difficult subject to deal with, especially by a new missionary. He feels himself somebody, and set apart to spiritual work, and is indisposed to assist the missionary in the physical labour incident to the establishment of his mission. The native indolence is not all at once cured by Christianity or even by office. Much tact, therefore, is required by a new missionary in order to keep the good opinion of the teacher, and to get as much assistance from him as possible. The higher cultivation will, I humbly think, aid this. It will be set before the candidate as one of his prospective duties, and some training in the useful arts ought to be imparted.

The great question is, Where are the candidates to be obtained? There are two sources: first, the Christian islands, and those where missionaries have laboured for some time; and, secondly, other islands whence—after the striking example of Bishop Patteson and his successor, Bishop Selwyn—young men may be brought to be instructed, some of whom, it may be hoped, will become first Christians and then teachers.

There is no doubt great difficulty in getting a sufficient

supply; but when inducements offered are greater, and the missionaries in the field get greater success in their spiritual work, a greater number of candidates may offer themselves. And as good readers increase at every station among the native male converts, some of the most promising may be secured for the institution. In the minutes of the Synod of the New Hebrides mission held at Havannah Harbour in June 1879, the following indicates how the feeling I have just indicated is growing:—‘The great need of specially trained teachers having been considered, it was resolved that each missionary should, as far as practicable, conduct a class for the training of such teachers. To induce natives to attend, it might be intimated to them that attendance, with good conduct, on such school for a sufficient time would render a man eligible for the position of a fully recognised teacher with a salary, which would be raised by the people of his district should it be Christian, but paid out of the Teachers’ Fund should his district be heathen.’

The Foreign Mission Committee of the Free Church of Scotland will favour this from proofs of the efficiency of native preachers and teachers in India and Africa in their missions.

The Rev. Dr. Mullens, Foreign Secretary of the London Missionary Society, reviewing the work of these agents in 1872, wrote thus:—

‘Recent events have again thrown prominently into view the work done by our native evangelists in the South Sea mission. That work has been carried on with zeal, self-sacrifice, and with the single motive of serving Christ and seeking the salvation of men. Those who have undertaken it have offered themselves from a truly missionary spirit. They have offered themselves in considerable numbers. Their service has been most highly esteemed by the English missionaries, and again and again it has received an eminent blessing from above. The plan of employing native brethren was very early adopted in the history of the mission, and it at once established the healthy principle that native churches and Christian converts, even though young and inexperienced, ought not to leave the conversion of their neighbours to foreigners, but are bound to undertake the duty for themselves. From the outset the system was kept free from the influence of injurious motives. In that day the allowances paid to the English missionaries were

on a scale of the most primitive simplicity ; a few clothes and books alone were given to their native assistants ; and those who landed on the heathen islands carried with them a few books, instruments, and tools, which were often stolen without a day's delay. The simplicity of the system was one of its brightest ornaments. The faith, the consecration, the zeal on which it rested, gave honour to the Saviour ; and He in return honoured these Christian virtues by drawing from them the most marvellous results. A most instructive book might be written in illustration of the work of these useful men. We can, however, recall only a few of its incidents. That work continues to the present day, and a few examples of its power within the sphere of this society will not only indicate the true course which our system of evangelizing should follow, but must call forth our gratitude and praise.

‘ Between 1821 and 1830, Mr. Williams and his colleagues had solved a great problem. They had shown that, stirred by the grace of God, the members of their native churches, women as well as men, were willing to offer themselves, with truest faith and self-sacrifice, as missionaries to their own heathen people ; and that, guided by His promised wisdom, and guarded by His watchful care, they had proved to be most efficient in accomplishing that great end. They possessed the necessary spiritual endowments ; they had offered themselves willingly ; they had worked wisely, patiently, with true self-denial, away from the missionary's eye ; they had cast themselves and their work upon the Lord and His Spirit ; they had received a divine blessing ; and thousands of people, barbarous, cannibal, and vile for centuries, had, under the teaching of native evangelists, become transformed into true Christians. That great experiment had been worked on a whole group of most important islands—the Hervey Islands, which stood in position next west to their own. It had succeeded in the little Austral group also, lying to the south-west. And what should hinder it from being tried on group after group to the great west, as fast as the various islands and their peoples should be won to Christ ? ’

The missions on Samoa were for five years in the hands of native missionaries, before Europeans arrived to consolidate it. By them a very great work had been accomplished.

‘ A few English missionaries,’ says Dr. Mullens again, ‘ proceed to isolated barbarous tribes on the other side of the globe. For ages they have known nothing of their fellows ; nothing of the great doings in the old empires and kingdoms of the earth ; nothing of the wonderful religion revealed in the Lord Jesus Christ. These foreigners preach, and live, and teach : believing in Christ, His gifts, His Spirit, His promises. After a while the outcast races understand, believe, are transformed. They become teachers

themselves. Even while children in knowledge, they are sincere, devoted, self-sacrificing. They exhibit a rare heroism, they exercise high spiritual power. Other barbarians are transformed likewise; they too in turn manifest the same grace, do the same work, are followed by the same blessing. Nothing more real, more wonderful in illustration of the divine origin of the gospel, and of its present divine influence, has ever been seen in any land. And it is going on still before our eyes. The changes in the Lagoon and Gilbert Islands, wrought within the last ten years, . . . are as real and as striking. We can only say, "What hath God wrought!" "This is the Lord's doing; and it is marvellous in our eyes."

The Rev. S. Macfarlane, who laboured with much success in Lifu, and who told the 'story' of the mission¹ ere he proceeded to New Guinea in 1874, pays a high tribute to this agency. He considers them the best fitted to be pioneers; but he too argues in favour of a higher culture. He proposes the establishment of a college in Queensland for training native evangelists for New Guinea, and obtained chiefly from the natives there, as best able to bear the climate of that island. He thinks that, if better educated, they will be more serviceable in the humbler as well as in the higher work of missions. He would have no European to do anything that a native can do. The European should be the director, and, if furnished with means of conveyance, could take a large district under his care. This would also economize the work.

The late Bishop of New Zealand, in his early voyages in the South Seas, was much attracted by these native teachers — 'men,' he wrote, 'who even in the infancy of their faith have left home and friends to live amongst men of another speech, and in the lowest depths of barbarism, as the pioneers of the gospel, to prepare a way by which the English missionary may enter and take possession. Forty

¹ *The Story of the Lifu Mission.*

martyrs, men, women, and children, from Samoa and Rarotonga, have (up to 1850) lost their lives by disease and violence in the New Hebrides and in the New Caledonia group, every one of whom was as worthy of the name as the martyr of Eromanga, or the French bishop who died at Ysabel.¹ And when in 1853 he preached his remarkable sermons before the University of Cambridge, he publicly referred to them in these words of unqualified praise: 'It is my happy lot to visit these island missions, some occupied by missionaries of our own race, and some by native teachers, and to see the work of the gospel in every stage of progress, from the simple teacher, fresh landed from his mission ship, among a people of unknown and savage manners, to the same teacher, after a few years, surrounded by his scholars and ministering in his congregation, his chapel, and dwelling-house, built by their hands, and himself supported by their offerings. Many of these islands I visited in their days of darkness, and therefore I can rejoice in the light that now bursts upon them, from whatever quarter it may come. I feel that there is an episcopate of love as well as of authority, and that these simple teachers, scattered over the wide ocean, are of the same interest to me that Apollos was to Aquila. I find them instructed in the way of the Lord, fervent in spirit, speaking and teaching diligently the things of the Lord.'²

To get natives qualified for such work, the bishop resolved to take such as would go with him to be instructed. Many went with him and with Bishop Patteson, and the latter, after years of training, actually ordained some to the holy ministry. Several more have been ordained since his decease. The report of the mission vessel *Southern Cross* for 1874, bears testimony to the efficiency of the missionary labours of these men. The report says, respecting islands in the Banks' group: 'Ava is now a Christian island, and

¹ *Life of George Augustus Selwyn, D.D.*, vol. i. p. 346.

² Selwyn's *Work of Christ in the World*.

Saddle Island nearly so. The deacon, Henry Tangalana, is our teacher here, supported by several able assistants, whom to meet again—most of them having been at Kohimaramara—is almost like meeting Bishop Patteson himself; he so dearly loved them, and was so intimately associated with them, that he seems to survive in them.’ Similar testimony is borne regarding the Rev. George Sarawia and the Rev. Edward Wogale, both ordained Melanesians, and regarding many other teachers settled on islands as missionaries. It was in his classes of these young men that Bishop Patteson ‘exercised such wonderful influence’ for good.¹

It is well known that the greater part of the fifty congregations on the Hawaiian group are now under the pastoral care of well-educated native clergymen—men who have been long tried in the work. Several of those who have been ordained have also conducted missionary enterprises among heathen islands in groups lying to the south-east, as far as the equator. To prepare such native preachers was the masterpiece in the work of the American missionaries in Hawaii, though they were late in doing it.²

In the Tongan mission many native agents have been developed by the plan so characteristic of the Wesleyan Methodists. ‘Missionary success,’ says the Rev. Lorimer Fison, late of Fiji, ‘may be justly considered the greatest when it has in its results the greatest reproducing and multiplying power, when the converts themselves become agents of conversion, and out of the midst of a people hitherto pagan or savage, men are raised up to spend their lives in the successful preaching of Christ. The fact that there are such men, and that their labours are fruitful in the turning of many to righteousness, affords the highest of all encouragement, just because it manifests the presence of

¹ *Life of Bishop Patteson*, vol. i. p. 395.

² Anderson’s *History of the Sandwich Islands Mission*, p. 280. Miss Bird, in her interesting work on the Sandwich Islands, thinks that American missionaries should have been sent longer; but the Board acted wisely.

the Lord, giving His own express sanction to the enterprise, by not only making the first announcement of the gospel effectual in the salvation of some who have heard it, but by causing the first messengers to see the work spreading of itself beyond their power, and by other agency called into being before their eyes.

‘In no scenes of missionary work have these cheering tokens been more largely given than in some of the groups and single islands of the South Pacific. Very early in the history of the Friendly Islands mission, natives were employed in the simplest duties of teaching; and soon there grew up well-instructed men, having the best of all qualifications for the preaching of the gospel—the triumphant consciousness that it was “the power of God” to their own souls. From amongst these, some have always been ready to go forth to other lands to fulfil their ministry. Thus Joel Bulu went to Fiji; and since then many more have gone there from the Tongan Isles on the same holy errand. . . . There are now at work (1871) in Fiji more than eight hundred catechists, six hundred local preachers, and forty-eight assistant missionaries, besides an army of teachers in day schools and Sunday schools numbering thousands. All these have a recognised and official position in the Church, while the assistant missionaries have been solemnly set apart to the full service of the Christian ministry. There are training institutions under some of these men, and higher ones under missionaries, the cost being little more than the salary of the principal.’¹ This good work still continues.

Though the natives of the New Hebrides are low as a race, education can do much for them, as has already been proved. A higher class education will, by the divine

¹ See *Joel Bulu*, a very interesting autobiography of a native teacher from Tonga, long settled on Fiji, translated by the Rev. Lorimer Fison, a very intelligent and able missionary in Fiji. The Hon. Sir Arthur Gordon, Governor of Fiji, paid a noble tribute to this native preacher, whom he had heard in Fiji. Bulu died in 1878.

blessing, raise them farther, and enable them to be of greater efficiency. The race evidently improves on the islands to the north, and from these may yet be obtained men with greater natural powers, and capable of being more highly developed by training. The Rev. Joseph Copeland has, perhaps, as low an estimate of the present qualifications and ability of the native teachers on the group as any of his brethren, but he would on this account be more anxious to see greater knowledge imparted, and also to discipline by stricter training such as may be committed to the care of those appointed to the work. The day may thereby be hastened, when more and abler teachers may be produced by the New Hebrides mission, and when larger spheres may be placed under their care, and white missionaries be more widely scattered, have less manual work, and be enabled to embrace in their expansive philanthropy other islands that may then remain open to their zeal. The prosperity of the mission I conceive to depend upon the provision for preparing native teachers. May wisdom and prudence be given to the brethren to undertake so good a work, in which they may reckon on the sympathy and help of the Churches, and the blessing of their Master, and by which they will extend and multiply their influence on the islands of the New Hebrides!

‘Angels unseen as ministering spirits went,
When forth the chosen ministers were sent,
With power from high, to preach, where’er they trod,
The glorious gospel of the blessed God.
Good angels still conduct, from age to age,
Salvation’s heirs on heavenly pilgrimage ;
Bright angels through mid-heaven shall hold their flight,
Till all that sit in darkness see the light.
Still the good tidings of great joy proclaim,
Till every tongue confess a Saviour’s name.’—J. MONTGOMERY.

CHAPTER XXII.

THE SYNOD OF THE NEW HEBRIDES MISSION.

'Servants of God ! or sons
Shall I not call you ? because
Not as servants ye knew
Your Father's innermost mind,
His, who unwillingly sees
One of his little ones lost—
Yours is the praise, if mankind
Hath not as yet in its march
Fainted, and fallen, and died !

'Then in such hour of need
Of your fainting, dispirited race,
Ye, like angels, appear,
Radiant with ardour divine.
Beacons of hope, ye appear !
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.'—MATTHEW ARNOLD.

THE mission, as we have seen, was originated by the Rev. Dr. Geddie, then a minister of the Secession Church in Nova Scotia. The Rev. John Inglis joined from the Reformed Presbyterian Church in Scotland. The latter Church continued its interest, and sent out five additional missionaries. The former joined the Free Church in the colony, and became the Presbyterian Church of the Lower Provinces of British North America, which continued the mission, and reinforced it by sending out nine ; of whom, however, three had died before the union had been consummated. All of these nine, with two exceptions, brought wives with them.

After the sad disasters which swept away Messrs. Gordon, Johnston, and Matheson, and which led Mr. Paton to abandon his sphere, the Presbyterian Churches of Australia and New Zealand were interested in the mission among islands contiguous to their own shores. Funds were procured for new missionaries. Of these, Messrs. J. M'Nair and P. Milne were obtained from Free Church students, the Rev. James Niven from the United Presbyterian, and the Rev. Messrs. Cosh and Watt from the Reformed Presbyterian. A new distribution then took place. The Presbyterian Church of Victoria secured as their agents the Rev. Messrs. Paton and Cosh; that of New South Wales, the Rev. J. D. Gordon; that of New Zealand in the north, the Rev. W. Watt; that of Otago in the south, the Rev. P. Milne; while the Rev. James M'Nair was adopted by the Church of the Lower Provinces. Messrs. MacCullagh and Niven retired from the mission—the latter without settling at all, and the former after occupying Dr. Geddie's station for a short time. The Rev. John Goodwill and the Rev. Hugh A. Robertson joined the mission from the Church of the Maritime Provinces of British North America in connection with the Established Church of Scotland. The Presbyterian Churches of South Australia, Tasmania, and Queensland, have also assisted the mission by contributions for the support of the vessel. When the Rev. James Cosh had to retire on account of his wife's health, the Presbyterian Church of Victoria sent one of its own young men—its first offering to the mission—in the person of the Rev. Daniel Macdonald. Thus twenty-three ministers in all have been connected with the mission. Of these, two died by violence, as well as the wife of one, as martyrs of Jesus Christ on Eromanga. Five died in the service of the mission—four after short connection with it. The wife of one of these, and the wife of a living missionary, also died. Only two deaths have occurred from disease or toil on the islands. The others brought their diseases with them.

Those who died by violence had stood the climate well. It is interesting to observe that, with the exception of Mrs. G. N. Gordon, who was so barbarously killed, only three missionaries' wives have died, of whom one was consumptive before she went to the islands. Another died shortly after her confinement, in circumstances of peculiar danger and trial at Tanna. It thus appears that, in islands where fever and ague attack so many, the lives of missionaries' wives have been wonderfully preserved. And, excepting the cases of disease brought to the islands, those who have had good constitutions have stood the climate well. Dr. Geddie and Mr. Inglis spent each a quarter of a century at their stations, with only one period of prolonged absence during a visit to their fatherland. At present, however, out of the twenty-three who joined the mission, only nine remain. Eight are dead, and four have retired, chiefly because of their wives' health. There are eleven now in the field. Two of them have been twenty years; one, thirteen; one, twelve; one, ten. By great care and orderly manner of living, by occasional voyages and periods of change to the colonies, life may be preserved in the mission for a sufficient number of years to reap, as is the case of the senior members, the fruit of their labours. It is worthy of note that none of the Reformed Presbyterian missionaries have died throughout twenty years. Since the union of that Church with the Free Church of Scotland, one missionary has been sent.

Coming from so many branches of the Church, and from the mother country and so many colonies, it might be thought there would be elements of discord arising from former relations. This has not been felt. They have formed themselves into one Synod, which meets annually. Any discords and discussions that have been among the members—and they appeared to be as keen as in other ecclesiastical assemblies—have arisen from freedom of debate, criticism—often, I am persuaded, too sharp, but not

without provocation—upon each other's plans of procedure on the islands, and especially while in the colonies; but never from old associations. Establishment men can work with Voluntaries, men from the mother Churches with men from the colonies, and those from one colony with those from another. Presbyterian union has received a happy illustration on the high places of the field, and one Synod in the New Hebrides can embrace all. It is doing this in the colonies and in America, and may soon do so in Scotland itself. Even the little Synod in New South Wales, which objects to these unions on alleged principle, supports a mission in China conducted on similar arrangements of union.

The Mission Synod is composed of missionaries only. This is inevitable in the early history of a mission among the heathen. The meetings were at first held at Anelgauhat, Aneityum; some have been held at Aname and at Aniwa, at Havannah Harbour, Nguna, and Eromanga. On these interesting occasions all the burden of accommodating and entertaining the missionaries was thrown at first upon the missionary's wife at the place of meeting. Now the missionaries get their meals and sleep on board the vessel, which lies at anchor near the place. The boats wait on them to take them to and from the church where the meeting is held. It is a happy way to provide for all, and thus living and eating together, the discussions of the Synod are tempered by the amenities of social intercourse. It is good to hold the meetings at different parts where the vessel can get anchorage—say Havannah Harbour, Faté; near the island of Nguna, and at Eromanga. By and by this could be done at each island in rotation.

The moral effect of so many brethren meeting together is great upon the natives, and even upon white settlers. This would also save some from so long voyaging and absence from home every year, for it takes a month before most get home again; and it would give others the benefit

of a longer voyage occasionally. Indeed, it is almost time for the erection of presbyteries. One at least is required at the island of Faté. There, or contiguous to it, are four missionaries who would be much the better of meeting regularly. As white settlers are increasing there, and difficulties arise from these, it would add much to the weight of decisions if they were given in the name of all; and the benefit of brotherly counsel would be enjoyed by any one in difficulty. It is earnestly wished that one or more additional missionaries may be settled there. It would be of immense value, as has been already suggested, if one of them was a medical missionary. He could reach four or five of his brethren, he would be accessible to white settlers, and he could set up an hospital for the treatment of native diseases. All the present missionaries have more or less studied medicine, and all are obliged to practise it; but if one thoroughly qualified medical graduate were attached to the mission, it would tend much to conserve the health of the mission families, benefit white settlers, and gain the natives. This has been thought of before, but never yet pressed upon the Churches with the force required.

Application will surely be made to the Edinburgh Medical Missionary Society to send one of its agents to the New Hebrides. Those already sent to other missions have been men of high character as doctors and as missionaries, and have aided the Lord's work in a most remarkable way. One such has been joined to the Samoan mission, and a missionary's son—worthy son of a worthy sire. Dr. Turner has introduced a new and most important feature into the island mission there. Another son has been appointed to the mission on New Guinea, but his wife died, and he was obliged to leave for England with his infant child.

The New Hebrides Mission Synod has authority over the brethren in all matters connected with them and their

work on the islands; but it does not interfere with the relation in which the brethren separately stand to the Churches which have commissioned them, and which bear the expense of their support. The same union has been formed in the Amoy district in China between Presbyterian missionaries from England and from America, and has wrought well.

Many things connected with the mission of greatest interest are discussed that could not be satisfactorily settled elsewhere, and in the multitude of counsellors there is wisdom. May there be always that brotherly love, that 'charity which is the bond of perfectness'! It could scarcely fail that differences of opinion should be manifest, and that among Presbyterian divines this should sometimes run into high debate and war of words. Perhaps it is too much so, and hard things are said that had better been unsaid. However, as storms purify the physical atmosphere, so they have a sanitary value in the ecclesiastical, and even in the missionary spheres. At the meeting in June 1874, which I attended, reports were presented to the Synod by each missionary, and matters common to all discussed.

The session lasted nine days, two meetings being held, one in the forenoon and another in the afternoon. Committees met on board in the evening, and then papers were written out for the Synod or for the press.

On some of the stations it is scarcely prudent, perhaps not even safe, for the missionaries' wives to remain alone during the month's absence of their husbands. These, therefore, assemble in the mission families on the Christian islands. This gives a very precious opportunity to ladies, so much isolated all the year, to confer together and get refreshment from each other's fellowship and mutual prayer. The change is almost always beneficial to health, as well as to the spirits, and thus fits all for the work of the Lord on their return. On the occasion of my visit in 1874, three remained with Mrs. Paton on Aniwa, and two with Mrs. Inglis at Aname, while those with Mrs. Inglis came to

Anelgauhat to Mrs. Murray for a few days, to enjoy the privilege of the Lord's Supper there. The cultivation of the Christian social virtues is of high importance among those who can only see each other, or meet together, when the mission vessel takes them. The courage and devotion of the missionaries' wives seemed to me to be very strikingly developed, and hence the happy influence which they have exercised on the natives generally, perhaps as much upon the men as upon the women, on whom it is very marked. It is not well that a man should be alone in these solitary spheres, and among a savage people. Indeed, I have wished that female assistants could have been added, but in islands where polygamy prevails this cannot be, for the natives misunderstand the relation.

The Synod publishes the minutes of its proceedings annually, so that all the Churches concerned receive full information of what has been done. Some time ago, one of Her Majesty's naval officers, writing in a magazine, regretted the want of supervision among the missionaries on the New Hebrides. This want is fully met by the Synod, where all meet together, and the action of all throughout the year is reviewed by those most conversant with the condition of the islands, with the work which ought to be done, and the manner in which it should be discharged. It is, besides, a permanent body, and from its records much can be learned to guide the judgment of those who follow. The records remain, though the members of Synod change.

'Still glides the stream, and shall not cease to glide ;
 The form remains, the function never dies :
 While we, the brave, the mighty, and the wise,
 We men, who in our morn of youth defied
 The elements, must vanish ;—be it so !
 Enough, if something from our hands have power
 To live, and act, and serve the future hour ;
 And if, as towards the silent tomb we go,
 Through love, through hope, and faith's transcendent dower,
 We feel that we are greater than we know.'

—WORDSWORTH.

CHAPTER XXIII.

A COMMUNION SEASON IN THE NEW HEBRIDES.

‘ Oh, ’twas not thus in ages gone !
These isles in error’s night lay dim,
God’s jewels, they in silence shone
Most beautiful, yet not for Him.’

DURING the session of the Mission Synod it is frequently the practice to hold a communion season at Anelgauhat, in the island of Ancityum. This was then the station of the Rev. J. D. Murray, the successor of the Rev. Dr. Geddie. In 1874, the services began on Friday the 12th June, when, at the request of the brethren, I was asked to preach by the interpretation of Mr. Copeland. The subject of discourse was, ‘Remembering Jesus,’ from 2 Tim. ii. 8. Each paragraph of the discourse was delivered and then interpreted, to keep up a more animated address to the natives. Mr. Copeland, being thoroughly familiar with the language, did his part so efficiently as to keep up the attention of the congregation. But the very first word which I uttered has no synonym in the language of Aneityum. It was ‘memory.’ After the sermon was over, the Rev. John Inglis administered baptism to five children. Then the Rev. J. D. Murray, the resident missionary and minister, having called his thirteen elders round him, constituted the session, and distributed tokens to intending communicants. The men came up for their tokens in order, and then the women for theirs. It was a very pleasing sight as the dusky line passed reverently before the session.

The women showed a timidity as they approached the missionary; but it is characteristic of them on all other occasions — a fear lest they do wrong. It was rather striking to see the old Scottish custom of pewter tokens at a communion season in the South Sea Islands. Even in Australia there are few congregations that use them. But the missionaries on Aneityum are Presbyterians, and though the people know nothing of the name, and are *Christians* only, their spiritual guides have led them into the practices that are quite characteristic of Scotland. The people entered into the preparatory services for the communion with great solemnity, and seemed to understand the nature of the ordinance and the need for special self-examination.

On Saturday evening, the missionaries and others on board the vessel held a special prayer-meeting. Five of the company offered prayer. Appropriate hymns and passages of Scripture came in between the prayers. I had the pleasure of presiding on this interesting occasion, and felt it was good to be there. There were nine missionaries present, being resident on board during the meeting of Synod.

On the Sabbath morning, at breakfast on board ship, a large native pudding was on the table. It had been sent by Lathella, the Christian chief at the harbour, as a present to the missionaries. It was made of taro and cocoa-nut, and baked in one of the native ovens. It was not patronized largely, but I felt called upon to honour the liberality of the chief by taking a portion. The taste was not agreeable, but the material elements were nutritious. The gift reminded me of what I had seen in days gone by in Scotland, when at communion seasons, as there were stranger ministers at the manse, there were tokens of the considerate kindness of some of the people in providing for the table. Lathella is an exemplary Christian, and was much esteemed by Dr. Geddie, who was anxious to take him to England and Nova Scotia along with himself in 1864.

The health of the chief's wife failed so much at Melbourne, that it was deemed necessary to send them both back to the islands.

On Sabbath morning a large congregation of natives assembled. They were all decently clad, and all provided with their Testaments and hymn-books in little bags. The men sat on one side, and the women on the other. There are seats round the sides only; but most prefer the floor, which is covered with mats, prepared by the people themselves. Two strings were fixed in the centre of the floor along the whole length of the church for four rows of communicants, two rows being back to back. There were about thirty-five in each row, while fifty were seated at the end of the building. The Rev. John Inglis preached the action sermon from Matt. xxvi. 26, 27. At the same time I preached in English, at the request of the brethren, to the missionaries, some of their wives, and the ship's company, amounting to twenty, of whom ten were missionaries. The service was held in the mission-house. The discourse was from John xvii. 1, 'These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come.' At the conclusion we all adjourned to the church to partake of the communion. The Rev. J. D. Murray presided, and delivered the address. Two of the elders collected the tokens, and the others served the tables. These men—some clad in blue or red shirts, some in black, some in white coats—all looked respectable and grave. One carried the bread, and another distributed it. Two carried cups, and one the flagon between two lines, and a similar number on the other line. There was something peculiarly touching in receiving the sacred symbols of divine love from men some of whom had, twenty-five years before, participated in cannibal feasts, when they knew not God. There were about two hundred communicants—a good proportion out of a roll of three hundred and six. The Rev. Joseph Copeland gave the concluding address. It was very evident they were not

wearied, for they listened with marked attention to his animated discourse. They then sang one of their familiar hymns with more spirit than the former ones. In singing they are rather deficient. They are evidently not a musical people, and the English metres are foreign to their native style. Their hymn-book, however, is well known, and thoroughly appreciated.

The bread used on this occasion was made of wheaten flour as used at the mission-house, and the wine was diluted Australian wine. In many Christian islands of the South Seas, the native food is used, and the juice of the cocoa-nut takes the place of wine. One of the missionaries proposed to the Synod that this substitute for wine should be permitted in the Lord's Supper in the New Hebrides; but the Synod delayed the consideration of the question. Some felt a difficulty in sanctioning what seemed a departure from the letter of Scripture, where the fruit of the vine is distinctly mentioned. It is not said what the bread was, but it is inferred that it was that in ordinary use at the paschal season. Some have on this account used unleavened bread. In the Sandwich Islands the native *poi* and water are used in the Lord's Supper. In the London Missionary Society's stations, cocoa-nut kernel and juice are sometimes used for both elements. As it was with us, there was scarcely any chemical element of wine in the cup except coloured water.

In the afternoon, the Rev. H. A. Robertson of Eromanga preached from John xiv. 31, 'Arise, let us go hence.' Mr. Robertson resided on Aneityum for several years, and knew the language. It is almost enough to say that on a sultry afternoon he succeeded in keeping the people awake. It is not usual to hold service in the afternoon. He called upon one of the elders to pray during the service. This was done with an intonation sufficient to be well heard throughout the large building. At the conclusion the people all bowed their heads in silent prayer, as they did also on entering.

During the whole service they continued seated on the floor. Kneeling and standing seemed quite foreign to them; but they maintained a very devout and decorous manner throughout. It may not be out of place to state that the men had all clothing, not only round the loins but on the shoulders. Only two appeared without shirts. Many had trousers, and even vests. The women had all petticoats of pandanus leaves, some with cotton skirts about them; all had short-gowns, and nearly all had bonnets on their heads. Some of the latter were made of native matting, a few wore imported hats, and some had coloured handkerchiefs. Many had fans, which are common amongst the women. A few had their children with them; but always took them out when they began to cry. Many as they retired shook hands with all the missionaries, and seemed to be specially pleased to meet Mrs. Neilson from Tanna, and Mrs. Macdonald from Havannah Harbour, both daughters of their father in the gospel, the late Dr. Geddie, and natives of their island. These ladies could converse with the people in their own language, and refer to common associations in the history of the mission, which called forth hearty exclamations from the Aneityumese.

If those who support missions had seen this congregation on that communion-day, they would have felt how rich was their reward, and how great a work had been accomplished. But it requires one to see the heathen of the surrounding islands to appreciate the mighty change which has been wrought on the island of Aneityum, where so many converts have gladdened the hearts of Dr. Geddie and Mr. Inglis, the venerable missionaries who each laboured among them for over twenty years. The people had been long degraded by their dark and debasing superstitions and abominable cruelties, but by the transforming influence of the grace of God they had become what now they are. They read the Scriptures, worship God, and nearly one-half of them are communicants in the church. They have had their temptations,

and some have fallen before such as were offered them by the white trader, and there have been lingering fruits of the flesh in immorality. There have been petty thefts. But owing to the constant teaching and vigilance of faithful missionaries, they have adorned the doctrine of God their Saviour during many years by a marked consistency of life.

The communion services were closed on board the mission vessel by an able and appropriate sermon in English, on the Sabbath evening, by the Rev. Thomas Neilson of Tanna, from 2 Cor. viii. 6, 'For ye know the grace of our Lord and Saviour Jesus Christ, who, though He was rich, yet for your sakes became poor, that ye through His poverty might be rich.' The ship's company, with the captain and the officers, were fully out, as they were on most occasions of divine service. They showed by their conduct their interest in the work of God. And it is pleasing to record that at a prayer-meeting on one evening five of them engaged in prayer. Some of them were communicants, and joined with the native converts.

Some of the communicants, on the occasion just described, were natives of the island who had gone as teachers to pioneer the gospel in the neighbouring islands. The mission vessel had brought them to visit their relatives on Aneityum, and to be refreshed by the communion services in their own language. To these it was a season of happy and refreshing experience, and of the greatest benefit to them in returning among a heathen people. A Christian chief from Eromanga was also present. He was a fine specimen of the pacific influence of the gospel, being very gentle, mild, obliging, and happy. Perhaps he lacked force of character for a chief, but 'his failings leaned to virtue's side.' He was much attached to his missionary, Mr. Robertson, who was under his protection. He afterwards died at Sydney, in 1879, when on a voyage to see Australia.

The native congregation met for a thanksgiving service

early on the Monday morning ere they departed to their homes. Numbers had come from the inland parts of the island. These have service every Sabbath in churches nearer their residence, and they come to this central church on communion seasons only. Were all the thirty islands of the New Hebrides group presenting such an evidence of the effect of the gospel, what happiness would bless the natives, and what a return for the zeal and liberality spent in the missionary cause would be afforded! Here at least one can say of the place—

‘ I love thee when thy Sabbath dawns
O'er woods and mountains, dales and lawns,
And streams that sparkle where they run,
As if their fountain were the sun ;
When hand in hand the tribes repair,
Each to their chosen house of prayer,
And all in peace and pardon call
On Him who is the Lord of all.
Can words, can numbers count the price
Paid for this little paradise ?
Never, oh never, be it lost !
The land is worth the price it cost ! ’

CHAPTER XXIV.

A FUNERAL IN THE NEW HEBRIDES.

'Like the shadows in the stream,
Like the evanescent gleam
Of the twilight's fading blaze,
Like the fleeting years and days,
Like all things that soon decay—
Pass the Indian tribes away.
Ah! the Indians' heart is ailing,
And the Indians' blood is failing,
Dark men and their realms must sever,
They forsake them—and for ever.'—J. M'CLELLAN.

WHILE I was resident for a short time on the island of Aniwa, a young chief, the last of his race, died in a village near the mission-house of the Rev. J. G. Paton. A loud and long wailing rose when he breathed his last. His widow and all his people joined in the cries of sorrow. He had become a victim to consumption, and sank very rapidly. Preparations were immediately made for his burial, and as I had not seen any funeral in the islands, I was anxious to observe the practice on this Christian island. It was formerly the custom to throw the dead into the sea; but since Christianity has been professed, the dead have been buried in graves. A portion of ground has been set apart as a cemetery. Under the shade of cocoa-palms and the overhanging coral rock, a grave was dugged about five feet deep. We met the company at the village. The body was wrapped neatly in the mat on which he had died. It was taken upon the shoulders of two men, who bore it

before us. Mr. Paton and I followed. Then came twenty men, and nearly as many women. When we reached the grave the body was laid upon the ground. The widow and other women squatted down beside it, and uttered their wailings, while their eyes streamed with tears. Meanwhile, the men were preparing the grave for the reception of the corpse. It had been already digged. Large fronds of the cocoa-nut palm had been cut through the whole length of the mid-rib, and the leaves plaited very neatly. Two of these were laid on the bottom of the grave. The body was then placed in its last resting-place. When the missionary was putting on his spectacles, which intimated that the service would begin, all were hushed. He read a portion of Scripture, and gave an address suitable to the occasion. A hymn was then sung, and a prayer offered. The men immediately covered the body with a few more of these beautiful plaited green palm leaves. On the top of them they laid a withered leaf, thus mingling the green with the sere and yellow leaf—spring with autumn, life with death. They filled in the earth with their hands, treading it carefully down. One then rooted out a young tree with a pendent leaf, emitting a strong odour, and planted it at the head of the grave. Others brought coral stones, and laid them round the side—leaving the top to be covered with coral gravel. After the funeral, most of the people went to bathe in the sea, and then to a large feast, which had been prepared for all in the village, as is their custom.

Formerly they were in the habit of painting their faces black after a death, as a sign of mourning; but on this occasion they came to the missionary for something black to wear when they came to the house of God. The missionary's wife trimmed many bonnets for the women with black ribbon, and the men got black alpaca coats or vests. On the next Sabbath, the widow was clothed in a dress coat that had belonged to her late husband, which was

nothing *outré* to the people there. Twenty others had on mourning.

It is on the occasion of a chief's death that the power of the new religion is felt. So many customs had so long been observed at such times, that temptations must have been strong to revert to these. Here now it is entirely overcome, and the faith of Christ has changed immemorial forms.

The young chief was a Christian, and a communicant in the church. He continued to oppose the gospel for two years after the settlement of the missionary, eight years ago. He would not attend church or learn to read. He forbade the missionary to remove trees or anything on the premises, which once were sacred, though purchased mission property. He broke down fences, stopped up paths, and even threatened the missionary's life. He became the head of the heathen party, and inflamed the animosity of others, who also threatened violence. At length it was intimated that if this was to continue the station would have to be abandoned. Those favourable to the missionary, and those who liked to trade with him, met and resolved to do all they could to retain the missionary. They intimated to this young chief, Youwilli, that they would no longer suffer this opposition, and that if he wished peace with them he must with his own hands repair the fences which he had broken down. He was obliged to agree to this, and finished his work on a hot day, amidst the reproaches of many. For some time there was no intercourse between him and the missionary; but Mr. and Mrs. Paton had agreed together to pray for him. Some time after, when Mr. Paton and a few others were hauling a load of coral stones for house-building, the young chief joined them with an offer to help, saying that he was strong. This he repeated from time to time, until it seemed as if prayer had been answered, and his enmity broken. His wife then applied for a book that she might learn to read. She joined the class. Youwilli next

applied for a book, and soon learned to read. He waited on the means of grace, and gave evidence of interest in the word of God. He applied for leave to join the catechumen's class, and then for baptism. He was admitted to the fellowship of the church on his profession of faith in 1872, and from that time continued to maintain a Christian consistency. It was a great triumph of the gospel, and it produced the happy fruits in his life. The hearts of the missionary and his wife were gladdened, and new evidence afforded that 'the gospel was the power of God unto salvation to every one that believeth.'

In the early part of the year 1874, symptoms of consumption appeared, and he rapidly sank under it. He was able to meet and to welcome the mission family on their return home in the end of April, and they had the satisfaction of ministering Christian consolation to his last days. He was as quiet in his Christian life as he had been noisy when a heathen. He bore his trouble with a meek and resigned spirit, and, in faith of the gospel of Christ, passed away on the 23rd June to join the multitude from all nations and kindreds and tongues who praise the Lamb that was slain to redeem them.

He was the last of his race. Not a male representative of his ancestors remains. It is a melancholy aspect on this island that the people are fading away so very rapidly. One-third have died within eight years. Whole villages have become extinct. The gospel has come at the latest hour. It is now or never with them. And it is consoling to know that the whole island is under Christian instruction, and that a dying people remember the death of the Saviour as their hope of life everlasting.

'Though the frail bark on which thine offspring sail,
Their day, their hour, their moment in the gale,
Must perish ; shipwreck only sets them free,
With joys unmeasured as eternity.
They ply on seas of glass their golden oars,
And pluck immortal fruits along their shores ;

Nor shall their cables fail, their anchors rust,
Who wait the resurrection of the just.
Moored on the Rock of Ages, though decay
Moulder the weak terrestrial frame away,
The trumpet sounds, and, lo ! wherever spread,
Earth, air, and ocean render up their dead ;
And souls, with bodies spiritual and divine,
In the new heavens like stars for ever shine :
Tawny Aniwans then the image wear
Of Him who all their sins on His own cross did bear.'

CHAPTER XXV.

THE LABOUR TRAFFIC AND KIDNAPPING.

‘When Cook—lamented, and with tears as just
As ever mingled with heroic dust—
Steered Britain’s oak into a world unknown,
And in his country’s glory sought his own ;
Wherever he found man to nature true,
The rights of man were sacred in his view ;
He soothed with gifts, and greeted with a smile,
The simple native of the new-found isle ;
He spurned the wretch that slighted or withstood
The tender argument of kindred blood ;
Nor would endure that any should control
His free-born brethren of the southern pole.

But though some nobler minds a law respect,
That none shall with impunity neglect,
In baser souls unnumbered evils meet
To thwart its influence and its end defeat.’—COWPER.

THE inferior races have, throughout the history of the world, been oppressed by the superior. Servants of servants have they been made unto their brethren. Nor, though the discovery of the South Sea islanders was made after more benevolent sentiments were prevailing among Christian and enlightened nations, have they escaped oppression. Captain Cook, unlike some of his precursors in the waters of the Pacific, respected the rights even of the savage inhabitants of the coral islands. But as time wore on, and the white trader set up stations, there was a tendency to introduce natives of other islands to perform the work necessary to be done in the sandal-wood trade. It has seldom been inquired how these men were got, but there can be little doubt that

the system which so largely prevailed in recent years was then inaugurated. It was early discovered that the wild natives did not care to work for the white man on the islands where they had their plantations yielding them sufficient food for their maintenance. But other islanders, induced to leave their homes, and to reside on the station of the trader, could only get food when they worked; and the craving of hunger, if not the crack of the whip, impelled them to industry. On the island of Eromanga there were at one time, it has been said, three or four hundred imported labourers; but as similar stations were few it excited little remark, except in relation to the chronic irritation which the presence of these foreigners kept up in the minds of the Eromangan people. The settler, too, felt safer when surrounded by these imported natives, whose feelings to the Eromangans were not kindly. They acted as his guards, and were often armed for this purpose.

In the year 1863, a raid was made upon the South Sea Islands to procure labourers for Peruvian mines. It was reported that some twenty-five vessels had been fitted out at Callao, under the pretext of hiring labourers from the islands. A depôt was established at Easter Island, in 109° west longitude and in 27° south latitude. Seven vessels assembled there; their crews were sent armed on shore, and having captured the natives, carried them off. They then supplied the ships with pigs, poultry, and whatever else they could seize, and set fire to the houses. To this island, hapless natives of other islands were brought, and a schooner conveyed them to the Peruvian coast. Upwards of *fifteen hundred* human beings were captured in 1863 by these vessels, and it was intended to get as many as *ten thousand*, if possible. They were chiefly taken from islands lying between the equator and the nineteenth parallel of south latitude, and between 150° and 172° west longitude. Deception, force, and murder were resorted to in order to secure natives. One vessel called off Samoa with three

hundred on board, and it was intimated that as many more were wanted to make up the vital cargo. On most of the islands from which natives were taken Christian missions had been established. It was well that it was so, for the friends of humanity were at once aroused to defend the right. Memorials were sent to the British Government. A public meeting was held in Sydney on the subject, in which the writer took a part, and resolutions passed condemnatory of this invasion of the rights of man. Petitions to both Houses of the Imperial Parliament were adopted. The remonstrance had its effect in stopping the trade; but very few of the hapless natives ever reached their homes again.

In the same year, a proposal of a milder nature was made to introduce South Sea islanders into Queensland to work on cotton plantations as hired labourers. A cotton plantation had been commenced near Brisbane by the Honourable Robert Towns, a highly respectable and influential merchant and shipowner of Sydney, and a member of the Legislative Council of the colony. He proposed to import in his own vessels any able adult natives of the South Sea Islands that might be hired for service, at and after the rate of ten shillings per month, and to return them to their homes at the end of twelve months, if they desired it.

Captain Towns addressed a letter to the missionaries, chiefly in the Loyalty Islands and New Hebrides, where his name was well known as owner of vessels trading there. As this letter is somewhat of a curiosity, I produce it here:—

‘ *To any Missionary into whose hands this may come.*

‘ SYDNEY, 29th May 1863.

‘ REV. SIR,—Should this meet the eye of any gentleman in that sacred calling, I beg to explain the nature of the voyage on which I am about to despatch the bearer, Captain Grueber, with the schooner *Don Juan*.

‘ If I now address an old resident among the islands, my name will be familiar, and justify a belief in the sincerity of my mission, to which I am

about to explain and solicit your friendly aid ; if, on the other hand, the reader has not heard of the writer, I may refer him to Captain Grueber, or any man connected with these islands for the last twenty years.

‘ Suffice to say, I have embarked considerable capital in Queensland in the cultivation of cotton ; and as so much depends on the *rate of labour* in the ultimate success of this important enterprise, I am endeavouring to try our natives from the immediate adjacent islands, whose habits, although not strictly industrious, may be rendered most serviceable in the light work of the field labour, in weeding and picking cotton, as the seasons may require. Such being my views on the subject, I have sent this my pioneer vessel to enlist a supply, and will be much obliged if you will kindly assist us in this our worldly mission, and, as I have told your worthy brotherhood, Messrs. Inglis and Geddes, that I with my cotton emigration (returning them every six or twelve months) will do more towards civilising the natives in one year than you can possibly in ten,—they will see what civilisation is, and aim to follow it ; and if you can supply me with a native *teacher* or *reader*, as they may be termed, it will very much hasten the object ; at all events, if you cannot assist me in this particular, you may be able to point out to the poor unsuspecting natives that they have nothing to fear, as I will bind myself to return them within twelve months from the time they may leave, and more likely in six months.

‘ If my scheme prospers, it is my intention to bring over the wives and families of these poor fellows, as a superior race to the ordinary coolie from India, about whom we hear so much ; and for the light work of cotton-picking they are well calculated.

‘ I send an interpreter, a man who says he can speak the language ; this is very important to make the poor fellows understand.

‘ Trusting to your kind assistance,—I remain, etc., R. Towns.’

It must be stated that very few islands of the New Hebrides or the Loyalty groups speak the same language, and that the interpreter referred to was Ross Lewin, shipped as mate of the *Don Juan*. He was well acquainted with the islands referred to, and became an expert in the art of getting natives.¹

About sixty islanders embraced the proposal and were conveyed to Queensland. They were anxious to get a sail. Some had been to Sydney in trading vessels, and had seen wonders there. Hence at the first there was great eagerness to go, especially on the part of young men. Mission-

¹ Lewin afterwards, on his own account, got a licence from the Queensland Government, but it was cancelled after the case of the *Daphne*, captured by Captain Palmer, was made public.

aries, however, were not consulted in the matter. By the year 1867, three hundred and eighty-two islanders had been landed in Queensland, and it was remarked that they looked contented at their work. The first importations were chiefly from the Loyalty Islands, over which the French had just assumed authority. These were Christian converts. They preferred to work for pay to Englishmen to working for nothing, and by compulsion, in making roads for the French Government. The conduct of these men excited much interest and admiration in Queensland. They kept the Sabbath holy, and met together for worship. They could read and write in their own language. I had myself the pleasure of receiving as many as thirty letters at one time, written by some of these men to their friends on Marè and Lifu, to be forwarded by the mission vessel.¹ The French Colonial Government soon objected to natives leaving their islands, and complained to the British Government on the subject.

The New Hebrides were next tried, and as none could be got from the Christian island of Aneityum, the savages from other islands were induced to embark for Queensland. Settlers were by this time crowding to Fiji; and as the natives there were disinclined to work for them, they also recruited labourers from the New Hebrides. It was not long before evil influences were at work in the traffic, and they were exposed both by missionaries on the islands and by philanthropic Christians in the colonies. There was no legislation regulating the traffic; and though British authority was at one end of it in Queensland, there was no civilised or even common authority at the other end in the islands; and in reference to Fiji, it was lawless at both ends. With so many languages and savage races to deal with, on the one hand, and the desire to get labourers for as little cost as possible, on the other, it was scarcely to be

¹ When would Roman Catholic converts from among the heathen exhibit such proofs of intelligence and civilisation?

expected that the traffic could be long conducted properly. Even the coolie trade in China and India has many evils recently exposed,¹ though under regulations.

In September 1867, the missionaries on the New Hebrides felt bound to lay before the Governor of New South Wales a statement concerning the traffic, and to plead for an investigation into its working. This petition was signed by eight missionaries, and I had the honour of presenting it to His Excellency the Earl of Belmore, just entered on his office as Governor of New South Wales. This was in February 1868.

This is given as one of the earliest warnings on the subject.

‘STATEMENTS

‘By the New Hebrides mission regarding the traffic in natives as at present conducted among the islands of that group.

‘For some time back, and more especially within the last few years, this mission has had its attention directed to the fact that a large number of the natives of this group are being carried away in vessels, ostensibly as hired labourers to Queensland, Fiji, New Caledonia, Taheite, Torres Straits, and other parts. With reference to the *full* extent to which this system is carried on, this mission is not at present in a position to furnish accurate statistics; but we are fully aware that a large number of vessels are engaged in it. Within the course of the last eighteen months, vessels directly and avowedly engaged in this traffic have called at the one island Faté no fewer than eighteen times; and we are aware that as many as two hundred and fifty natives at least, out of seven villages of that island, are at present absent from their homes engaged in the service of white men. We are further credibly informed that several of the smaller islands in the northern part of this group have been almost entirely stripped of their male population.

‘The vessels engaged in this traffic, so far as known to us, sail under one or other of the three flags—the British, the American, and the French. They vary in size from ships of seven or eight hundred tons, down to small schooners of eight or ten tons.

‘There are various circumstances connected with this system, as at present conducted among the islands of that group, to which we deem it our duty to direct public attention.

- ‘1. Many of these natives are taken away fraudulently and by force from their native lands.

¹ See Jenkins's *The Coolie: His Rights and Wrongs*.

‘Instance. Towards the close of last year, a vessel sailing under the British flag, bound for the Fijis, having on board one hundred and ten natives from northern islands of this group, lay to off Fil Harbour, Faté. Some of the natives of Pango put off to her in a canoe. They were able to converse with the natives on board, as some of them had resided on the islands whence they came. As they neared the vessel some of the natives on board warned them not to leave their canoe, adding, “We came off to her in our canoes to trade as she lay to off our shores. While we were thus engaged she bore away; and when we attempted to leave, the crew prevented us and cut our canoes adrift. Thus they stole us from our land, and if you board her you will share the same fate. Nor does she come to anchor anywhere lest we escape by swimming ashore.”

‘Other instances of the same kind can be given.

‘2. Many of these natives suffer great hardship and privation on the voyage.

‘Instance. In the beginning of this year (1867), a small schooner, bound for the Fijis, having on board thirty-five natives from different islands of this group, came to anchor in the harbour of Aneityum. She then started on her voyage, and after having been out a fortnight returned, reporting that she had met with unfavourable weather, and that her provisions were exhausted. In fact, the captain acknowledged that a number of the natives were so reduced by famine that they could not come out of the hold; and his statement was fully borne out by their wretched appearance.

‘Other instances of the same kind can be given.

‘3. Some of these natives suffer severe bodily injury, and even death, at the hands of those who carry them away, without any redress, or any inquiry being made after their blood. This naturally leads to their cherishing feelings of revenge, and taking opportunities of retaliation against white men generally.

‘Instance. Towards the close of last year, the people of Emel, Faté, pirated a small vessel and murdered the crew, consisting of three white men. When visited this year by H.M.S. *Falcon* for the purpose of investigating this outrage, they stated in self-defence that no fewer than four of their men had been barbarously murdered by persons who had carried them away from their native island—giving names, dates, and circumstances.

‘Other instances of a similar kind can be given.

‘4. In the case of those who go of their own accord, the nature of the agreements entered into with them is very imperfectly, and in most cases not at all, understood by them; and there is no *real* security, that we know of, that these agreements shall be faithfully fulfilled by those who carry them away.

‘This has been acknowledged by those who carry them away, and has been stated to us by persons in the Fijis who have access to natives imported there. It ought to be borne in mind that almost every island in Western

Polynesia has a distinct language of its own. The only medium of communication between the natives and the traders is the English language ; and this is understood only by a few, and by them very imperfectly. On most islands it is not understood at all.

‘ 5. Most of these natives, as is well known to us, are kept away from their native islands for longer periods than they were engaged for.

‘ This statement is fully borne out by individual instances which have come under our own observation, and by the fact that it is the universal complaint of the natives wherever we come in contact with them. One case out of many we may mention.

‘ In August 1866, a small schooner of about ten tons burden, took twenty-six natives from the islands of Mau and Faté to Fiji, for a term of six months. Up to this date (August 1877), not one of those taken from Faté at least has been returned.

‘ 6. Many of these natives are very poorly paid.

‘ Instance. For five months’ service on board a vessel trading in these seas, a native Faté received four handkerchiefs, a few pipes, and a few figs of tobacco.

‘ Other instances of a similar kind can be given.

‘ 7. The wives of many of those carried away, despairing of their return, enter into relations with, and become the wives of, other men. This dissolution of social ties is a fruitful source of disturbance, of destruction of property, and of war.

‘ Instance. In July of this year, a native of Pango, on the island of Faté, returned from Queensland. He had been away for about three years. During his absence the wife he had left behind him had become the wife of another man, on account of which the village had at the time been brought to the verge of a civil war. Immediately after his arrival in July last, hostilities began between the two parts of the village inhabited by the friends of the respective parties. A great deal of angry talk passed between them, threats were made of setting houses on fire, several plantations were destroyed, and the utmost confusion and alarm prevailed for some days ; when at length the matter was settled by the first husband consenting to give up his claim to the woman on condition of receiving twenty pigs as a solatium. But the matter did not end there. A month or so after these occurrences, the woman whose second marriage had been the occasion of all these disturbances fled to the house of her former husband, and was received by him as his wife. This naturally led to the renewal of hostilities between the two ends of the village. And there is every reason to believe that, but for the presence of the missionary and the intercession of the Christian party, the matter would not have been settled without bloodshed.

‘ Other instances of a similar kind can be given.

‘ 8. In almost all cases the men who are taken away are the strongest and

most active in their villages ; and by the removal of such men a more than ordinary proportion of old and infirm people, with women and children, remain, which materially interferes with the raising of food, the procuring of fish, and other work necessary to the wellbeing of the natives.

- ‘ 9. With reference to those who return, we find that those who have been oftenest and longest away are generally the worst and most dangerous characters.
- ‘ 10. The whole system is, so far as we know, under no adequate supervision or control ; so that the natives of these islands are at the mercy of any man who can induce or cajole or force them to take a passage on board his vessel.

‘ In these circumstances, we have no hesitation in denouncing the trade in human beings, as at present carried on among these islands, as in violation of the natural rights of man ; as calculated to be injurious to the social, moral, and spiritual interests of the natives ; as demoralizing and degrading to the white men engaged in it ; as, in short, a revival of the slave trade, without that security for the temporal wellbeing of those who are the subjects of it, which would be derived from the fact of their being the property of a man who had invested a large sum of money in their purchase.

‘ Signed in behalf of the New Hebrides mission,

‘ J. G. PATON, *Chairman.*

‘ JOS. COPELAND, *Clerk.*

‘ ANEITYUM, NEW HEBRIDES,
7th September 1867.’

This matter was brought before the Commodore on the Australian station, the Government of Queensland, and the Colonial Office in London, and led to important correspondence. In January of the same year, a number of the inhabitants of Brisbane petitioned the Queen to take steps to prohibit the traffic, as likely to lead to a slave trade. A public meeting in Sydney also remonstrated with the Queensland Government.

The Admiralty—whose officers are proverbial for their just conception of the rights of men, and their desire to execute justice—communicated with His Grace the Duke of Buckingham, then Secretary for the Colonies, in December 1867. From this I make the following extracts, premising that reference is made to the Peruvian raid for labour and

to retaliation of natives of the New Hebrides for alleged kidnapping by British vessels:—

‘From the perusal of these papers, his Grace will perceive how rapidly the trade of procuring labourers degenerated into slave-hunting and slave-trading. The collection of these savages brought on a system of kidnapping and piracy; and this in turn led, by a natural process, to the murder of innocent white men visiting the islands for the purposes of lawful trade.

‘My Lords believe, from the reports of their officers, that these islanders are incapable of understanding the nature of a written contract with an employer, or that any of them would knowingly and willingly engage themselves to work far from their own country at all, or at any place, even near their own home, for more than a few months.

‘My Lords are also strongly impressed with the belief that whatever regulations may be made for the wellbeing and liberty of these people on their being brought nominally within reach of the laws and tribunals of Queensland, yet that no proper and efficient control can ever be exercised over the manner in which these people are obtained and placed on board ship. The task of their collection and shipment is, from the nature of the work, likely to fall into the hands of an unscrupulous and mercenary set, who, under pretence of persuading the natives into making engagements as labourers for a term of years, would not hesitate to commit acts of kidnapping, piracy, and murder.

‘It may be added that of the wretched islanders imported into Peru nearly all perished from the nature of the work and the change of living and climate. The Government of Peru was compelled, by the strong remonstrances of England and France, to put a summary end to the traffic.

‘Entertaining these views, my lords are unable to concur in any recommendation with regard to framing an Act of the Colonial Legislature for the regulation of the introduction of these people into the colony.’

This document was worthy of the naval authorities of the British empire.

The Queensland Parliament passed an ‘Act to regulate and control the introduction and treatment of Polynesian labourers’ in 1868, and many vessels were duly licensed in terms of it to procure labourers. Officers were also appointed at Brisbane to see that the labourers understood their agreements. Thousands were introduced, and two immigration agents declared that out of a thousand whom they had examined ‘not a single complaint had ever been made by any of the islanders as to the manner in which

they were recruited.' Well might the Rev. John Inglis say of this :—

'One obvious reason why they made no complaint was, that they had no medium through which to make their complaint. They knew nobody's language, and nobody knew theirs. They could speak to nobody, and nobody could speak to them. How then could they have complained? But they durst not, although they had been able. The natives of this group, when away from their own islands, are an exceedingly timid race, and when they found themselves wholly in the power of men in every way so much their masters, with everything around them new and strange, they would feel themselves so utterly helpless, so completely awed and cowed, that if they had had the most complete command of the English language, complaint would never have been thought of. It was the old principle, "Skin for skin, everything that a man hath will he give for his life." You might as well expect that a flock of silly sheep, driven to the shambles by butchers and dogs, would resist or complain, as that a batch of islanders, marched up to the immigration office, would come prepared with a list of grievances; the one would feel just as helpless as the other, and hence they would assent to anything and everything they were asked to do, and captains, agents, and planters would be all alike delighted.'

That deception, force, and bloodshed were practised in the trade, soon appeared. Cases were tried in the colonial courts, and parties were convicted of assault, kidnapping, and murder against natives of the islands.

So long as missionaries at a distance testified to the evils, many regarded their evidence as simple hearsay, and such as could not stand before a court; but when witnesses on oath declared that they had seen natives decoyed and kidnapped, and when refractory deliberately shot, it was admitted. But these admissions corroborated the moral evidence of missionaries, who had ample field of observation. The evidence of missionaries was irrespective of sect. The Presbyterian mission in the New Hebrides gave forth, in 1871, a dispassionate statement in a letter addressed to myself, and published by authority.¹ It was circulated among all members of the Imperial Parliament, and among Presbyterian clergymen in the United Kingdom and the

¹ *The Slave Trade in the New Hebrides.* Edinburgh: Edmonston & Douglas.

colonies. Altogether some 10,000 copies were circulated. A few extracts only need now be given.

‘That thousands of natives have been removed from these islands to Queensland and Fiji no one denies ; that a fleet of vessels is employed in this trade at the present time is equally certain,—we see them passing some of our islands at an average of one every week. The point at issue is, Do all these natives leave their islands willingly? Is this traffic in the main carried on with honesty and fairness? I have already shown that the contracts, of which so much has been made, are nothing more than the baseless fabric of a vision ; they never could have been made.

‘The evidence on which we rest is obtained in this way :—We come in contact with a number of these vessels ; we have conversations with captains, agents, passengers, seamen, natives, and others connected with these vessels ; we have opportunities, now and again, of seeing how the trade is carried on. We know something of the character and antecedents of some of those engaged in the traffic ; we meet with captains and others connected with other vessels sailing in these seas. When the *Dayspring* goes north, our sphere of observation is enlarged ; we see and hear the statements made by missionaries of other denominations ; and we read from time to time accounts of the traffic, generally of a defensive character, in the Queensland, Fiji, and other papers. Although, with the exception of those carrying on the traffic, as far as this group is concerned, we have better means of knowing its true character than any others, still from such evidence it is difficult to draw up a full and accurate indictment. But the impression left upon our mind, our deliberately formed opinion, is, that, to a large extent, it is neither more nor less than a system of kidnapping,—the slave trade revived in a modified form ; that is, as far as the obtaining of the natives is concerned.

‘Some are forcibly taken away. . . .

‘But we have no reason to think that force is employed to any great extent. Other less objectionable modes of procedure are found to answer fully as well. In the first years of the traffic, a more common and a much more simple way was to induce the natives to go on board, get them into the hold, shut down the hatches, and sail away. The natives are now becoming more chary, more afraid of going on board of unknown vessels, and hence other means are employed. Natives of the Loyalty Islands, of Tanna, and of Faté, and others, are employed to procure them ; these are sent ashore, and paid so much a head for every native they can bring on board. Latterly, buying them from the chiefs and from their relations is become a favourite practice. Muskets and other tempting property are offered for men. The temptation is too strong. In some places a man will do anything for a musket. Without any definite idea of when they will return, or where they are going, but under the strong excitement of present advantage, the natives are forthcoming, and the transaction is closed. It is pleaded in defence of this practice,—the practice itself is not denied,—that this is not buying men. The property is given to the chief simply to obtain his consent, the natives themselves having previously consented to go. Whatever the traders

may say or think on this matter, the chiefs and relations of those for whom property is given in this way look upon the property as payment for the men, and speak about it exactly in the same way as they do about payment received for a pig. The natives have long been in the habit of selling their women to foreigners in the same way. No white man, who knows native customs, would accept of a native woman for nothing from her relations. If so, he would have no security that he could keep her; they might take her back at any time. But he would buy her from them. He would give them some property as payment, and then she would be his. Their claim over her would then cease; he might sell her to any other white man he pleased; they would not object; they would assert no further claim over her. This principle is now applied to the selling of men.

‘It is reported, too, that intoxicating drinks are beginning to be dispensed freely by the recruiting agents in some of these vessels; and when these have taken effect, natives are engaged without any difficulty.

‘Furthermore, all modes of deception are invented. If it is understood that the natives have a preference for one place more than another, they are told that the vessel is going there. A vessel, it may be, is collecting natives for Queensland; but it becomes known on board that certain natives wish to go to Sydney, and will go nowhere else. It is immediately given out that the vessel is going to Sydney, and the natives go cheerfully on board. Another vessel, it may be, is collecting for Fiji; but certain natives, it is found out, wish to go to Queensland. It is at once given out that the vessel hails from Queensland, and the end is gained.

‘But then, as a set-off against all these evils, it is pleaded that, even admitting them to be true, even admitting that the natives have not been fairly dealt by, the benefits in the end will more than compensate the evils in the beginning; that it is such a blessing for them to come so extensively in contact with civilisation, that they must return to their respective islands so much richer, wiser, better, and happier, so much more favourably disposed to peace, industry, and Christianity. Now, without assuming very much, I may safely assume that we missionaries are competent judges in this case. We see what they are before they go away, and we see what they are after they come back, and we can estimate the progress which they have made. It is true that it is but a small number who have been brought back: the period indicated by the “three fingers” appears to be long in running out. But in all the islands where we have missions, a sufficient number has been brought back to test, and test fairly, the experiment. But in no case has it been a success; in no case has any improvement been witnessed. Even in that point on which it might be thought there could be no dispute—the possession of property—it does not hold true; with all their property, they are poorer than when they went away. When they left their islands, we may safely assume that they had the average quantity of food planted and growing—that they had the average number of pigs and fowls—that their fences and houses were in an average state of repair—and that their canoes, nets, and fishing-baskets were much like their neighbours. But when, at the end of three or four years, they return to their island-homes, what is their

condition? Each man has a musket, a quantity of ammunition, pipes and tobacco, a chest, and a quantity of clothes. They are wealthy men as they stand on the deck of the vessel. But when they come on shore, how the vision changes! The first things they see are their canoes lying rotten on the beach; and as they advance inland, everything else is in keeping: their pigs and fowls are no longer visible, their houses and fences are in a state of decay, and their plantations are all lying waste. They have no food, no houses, no fishing-tackle, no canoes; their wives, it may be, are become the wives of other men. In islands where food is wealth, where the richest man—the man of most influence—is the man who has most food, who can make the largest contribution to a feast, the poor man—the man of no influence—is the man who has no food; and such these returned labourers find themselves to be,—they find themselves living upon the charity of their friends. In these islands, where nothing is got for nothing, every present has to be paid for; and in this way, before three months are over, nothing remains to each of these natives of their foreign property but a musket and an empty box. And though they should commence the day they land to repair the ruined wastes, and work as hard as ever they had done on their own islands, it would be a couple of years at least before, poor as they seemed to be when they went on board, they will be again surrounded by the same comforts, and occupy the same position in native society, as when they left their homes. This is no fancy picture; it is within the truth.

‘But then, it will be said, even admitting this, they must return with so much more knowledge, with their minds so much expanded, and with habits of industry thoroughly established. On the first blush of such statements, and on a superficial view of the case, this seems highly probable. It has been so often and so confidently asserted, that the belief is fast gaining ground that it must be so. In actual experience, nothing can be more untrue, no experiment was ever more unsuccessful. In no case has any improvement been witnessed, in no case has any native commenced to plant and cultivate cotton, nor has he introduced any improvement. Instead of being more industrious, they are greatly less so. They return with muskets, ammunition, and tobacco; they have had plenty of work for the last three years, and they think they may now keep holiday, and for a time smoking and shooting become the chief objects of their existence. By and by they awake to a true sense of their position; they find they have no food, their island habits of industry have been destroyed, their new habits are all foreign to island life, they are not a natural development and an additional source of strength. No; this mode of life is something like a punishment that has been submitted to, and once over, not to be repeated. They feel reluctant to begin the world anew, and generally sink into a lower position than they would have occupied had they remained at home. Some get dissatisfied with their position, or tired of island life, perhaps have a quarrel with their friends; and should a labour-seeking vessel appear at this juncture, to show their anger and vex their friends, they will go off again to Queensland or Fiji. But it is not their love of labour which takes them away; this we know well. Neither is it affection for their former employers, neither is it the desire for property.

In most cases they leave their islands a second time under the influence of discontent, anger, and revenge; very much the same kind of influences as those under which men commit suicide.

‘As regards Christianity, the results are still worse. It is pleaded that their coming in contact with the Christianity of white men in Queensland, and with the Christianity of natives in Fiji, must produce a favourable impression on their minds, and render them more accessible to Christian teaching. All our experience is the very reverse. As a general rule, they return far more inveterate heathens than when they went away—the worst opponents the missionary has to contend with. They will neither become Christians themselves, nor suffer others to do so. In several cases the wives of those who were away in Queensland had professed Christianity, and were attending church and school. When their husbands returned, they ordered them at once to cease attending, and they were obliged to do so. On Fotuna, the proportion of returned labourers who have professed Christianity is *one in twenty-six*. The proportion for the entire population, who have been for about the same length of time under missionary teaching, is *one in five*. This I believe to be a fair specimen of the results in this group.

‘People unacquainted with native character will hardly credit the above statements. To us, who have lived among natives, and know them, anything else would be surprising. What can natives learn of Christianity in Queensland or Fiji, when there is not a person in either land who would or could impart to them any religious instruction that can speak a single word to them in their own tongue? The same holds good of civilisation. You do not civilise a native by teaching him to smoke tobacco; you cannot civilise a native by feeding him on rice; you cannot civilise a native by clothing him in tweeds or doeskin. If you wish to civilise a savage, you must begin within. Some eighty years’ experience in these seas has fully and clearly proved that, if you wish to civilise savages, you must first Christianize them. And what is more remarkable, while it is impossible to civilise them till you Christianize them, it is easier to Christianize them than it is to civilise them after they are Christianized. It is easier to get them to give up the superstitions, the cruelties, and the abominations of heathenism, to worship the one true God, to learn to read the Bible, and walk in some goodly measure according to God’s laws, than it is to make anything like similar advances in European civilisation. But this has been most certainly proved, that whenever you Christianize a savage you implant within him the germs of civilisation, a civilisation which grows, and which he never casts off. In these islands, as a general rule, no heathen man, however long he may have been in Queensland, will ever wear European clothing when he returns to his own island; whereas, as a general rule, no Christian man will go without some portion of European clothing, and his progress in Christianity is always followed by a corresponding advance in his civilisation.

‘This traffic is seriously retarding our missionary operations in many ways. I have already shown how the needful labour, small in amount as that is, is unceremoniously abstracted. This, it is true, is not a formidable grievance; it might at times be more a matter of annoyance than anything else; still,

where the missionary and his wife must attend to everything,—and if there is no one else to do the work, it must be done by them,—the loss of a couple of natives may retard the labours of the missionary greatly more than many might suppose. But the injury is frequently more direct. Not one of our newly-opened stations but has suffered by having some hopeful natives lured away ; by having some others brought back greatly more unmanageable than when they went away, and through their influence the whole community around them rendered more averse to Christianity. Take one example by way of illustration. On the island of Fotuna, the missionary, after two or three years of hard labour, had got his house erected, had acquired some knowledge of the language, had prepared some elementary books, had got a number of natives to attend church, and a small number to attend school, and was looking forward to brighter prospects. One morning, however, when the sun rose bright as usual, a cloud suddenly obscured, not the disc of the sun, but the prospects of the mission. A small craft of a rather suspicious-looking character, as seen from the missionary's point of view, entered the bay and dropped her anchor. She hailed from Fiji. She was soon exhibiting muskets, tobacco, axes, and everything that could be thought attractive to the natives. All who would go to Fiji would return rich with all this kind of property. Most opportunely for the trader, one of the chiefs had been thwarted in seeking to obtain a third wife—his heart was thoroughly broken by the disappointment, and here was the very best opportunity to show his anger and take his revenge. He would leave the island and go to Fiji. This would annoy and grieve his friends above anything else ; and that was the very thing he wished. He had once sailed for Fiji before with some half dozen of his people, but owing to stress of weather the vessel had to put in to Aneityum. While the vessel lay in the harbour there, the whole party made their escape ashore ; and after some months' sojourn on that island, got a passage home in the *Dayspring*. Possibly he thought he might be equally fortunate a second time. If so, his luck failed him. He engaged to go to Fiji, and induced some others to accompany him. The excitement spread, and one went because some other one had gone, till twenty-eight went all off in this one vessel, nearly all from the vicinity of the mission station. Many and large were the payments received by their friends. Among these were nearly twenty of the professedly Christian natives, the most advanced scholars on the island, although their attainments were not great, to whom the missionary was looking forward to be a band of assistants when the natives generally should embrace Christianity. But his hopes were suddenly blasted. The labour of years was ruthlessly destroyed in a day ; his school was broken up, he had to commence his labours in a great measure anew, and with the disheartening prospect that it might terminate with a similar disaster some other day.

'They are fast depopulating the islands, and destroying our work by anticipation. Of the thousands carried away, it is extremely doubtful if the half of them will ever return ; a large percentage will die in the lands of their servitude, a number will be induced to remain, and a number will be forced to remain, because there will be no power present to compel their return.

Nearly all that are carried away may be regarded as withdrawn from Christian influence for ever, doomed to a life of dark, hopeless heathenism. In the land of their exile, nobody, however willing, can speak a word to them in their own tongue. They may pick up a few words of English, amply sufficient for the purposes of their daily toil, but of no value for imparting to them any religious instruction ; while those who return, return more inveterately opposed to Christianity than ever ; the white man's religion has had no attractions for them.'

Appended to the pamphlet of which these are extracts, were answers to questions sent by the Anti-slavery Society. The late Bishop Patteson held similar views of this traffic. The following are extracts from his memorial on the subject to the Synod of the New Zealand Church in 1870 :—

'Whatever measures may be proposed or adopted to obtain humane and just treatment for those islanders while in Queensland or in Fiji, there is absolutely no check whatever upon the proceedings of the men engaged in procuring these islanders for the labour markets of Queensland and Fiji. No regulation can prevent men who are bound by no religious or moral restraint from practising deception and violence to entice or convey natives on board their vessels, or from detaining them forcibly when on board.

'Much is said about engagements and contracts being made with these islanders. I do not believe that it is possible for any of these traders to make a *bona fide* contract with any natives of the Northern New Hebrides, and Banks' and Solomon Islands. I doubt if any one of these traders can speak half-a-dozen words in any of the dialects of those islands ; and I am sure that the very idea of a contract cannot be made intelligible to a native of those islands without a very full power of communicating readily with him. More than ten natives of Mota Island have been absent now nearly three years. The trader made a contract with them by holding up three fingers. They thought that three suns or three moons were signified. Probably he was very willing that they should think so, but he thought of at least three years.

'Something has been said about the benefit to the islanders by bringing them into contact with civilisation. What kind of civilisation they may see on the plantations I do not know, for I have not visited them ; neither can I say that I have seen many natives who have been returned to their homes, from whose conduct I might judge of the effects of their "contact with civilisation." The reason is simple. Out of four hundred or five hundred Banks' islanders who have been taken away, I have not heard of, much less seen, one-tenth of that number brought back.

'But there is no instance that I can remember of any one of these natives exhibiting on his island any proof of his having received any benefit from his "contact with civilisation," much less of his conferring any benefit on his people. The few that have been brought back to the Banks' Islands bear a bad character among their own people.

‘But I am not now concerned with the treatment of these islanders on the plantation, nor with the effect of their intercourse with white men, or upon themselves or their people.

‘The African slave trade was put down as a thing evil in itself, a disgrace to humanity, and a practical repudiation of Christianity. People did not stop to inquire further. It was enough that men were stolen from their homes, and taken away by force.

‘There is no check at present upon the traders engaged in procuring “labourers” for Queensland and Fiji. Many of these men, whether they are technically and legally slavers or not, are acting in the spirit of slavers. Sir William Manning admitted, in the *Daphne* case, that “this system of so-called emigration is likely to degenerate, and probably sometimes has degenerated, into a practice approaching a slave trade, and perhaps actually amounting to it.” It is indeed a mockery to speak of it as a system of emigration.

‘A most impartial and dispassionate writer in *Blackwood’s Magazine*, who had spent some time in sailing among these islands, and had twice visited Fiji, speaks of the “nefarious nature of many of the transactions (of the masters of vessels sent to procure labourers for the Queensland and Fiji plantations), which have undoubtedly, in not a few instances, been nothing less than kidnapping.” I leave the statements of some of our scholars to speak for themselves. But I know that throughout the Northern New Hebrides and the Banks’ Islands deception and violence are frequently practised. I know the lawless character and the lawless conduct of persons now engaged in the trade, whose names I am not at liberty to divulge. One person writes to me mentioning by name four vessels concerned in carrying on “rough work” with the New Hebrides natives. “You know,” he says, “that these men have no scruples of conscience, and so long as they make money, are perfectly dead to any code of laws, human or divine. I tell you of this,” he adds, “confidentially, as I have only had the information as a friend, and inform you for your own protection when amongst the islands.”

‘A captain of a whale ship writes to me: “The natives of these islands would come off in former years, bringing such articles of trade as their islands afford, for which we paid them with hatchets, tobacco, fish-hooks, etc. They trusted us, and we trusted them. At times our decks were crowded. This, when slaving commenced, was all to the slavers’ advantage, for the natives were easily enticed below, the hatches put on, and the vessel was off. Now no natives come on board the whale ship, and we, in our turn, dare not land. Again, we used to carry people from one island to another when they wished it, and they would give us hogs and other articles. This also has been taken advantage of, and the natives carried into slavery instead of home. Should we be wrecked, our lives must go for those that have been stolen, and the natives will be condemned and called bloodthirsty, etc.; and yet what will the natives have done? Not certainly right, but no more than what civilised people have done in many cases. I hear that they use your name to decoy natives from their islands, and I also heard from good authority that they inquire very particularly of the whereabouts of the *Southern Cross*.”’

The bishop's first record of his work in 1871, was in these terms: 'Our great hindrance is the kidnapping of natives from the islands, which has so exasperated the inhabitants, that we cannot now land without risk at places where we used formerly to go ashore without thought of danger.' 'Who can say what may befall me during the next three weeks in the New Hebrides?' He wrote in 1870: 'The exasperation of the natives is very great. Kidnapping is going on fast; natives are retaliating; boats' crews are being attacked; and they cannot always discriminate between a friendly and an unfriendly white man.'

He wrote in July 1871 from Mota thus: 'In all the other islands the population is reduced to a remnant by the crowds taken away to Brisbane and Fiji; so that whereas this teaching might have been influencing tens, it can now only reach units. This is very sad.'¹

The Rev. Mr. Brooke, one of his clergymen, who spent two or three months on the island of Florida, saw eighteen persons murdered in cold blood, and fifty taken away, either by force or under false pretences. More would have been taken had he not been there. The Scotch captain, to whom he paid a visit, openly lamented his presence, and called out to some men in a canoe, 'Ah! my fine fellows, if your friend wasn't here, I'd have the whole lot o' ye! Just a nice day's haul!'

The tragical end of the bishop was regarded by many well acquainted with the South Seas, as retaliation for the capture of five of the natives of Nakapu, who were taken to Fiji, as may be seen from statements in his *Life*.²

On the day before the lamented bishop embarked on his last voyage, he wrote a letter on the subject, dwelling specially upon the mode of procuring labourers, which indeed is the chief cause of offence. Wherever there is British law, labourers will have a certain protection; but where there is no law, as among savage islands, these

¹ *Sketches of the Life of Bishop Patteson*, p. 181.

² *Life*, vol. ii.

natives are at the mercy of their captors. The bishop's words had all the solemnity and weight of a dying testimony:—

‘I am glad to see that so much is being said, both here and in England, about the removal of South Sea islanders to Fiji Islands and Queensland.

‘I have applications from societies for information, and I am sure that there is a great desire on the part of many persons to do what can be done to protect these islanders from injustice and cruelty.

‘But this is the real difficulty. We cannot supply such information; we cannot produce such evidence as will lead to a criminal prosecution, with any hope of obtaining a verdict against the persons accused of deceitful or violent conduct towards the islanders.

‘Very many of the South Sea dialects are still unknown to us. How can we ascertain what has really taken place when the master and crew of a vessel swear positively that the natives came on board with the wish and deliberate intention of going to work for some years in a cotton or sugar plantation in Fiji or Queensland? We know that few islanders have any conception of what the place may be which they hear spoken of by the name of Fiji or Queensland, and that they have no more notion of the work they have to do than of the place they are going to. But if we can't talk, and talk freely and easily with the islanders on board such vessels, how can we disprove the statements of the trader? We know full well that the idea of a *contract*, of the meaning in our eyes of a bit of paper with some marks on it, is simply unknown to the islander who has not been regularly trained and taught by missionaries. But the trader produces his “contract,” and swears positively that it is a *bonâ fide* agreement, not obtained by compulsion, perfectly understood by the natives, etc. How can we disprove his statement? To appeal to men's common sense, to show them the *a priori* improbability, nay, impossibility, of the assertion, is of no use in a court of law.

‘We know what the natives think of all these proceedings wherever we are able to talk with them. We have statements (perfectly conclusive to us) of direct violence used towards the relatives of islanders now with us; but what can we make of these statements in a court of law? The name of the vessel is not known; in two cases that we know of, it was painted over. The name of the master is not known. Unless we see with our own eyes, and hear with our own ears, the deeds of violence and words of falsehood, how can we procure a conviction? I doubt if the evidence of a perfectly honest Melanesian would procure a conviction. A sharp cross-examination would probably so perplex and puzzle a lad or man, whose story has been given quietly to us with every mark of absolute truthfulness, that I should hardly be surprised to find a jury acquit a man who was nevertheless as truly guilty of a crime as any one who ever stood in the dock for trial.

‘I am thankful when I hear of persons deputed to sail among the islands, and investigate the whole matter, because it shows that people feel strongly, and wish to act promptly. But how can they find out anything? Even *we*

find distrust and suspicion where all was friendly. Even *we* have to use great caution now in going ashore where we have long known something of the people.

‘And if *we* can’t procure evidences of outrages that may be producible in a court of law, how can strangers, quite ignorant of the dialects, and wholly unknown to the natives, obtain any information ?

‘It is simply impossible in many, perhaps in most cases, to ascertain exactly the fact whether such and such natives came away from their islands willingly or not. Many *come on board* willingly, no doubt, but they do so under the impression that they may have a look at the vessel, do some trading, perhaps take a three or four days’ trip. They don’t come on board to be passed below and have the hatches fastened down upon them. But how can we ascertain, to the satisfaction of a court of law, the real facts ?

‘I am assured that care is taken by H. M. consul at Levuka to see that the islanders employed on the plantations are properly treated, etc.

‘Assuming all this to be quite true, it does not touch the point with which I am mainly concerned, viz. the *mode of procuring* these islanders for Fiji and Queensland. The consul can know nothing but what the sailing-master asserts when he brings his cargo of islanders into port. How can he check his story ? He can’t speak a word to one out of a hundred of the islanders ; and unless he can talk quite freely with them, how can he really investigate a difficult question, where he is dealing with persons wholly unaccustomed to the very idea of contract, hired labour, etc. ? Why, if all these transactions are friendly and honest, why do we find the islanders suspicious and timid, unwilling to paddle off even to *our* vessel, unwilling to meet us, as they used to do, on the beach with friendly, happy faces ? And why do we always now hear, whenever we can talk to the people, tales of kidnapping, treachery, violence, names given of those who have been taken away, all the circumstances of the traders’ conduct most minutely reported ?

‘Has all this come to pass without some assignable cause ? Why do these vessels, when we come across them, sail away from us ? Why do some of them paint out their names ? and why do those on board refuse to give the name of their master ?

‘The simple reason is, that so long as these traders can sell natives of the South Sea Islands for from £6 to £12 in the Fiji Islands, so long they will engage in such a profitable trade, and by force, or lying, or any means, bring these people to such a market.

‘The planter in Fiji wants labourers, and he pays a high price for them, and creates a demand, which these traders supply somehow or other. I do not wonder at the planter’s determination to obtain labourers, much as I regret that he indirectly (it may be) sanctions such means as are employed to satisfy his want, and wholly unable as I am to reconcile it with the primary Christian law of doing to others as we would have them do to us.

‘And I think that some such scheme as that submitted to the General Synod of Queensland may at all events modify the evils of the present state of things. The employment of a limited number of licensed vessels, under the management of certified masters, and under the watchful control of a

man-of-war, with stringent regulations summarily enforced against offenders, offers some security for the protection of these islanders from the outrages committed now by lawless and unscrupulous men. The regulations should be made by the Imperial Parliament.

'In the existing state of things, it is clearly our bounden duty to dissuade to the utmost of our power all these islanders from ever stepping on board any one of these vessels, and to watch the proceedings of such vessels as carefully as possible, and to spare no pains to expose any unjust treatment of the islanders; and if we can procure such evidence as may probably lead to the conviction of offenders, to prosecute them in the courts of law.

'I make no assertions whatever about the treatment of the islanders *on the plantations*. I confine myself to the one point of the *mode of procuring the islanders for the plantations*.'

Wesleyan missionaries in Fiji also condemned the system. One of them, the Rev. Lorimer Fison, during a temporary residence in the colonies, boldly expressed his views, and gave some harrowing details of kidnapping which he had learned from imported labourers. Mr. Fison had to endure much obloquy from some colonial statesmen and newspapers for certain of his statements; but he was prepared with proof of all that he asserted. He did the cause of humanity a great service by his unflinching courage in exposing these evils.

The missionaries of the London Society in the Pacific were unanimous in condemning this traffic. They had experienced the evil in the case of the Peruvian vessels. The Rev. J. P. Sunderland, agent of the society in Sydney, bore frequent testimony against it, and had his share of the slander flung by certain interested parties against missionaries.

The case of the *Carl* at length convinced the most apathetic that the South Seas were scenes of the most rascally and cruel deeds. Dr. Murray's evidence has been circulated over the world. He was the chief of the expedition. He left Melbourne

'in the *Carl*, shipping as surgeon; and on arriving at Levuka, the captain who brought her there from Melbourne having left, he appointed Armstrong, who had shipped as mate, in his stead. Armstrong, as master of the brig, obtained authority to go on a "labour cruise" from Mr. March, the British consul at Levuka, and the brig then left, Dr. Murray going with her. They proceeded on a kidnapping cruise among the islands scattered about in

that part of the Southern Seas. After visiting a few without obtaining any "labour," they anchored off the island of Malakolo. A boat was despatched there to look for better anchorage, whereupon some of the natives discharged arrows at the men in it. Some canoes with natives who were trading with the *Carl* were round about, and on these that vessel opened fire, "partly in retaliation" for the arrows. Nearly all the natives jumped overboard, and one of the brig's boats picked up twelve or thirteen of them, who were put in the hold. The natives who were not picked up escaped to the shore, some of them wounded. The brig then sailed to the Solomon group, and off Santa Anna some natives came out to trade in their canoes. When these canoes were alongside, heavy pieces of iron were thrown into some of them by the captain and crew. Of course the canoes were thus upset, and the brig's boat being again lowered, twelve or thirteen more natives were captured and put in the hold. The pieces of iron were not wasted, as they were fastened to the brig by long ropes. This occurred about half or a quarter of a mile from shore, to which the natives and canoes, not destroyed or taken, returned. Off the island of Ysabel other canoes came out trading, and were upset in the same way, and about ten more natives were caught. "They came on board almost voluntarily," says the doctor; and "in throwing the iron, care was taken that none of them were injured." All these natives were put into the hold; and if they showed no disposition to fight, they were allowed on deck in a day or two. At the Florida group, four or five more men were captured in the same way, and then the brig sailed for Bougainville, an island densely inhabited by warlike natives. There eighty men were caught, but, unlike the others, they resisted very much. The whole of the natives were then put into the brig's hold, and some forty-eight hours after the capture of the Bougainvilleans they all commenced fighting about seven o'clock in the evening. Some of them endeavoured to set fire to the ship, the others tried to prevent them, and that appears to have caused the fighting. "Every attempt was made to pacify the natives, but no white man on board knew their language." In about a quarter of an hour they were fired on with guns and revolvers by the whites, who had behaved inhumanly enough before, but who now thirsted for blood like wild beasts. "The firing," says Dr. Murray, "was directed to the natives under the main hatchway. Guns and revolvers were used. Everybody fired. I am not sure whether Captain Armstrong fired. I think he was at the wheel. I do not think he fired. The firing and fighting lasted all night. When the natives stopped in the least, every effort was made to pacify them. The natives succeeded in loosening some of the bars of the hatchway. The fighting was kept up at intervals all night. The firing could not be said to have ceased until the morning. The firing was carried on voluntarily by the white men. No positive orders were given by any one. The general alarm being given, every one took his firearms and proceeded towards the main hatch. Some of us carried arms with us, but most often arms were kept in the cabin. During the night the friendly natives had been admitted on deck through the fore and aft hatches. Some few of them that could not be got up remained below. In the morning the hatches were taken off, and the

killed and wounded were taken out of the hold and put on deck. The captain was giving directions. About seventy dead and wounded natives were brought on deck. All the Bougainville natives, with the exception of ten or twelve, were either killed or wounded. The dead natives were thrown overboard. I could not say definitely who gave the directions. The wounded natives were also thrown overboard. I never could ascertain whether positive orders were given for them to be thrown overboard. I think it was done with the general will of the whites. I endeavoured to get their lives spared, and suggested that they should be put on an island, but the general feeling was against doing that. There were about fifty killed, and about twenty wounded were thrown overboard while still alive.”

Mr. F. A. Campbell, C.E., son of the Rev. A. J. Campbell of Geelong, Victoria, who was the greater part of the year 1872 in the New Hebrides, thus recorded his convictions of the traffic:—

‘You may ask, then, why do the natives leave their own islands? why do they go away if they do not know what they are going for? The following statement represents the matter, I believe, with tolerable accuracy. I give it in a tabulated form for the sake of clearness :

10	per cent.	are taken by force.
20	„	are obtained by deceit practised on the natives by masters of labour vessels or native agents.
20	„	are obliged to go by chiefs or relatives from whom they have been bought.
10	„	go because they are defeated in war and driven off their own lands.
15	„	are returned labourers, who, finding their own plantations destroyed, wives gone, etc., ship off again in disgust.
5	„	accompany their chiefs when they go or are taken away.
20	„	go from curiosity, or from a desire to get muskets and other goods.
—		
100		

‘From this statement it will be observed that I consider that about one-half of the labourers are obtained by what might be termed unfair means. The various ways of obtaining them unfairly are—1st, forcible abduction; 2d, buying them from chiefs and relatives; and 3d, deceiving them.

‘With regard to the second method, whatever name the recruiters may call it by, there is no doubt but that the natives look upon it as buying and selling, inasmuch as the chiefs or relatives receive goods for the natives shipped.’¹

¹ *A Year in the New Hebrides*, p. 207. A very interesting series of letters on the islands, illustrated by the author’s pencil. The chapter on the ‘History of the Mission’ presents the missionary argument very clearly,

Petitions from many quarters at length reached the English Parliament, complaining of the traffic, and praying that it might be repressed. And after the death of Bishop Patteson, the Queen brought the matter before the Legislature and the country in her speech at the opening of Parliament in 1872. An Act against kidnapping was speedily passed, and a sum of £18,000 was voted to provide gunboats to assist the Commodore on the Australian station to exercise a constant watch on labour vessels in Western Polynesia. It was not an easy task to cure so formidable an evil. It took some time to get the gunboats ready, though several were built at Sydney with great celerity. It takes time for officers in command, some of whom were newly arrived from England, to become acquainted with the sphere of their operations. A check was given; but as their time seemed likely to be short, many evils were crowded into the latter period.

It deserves to be mentioned that two of Her Majesty's officers who cruised through these seas in H.M.S. *Rosario*, published works in which they bore evidence of the kidnapping—Captain Palmer and Captain A. H. Markham.

I was in 1874 on a cruise through the New Hebrides, and gathered some information. I attended the Synod of the mission, at which were representatives, from Espiritu Santo, the most northerly, to Aneityum, the most southerly island of the group. At the Synod there was scarcely a missionary who had not a story to tell in connection with this traffic, and a formal report was given in upon the subject. The following is the minute passed by the Synod: 'Reports being given in on the so-called "labour question," it was unanimously agreed that these reports be condensed into one general report, and brought before the public; that the Commodore on the station be supplied with full, accu-

and is by the Rev. A. J. Campbell of Geelong. 'The History of the *Day-spring*' is forcibly written by the Rev. Dr. Macdonald of Melbourne. The book is well worth perusal.

rate, and definite information ; that the colonial governors, the French governor in New Caledonia, the secretary for the colonies, and both Houses of the British Parliament, be memorialized on the subject, showing that there is little if any diminution of the evils connected with the traffic ; praying for its total suppression among the islands, and its total abolition in all British colonies ; and that the British Government be petitioned to communicate with the French Government, and to urge its suppression in New Caledonia.'

A body of intelligent men, who have no other interests than those of humanity, would not be likely to come to such a resolution, or to take such trouble, if they were not warranted by facts within their knowledge to do so. A deputation waited upon the Governor of New South Wales, and upon Commodore Goodenough, and laid before them the petition. The Commodore was fully alive to the importance of the matter, and arranged to visit the New Hebrides in 1875. He had his small vessels cruising through these seas. After my return, I published the facts made known to me while in the New Hebrides.

Since the passing of the Kidnapping Act, twenty-five natives, instead of being landed at their own island, were left at another forty miles away, where they remained for nearly three months, till the mission vessel, as an act of humanity, took home those ill-treated men. This has been duly reported to the Commodore. The plea set up was, that the missionary had taken the men into his employment. This would not have acquitted any employer of his duty had it been true ; but it was emphatically denied. The poor men were so enraged at being left, that they were plotting to take the life of their deceiver had he ventured near them.

Eighty-two natives were taken to New Caledonia in the early part of 1874 without any licence. In fact, a brisk trade had sprung up to that French colony since the Kidnapping Act was passed. There were upwards of three hundred natives reported to have been taken into the port of Noumea in one

week. The effect was soon felt on the market, and prices fell from £12 and £14 to £6 per head as passage money. No Government agent is needed on such vessels. The health-officer is the only inspector at Noumea.

Vessels flying the French flag, and in several cases commanded by Englishmen, are now the chief cruisers through the New Hebrides. These vessels have no licence, and they have no fear of the English men-of-war. In February 1875, two schooners, called French vessels, but under commanders bearing Scotch and English names, took, the one seventy-five islanders, and the other thirty-eight and three women, into the port of Noumea, New Caledonia. This shows that the traffic is still brisk there. How far it was lawful for British subjects to be in command of vessels flying the French flag, and engaging in a traffic condemned by the Kidnapping Act, it is not for me to determine; but I well recollect the late Commodore Goodenough remarking to me that he would like to get hold of one of such British subjects. The matter has a national importance, as cases have occurred in other parts. Dr. Livingstone, in his *Last Journals*, says of the French on the east coast of Africa:¹ 'The greatest power they exercise is by lending their flag to slaving dhows, so that it covers that nefarious traffic.' Happily it did not continue long in the New Hebrides. The American flag was also used to cover the kidnapping of natives without a licence. Vessels from Tahiti have ventured among the islands of Western Polynesia to recruit labourers, and some harrowing details have been published regarding their deeds.

Intoxicating liquors have been given to stupefy natives, and when under its influence they have been carried on board the labour vessels. I was assured, on unquestionable authority, when on a visit to an island of the New Hebrides,—infamous throughout the civilised world for the blood shed on it,—that a man collecting natives, not indeed a Queens-

¹ *Last Journals of David Livingstone*, vol. i. p. 6.

land Government agent, gave intoxicating drink to twenty-five men, placed them on board his vessel, and was well out at sea before they were aroused from their stupor. Two men well known in this traffic went to another village in the same island and gave drink to a number of men, and while these were under the stupefying effects of it, seven of their women were taken on board the vessel. The same two, while going off with their spoil, met a canoe with two men in it; they broke the canoe, captured the men, and sailed away. Will it be thought strange if white men or missionaries pay the forfeit, and that island again be stained with blood?

I have already referred to the cruel murder perpetrated on the island of Api in August 1874, when the son of the captain, the mate, and a native of Tanna were killed without provocation on their part. The natives of that island suffered Dr. Murray to live among them for several months. In most of these massacres, we have to look for the occasion in some previous occurrence. The law of retaliation, so prevalent among the natives, does not require the guilty to suffer. It is satisfied if one or more of his tribe pay the penalty. Among the northern islands of the New Hebrides many cruelties have been perpetrated by white men, and retaliated with equal or greater cruelty by the black upon innocent parties. That may have been so in this case. But as 'return labourers' are mentioned, we may do well to recall the statement recently made by Mr. Consul Layard of Fiji, that employers there are sometimes bankrupt before the labourers' third year is finished, and that in such cases there is no chance of payment or of being sent home. He says further, in recommending the employment of these men for a fourth year, under his own supervision, that it would 'prevent the lives of white men landing on the islands being sacrificed to the ignorant revenge of unpaid savages smarting under their wrongs.'

These two admissions thus authoritatively made are very important. Men are thrown upon the consul's hands with-

out a sixpence for three years' work. Unpaid savages smarting under their wrongs endanger the lives of white men afterwards landing on their islands. Need we wonder at outrages after treatment of this kind? This island of Api has no resident missionary, and natives are always fiercest where they have had no other experience of men than those in the labour traffic.

The returned labourers are said to have been armed with muskets, which they used against the boats' crews at Api. This brings up another matter about which I have published protests from missionaries for several years. It is one of the mischievous effects of the labour traffic that most natives who return from Queensland or Fiji take muskets and ammunition to their homes. The money they receive as wages is partially invested in these weapons of war.

I boarded one of the vessels in Havannah Harbour, Faté, in which were seventy labourers homeward-bound from Queensland to the Banks' group. Every one had a musket in his bunk. Had these men been troublesome, and attempted to rise against the officers of the vessel, what an armed force! The Government agent of another vessel, whom I met during my cruise, told me that he felt very uneasy in a vessel filled with similar armed natives, because the captain made himself rather disagreeable, and at any hour the natives might be provoked to mutiny. This, however, is only one of the dangers. When these men get to their own islands, they invariably display their warlike power with their muskets. If, as is very often the case, their wives have been taken away by other men, blood is shed in recovering them. Bishop Patteson, shortly before his end, wrote respecting this: 'These poor fellows come back to run riot, steal men's wives, shoot, fight, and use their newly-acquired possessions to carry out more vigorously all heathen practices.' He also said they use their guns and ammunition 'to carry out with impunity all kinds of rascality.'

The Rev. R. H. Codrington, M.A., who for several years

was at the head of the Melanesian mission, stated in a memorial addressed to the Marquis of Normanby, Governor of Queensland, that 'it requires no argument and no evidence to make it clear that the introduction of firearms among savage people, whose native habits are those of perpetual warfare, must be attended by the destruction of human life.' He added: 'I venture, therefore, to propose to your Excellency, as a practical measure which interest and humanity alike require, the prohibition of the sale of firearms to the Melanesians imported under the Labour Act.' That is the conviction of all missionaries of the different religious bodies who labour in the South Sea Islands. It is one of the points urged in the petition of the New Hebrides mission. There was a time when it was prohibited by law in New Zealand to supply the Maories with firearms. In an evil hour that law was repealed, and large importations of firearms were made by the trade in Auckland. As large purchases were made by the Maories, these weapons were used with skill and deadly power against the colonists when the war broke out. A similar use is being made of the muskets supplied to the islanders who have been taken—let it be supposed, fairly enough—to Fiji, but returned with only part of their wages. I observed that some of the chiefs on the island of Espiritu Santo had double-barrelled guns. In the hands of such skilful marksmen, what deadly power is this! Their own internecine warfare is also rendered far more fatal. It is quite melancholy to see the ravages which firearms have occasioned among the people, and how many have scars of wounds.

Natives, who have of late been engaged or secured for the labour on the plantations, are from the Northern New Hebrides, the Banks' and Solomon groups—the fiercest and most savage of all. I heard of several affairs this very year in connection with the trade, and bloodshed had taken place. White men and agents had been killed or wounded.

It has been stated again and again that this labour traffic

is depopulating some of the islands. There are nearly 1500 away from the island of Tanna. From Vanua Lava, in the Banks' group, so many have been taken that few remain. Bishop Patteson stated strongly in his last voyage, 'Star Island was found nearly depopulated.' At Florida Island, 'the snatch-s snatch ships,' he was told, 'had carried off fifty men by upsetting canoes, firing guns, and using violence.' This was before the passing of the Kidnapping Act. What was the condition of things there afterwards? Let the following testimony of the Rev. R. H. Codrington answer respecting 1873. 'At Vanua Lava,' he says, 'there is a cutter from Fiji buying labourers. This is the regular practice now with Queensland and Fiji vessels. They buy young people of their relations. . . . They use the same word both in English and native tongues, and the natives look upon it as nothing else than buying and selling. The traders say it is not buying, but that they give presents or wages in advance. I do not say that this is as bad as downright kidnapping morally, but it is worse for the islands, because they get more recruits than they could by force. And, morally, what is buying and selling men? The notion is quite new here; it is entirely imported by the trade. . . . The question is, Will England allow a trade of men or not? The thing that is most scandalous is the buying and selling of boys. The Fiji traders want boys, and buy them, from ten to eleven years of age, for an axe or a knife, from some relative who sees those things and cannot resist it. This is only the second year in these islands when this open way has been practised. The traders call it so in English, and the natives call it so in their own tongues, and take it to be so. They are disgusted at it, and many complaints are made. You may imagine how degrading and demoralizing it is. The traders and the officials say it is only an advance of wages, or a present to relatives; but they openly call it buying. The moral character of the transaction does not depend upon what traders choose to call it, but what it

is in itself; and it is, in the eyes of the natives, as much buying of men as it is the buying of pigs.'

This is the most recent testimony of Mr. Codrington, made after his voyage in 1873, and it reveals the downward progress of the labour traffic.

Mr. Codrington says further: 'The trader who wishes to be honest, or the officer who wishes to inquire, can find natives who have been to Fiji or Queensland, and can talk some English, and, of course, use them as interpreters; but they can have no knowledge of what these men say to the people. We are the only means of finding this out; and we do find that these interpreters, through imperfect understanding of English, and a desire to please their employers, do not convey to the natives what they are supposed to tell them.'

Mr. Codrington found, in 1874, that natives of Saddle Island, in the Banks' group, had been decoyed on board a vessel, but the captain refused to give them up. Attempts were made, as is well known, to personate Bishop Patteson in order to seduce men on board. A witness declared that he saw the captain of a labour vessel dressed up as a missionary in a long white macintosh and a white bell-topper, as he called the hat, giving out pages of an old nautical almanack as tracts. Captain Jacobs, of the *Southern Cross*, says that attempts were made, in 1874, to personate Mr. Codrington. The impersonator wears spectacles, and speaks the Mota language, and says he is Codrington. A native discovered him at one place, and he had to be off. Captain Jacobs added that the labour traffic was then 'active, and is likely to give trouble and cost money.' A letter appeared in the *Edinburgh Scotsman*, July 21, 1874, in which complaint was made of deception practised upon South Sea islanders at Port Mackay, Queensland, with regard to work, food, and wages. It said: 'When their time is expired, instead of getting their money, they get a box with a few articles, viz. two or three toma-

hawks, an old musket, a piece of calico, a Jew's-harp, and a few other things, worth altogether about £2.'

Complaints have also been made that men taken to Fiji were neither paid properly nor returned home at the appointed time. As many as *three thousand* should have been sent home between May and December 1874, but the planters who had their services had not money to pay wages or passages. *Two thousand* more should have been sent home in 1875; but when masters were in financial difficulties, what was to become of the native labourers? Her Majesty's ships had to take some home, especially when kidnapped.

Fiji became a British colony in October 1874, and his Excellency Sir Hercules Robinson, K.C.M.G., the Governor of New South Wales, who had been commissioned to annex the group to the British crown, at once proclaimed the Queensland Act on the introduction of South Sea islanders as labourers, in so far as it could be applied. This put a check upon the traffic, and removed some of the greatest evils. The vigilance of H.M. ships, cruising in the waters of Western Polynesia, greatly helped to prevent kidnapping.

When his Excellency Sir Arthur Gordon assumed the government of Fiji, there was every reason to believe that efforts would be made to conduct the labour traffic properly. His high official experience, his humane disposition, and his desire to administer justice to all, secured for him general confidence and respect. The greatest evil connected with this traffic has, however, always been among the savage islands, and in the mode of getting the labourers. And so long as the traffic continues, very great vigilance will need to be exercised to carry out the provisions of the Kidnapping Act in the South Seas. There are still vessels recruiting labourers in the northern isles of the New Hebrides, and bloodshed is still occasioned in connection with it. A sad case occurred at Aoba, or Leper's Isle, in 1879, and to it we have already referred. The interposition of the

Commodore was required there, as has been narrated. But he had other work also on hand. He proceeded to Brooker Island to investigate the murders perpetrated by the natives there, and to punish the murderers.

There is still a demand for cheap labour in Queensland and Fiji, and vessels continue to recruit among the northern islands of the New Hebrides, the Banks' and Solomon groups. The feeling has been growing among planters and others that Polynesian labourers are not satisfactory, and the Governments in both colonies are becoming more strict in their dealings with those who hire. A colonist in Fiji has been animadverting severely upon Sir Arthur Gordon, for, among many other things, depreciating Polynesian labour, and encouraging the importation of coolies from India. But Sir Arthur Gordon has been carrying out a policy more consonant with British justice, and more humane, by discouraging practices so fraught with evils, and encouraging a mode of tropical labour more likely to be successful in every way, and which can be carried out more justly under the eyes of an enlightened Government. In the case of coolies, there is a British Government at both ends, and the men are not savage cannibals. There is fuller intelligence in making a contract, more respect for law, and greater habits of industry among coolies; and it is to be hoped that the evils of the labour traffic in the South Seas will soon be ended. Many natives, however, have lost their lives in it, and not a few Europeans. Some of the islands have been almost depopulated by it. Missionary work was largely hindered by it, and the British name has been dishonoured by the evil deeds perpetrated by it.

There has been a great desire on the part of many colonists in Australia and New Zealand that the British Government should annex the New Hebrides to the British crown. Several petitions were sent to Her Majesty on this subject, but the British Government decline to do it. Again and again there have been rumours that the French

Government at New Caledonia had thoughts of annexing them. It has been advocated in newspapers and periodicals both in New Caledonia and in France. The reasons alleged for this are, that the group is contiguous to the French colony, and possesses excellent soil for the growth of food for prisoners, and safe harbours for vessels, both of which New Caledonia wants. But, from what we have seen of the effect of French annexation of islands in the South Seas, where Protestant missions had been in operation, we would deplore any more of our mission spheres falling into their hands. Their seizure of the Society Islands and of the Loyalty Islands inflicted great injury on the missions which had been established and sustained by British subjects.

The New Hebrides were discovered, for the most part, by a British officer; several of them have been carefully surveyed by British ships; justice has, for a long series of years, been solely administered by British ships of war; the missionaries have all been British subjects; the settlers have almost all been British subjects; and even the very natives themselves prefer the British to the French. Surely these are claims on the British Government to prevent the islands being seized by France; to afford them some regular protection; and even to annex them to Fiji. They could be governed by an officer of the Fiji Government sailing from island to island in a gunboat.

The case with these islands is entirely different from Fiji. In the latter, one chief had gained paramount sway, and the sovereignty was offered by him and his subordinate chiefs to the British crown. The chiefs on the New Hebrides have no more authority than over a village or two. No island has a single high chief. There are some thirty different languages. Concerted action is impossible; but a friendly power, as the British Government has always been, would meet with more sympathy and support than any other in taking possession. The popula-

tion is decreasing rapidly, and will speedily die out. Settlers from Fiji and the other colonies are going to the New Hebrides; and, attracted by its rich soil, many more will go. Every tropical fruit may be cultivated there. The way has been pioneered by missionaries on several of the islands; and the annexation of the group would be a great boon to philanthropy, commerce, and religion.

At any rate, we have no doubt that the British Government will not fail to carry out the expressed wish of the British people, that these weak and fading races shall be protected, that legitimate commerce shall be encouraged, and that full opportunity shall be secured to those who go among the savage cannibals of the South Seas to enlighten them in the religion of Christ. As the voice of Livingstone pleads for the oppressed African,—so many of whom have been kidnapped from their homes,—so the voice of the martyr-Bishop Patteson pleads to Britain for the many-tongued and long ill-used islanders of Polynesia.

‘ Yes, thou hast visited the caves, and cheered
The gloomy haunts of sorrow ; thou hast shed
A beam of comfort and of righteousness
On isles remote ; thou hast bid the bread-fruit shade
The hesperian regions ; and hast softened much,
With bland amelioration, and with charms
Of social sweetness, the hard lot of man.’—W. L. BOWLES.

CHAPTER XXVI.

THE MELANESIAN MISSION.

'The immense Pacific smiles
Round a thousand little isles—
Haunts of violence and wiles.
But the powers of darkness yield,
For THE CROSS is in the field,
And THE LIGHT OF LIFE revealed.'

—JAMES MONTGOMERY.

THE diocese of the first Bishop of New Zealand, the apostolic Dr. G. A. Selwyn, embraced eighty-four degrees of latitude, from 50° south to 34° north, by a mistake of geography in his letters patent issued by the British Colonial Office. The diocese was also made to extend over twenty degrees of longitude, and this covered an area of 4800 miles by 1200. It was, perhaps, the largest diocese ever marked out for one bishop, and may truly be said to have embraced 'a thousand little isles.' They were almost all 'haunts of violence and wiles.' Occupied as the Bishop of New Zealand was with the duties of his wide colonial diocese, itself now divided into six, he frequently sailed along the coast, and became quite as expert in managing small craft at sea, as the Cambridge boat in his university days. For several years, however, he was not able to do anything for the heathen islands stretching over the South Seas. Still their case lay near his heart, and in 1847 he set sail in H.M.S. *Dido* on a voyage of inspection, as we have already stated. In 1849, he took a voyage in his

small schooner, the *Undine*, of twenty-one tons, with a crew of four men. He reached Aneityum, the most southerly island of the New Hebrides, in ten days, having sailed 1000 miles from Auckland. There he met Captain (now Admiral) Erskine of H.M.S. *Havannah*, in whose company he proposed making his trial voyage. The object the bishop had was to get young lads from the New Hebrides, the Loyalty Islands, and New Caledonia, to be taken to Auckland and instructed during the summer months, and then to return them to their own homes in the winter. For this purpose he founded at Auckland a college in which these young men could be trained in reading, writing, and in the elementary truths of the Scriptures. In this he was assisted by Archdeacon (afterwards Bishop) Abraham, a lifelong friend, and others. The Bishop of New Zealand had a wonderful art in gaining the confidence of the savage islanders of the Southern Seas. Though the languages of the islands were in most cases different from each other, he picked up a few words in them, and he carefully noted down the names of chiefs whom he met on one voyage, and as carefully inquired for them by name when he next visited their island. Human nature is the same all the world over; people like to be remembered by name. And in this way Dr. Selwyn gained a place in the affections of cannibal peoples. He extended his voyages from year to year towards the north, as his acquaintance with the seas and the people increased, and as he got a larger vessel. Most of the islands between New Zealand and the Santa Cruz group were visited by him; and, with the exception of the Loyalty Islands and the southern portion of the New Hebrides, most were without European missionaries or even native teachers. He had zeal, wisdom, and courage equal to his peculiar trials and difficulties. Few men have braved so many dangers, with less means of defence, in the service of the gospel of Christ. In his first voyages he had no charts, and had for several voyages to rely on his own

drawings and on some old Spanish and Russian charts. He had to command his vessel, take observations, calculate distances, pull a rope, and manage people on board speaking perhaps ten languages. When he had these natives on board, sometimes they brought their wives with them, and the bishop made dresses for the women, and when they were sick he even washed their babies.¹

It was thus the Melanesian mission was founded. In 1850, he attended a meeting of bishops of Australia in Sydney, and got an Australasian Board of Missions established, which had for its objects the conversion and civilisation of the aborigines of Australia and the natives of Western Polynesia. A branch of this was formed at Auckland in 1851. By contributions from Australia, the *Border Maid*, a schooner of one hundred tons, was furnished; and in 1851, the Bishop of Newcastle, New South Wales, who had been Bishop Selwyn's comrade in the Cambridge University boat, accompanied him on a voyage. In 1855, the Rev. John Coleridge Patteson, M.A., joined him expressly for missionary work, and Dr. Selwyn trained him to take the complete charge of the Melanesian mission. The Bishop of New Zealand raised £10,000 as an endowment for an episcopal see among the isles, and Mr. Patteson was consecrated Bishop of Melanesia in 1861. Bishop Patteson had a profound respect for the Bishop of New Zealand, and ever set before him the self-denying example of his pioneer chief. Bishop Patteson carried out the mode of work as the Bishop of New Zealand had planned it, and collected bands of young men, who were trained first at Auckland, and afterwards in Norfolk Island, to which the headquarters of the mission were removed. He was joined by the Rev. R. H. Codrington, M.A., of Wadham College, Oxford, who, like himself, laboured gratuitously. They together trained young men as missionaries to their fellow-countrymen. The chief sphere of Bishop Patteson's labours was in the

¹ See *Life of Bishop Patteson*, vol. i.

Northern New Hebrides, the Banks' and Solomon groups. Between the latter lay the Santa Cruz and Swallow Isles, where he eagerly sought openings. The islanders generally were much attached to him; and when he fell a martyr at Nakapu, in the Swallow group, he left his mantle on the members of the Melanesian mission to pursue his work. They have done this in sorrow, but not without hope that in the great day he and they may rejoice together over ransomed Melanesians.

'O saintly dead, thou art not dead, translated;
 'Tis o'er the rapt Elijah that we weep.
 What matter by the fire and steeds elated,
 Or rude boat rocking on the sunlit deep?

'He comes again transfigured in the glory;
 His fallen mantle leaves us not the while;
 His spirit wafts through other lips the story
 Of Christ, of heaven, to each heathen isle.

'Alone he died, but not alone returneth;
 Amid the dazzling ranks of Christ's array,
 No starry banner with more lustre burneth
 Than this pure cross of stars in that great day.

'The island tribes shall swell the grand procession,
 The island martyrs crowned and leading these;
 They still shall hail him, in their blest possession,
 Their own apostle of the Southern Seas.'¹

The work was carried on. The Rev. R. H. Codrington, M.A., while declining the bishopric, continued the mission, and the Rev. J. R. Selwyn, M.A., a son of the pioneer bishop, was found willing to take the fallen colours, and was consecrated Bishop of Melanesia in 1877. He had been a crack oarsman at Cambridge, and has proved a good oceanic missionary.

The Synod of the New Hebrides mission felt deeply the loss of Bishop Patteson, and passed the following resolution: 'In common with the whole Christian world, the members of this mission have been deeply moved by this lamentable

¹ The Rev. Zachary Barry, LL.D., Sydney.

event. In every organ of public opinion, from the Queen's speech at the opening of Parliament down to the humblest colonial newspaper, this murder has been traced to the slave trade in these seas, against which this mission has so earnestly testified and so strongly protested. Bishop Patteson took always a deep and friendly interest in this mission, and was ever ready to render any assistance to it that lay in his power, and these feelings were warmly reciprocated by every member of this mission.

'Bishop Patteson's talents, acquirements, social position, and earnest piety, with his abundant and wisely-directed labours, have greatly elevated the character of missions in the estimation of all classes, both in the colonies and throughout the British empire, and have conveyed unspeakable benefits to the degraded natives in Western Polynesia.

'The mission herewith records its sincere sympathy with the members of the Melanesian mission, also with the relatives of Bishop Patteson, the Rev. Mr. Atkin, and the native assistant Stephen, on the irreparable loss which they have sustained by these lamented deaths. All three were cut down in the prime of life, and in the midst of extensive usefulness.

'The prayer of this mission is that He who brings good out of evil and light out of darkness, who makes the very wrath of man to praise Him, may overrule this tragical and mournful event for the advancement of His own glory and the more speedy evangelization of these islands.'

The mission schooner the *Southern Cross* has an auxiliary screw, and can thus use steam-power. The working of her machinery has, however, been expensive; but the Melanesian mission could not carry on its work without it. Bishop Selwyn, in his publication when in England in 1879, expresses a wish to get a smaller vessel of thirty tons as a tender, to cruise among the islands when the *Southern Cross* is on longer voyages or away at New Zealand.

The mission estate on Norfolk Island contains 1000

acres, about one-ninth of the whole land. £2000 were paid for it to the Government. Bishop Patteson contributed £1000 from his private funds for the expense of removal and rebuilding. Miss Yonge, the talented authoress, and afterwards biographer of the bishop, gave the profits of her *Daisy Chain*, and other sums, amounting to about £1000. There are several blocks of buildings for the bishop, clergy, and scholars, chapel, schools, and workshops. Farm work and mechanical operations are carried on, whereby the island youths and their wives (for many have wives) are instructed and civilised.

Lessons in different languages alternate with work, and religious exercises are daily observed. Altogether, the institution and its ramifications are an experiment of the most interesting nature in modern missions.

It would not become me to attempt to describe matters with which I am not so familiar, the ordinary working of this mission; but I deem it my duty to attach this record to my account of the New Hebrides mission, and to bid God-speed to a work which has already been honoured by the divine blessing; and to recommend an effort in the same direction to the missionaries of the Presbyterian Church in the New Hebrides, in addition to all they have in operation. What a happy issue it would be to have trained teachers, and ordained native ministers in charge of spheres of labour! It was the happiness of Bishop Patteson to ordain some; and Bishop Selwyn in 1878 held his first ordination in the South Seas, and set apart Edwin Sakelrau at Ara.

The following narrative, published in the *Melbourne Argus* in 1874, gives a very pleasing account of St. Barnabas at Norfolk Island:—

‘It was on Sunday the 22d November last that I visited the Melanesian mission station. There is a good road to the station from Sydney Bay, and along its course may be seen some of the most picturesque views to be obtained in this beautiful island. The journey was over undulating country, some-

times through groves of magnificent Norfolk Island pine, past clusters of white oak on the gentle acclivities, and frequent bushes of wild lemon. The thick carpet of grass was frequently covered with flocks of wild pigeons, and occasionally a few pheasants were startled from the covert. Approaching the station, some of the cultivated farm lands of the mission attract attention, and the fenced grounds give an air of settled comfort to the neighbourhood. The mission-houses are pleasant-looking wooden buildings, some of them prettily decorated with flowering creepers; and the church is quite an imposing building for so small a community. A conspicuous object in the church is a tablet erected to the memory of the late Bishop Patteson. The rooms of the martyred bishop are preserved with reverent care in the precise condition in which they were left by him when he started on his fatal cruise. There is the old chair given him by his father, his favourite books and pictures, and many little objects he liked to have near him in his plainly-furnished dwelling. There is also a photograph of the late bishop, taken a year or so before his death. No one who had not seen him since his visit to Melbourne, some ten years ago, would have recognised him in the picture. Instead of the youthful bright look of health and strength, and the calm confidence of manner which pervaded him at the time referred to, the portrait is that of a man much older than his years should make him, and having an inexpressibly sad and wearied expression.

A few of them are married, and there are some unmarried girls among them, of whom Mrs. Selwyn takes charge. The dress of the boys is a flannel shirt and trousers, both garments being of divers hues. In addition to this they ornament their hair with bright-coloured flowers. I first saw the students at dinner in the large schoolroom, where they have their meals with the mission staff. Silence is not enforced on these occasions, but perfect order was preserved, and the islanders conducted themselves fully as well as the boys of any ordinary public school would on such an occasion. Those only who have seen these people in their savage state can appreciate the labour which must have been employed in instilling order and docility into them. They had all lost the wild look that a savage in his own home has, and they all appeared to be affectionate and docile in their demeanour. Bishop Patteson wrote of them: "They are most lovable fellows; we all become very much attached to them; but they were rather different when first we made their acquaintance." Instruction is carried on in an endless variety of dialects and languages, but the common tongue agreed upon, and that in which the books are printed, is Mota. The young men are not allowed to become ministers, or even church members, until after long trial; but even then disappointment is often met with. The most promising trainee will sometimes suffer a startling moral lapse, and the work is conducted under circumstances of trying discouragement. No servants are allowed in the institution, but those who volunteer little services receive a small payment. The school is looked to as the great work of the mission, and it is sought to form the characters of the boys by close and personal instruction. Each member of the European staff has a separate house, and the boys are lodged with the individual members in different lots. The students are encouraged to be friendly, and speak

openly with their teachers, and the discipline seems to be that of a well-ordered family. The lads appeared to be gentle and good-humoured, some of them engaging in manner, and they are said to take great care of their lesson books.

‘In the evening I saw the students in church. They sat in rows upon forms, and no congregation could have been more reverent or attentive. The devotional exercises consisted of the evening service of the Church of England translated into Mota, followed by a brief sermon from the Rev. R. H. Codrington, M.A., the present head of the mission. The Rev. J. R. Selwyn and the Rev. J. Still also took part in the services. Mota in print looks as unpromising as English spelt backwards, but when spoken it is a singularly musical language. The congregation, led by the Rev. Mr. Brook at the harmonium, chanted the *Magnificat*, the *Nunc Dimittis*, and the Psalms, in excellent style. One of the Melanesians read a lesson from the New Testament fluently, and the behaviour of the students throughout Mr. Codrington’s address was marked by an unwavering attention, which seemed to show that they followed all that was said. The boys, however, are not deficient in life and spirits, as was apparent the following morning, when I saw them engaged in the game of “French and English.” Their shouting and laughing could have been heard a mile off. The clergy of the mission diocese are now seven Europeans, and one native in priest’s orders, and three native deacons; the native priest and two deacons being settled in the Banks’ Islands. There are nine native schools established in the Solomon and Banks’ Islands under native clergy and teachers trained in the mission. The winter voyages among the islands extend over more than seven months of time and 18,000 miles of sea. This is the most arduous part of the work connected with the mission. The voyages are prosecuted under circumstances of continual hardship and danger.

‘To feed and clothe 184 students is no slight undertaking. The mission is much indebted to friends in New Zealand and South Australia for welcome gifts of clothing; but there still remains a great deal of work in the hands of the ladies of the mission and the female scholars. The food for so many mouths is more than the farm can supply, and even under favourable circumstances of weather and crops, large quantities of biscuit, rice, and sugar have to be imported. The staple food, however,—sweet potatoes and maize, with very much of the meat,—is produced on the place, and the industry employed in the production of it is looked upon as a large part of the training of the Melanesians. The islanders soon learn to read and to write a fair hand. What seems most remarkable is the existence of a printing office, and South Sea Island compositors as leading instruments in the mission work. When a savage has been taught an art, it seems a wide step in the direction of civilisation. The Pitcairners had never seen a printing-press until the one in use at the mission arrived on the island, and many of them felt impelled to visit it.

‘The impression one gains altogether by a visit to the Melanesian mission station is that a great deal of unceasing hard work is gone through every day, and that what is done is understated in the modestly-worded reports which are issued by the principal.’

The field of the Melanesian mission embraces groups of islands from the northern part of the New Hebrides to the Solomon group, and extends from 17° to 7° south latitude, and from 168° to 158° east longitude. There are very many islands in the diocese of Bishop Selwyn, some of which, especially in the Solomon group, are very large. There is a great work yet to be done to bring the dusky tribes into the fold of Christ. Bishop Selwyn is well adapted to the work, and takes well to the sea and the rough life among the islands. He is more careful than Bishop Patteson was, both in his manner of life and exposure. Bishop Patteson injured his health by living too much upon native food. Missionaries in Polynesia do not generally find it to their advantage to do so, and as Bishop Selwyn says, 'I do not think other people are gifted with his taste for liking native food.'

If the mission be adequately sustained, and well supplied with European clergy, much progress may be made, especially as after so many years native youth are being well instructed in the gospel. Dr. Selwyn ordained Edwin Sakelrau in April 1878, to be missionary at Ara in the Banks' group. Among these islands the Melanesian mission has won its greatest success. But it is pushing on to the Santa Cruz Islands, and has got a good footing on Nakapu, where Bishop Patteson perished. The Rev. John Still had taken charge of the work in the island of San Cristoval, but his place now requires to be filled up. The Rev. Alfred Penny has charge of Florida, and a colleague is wanted for him at Savo. The Rev. John Palmer has laboured at Mota. 'The islands of the Santa Cruz group,' says Bishop Selwyn, 'offer a glorious work to any one who will try to "avenge" Bishop Patteson's death.'

It is not *his* death alone that thus needs to be avenged in love. Around these islands martyrs of discovery and humanity as well as of religion met their death. The bold Spanish adventurer MENDANA died near Santa Cruz in

1595. Captain CARTARET'S expedition in H.M.S. *Swallow* had experience of sorrow there in 1767. He was himself ill, his master was mortally wounded, the lieutenant, gunner, and thirty men were rendered incapable of duty. Several of them died there. The great French navigator LA PEROUSE, who surveyed so much of the Pacific coast, perished, with all his company, at Vanikoro, the southern island of the group, in 1788. D'ENTRECASTEAUX, sent to search for La Perouse in 1793, died as he sailed from Santa Cruz to the Solomon Islands. In 1864, Bishop Patteson's boat was attacked, and two of his faithful assistants in the mission, sons of Norfolk islanders, EDWIN NOBBS and FISHER YOUNG, died from the wounds inflicted by the savage natives, suffering severely from the agonies of tetanus, but in peace with God their Saviour. In September 1871, Bishop PATTESON fell under the clubs of the heathen a short distance off, in the *Swallow* group, while his thoughts were full of Santa Cruz and its people. And lastly, when on a mission of humanity to the natives of the same island, the excellent Commodore GOODENOUGH died from their hostile arrows. Thus for nearly three centuries has the history of the Santa Cruz Islands been tragic in relation to European life. The gospel of Christ is the only means of changing such savage people. The Hawaiian Islands, where Cook perished, have been Christianized. The Samoan islanders, where La Perouse and others were in danger, have been Christianized. Fiji, where many deeds of blood were perpetrated by a cannibal people, has been Christianized. The New Hebrides, where Williams and Harris, and the Gordons, and many native teachers, suffered violent deaths, are yielding to the gospel of Christ. In the Banks' group, Mota is Christian, and the others are receiving teachers. The blood of the martyrs in the Santa Cruz archipelago and in the Solomon Islands will also be the seed of the Church, and the Melanesian mission will reap the harvest from the seed of blood.

‘Then let us brace the languid arm,
And nerve the feeble knee :
Deem not those lives, those toils, those deaths,
Unfruitful ; faith can see
In each a germ of gospel growth
Of blessings yet to be.
The islands of the Holy Cross,
Misnamed by vaunting Spain,
What time she swept the tropic seas
For glory or for gain,
Shall win and hold that blessed name
Through bishop, sailors slain.’

APPENDIX.

NOTES OF A CRUISE THROUGH THE NEW HEBRIDES IN THE MISSION VESSEL IN 1874.

‘ Roll on, thou mighty ocean,
And as thy billows flow,
Bear messengers of mercy
To every land below.
Arise, ye gales, and waft them
Safe to the destined shore,
That man may sit in darkness,
And death’s sleep sleep no more.

‘ O Thou Eternal Ruler,
Who rulest with Thine arm
The tempest of the ocean,
Protect them from all harm.
Thy presence still be with them,
Wherever they may be ;
Though far from those that love them,
Still let them be with Thee.’

HAVING received a furlough, through the kindness of my congregation, after twelve years’ continual labour in the city of Sydney, I resolved to pay a visit to the islands of the New Hebrides. I had for several years been deeply interested in the work of missions there, and I had, on behalf of Churches supporting missionaries, been in constant correspondence with brethren labouring to promote Christianity among them. The new mission vessel was about to sail, and I was favoured with a passage. It was not easy to get away from the many duties of a city pastorate, and there was quite a bustle at the last. This was intensified by the work on board ; for the vessel, since her purchase, had to be fitted with cabins, and otherwise made suitable for conveying missionaries, native teachers, and others. The carpenters were busy till the very day fixed for sailing. There was therefore no time to get cabins arranged till we sailed.

Punctually at the time appointed, on the afternoon of Saturday the 5th April 1874, the steam-tug bore the *Paragon* from the wharf. There were on board three missionaries—the Rev. Joseph Copeland, whose wife and family remained for the year in the colony; the Rev. John Goodwill, his wife and two children, with a native nurse; the Rev. John G. Paton, his wife and two children, with a native nurse. This pleasant company I joined. The brethren had all been actively engaged during the six months of their residence in the colonies, but were considerably recruited for their work on the islands. Of one only was there doubt regarding his continuance in the mission. The Rev. John Goodwill had been warned by medical men that his family could not stand the tropical climate. However, he was anxious to revisit the field, and see what he might be able to do, and how his wife and children stood the voyage.

As we were leaving the wharf, there were many kind friends assembled to bid us farewell, some of whom accompanied us down the harbour in the steam-tug. ‘Farewell’ is ever a hard word to utter, and it is often said with tears. We were susceptible of all tender emotion, and *felt* as we left those we loved. On passing the Nautical School ship *Vernon*, we were surprised by the sight of the boys on the yards to give us a salute. It was very kind of them and of their commander, Captain Mein. Some of these boys, as well as their captain, attended my church, and they had been often visited on board.

The tug took us out of the heads, and left us in the open sea about five o’clock. The evening was fair and the sea calm, yet to me the swell of the ship was enough to upset me. All through the next day I lay on deck, among others, affected by the *mal de mer*. Messrs. Goodwill and Copeland, not affected thus, were ‘ministering angels’ to me as well as to other fellow-passengers.

On Monday the 6th, I was able to take my place at the dinner table, and though occasionally visited with sickness, continued to keep up well during the voyage. On Wednesday we were three hundred and eighty miles from Sydney, and nine hundred from Aneityum. A good breeze sprang up on Thursday, and the vessel lay over considerably. She does this when the wind is strong, as she is long and narrow; but she is an admirable sea-boat. Her decks are rarely wet, even in stormy weather. Indeed, one of the men on board declared that, after thirty-five years before the mast, he had never been in a vessel that kept so dry in bad weather. On this day we passed Ball’s Pyramid, a high conical rock rising eighteen hundred feet out of the sea. It was a striking sight as it stood alone in the ‘wide and melancholy main.’

At the end of our first week we were in south latitude $28^{\circ} 26'$ and $163^{\circ} 50'$ east longitude, seven hundred miles from Sydney. We had made only one hundred miles a day, and were still about five hundred and fifty miles from Aneityum.

On Sunday the 12th, I preached to the ship's company in the forenoon from 1 Cor. ii. 9, 10; the Rev. John Goodwill officiated in the evening from Isaiah xxvii. 4. We had prayers regularly every morning and evening, each taking the service alternately when able. On the Wednesday evenings there was a special prayer-meeting, accompanied with an address.

The wind fell on Monday the 13th, and continued calm for two days. We passed Walpole Island on Tuesday evening about nine o'clock. It was dark, so we did not see much. It is a low rocky island, about two hundred and thirty feet high and three miles in length. It is situated at a distance of one hundred and fifty miles from the nearest island of the New Hebrides.

ANEITYUM.

We sighted Aneityum on the 15th, but the sun set ere we were near enough to enter within the reef. We lay off and on till morning, when we anchored in the harbour of Anelgauhat about seven o'clock. The passage was thus eleven days. We were all glad to see the island, especially those who had suffered more or less the whole voyage, as was the case with Mrs. Paton.

The island of Aneityum is hilly, and the ridges come close down to the shore. The sides of the hills towards the sea were not wooded, though inland the timber is large and abundant. Cocoa-nut trees encircle the shore, and looked very pleasing to one who had never seen them before. Their long, though not always straight, stems and the feathery crown of leaves were very graceful. The mission church at once met the eye. It is a large white building. The mission-house nestles among trees. I was rather disappointed at seeing so few people. I had imagined that a crowd would be gathered to hail the mission vessel; but its arrival in this harbour is too common an occurrence for that now. As it was, however, there was, to use a remark of Mr. Copeland, 'much of nature, but little of man.'

I enjoyed the voyage much. The company was pleasant, and the provisions good. The captain and officers were attentive, and so was the steward. The latter had been in a similar capacity on board the *John Williams*, and was quite adapted to his work. He could put his hand to everything necessary to make the

cabin comfortable. He killed sheep, fowls, pigs; superintended the pantry, and attended to all the berths, besides waiting at table. He was an earnest Christian and a temperance man. He did everything to make me comfortable.

The library of the vessel had been well furnished with books, and I had much pleasure in perusing them. I took none of my own except Bible and hymn-book.

On the 17th, I landed along with Captain Jenkins and the mission brethren. We called on the Rev. J. D. Murray and his wife. They reside in the house formerly occupied by the Rev. Dr. Geddie, who founded the mission in the island. It is a good and commodious manse, and has ample out-houses. Mr. Murray was settled here in 1872, and has just acquired the language and got fairly into his regular work. He is a scholarly man, and of remarkably gentle manner. He is tall and well built—exactly the opposite of the small and wiry form of his predecessor. His people are all professedly Christian, so that he labours more as a pastor than as a missionary.

On the 17th, Mr. and Mrs. Paton and their family went with the captain to the station of Aname, where the Rev. John Inglis resides. There is no anchorage on that side for the vessel, which has to lie off and on while landing his stores.

Saturday the 18th being wet, we were confined to the cabin; but on the Sabbath, as it was fair, I went with the brethren to the native service at half-past nine. Owing to the bad weather the day before, the attendance was small. There were only about fifty men and thirty women, who looked few in a church that could accommodate six hundred. There were forms around the sides of the church, but the majority sat or rather squatted on the floor—the men on one side and the women on the other. All had on some clothing. The men had shirts and wrappers round their loins. I saw only three without shirts, and one of them had on a vest. The women wore skirts or petticoats made of the leaves of the pandanus, with short-gowns and bonnets of native manufacture. All had small bags containing their copies of the New Testament, some books of the Old, and hymn-book. The Rev. Joseph Copeland, who knows the language, preached. The singing was very low. After this service was over, I preached in the manse to the mission party and the ship's company. In the evening Mr. Murray preached on board, when the saloon was filled.

On Monday the 20th, I took a walk with Mr. Copeland, and visited the grave of a missionary's wife—Mrs. Matheson, who died in the house of her uncle, Dr. Geddie, after she and her husband, and Mr. Paton had fled from Tanna, in 1862. She had

been delicate before coming to the islands, and so had her husband, but in the trying circumstances her death was a sad bereavement. Mr. Matheson did not long survive her. He went for a change of scene to the island of Marè, and died there. A date-palm grows on the grave of Mrs. Matheson, but the thick growth of the tropics has almost covered the simple tombstone from view.

It was interesting to walk amidst the tropical plants, and to enter a native house and see its bare simplicity. It was a hut, with very scanty furniture, and thatched from ground to ridge. A few bags contained all the wardrobe, a few mats the bedding, while a narrow stick, an inch thick, elevated about six inches at the one end, was all the pillow. Passing under the shade of bread-fruit trees, pandanus, cocoa-nuts, and bananas, we came to a stream rushing over its rocky bed, and making a murmuring noise, never heard in Australian streams, and reminding one of those in the 'land of the mountain and the flood.' How safe to walk in this island now! Thirty years ago the people were fierce and cannibal; it was very dangerous to land on their shores. The gospel has produced the change.

We left Anelgahat harbour on the evening of Monday the 20th. Mrs. Goodwill and her children remained with Mrs. Murray; but Mr. Goodwill was anxious to revisit his station on the island of Espiritu Santo. When we got out to sea we encountered heavy weather. We were abreast of Aname, Mr. Inglis' station, in the morning. It was too rough to land all his stores, but the party on board went ashore. I had never been in a small boat amidst such billows; but under the guidance of Mr. M'Arthur, the first officer, well skilled in boating, we were soon borne over the reef which fringes this island for the most part. We received a very warm welcome from Mr. and Mrs. Inglis, whom I had met in Sydney in 1863. As we did not expect to stay many hours, we walked over all the premises, including church, school, dispensary, mission-house, and garden. The orange trees, of twenty years' growth, looked fine, and were richly laden. Last year as many as *twenty thousand* oranges were taken from them. Bananas, especially the China sort, were equally fruitful. Everything was in admirable order without, while within Mrs. Inglis had a band of well-trained attendants. Here, as in India, numbers are required if there are many things to do. Each one takes a little, and does it all the more pleasantly that it is not heavy. On visiting a summer-house higher up on the hill, we had an adventure. Mr. Inglis' bull seemed annoyed at the sight of so many black coats, and set out after Mr. Copeland. Happily, he was not hurt. The

animal had not been known to gore; though in so warm a climate this tendency is often manifested in bulls, and they have to be killed after a few years of life.

The rain now poured in torrents, and we had to abandon the hope of returning to the vessel. Mrs. Inglis found ways of accommodating us all with apparent ease, and certainly with much comfort to us. The next day was as bad, and on Thursday the vessel did not appear at all. Meanwhile a letter was brought across the island informing Mrs. Inglis of the very serious illness of Mr. Goodwill's youngest child, and that his life was despaired of. Mr. Goodwill resolved to return, and he and Mr. Murray, who had accompanied us thus far, went back in Mr. Inglis' boat. This could be done within the reef, though it was so stormy without.

Our visit was very pleasant at Mr. Inglis' hospitable house. He had so much to tell of his work, and so much to show. It was with peculiar feelings that I looked upon the completed translation of the Old Testament, in which he had been assisted by others; and at his vocabulary, made into a dictionary,—Aneityumese-English and English-Aneityumese,—the result of twenty-two years' collection. Even now, he said, he was discovering words not met with before.

We got off to the vessel on Friday the 24th, amidst much rain and a heavy swell. When we got on deck we learned that the boy Alfred Thomas had fallen overboard. He was a good swimmer, and kept afloat till a boat, which was rapidly lowered, reached him. Those in the boat did not see him; but he saw them, and persevered. When the boat reached him the vessel was three miles away. He was safely brought on board, for which we were all thankful, and did not fail to remember it in our prayer together. His parents resided in New South Wales, and his mother had been on board ere we left, in her anxiety about her boy. Who can tell at what point a mother's prayers benefit her sailor son? Happily, he was none the worse of his wetting.

We reached the south end of Tanna on the morning of Saturday the 25th, and landed at a very awkward place, where there is often a heavy swell, and where the entrance through the reef is only twenty feet. It is exposed to the south-east, and though healthier for this, is all the more unpleasant; but it is the only good landing along that coast. We met Mr. and Mrs. Watt, who reside at this station, called Kwamera. Mr. and Mrs. Robertson from Eromanga were there waiting for the vessel. They had been there for five months, and Mrs. Robertson had a little baby to take home with her. The sight of naked savages on the

shore met my eye for the first time here. The hair of the men was singularly plaited in hundreds of locks over the back of the head, where a few curly ends were tied. They wore no wrapper, and had only a belt and a tuft of rags or grass in front. The women had skirts of the pandanus. The ears of both sexes contained many ornaments or rings of tortoiseshell. No baptisms have taken place at this station, and the attendance of the people at public worship has rather diminished of late, owing to sickness, and the superstitious fear that it was caused by the new religion. Mr. Watt is ably sustained by his courageous wife. He had also native teachers that occupy stations in connection with him.

FOTUNA.

After dinner, and the landing of Mr. Watt's stores, we got away, hoping to reach Port Resolution, fourteen miles to the north; but the wind was unfavourable, so we sailed north-east to Fotuna, fifty miles away, and we reached it on Sabbath evening. I landed along with Mr. Copeland, at a place almost as awkward as the one at Mr. Watt's. Quite a crowd were waiting on the steep and rocky shore. They were all as naked and fierce-looking as those at Kwamera. Mr. Copeland had been absent nearly nine months. I did not know what sort of reception he might get, yet, as he had maintained his ground there for eight years, I believed that he was safe. They seemed to welcome his return, though they were by no means demonstrative in their joy. The premises had been left in charge of an Aneityumese couple who wait upon Mr. Copeland. All was safe, but the rooms, after being shut up so long, were very close. When I retired, the new circumstances rushed upon my mind; the islanders so fierce seemed to appear before me, and I was restless. I felt how much physical courage, as well as faith, missionaries require.

Next morning I visited the premises, which revealed what an amount of physical work had been gone through by the missionary. A temporary house had been put up by some Aneityumese at the first; but all the permanent buildings had been erected chiefly by the missionary himself. The house is a frame of wood, lathed and plastered with coral lime. It is raised several feet from the ground; the rooms are large and airy. The garden is surrounded by a coral wall, and so is a paddock for cows. The natives did not care to assist much, and only for payment. The first church they burned; but they had erected another of posts, interlaced with cane and thatched.

The house is about one hundred feet above the level of the

sea, and the situation is healthy. The island is a very lofty rock, with a table at the top, and is 2000 feet high. We ascended a part of the height, many natives accompanying us. The vessel did not come near all day; but at night the first officer, Mr. M'Arthur, came, fearing that we had not food, as Mr. Copeland's stores had not been landed. But we had no lack, as there was sufficient left in Mr. Copeland's storehouse. The next morning, the vessel appeared at breakfast-time, and sent the boat with Mr. Copeland's things. The scene at the landing was most animated. A crowd of natives had brought fowls, bunches of bananas, sugar-cane, bags of their own manufacture, and shells for barter. Mr. M'Arthur seemed to manage the business well, and laid in a stock of fowls, etc., for the vessel. A party wished to be taken on a visit to the island of Aniwa, whose language is akin to theirs; they had bundles of luggage rolled up in native mats and bags. The Fotunese dress their hair like the Tannese, in long plaited cords, with tufts hanging behind. When long feathers are stuck in it, the effect is quite imposing, and adds to the fierceness of their looks. This is intensified by the paint on their faces. The island is peopled by a race having some affinities to the Malays; but the teacher and his wife from Savage Island seemed of a much superior physical type. Circumcision is practised upon males at eight years of age. Unmarried girls, and even childless women, are not allowed to wear skirts all round, but only before and behind.

ANIWA.

The wind was very light when we left Fotuna, but we reached Aniwa on Wednesday morning the 28th. It is a low coral island, not above fifty feet higher than the sea, but covered with vegetation. All the passengers landed with Mr. and Mrs. Paton. Most of the natives were waiting to welcome their missionary back. Some who had lost their husbands by death in the interval, mingled their tears with their congratulations. The effect of Christianity was at once seen in the clothing of the people. Though scanty, it was in every way superior to the naked appearance of those I had seen in Tanna and Fotuna. Eight years ago, the natives of Aniwa were as they, and would barely tolerate a missionary. Now they all attend his instructions, and nearly forty have been baptized. One man sitting, or rather squatting, on the rock when we landed, took my attention. His hair was whitened as if with powder. He looked like the chief justice of the island on his seat of office. I learned that

he was a resident Eromangan, and that he had put *lime* on his curly hair. Mr. Paton's flock of goats, numbering nearly two hundred, and his herd of cattle, about a dozen, now appeared, to show the great increase in his absence. Everything about the premises had been very carefully kept.

We left after dinner. Quite a trade in cocoa-nuts went on at the boat landing. Tobacco was in demand, though on this island Manchester goods are wanted now for clothing.

We reached Port Resolution, Tanna, a distance of fourteen miles, and anchored in the evening in the beautiful bay. The Rev. Thomas Neilson, whose house was quite near, on an elevated spot, came off in a canoe to welcome us. His youngest child, named after his respected grandfather, John Geddie, had died three weeks before. Mr. Neilson's father, the Rev. T. Neilson, M.A., of Rothesay; his brother-in-law, the Rev. J. Guy of Valparaiso; Mrs. Neilson's father, the Rev. Dr. Geddie, had all been removed by death within the past two years. Mr. Neilson had not been in good health during the past year, but had kept at his post. Calamities had occurred on the island recently. Mr. Ross Lewin, well known in connection with the labour traffic and the deportation of natives from the New Hebrides to Queensland and Fiji, had been shot by a native of Tanna, at his own plantation. There had been some dispute about land, and threats had been exchanged. Indeed, some lives had been taken, and at last Lewin was killed. His wife took the body and put to sea in a boat, along with two of her brothers. They were taken on board a vessel bound for Havannah Harbour. The body was buried at sea, and while on board Mrs. Lewin was prematurely confined of a still-born child. One of her brothers died shortly after arriving at Havannah Harbour. What a tragic succession of sorrows!

TANNA.

On arriving at Port Resolution in the island of Tanna, the Rev. Mr. Robertson, his wife and child, went ashore to the mission-house of the Rev. Thomas Neilson, but I remained on board, which I did for the most part all through the voyage. This accustomed me more to the vessel, and prevented the recurrence of the *mal de mer*. Next day I found Mr. Robertson laid up with fever and ague, to which missionaries are subject on these hot volcanic islands. I had a walk with Mr. Neilson, who showed me kind attention, along the peninsula which encloses Port Resolution, and from one spot saw the islands of Aneityum, Fotuna, Aniwa, and Eromanga—all the southern islands of the

group. I visited a sacred spot under a wide-spreading banyan tree—a natural cathedral. The people connect all the events of their lives with sacred observances, and make offerings on their rude altars. We saw a company making their favourite drink, kava. This is made in a very disgusting way by chewing the roots of the pepper plant—*piper methysticum*. After being well mixed with saliva, it is placed in a wooden dish, mixed with water, and very carefully strained with a piece of the cloth-like bark of the cocoa-nut tree. A portion was placed in a cup and presented to the chief first, who sucked it through a reed. The chewing process is performed by boys; but the drinking is confined to men. This drink is very popular all over the Pacific. There is an intoxicating element in it, but of a stupefying, not exciting kind, when taken to excess, which is not often done. This plant grows abundantly in Tanna, and the drink is daily made. The same men had a fowl baked in a paste made of bananas, carefully covered with leaves of the same. It looked very juicy and well cooked. The Tannese go as naked now as when Captain Cook was in this part, exactly one hundred years ago. His description of them then applies to them still. Mr. Neilson is now quite safe among them, and is respected; but few come to the worship. Much mischief has been done in this port, as in so many other places, by white traders.

Contrary winds detained us several days, and it rained, so that we could not walk about; but on Saturday afternoon, the 2d of May, it cleared. I landed with the captain, and Mr. Neilson took us a very interesting walk through the trees, to a spot on the shore where the evidences of great volcanic action were apparent. The rocks looked as if they had been melted, and had run like water. The ripples were marked on the surface.

On Sabbath morning, at half-past nine, I attended the native service. There were about fifty present—thirty men and twenty women. They sang well, much better than the Aneityumese at Mr. Murray's. Mr. Neilson called upon a chief to offer prayer. This man was clad in a soldier's red coat. He had once been a great cannibal, but had been interested in the gospel and friendly to missionaries for many years. He saved Mr. Paton's life in 1862. He is not, however, yet baptized. Mr. Neilson preached very fluently, and called upon me to say a few words, which I did. I was deeply moved to see such a company engage in the service of God. The men were mostly naked, but a few had shirts. The women had all grass skirts. One of them had a bonnet. Others had coverings on the head made of the green leaves of the banana, and one had these bound by a piece of fishing-net.

An English service was held in Mr. Neilson's at eleven o'clock, when the mission party, the ship's company, and a resident white man assembled. I preached a discourse of consolation to the bereaved from John xi. 35—'Jesus wept.' Mr. Neilson was to preach on board in the evening, but as Mrs. Neilson had an attack of fever he could not come. I therefore again officiated, Mr. Robertson taking the preliminary devotional exercises.

I learned that Tanna is not the native name of the island. It signifies 'land.' When, in 1774, Mr. Forster, who was naturalist to Captain Cook's expedition, inquired the name of the island, perhaps by pointing to the ground, the natives said 'Tanna.' They say 'Tanna Ipara' for their own land; 'Tanna Aneityum' for the island of Aneityum; 'Tanna Immer,' for Aniwa; and 'Tanna Erronan,' for Fotuna.

On Monday the 4th May, we sailed from Tanna. It was a beautiful day, and as the wind was light we went slowly along, and had a very good view of Mount Yasur, the volcano.

'By noon a dusky cloud appeared to rise,
But blazed a beacon through nocturnal skies.'

The sides are covered with lava. A considerable quantity of sulphur is deposited, and is sometimes exported. The springs are hot and sulphuric. The wet weather prevented me from visiting it more closely, and seeing into the crater, which is the largest in the group.

EROMANGA.

We reached Eromanga on Tuesday the 5th, and anchored in Dillon's Bay. It was with solemn feelings that I landed and gazed upon the spots where Williams and Harris were killed in 1839, and where Mr. and Mrs. G. N. Gordon were killed in 1861, and where Mr. M'Nair died in 1871. The graves of the Gordons and M'Nair are visible as the mouth of the river is entered. Mr. and Mrs. Robertson, who now occupy this station, had been absent five months. It was very pleasing to see the welcome they received from their people, and the joy which greeted the baby, whom they had not seen before. Most of the natives around Dillon's Bay are Christian. They had taken great care of Mr. Robertson's house and grounds, and had even improved their appearance. Service had been regularly kept up by the Christian teachers, of whom there are ten in different stations. The attendance at Dillon's Bay averages fifty. Mr. Robertson assembled about that number to hear an address from me. It was very touching to hear them singing 'Navos

Dan'—'Happy day.' He took me a walk up the river. The natives around us were mostly naked, except the women, who wore longer skirts than those on Tanna. The Christian portion are better clothed. The tide goes up only about a mile, when the river rushes over volcanic rocks. There ships can get fresh water, and the natives have a bathing-place. The banks on each side are very high and precipitous. As we went we met a native with a musket. Mr. Robertson asked him to accompany us, which he did, so that we were well guarded. Mr. Robertson has got a new house, nearer to the sea, and less exposed to the malaria. He is not strong, but wiry; and his wife and he feel quite attached to their people. When they lost their first baby last year, and Mrs. Robertson's life was in danger, the natives showed great sympathy and kindness. Mr. Robertson's position seems more secure than any of his predecessors.

FATE.

We left Eromanga at nightfall, so that I did not see much more of the island. We reached Pango Bay, in the island of Faté, on the afternoon of the 6th. As the ship's flag was flying, Mr. Annand was soon seen coming in his boat, and shortly after Mr. Mackenzie. These brethren live not very far from each other, though they labour among different languages. Mr. Annand is the first who has settled among the people of the islands of Fila and Mel—a people who have Malay affinities, and speak a language somewhat akin to those of Fotuna and Aniwa. The mission-house is on the small island of Iririki, where there are no native inhabitants. Mr. Annand and his devoted wife have been quite alone on this island all the year. The natives have seldom come near them. None would live with them to help in the house. Occasionally some had been willing to be hired for thatching, but for the most part this young couple had all their work to do themselves. When I saw them, Mrs. Annand was recovering from an attack of fever, and her husband had to be nurse and cook. The chief of Fila was, however, beginning to show more friendly relations, but not caring for the gospel. Being so much apart from the people has hindered Mr. Annand's acquisition of the language, which is felt to be a great drawback.

The natives of Fila are a bold and stalwart race. They are very greedy, and difficult to satisfy. The women are the most shameless of any I have met. They wear their hair very short, have no covering on their bosoms, and no grass petticoats. All they had on was a calico wrapper. The men wear ornaments. The women paddle canoes and climb up the ship with yams

and bananas for sale. Polygamy is practised, as at the other islands.

We met some of the natives of Pango and Erakor, the whole population of which has embraced the gospel. Mr. Mackenzie had removed his residence to Erakor, where the late Rev. D. Morrison resided; and, as it is an island, it is healthier. The village there is Christian. I did not get to his house on this visit, as the ship was on the wrong side of the peninsula. The captain and I walked over the island of Fila. The villages were larger than those in southern islands. They are also better furnished. Indeed, the people are of a higher type, and if brought under the gospel would also take a higher place. Their huts enter at the sides, while those in the southern islands are open at the end. They have curious wooden drums set up in sacred places in honour of the dead. These they beat in a most discordant way at stated times, while they call upon the spirits of the departed. They dance around them in the same superstitious interest. We observed more children here than in other places. The natives reside on the island, but have their plantations on the mainland of Faté. Crowds were around our vessel all the time of our stay.

We left on Friday the 8th, and passed quickly round to Havannah Harbour—a fine sheet of water.

HAVANNAH HARBOUR, FATE.

Havannah Harbour, in the island of Faté, is almost land-locked, being enclosed by Protection Island and Deception Island. There are three channels, two of which are large enough for vessels, while the third, towards the north, is only a passage for boats. The harbour is about two miles broad. The water is very deep, and anchorage somewhat difficult. Where the bottom is seen as a boat skims over its surface, one of the finest scenes on which the eye can rest appears.

‘ Deep in the wave is a coral grove,
Where the purple mullet and the gold-fish rove,
Where the sea-flower spreads its leaves of blue,
That never are wet with the falling dew,
But in bright and changeful beauty shine
Far down in the green and glassy brine.

‘ The floor is of sand like the mountain drift,
And the pearl shells spangle the flinty snow;
From coral-rocks the sea-plants lift
The boughs where the tide and billows flow.

- ‘The water is calm and still below,
 For the wind and waves are absent there ;
 And the sands are bright as the stars that glow
 In the motionless field of upper air.
- ‘There, with its wavy blade of green,
 The sea-flag streams the silent water ;
 And the crimson leaf of the dulse is seen
 To blush like a banner bathed in slaughter.
- ‘There, with a light and wavy motion,
 The fan-coral sweeps through the clear deep sea ;
 And the yellow and scarlet tufts of ocean
 Are bending like corn on the upland lea.
- ‘And life, in rare and beautiful forms,
 Is sporting amid these bowers of stone,
 And is safe when the wrathful spirit of storms
 Has made the top of the wave his own.
- ‘There, far below in the deep blue sea,
 The purple mullet and gold-fish rove ;
 Where the waters murmur tranquilly
 Through the bending twigs of the coral grove.’¹

The poet’s description is not literally true of the coral in Havannah Harbour ; it fails to express all the diversified forms of beauty which the coral there assumes.

In and around Havannah Harbour are fifteen villages, so that there is a great field for a missionary. A vessel was entering before us. She proved to be the *Lady Darling*, from Port Mackay in Queensland, and was conveying labourers to their homes in the Banks’ group. She had put in for water. We anchored near her, but had some difficulty in getting a good anchorage, the water being so very deep.

Several white settlers are in this harbour, as the land of the island is very rich and fertile. They grow cotton, which they cultivate by means of native labourers brought from other islands. I was shown over the plantation under the care of Mr. B. B. Hebblewhite, whom I had known in Sydney. He has cleared a considerable portion of land, which is planted with cotton. He has introduced machinery, with a steam-engine for cleaning the cotton, and for making fibre from cocoa-nuts. A very splendid plantation of bananas is on the estate. In his house I met Mrs. Lewin from Tanna, whose trials had been so heavy of late. I also visited a man on his premises who was lying very poorly. He had often heard me preach in Sydney,

¹ Percival.

and was anxious that I should speak and pray with him.¹ I spent Saturday the 9th with the Rev. D. Macdonald, whose station is in this bay. He has been here for two years. He is married to a daughter of the Rev. Dr. Geddie. He has made acquaintance with the language, and secured the confidence of the people, who, though friendly to himself, are shy of the worship. I accompanied him to one of the villages. These, like those in Fila, are superior; and as several of the men had been away to Fiji or Queensland, they had muskets and chests. They had great quantities of food gathered—bananas, yams, etc., and were busy preparing these for the oven. Pigs and fowls were abundant. The men wear ornaments of beads on their necks, arms, and wrists. The women wear scarcely any, except in the pierced cartilage of the nose, where a piece of shell is usually inserted. The dress of both is alike—a piece of calico around the loins. The canoes are much larger than in the southern islands. I saw ten men in one canoe, with a stock of yams and bananas. They have plantations on the opposite islands, and thus are constantly crossing. I saw some canoes with sails. A death occurred in the village which we visited, and the loud cries of the people resounded through the woods. It is after the decease of a man that they erect the wooden drums and make their feasts.

Mr. Macdonald had many trials with his native teachers, and was in want of help. We brought him a teacher from Érakor. The mission-house is quite insufficient for a family in a hot climate, and should be immediately enlarged.

On Sabbath the 10th, I went along with Mr. M'Arthur, the first officer, to the native service. Mr. Macdonald was laid up with fever and ague, so the native teacher from Erakor conducted worship. He did this with much apparent reverence and decorum. His address was animated. The people numbered twenty-eight men and eight women. At eleven o'clock, I held a service on board the vessel, to which I had invited the settlers and the captain and crew of the *Lady Darling*. There was a good attendance. I preached from Acts xvi, 30, 31. I trust the words were not spoken in vain. Several natives, even women, came on board in the afternoon, but as it was not a trading day there was not much to interest them. I showed them some pictures in the volume of the *Day of Rest*, but they soon tired of it.

At the evening service on board, Mr. and Mrs. Macdonald were present with their first-born for baptism. This would have been performed at the native church in the morning if Mr. Mac-

¹ I met this man afterwards in Sydney, when he gave me some revelations about the imported labourers, which justifies all that is said against this traffic.

donald had been present. After a discourse from 2 Cor. vi. 18, the holy ordinance of baptism was administered to this child of the church in Faté. It was an interesting sight to our ship's company, when a young 'Macdonald of the Isles' was dedicated to God on board their vessel. On Monday, while the ship was getting a supply of water, the captain and I paid a visit on board the *Lady Darling*. There were seventy natives of the Banks' group, who had been three years in Queensland. I found four from Mota, where Bishop Patteson had such success, and where there is now a native ordained to the holy ministry. These recognised his name—George Sarawia. 'They all look contented,' a gentleman connected with the harbour remarked. 'It was natural,' I said, 'that all should do so when they were going home.' There was a Government agent on board. Everything seemed in good order, so far as comfort was concerned. I observed that almost every man had a chest and a musket, with powder and shot. This is the very thing of which Bishop Patteson complained, and which many others thought should be prohibited by law, as it was in New Zealand. So many with muskets might be dangerous on board a vessel, and they are instruments of much cruelty among the islands. I passed the remainder of the day with Mr. Macdonald, and got much information regarding his work and his difficulties from natives and from settlers. His position is a very trying one, and requires very great wisdom and prudence. However, as he has now mastered the language, he will find his position more comfortable among the natives, who are extending their confidence towards him. The settlers are always very difficult to deal with, for their interests are often antagonistic to those of the natives. They are apt to get into trouble with them about land; and as they bring foreign labourers from neighbouring islands other irritations arise. The immoral relation which some of them have with native women is not favourable to their religious interests. It is a melancholy aspect of the life of white settlers among heathens, and does much to prejudice the people against the missionaries.

The island of Faté is large and picturesque, very fertile, and capable of great production. It is rumoured that the French have their eyes on it. The settlers are understood to be favourable to this, as the British Kidnapping Act has operated against their procuring native labourers from other islands. The French once tried to get the island of Fila, but the chief would not permit it. They do not like the Wee-Wees (*Oui, Oui's*). If the French take any now, it will be all the group from Aneityum to Faté. They are reported to be in want of plantations for yams and taro, and of safe harbours for vessels.

NGUNA.

We left Havannah Harbour on Tuesday the 12th May, and passed out at the narrow passage between Deception and Protection Islands. We were soon near the island of Nguna, but baffling winds prevented our getting to anchorage till the evening, when, though a seaman was constantly sounding, and the first officer was watching eagerly on the prow, the vessel struck a reef. The shock was slight, as there was little wind, but it was enough to cause alarm. We all rushed to the fore-castle, and saw that the keel had just touched a rock. All around, the water was deep. The tide was going out, so there was not much likelihood of getting the ship off till the tide should rise. The Rev. P. Milne came alongside in his double canoe, and I went ashore with him. I spent the night in his neat residence; but as the vessel was left in a critical position I did not sleep well. Next morning early, I went to the shore, and was relieved to mark that the vessel was safely anchored in another place. Great danger is incurred in anchoring amidst coral rocks, and a mission vessel requires officers, as the *Dayspring* happily possesses, who know these seas and the safe places for anchoring.

Mr. Milne's premises are very neat and orderly. The church is built of posts, lined with cane and thatched. He has two native teachers near him, one of whom is from Rarotonga. The natives of Nguna are about a thousand in number, but are very averse to the worship. Few attend, or care to learn to read. Mr. Milne, however, has secured their respect. He continues patiently to work among them. He operates also on other islands where the language is nearly the same, and he has had considerable encouragement.

The natives of Nguna are bold and fierce, painted and naked. Many gathered round to give their help in carrying the stores of Mr. Milne from the shore, and to trade with the vessel. When I showed them my pencil-case, and opened its little screws, they startled me by raising a wild, loud, and general yell. They are cannibals, and murdered a ship's crew a few years ago in a spirit of revenge for cruelties practised on them in reference to the removal of some of their people to Fiji. Everywhere I found tales of horror resulting from this labour traffic. The women on Nguna were shy, and ran out of sight when they saw us looking at them.

We started from Nguna at two in the afternoon, hoping to reach the island of Metaso, or Two Hills, before sundown, as Mr. Milne wished to leave some new books which we brought from Sydney. The wind was against us, so we bore away to the

north, intending to call on our return. Mr. Milne accompanied me to Espiritu Santo in place of Mr. Goodwill.

It was a splendid sight to behold so many islands as now burst upon our view. The whole of the Shepherd Isles and others to the north, and the large island of Faté, Nguna, and others to the south, were visible. The sea was a scene of surpassing beauty. In a former age these islands had all been active volcanoes. Nguna is evidently an extinct volcano. The summit has the appearance of a crater.

Next morning we were abreast of Mallicollo, a large island, fifty miles long. We had a strong wind, and went along swiftly, like an Aberdeen clipper, at the rate of eleven knots an hour. We sighted Bartholomew Island on the east, and Espiritu Santo on the north-west.

ESPIRITU SANTO.

We reached Cape Lisburn, the southern point of the latter, at two o'clock, having sailed sixty miles in five hours and a half. We landed after anchoring in this safe bay. We had seen some natives on the shore, and expected them to be at the landing-place, but we got there before them. We went up to the mission-house which had been inhabited by the Rev. Mr. Goodwill. The way was steep, and much overgrown with creepers. The day was very hot, and the atmosphere stifling. The growth everywhere was rank. We found the house standing, and apparently unmolested. A little of the thatch had fallen off the verandah. In the sides of the house were the holes which Mr. Goodwill had made for self-defence when he was attacked by the savage bushmen who had intended to rob his stores. The friendly tribe were his defenders, and killed and ate the robbers. They said it was right for them to do so, when he remonstrated with them. 'They were your enemies,' said they, 'therefore we killed and ate them!'

When we came down to the shore we found the very chief that Mr. Goodwill had wished us to see. His name was Mulgav. It had been Tam-u-walat when Commander Markham was here in 1871; but they frequently change their names, especially when rising a grade higher in chieftainship, as had been the case in this instance. The women with them had the smallest amount of clothing I had yet seen; it was a piece of native matting just sufficient to cover their nakedness, not broader than one's hand, with a tail-piece hanging two feet behind. The hair of the women was short, except a tuft like a cock's comb over the crown of the head. The men had a broad girdle neatly worked round

the loins, and ornaments on their arms of boar's tusks, shells, and beads. In their hair, the chiefs had splendid plumes, consisting of the whole tail feathers of cocks. They had muskets and spears. Mulgav had a double-barrelled musket, and the spears were headed with human bone. They are a well-made people.

The island is very mountainous, and wooded to the summits of the ranges, which come down to the sea. The people are higher in their arts than those even of Faté. The soil is rich, but there appears to be an unhealthy miasma from the rank vegetation. The mission-house is on an elevated spot, but residents must exercise very great care to keep clear from fever and ague in such a climate. Mr. Milne talked with the natives in a broken English, which Mulgav understood. They engaged to keep thatch on the mission-house, and expressed their desire to have a missionary. They even entreated me to stay with them. There is ample field for mission work in an island seventy-five miles long and forty broad, with a large population.

The two chiefs, Mulgav and Mulwud, came on board to get payment in advance for the promised thatching. They admired the cabin of the vessel, and themselves when they looked into the mirror, where their faces and nodding plumes were brightly reflected. When they received their hatchets and knives the ship's boat took them ashore. This chief Mulgav was friendly to Mr. Goodwill, and he rendered great service to Commander Markham of the *Rosario*, who had to deal with a tribe farther north for seizing a vessel and murdering and eating the crew. The captain of the man-of-war inflicted a fine of twenty-five pigs upon the people, but they ran away into the bush after agreeing to pay it. Commander Markham thereupon fired their village. One of his officers was a stout man, and natives of Cape Lisburn frequently felt his full arms and legs, and said, 'Very good kai-kai,' that is, 'Very good to eat!' The tribes on the east and north are said to be ferocious cannibals. Very few vessels have called there; but Bishop Patteson ventured to do so a few years before his tragic end. He was a brave man.

METASO.

We sailed from Espiritu Santo at sunset on the 14th May, and had to encounter a head-wind. This continued, with rain, the most of the next day, and it prevented me from seeing anything. Indeed, I had the *mal de mer*, and did not feel very comfortable on this my birthday. But we soon got out of sight of land.

On the 16th we were considerably to the south-west, and it took us until Sabbath forenoon, the 17th, before we reached

Metaso, or Two Hills, where we wished to call. About eleven o'clock, the Rev. P. Milne and the chief officer landed with me on this singular island, which consists of two hills, one very steep, and sixteen hundred feet high, the other much lower. A narrow isthmus connects them, though it is apt to be overflowed by the great tides. The people are few in number, not above seventy, and they reside in the lowland, which is productive. The native service was over before we arrived, but the resident teacher, a Rarotongan named Ta, beat the wooden drum and called the people together. The greater part of them had been on the beach to meet us. This intelligent and active teacher has most of the people under Christian instruction. They were pleased to get the new book which we had brought in their language from Sydney.

The school is held under a shady banyan tree. The large lessons, carefully written out, were hanging on sheets on the side of the tree. A neat church was being built, but was not quite finished. Mr. Milne has a small cottage on the island, where he and his devoted wife reside for a month occasionally, to aid the good work going on among this interesting people. When the congregation had gathered under a tree near the missionary cottage, Mr. Milne commenced the religious exercise with praise and prayer. He then asked me to address them, which I did by his interpretation, and recommended the gospel of Jesus Christ to them. Mr. Milne has a station on the island of Makuru, nine miles farther north, where he also occasionally resides in a little cottage to instruct the natives. He sails in an open boat on these occasions, with a native crew. It is a great matter when one language is found on several islands; and Mr. Milne assured me that the Fatese, of which the Ngunese is a dialect, is understood over at least ten islands to the north.

What a field for missionary enterprise! There are now four missionaries settled comparatively near each other on Faté and neighbouring islands. One of these, however, has to deal with a different language. There is room for ten more, if they could be obtained. One of such should be a medical missionary, who would be a great blessing to the mission families, the settlers, and the natives.

After we returned to the vessel I got the finest view I had ever yet seen in the group. No fewer than seventeen islands were visible from the deck. When this view burst upon Captain Cook, what a pleasure it must have afforded him, who first of civilised navigators looked upon the scene! I beheld the conical volcano of Lopevi, 5000 feet high, away to the north, an island which has no inhabitants. Then nearer, though distant, there

appeared Mallicollo, Api, and the five Shepherd Islands, so named by Captain Cook after Dr. Shepherd, professor of astronomy at Cambridge; Tongoa, Buninga, Tongariki, Iwose, and Valea, then Mai or Three Hills, Makuru, and Metaso. To the south were Nguna, Mau, Pele, the large island of Faté, with the two smaller ones in front, Protection and Deception Islands. To these I must add the conical rock called by Captain Cook 'The Monument.' Such a scene one cannot readily forget, when viewed only once in a lifetime. There are few Christians on all these islands, and a great work lies before the New Hebrides mission to win all the people to Christ. I was sorry that I had not an opportunity of seeing the islands to the north-east.

We neared Nguna in the evening, but had to keep on the easterly side. Mr. Milne was landed by the boat, but I remained to conduct service on board the vessel. We did not reach the other side until Monday evening, when Mr. and Mrs. Milne came on board. The vessel now began to collect the missionaries on her return voyage for the Synod to be held on Aneityum. It is the custom to take the missionaries' wives to some of the southern islands, especially to those that are Christian. Mrs. Milne had bravely remained at Nguna alone, among a thousand savages, during the week we were at Espiritu Santo. Surely this was Christian courage; but it is not often safe or wise to exercise it.

Next morning we were near the singular-looking Hat Island, and the boat was sent into Havannah Harbour for Mr. and Mrs. Macdonald and their little boy. They arrived about half-past ten o'clock; but after beating about all day we only reached Pango Bay at sunset, and could not venture to enter, as it was dark.

It is seldom agreeable to be beating about at night, and this was no exception. We found in the morning that we were a good way off. It took us till noon to make Pango Bay. On landing at Iririki, we were glad to find Mrs. Annand better, though still very weak. She had an attack of fever and ague after we left, and was now needing a change. We took tea in their house, after which all was closed up and left in charge of a couple from Erakor. We reached the vessel after dark.

ERAKOR, FATE.

Early in the morning of the 21st, we started, and soon rounded the point, and were off Erakor, where Mr. Mackenzie now resides, as he finds it more healthy than on the peninsula. He settled first where my worthy co-presbyter, Mr. Cosh, lived at Pango; but, guided by Mr. Cosh's testimony and his own experience, he

has removed to the small island where Mr. Morrison had his house. We found Mr. Cosh's memory fragrant, as also that of the deceased Mr. Morrison. We landed, and were gratified by seeing a Christian people decently clothed, and living in comparative comfort. Some of the houses had their ground in front neatly gravelled with coral, like the missionary's. There is a church at Erakor, and one at Pango. Both are well built of stone and lime. Inside I observed seats regularly fixed like pews. Each form was made of one piece of wood. There are seventy communicants in these congregations and nine elders. The Christian population is about two hundred. Though decreasing in numbers, yet I was struck with the sight of many children. I looked upon this station as full of hope for the future. Already several native teachers have gone from it to heathen parts of the island; and as the Christian line extends, many more may go among the islands where the same language is spoken.

Mr. and Mrs. Mackenzie seemed to enjoy good health, and to be both devoted to their work. When missionaries are filled with the Spirit of God, they are likely to get a blessing. I was sorry that they were not going to the meeting this year, so I did not see so much of them as otherwise I would have done. The fertile island of Faté is a resort of traders and white settlers, and the mission has special difficulties on that account.

I got some very beautiful shells at Erakor to enlarge my stock. I had not sought many curiosities in other directions, but as I was not likely to return I gathered a few on the southward voyage. The spelling and pronounciation of names in this quarter perplexed me. The bay is written sometimes Bang, Ebang, then Pango; Fil harbour is Fila, then Efil, Ifil, and sometimes Fili; Mel becomes Mele; and Faté is Vaté, then Efat, Efaté, and Ifaté. Each place cannot be them all, and surely one name for each ought to be fixed. I choose the most common, and for the island prefer Faté to Sandwich. We left Faté in the afternoon, but did not reach Eromanga till Sabbath. We were carried away to the south-west and then becalmed. But with three missionaries and their wives on board, our fellowship was very pleasant and refreshing to the spirit. On the forenoon of Sunday, the Rev. P. Milne preached an excellent discourse from John xv. 3. It was arranged that we should hold a special communion service at Eromanga.

EROMANGA.

‘Where martyr-blood was thrice shed,
 On shore from ship we hied,
 At Dillon’s Bay to show forth
 The death that Jesus died.
 We joined with native converts,
 Dispensed the bread and wine;
 And, Christ, o’er Thy death’s symbols,
 We vow’d this island Thine.’

I had the pleasure of preaching from Rev. vii. 13, ‘What are these arrayed in white robes, and whence came they?’ The Rev. D. Macdonald offered prayer; the Rev. H. A. Robertson addressed the Eromangan converts in their own language. I dispensed the elements to the missionaries and their wives, several of the ship’s company, and the converts. The Rev. Joseph Annand gave the address after the communion. We then sang the time-honoured words of the 103d Psalm, after which the Eromangans sang one of their hymns. The Rev. H. A. Robertson pronounced the benediction in the native language. It was a deeply affecting service, and a night to be long remembered. The missionaries’ wives on islands where there are no converts have few opportunities of the holy communion. We were quite a Catholic Church,—Episcopalians, Lutherans, Presbyterians of various branches, and Wesleyans, all one in Christ. We were from Europe, America, and the colonies, yet in one service for Christ.

Next morning, while the vessel was getting some ballast, Mr. Robertson and two native chiefs conducted a party of us, consisting of Messrs. Annand and Macdonald, Captain Jenkins and myself, over the martyr spots. We crossed the stream, and stood on the shore where Williams was killed, then at the riverside where Harris fell. We next visited the graves of the Gordons, of Mr. M’Nair, of a child of Mr. Robertson, and of several others. Strange to tell, amongst those was the grave of the chief Kouioui who murdered John Williams. He had died from wounds received in a fight; and his relatives asked the Rev. J. D. Gordon, then at Dillon’s Bay, if they might bury him in the Christian graveyard, which was readily granted, as he had always been kind to his martyr-brother. It was like the Hebrew seer of old whose guilt had caused the death of the prophet, and when he came to die said, ‘Lay my bones besides his bones.’ We next visited the brother of Kouioui, a man named Nuumpunára, almost the only survivor of those present at the death of Williams and Harris in 1839. He was lying on his mat in a dying state. We then ascended a very steep path,

a thousand feet high, to the place where the Rev. G. N. Gordon was killed in 1861.

There is no vestige of the house remaining, but there are a few lemon trees. We got refreshment from some of their fruit after our exhausting walk in a very hot day. It was extremely fatiguing, but there was an exciting interest in visiting the scene where a conflict had been fought for Christ. After descending the precipitous path more rapidly than we ascended, we crossed the stream in a canoe. We dined at the mission-house, and went on board at three o'clock. Mr. Robertson accompanied us, but his heroic wife preferred to remain, as she had been so long absent recently. We admired this Christian courage, and prayed that the good hand of God might be about her and her babe. Mr. Robertson had procured for me very interesting memorials of Eromanga, which I brought to Sydney. Among them were a bow and arrows presented to me by a native.

This being Monday the 25th May, set apart for keeping the birthday of the Queen, the mission vessel was gaily decked with flags, to the great astonishment of the natives, and a salute was fired in honour of the Queen whose ships have done so much in these seas to promote science and humanity. We did not forget to pray God to bless her and her reign.

PORT RESOLUTION, TANNA.

The small and low coral island of Aniwa was reached early on 26th May, and a party, consisting of Mr. and Mrs. Annand, Mr. and Mrs. Milne, Mr. Robertson, Captain Jenkins, and myself, landed. We were warmly welcomed by the patriarchal-looking missionary at the head of almost all the inhabitants. It was very pleasing to see the happiness of the people with the missionary, and his wife again among them. We spent a few hours and dined at the mission-house, and having left Messrs. Annand and Milne, with their wives, till our return from the island of Tanna, sailed away. Next morning we were off Kwamera, Mr. Watt's station; but a strong wind blowing from the south-east prevented a landing by the boats, so we had to go round to Port Resolution, which we reached by noon. Mr. and Mrs. Macdonald went at once to their brother-in-law's, and Mr. Robertson kept me company on board. We were wind-bound in this harbour for four days, and had leisure to make a few excursions, and to write up notes. The Tannese came freely on board, and some of them had rude musical instruments, like Pan's pipes, on which they played. They are a musical people, and rapidly pick up tunes. One of them, at the request of the first officer, showed us how they danced at feasts.

One day the Captain, Mr. Robertson, and I, visited the hot sulphuric springs which flow into Port Resolution. Though eight miles from the volcano, these issue out of the rock at the heat of boiling water. Indeed, we saw Tannese women in the act of boiling their yams, enclosed in banana leaves, in some of the pools. The water has a strong sulphuric taste, and leaves a deposit of sulphur upon the stones. Where it was bearable we enjoyed a hot foot-bath. On the beach, which is of black sand, there is a place where the hot water oozes through the sand into the sea.

We then visited the missionary cemetery, which is situated near the shore, below the station formerly occupied by Messrs. Paton and Johnston. The Rev. S. Fulton Johnston, a missionary from Nova Scotia, who died suddenly in 1861, is buried there; and so are the first Mrs. Paton and her infant, who died in 1859. A child of the Rev. T. Neilson sleeps beside them; and there are graves of several native teachers and others who have died on Tanna. A neat enclosure, with an inscribed monument of wood, marks the spot where Mr. Underwood is buried. He was unfortunately killed by an explosion of gunpowder while residing on the island as a trader. A stone has arrived for the grave of Mr. Johnston, but is not yet erected. The best place for missionary monuments is inside the native churches, and I would like to see tablets erected there to their memory, with suitable inscriptions in the native language. In the graveyards, the growth is so rank that the spots become speedily covered, and the inscriptions there are in English. It is becoming that natives who worship in the Christian churches should be familiar with the names of those who planted the faith among them, and who died in the service of Christ. At Anelgauhat, Aneityum, I suggested this publicly, and there is, I understand, a desire that it be carried out. If a neat wooden tablet were erected there relating the services of Dr. Geddie, it would be read every Sabbath by the worshippers. At Port Resolution, Mr. Johnston's and Mrs. Paton's memory should in like form be perpetuated; at Kwamera, Mr. and Mrs. Matheson; at Eromanga, Williams and Harris, Mr. and Mrs. G. N. Gordon, Mr. M'Nair, and Mr. J. D. Gordon; and at Erakor, Faté, Mr. Morrison. I trust that this will be secured, and that friends of the mission will aid in providing the expense. The names are worthy to be held in everlasting remembrance, for they 'counted not their lives dear unto them, that they might finish their course with joy, and the ministry which they had received of the Lord Jesus.'

On Friday, 29th May, Captain Jenkins resolved to go to Kwamera in the ship's boat, and bring up Mr. and Mrs. Watt, if possible, to be ready for sailing at the first good wind. Mr.

Robertson and I accompanied him. It was a lovely day, and the wind was favourable for the most part of the distance, fourteen miles. One of the naked Tanna men went with us. His name is Naufangan, the orator of the chief Yaukarubbi, who rules a village near Port Resolution. Naufangan was the man who defied the guns of Commodore Sir William Wiseman, in H.M.S. *Curacoa*, in 1865, and provoked a discharge from the guns. He figures also in Captain Palmer's book, as he had seen some kidnapping, and gave important evidence on the subject. He is commonly known among English sailors by the name 'Washerwoman,' because he sometimes gets washing done for ships in port. He had a very lithe figure, and his hair was most elaborately dressed, in hundreds of cords, with beautiful curls hanging at the back. He had pieces of wood an inch thick in his ears, and some red paint on his face.

After we reached Kwamera, where we were warmly welcomed by Mr. and Mrs. Watt, it blew hard and began to rain. We therefore had to stay all night, and Mrs. Watt did her utmost to accommodate us comfortably. We attended their evening worship with the natives round their house. The singing, led by the skilful voice of Mr. Watt, was very beautiful and melting. The hymn sung was 'Nearer, my God, to Thee.' Often since, I fancy that I hear these musical Tannese swelling the chorus with their fine voices in their own tongue—

'Ipaka tuge ik, Atua seiou.'

Next day it was wet all forenoon, and Mr. Watt was laid up with fever and ague. When it cleared in the afternoon, Mrs. Watt went with us, and Mr. Robertson remained with Mr. Watt till the vessel came round. The wind unhappily soon died away, and our crew had a long and heavy pull of twelve miles. Naufangan, who had his head encased in a helmet of banana leaf, gracefully folded over his locks and their curls behind, rendered good help at the oars, and so did a native teacher on board. The current was strong against us, and we did not reach the harbour till eight o'clock in the evening.

Next morning I attended the native service. There were only twenty men and ten women present. Mr. Neilson addressed them, and then Mr. Macdonald by his interpretation. Mr. Neilson informed me that a great amount of bad talk had been going on among the natives around on account of prevailing sickness, and several had blamed a resident white trader for causing it. They had even gone with loaded muskets to this man's house, but had not done mischief. He thought they would soon be fighting among themselves, and that very day a

party had come to the neighbourhood to talk about it. They are great talkers, and days, and even weeks, are spent in preliminary palavers before anything is done. They are very superstitious, and nothing but the gospel will eradicate the evil influence.

The Rev. D. Macdonald conducted service in English in the mission-house at eleven o'clock, when several from the vessel attended. In the evening I preached on board from Rev. xiv. 13. The ship's company were very attentive, and after the sermon sang with much feeling the well-known hymn, 'Jesus, lover of my soul.' We always used the English Presbyterian Psalm and Hymn Book on board, and had the great enjoyment of singing both psalms of the old covenant and hymns of the Christian dispensation. We thus felt in the communion of saints of all the ages, and we could praise the Lord Jesus by the express mention of His name, as other Christians do all over the world.

On Monday the 1st of June, our captain was very anxious to get away, and set the men to pull the ship out of port. The Neilsons and Macdonalds and Mrs. Watt came on board, but we were becalmed again till next morning. Notwithstanding this, the tide made our vessel a well-rocked cradle all that night. We were near the volcano, and saw it to great advantage. At night, its light comes up brilliantly every four or five minutes, as in the days of Captain Cook in 1774.

ANEITYUM.

We reached Aniwa at half-past eleven next morning, and landed. After dinner, the gentlemen came on board, having left Mrs. Watt, Mrs. Milne, and Mrs. Annand. Mrs. Neilson and Mrs. Macdonald were going to Mrs. Inglis at Aneityum. A company of people whom we had brought from Fotuna now wished to return. They had a great amount of luggage. The captain took on board several pigs, goats, and a young calf. We got away with a good wind, and reached Kwamera next morning, when Messrs. Watt and Robertson and a native teacher joined us. We had a rapid passage to Fotuna, fifty miles; and on Thursday morning got Mr. Copeland on board, and all the natives and their luggage landed. But the fine young calf had leapt overboard, and was lost. We sailed again after breakfast, and had a rapid run to Aname, the station of Mr. Inglis. A few of us landed, and, after a cup of tea, returned with Mr. and Mrs. Inglis, hoping to reach Anelgauhat, the other side of the island, by the morning. We were disappointed, for on rounding the point we encountered a tremendous gale from the south-east, and were carried far away from land. It lasted all day on Friday, and was accompanied with heavy rain. The helm was

lashed, and we beat against the storm; but the vessel behaved admirably though the waves of the sea were like mountains. She rolled fearfully, and it was quite a scene at meal-times, as we could scarcely get our plates to keep on the table. We could with difficulty keep in our berth at night. I was thankful, however, to keep free from sickness during this time. About midnight on Friday the storm abated, and on Saturday morning it cleared. We were then about fifty miles from Aneityum, which we reached as the sun was setting. After anchoring, Mr. Inglis went ashore, but nine of us made the ship our quarters.

On Sabbath the 17th June Mr. Copeland preached, and then Mr. Robertson to the natives. There were eighty men and thirty women present. I had been disappointed when I saw this congregation first on my arrival from Sydney. Their poor and grotesque dress, their low civilisation, seemed to indicate little effect of Christianity. But now, after visiting heathen islands, these Aneityumese Christians rose greatly in my estimation. To see them clothed, able to read the Scriptures, to sing the praises of God, to take part in public worship, and to conduct themselves with decorum, greatly impressed me with the value of missionary effort. Oh that all the islanders were like these! Yet, thirty years ago, the natives of Aneityum were as fierce, savage, and cruel as the Tannese. Now two thousand have been baptized, all can read, and, notwithstanding the loss of half of the population by disease, there are six hundred in full communion.

I preached in English to a goodly company, including eleven missionaries, several from the vessel, and two English whalers. The Rev. D. Macdonald preached on board in the evening.

The Synod met on Monday the 8th June. The retiring moderator, the Rev. P. Milne, gave an excellent address, after which the Rev. John Goodwill was elected moderator for the year. We were all glad to find Mr. Goodwill's family better. The Synod invited me to take a seat, and to deliver an address, which I did with pleasure. Most of the members resided and took their meals on board, and were conveyed to and fro in the ship's boat. The Synod sat in the forenoon and afternoon, but not in the evening. Reports were given by each missionary, and interesting topics discussed. This is described separately in another place, and so is the Communion service.

A meeting of the New Hebrides Auxiliary to the Bible Society was held on board the missionary vessel one evening during the meeting of Synod. The Rev. J. Inglis, the president, was in the chair. The report showed that the year before £34, 14s. had been collected and sent to the parent society. I was asked to

address the meeting, which I did with all the greater pleasure that it was so novel. A collection was then made, which amounted to £30, 14s., a large sum for those in the saloon, consisting only of missionaries and seamen. Missionaries were there from eight islands, and representing about as many languages.

The Synod ended its deliberations on the evening of the 16th June. The next day was devoted to preparation for departure. Mr. and Mrs. Inglis, accompanied by Mr. Robertson, went by boat to Aname. A deputation went to Ana-unse, a whaling station, and another to Inyung, also a whaling station, to urge the request of the Synod that intoxicating liquors should not be given to the natives. This practice has been prevailing, and had been leading some into intemperance.

In the evening, a schooner entered the harbour flying the French flag. She proved to be the *Lulu* from Noumea, New Caledonia. She brought no letters; but as she was proceeding to Marè, one of the Loyalty Islands, the captain kindly offered to take letters to be sent by the French steamer to Sydney. We availed ourselves of this opportunity, the only one since we left Sydney in April, though it was possible that letters might not reach Sydney sooner than the mission vessel. I had often prepared letters, but had not met any vessels going to the ports of Noumea or Sydney.

We sailed on the morning of the 18th, and got round to Aname at three in the afternoon. Mr. and Mrs. Inglis and Mr. Robertson came on board; but it was dark before all things for the vessel could be brought off. We had therefore to wait till the next day. A number of natives then joined us, some going to Aniwa, and others to Tanna. The party for the latter had a very large turtle, recently caught, to take as a present to the chief and the people near Kwamera, whom they were going to visit. Mr. Inglis said that turtle was an evidence of Christianity, designed to meet Tannese objections to it, and was in effect as important there as the treatises of Butler, Paley, and Chalmers had been in Great Britain. It was alleged by the heathen Tannese that if Christianity were embraced, no more turtles would be got in Tanna. The Aneityunese had become Christians, and they still caught turtles; the plea, therefore, could not be entertained. I trust that the argument would have its weight at the feast. Mr. Lee, our excellent second officer, told me how much he was interested in seeing the religious services of these natives in the fore-castle. They sang, read the Scriptures, and prayed together, while one exhorted the others.

Mr. Inglis again supplied us all round with baskets of oranges from his magnificent trees. I think there could be no less than

a hundred in each *boro-boro*, or basket, sent on board. We were now a large party in the vessel. Every place in the cabin was utilized, and some were sleeping on the floor.

At Fotuna, next morning, there was a further increase, though Mr. Copeland's departure diminished our cabin company a little. The number on board was upwards of sixty. The natives from Aniwa were returning with their property. There was the usual scene on shore, and many pigs and fowls were brought on board. One of the pigs was wild and fierce, and offered to bite the legs of passengers. Mr. M'Arthur, himself in danger, soon despatched him with a blow from a hammer.

We reached Aniwa on Saturday evening, and I landed, according to promise made ere I left Sydney, to spend a short time with Mr. and Mrs. Paton. Mr. and Mrs. Inglis, Messrs. Annand, Milne, and Watt also landed. As the wives of the three last were there awaiting them, we presented a formidable company to be provided for till Monday, for the ship had to wait till then. But Mrs. Paton's ingenuity and resources were equal to the occasion, and we were all accommodated. It would have taxed the powers of most manes and ministers' wives in civilised life to have done as much. But Mrs. Paton had even lodged the whole Synod in 1871. The premises are large and commodious.

On Monday, Mr. and Mrs. Neilson, with their two children, and Mr. Robertson and the captain, joined us, so that there was a still larger party to dine, which they all did very comfortably, though eighteen.

Goats, pigs, young cattle were to be taken on board at Aniwa, and this required a very great effort. The catching of them, getting of them to the shore, then on board the boats, were laborious. Indeed, it is astonishing what an amount of work has to be done for the mission by the vessel. Some missionaries were getting goats and calves from Mr. Paton's stock, which had been increasing; and the vessel was making provision for its commissariat. Natives were busy bartering cocoa-nuts and other articles. At length the mission party were safely got off before the evening. There were then on board eight missionaries, six of their wives with four children—making eighteen in the cabin. It was thus evident that all the room in the vessel was needed. This intercourse of the missionary families with each other once a year is of great importance to the health and spirits of all, and does much to refresh and animate both mind and body for the arduous work of the season in their solitary spheres.

The vessel proceeded to Tanna, Eromanga, Faté, and Nguna, and was absent nineteen days, when she again appeared off Aniwa in the forenoon of 9th July. She did not, however, get

near enough to call. I have described my sojourn on Aniwa in a separate chapter. Next morning the boat was ready by breakfast-time. I then took leave of my kind friends at the mission-house, and of the Aniwan people, and rejoined the vessel. I was happy to find all on board well, and that good news were brought from the different stations. I was also much gratified to get letters from home, containing favourable intelligence of my family and my flock for a month after my departure from them. I was in this respect more favoured than they, for they would not have received any letters from me. It is one of the great disadvantages of voyaging in these seas, that communication is so infrequent and so uncertain. I took from Aniwa cocoa-nuts for my Sabbath scholars in Sydney. These and some for the vessel, as well as other produce of the island, were got on board by half-past eleven o'clock.

There was a good breeze, and we were at Port Resolution, Tanna, by two o'clock. As a landsman, I was rather out of sorts, and did not go ashore in the boat that went for Mr. Neilson's mail. After it returned the wind fell, and we lay becalmed near Sulphur Bay, in the immediate vicinity of the volcano, which as the night fell assumed its fiery glare, and became, as mariners find often to their advantage, the great light of the New Hebrides. In the course of the night we were borne southward, and at dawn we were at Kwamera, the station of the Rev. William Watt. There we were joined by Mr. and Mrs. Inglis, who had been on a visit, and by Mr. and Mrs. Watt, who were to accompany us to Sydney. The first boat-load had a very pleasant sea, but the second, in which the missionary party were, had rough and heaving billows. It showed some of the difficulties of the landing at Kwamera. When a breeze from the southward rises, the sea breaks heavily near the shore.

On Sabbath morning, the 12th, we were off Fotuna, and after breakfast Messrs. Inglis, Goodwill, Watt, and myself landed. We were met on the beach by Mr. Copeland and a crowd of natives. I was disappointed by hearing that the morning service of public worship was over; but there was to be another in the afternoon. We had time for conference and prayer together, and at half-past two assembled with the natives. There were twenty men and fifteen women present, in characteristic garb, the former having on very little. The singing was both loud and hearty, as much so as on any of the islands. Mr. Copeland addressed them shortly, and then called upon me to do so, which I did with much pleasure by means of his interpreting. This was the sixth language in which my words had been translated during the voyage. In another part of the island, one of

the native teachers holds public services for the people resident there.

Mr. Copeland had prepared for me a copy of his meteorological observations recorded during the last seven years. I was proud to receive it, as the facts are more full than I have seen in any similar record, and will, when published, be of value to science. Mr. Copeland is a Fellow of the Glasgow Natural History Society. He is as accurate and careful in scholarship as he is in science, and it was a treat to see his study. The sacred texts in the original; the great *Biblia Polyglotta* in eight languages; the *Bible of Every Land*, containing specimens of all languages into which the sacred Scriptures, in whole or in part, had been rendered at the time of its publication; and several Polynesian versions of the Bible were within reach; while piles of the Aneityumese translations in MSS. were under his revision, and MSS. of Fotunese in progress.

How much have learning and science been indebted to the generous services of missionaries! Sometimes people speak as if missionaries were a set of ignorant men, who have gone to the ends of the earth because they could not succeed among the civilised. It is the very opposite. Men who succeed among the heathen are such as by their ability, perseverance, and patience would succeed anywhere, and adorn their profession by their gifts and graces, their acquirements, and their works. Such is Mr. Copeland, and besides, though urged to succeed Mr. Inglis in the Christian island of Aneityum, he resolved to remain among the Fotunese, to whom he has given the past eight years of labour.

We had to leave about four o'clock. The natives were evidently disappointed that the vessel did not stay till Monday, that they might trade; but as there is no anchorage this was inconvenient, and there was no necessity for waiting. We had a stiff breeze, yet I felt able to preach on board in the evening from 1 John i. 7, 'The blood of Jesus Christ His Son cleanseth us from all sin.'

We were off Aname by the dawn of day, and there Mr. and Mrs. Inglis left us, along with several natives who had been at Tanna. On going round the island we saw whales spouting in the deep and the boats out after them. We caught a shark, which was given to the natives, much to their joy.

RETURN TO SYDNEY.

We reached Anelgauhat in the evening, and remained there three days. On Wednesday the 15th July, the weather at Aneityum was very hot. Though mid-winter, it had the warmth

of summer in more temperate climes. The evening sky was magnificent. As

‘The golden sun went home, the pale moon came,
A slender crescent, wove of silver flame ;
And one by one at first, then ten by ten,
The stars slipped out and in and out again,
Until a thousand fraught the sapphire flame,
Some red, some blue, and others like the moon,
And also some like little suns at noon.’

When in these tropical seas many beautiful sunsets appeared ; and, like Alexander Von Humboldt, the author of *Cosmos*, I was never weary of gazing on the brilliant constellation of the Southern Cross. It was singularly interesting to see the stars setting one after another. They seemed to be suspended from the firmament, and one saw beyond them in the boundless blue. Their course appeared, as it really is, between us and the azure vault.

On that day I attended the native service which is held on the Wednesday afternoons. There were present about sixty, the male sex rather preponderating. Mr. Murray presided, and one of the elders gave a most animated address. He was one of those that remembered the past heathenism, and who shared in it. He could speak of the great change which the religion of Christ had wrought ; but he was as earnest in enforcing the practical duties of religion. When I saw the same man the next day with nothing but a wrapper of calico, and a pole over his shoulder, with a great haul of fish at each end, I could not help thinking of the early apostles, ere they girt their coats about them as they toiled in the Sea of Galilee.

I had some walks while we remained, and enjoyed them.

‘I wandered where the dreamy palm
Murmured above the sleepy wave ;
And through the waters clear and calm
Looked down into the coral cave.’

I also went inland, where the majestic trees were growing on the sides of fertile hills. Around the shore it is the very reverse. The hills are bare, and the brown soil frequently appears without even herbage. From these inland woods must have come the huge beams, fifty feet long, which stretch over the large church, and from them the tall mast which the mission vessel got a few years ago. A picture is given in Mr. Murray’s *Western Polynesia* of a crowd of natives carrying one of these trees, with the chief standing on top of it, made higher by his towering plume. It is a custom on Aneityum, when a chief is recognised, to place him upon a log of wood, and carry him shoulder high amidst shouts and blowing of conches by the people. This is still practised, and a few years ago it astonished the officers and crew of a ship

of war lying in the harbour at the time. It was also a testimony to about forty natives of Tanna, then on a visit, that the new religion had not deprived the people of their national customs in relation to their civil affairs.

While we were at Anelgaulhat, Mr. Watt was very busy assisting Mr. Murray in getting his printing-press in order. It is intended to prepare and issue some sheets of regular Christian reading for the people. How much work devolves upon the missionary! He has to put his hand to everything, and to be a 'jack of all trades.' The natives are slow to learn these arts in the New Hebrides; but Dr. Geddie had some sufficiently taught to aid him in the manual work of printing. It will be long before these islanders can undertake to support their missionaries. Indeed, it is folly to think of such a thing. They have no means. They could, and probably will, support a native ministry, where their payments in kind would meet the wants of one of themselves; but they cannot be expected to supply funds for supporting the foreign missionaries. As long, therefore, as it will be necessary to continue a foreign missionary, so long must he be supported by the Church that sends him. The natives, however, this year have provided nearly one thousand pounds weight of arrowroot, prepared under the watchful care and help of the missionary. This, if sold at a shilling per pound, would produce £50. The sum is to be added to that gathered in former years at this station and at Aname to repay the British and Foreign Bible Society for printing the Old Testament in the Aneityumese language. But a quantity sent to Sydney scarcely realized fourpence per pound. It sells better in Melbourne.

English money in silver is now circulated in Aneityum, and as there is opportunity by sale of bananas, taro, and other articles, as well as by personal service, of earning these coins, they have a little money to pay as contributions for religious and other objects. It was interesting to see the list of such for the purchase of a harmonium for their church. They ranged from one pound, a solitary native chief's subscription, to threepence, the most frequent. This object has been accomplished, and the order went with the vessel for a plain and useful instrument, which in Sydney cost about £13. It will be a great help to the singing in the church, which is remarkably weak, soft, and low.

The vessel weighed anchor after dinner on Thursday the 16th, and when we got beyond the reef, I went ashore to bid good-bye to Mr. and Mrs. Murray, and to accompany Mr. and Mrs. Watt to the vessel. Mr. and Mrs. Goodwill and their children had come on board in the forenoon. As we sailed near the

coral rocks, the view of so many rich and varied forms of beauty was magnificent.

I gazed my last on the island of Aneityum and the New Hebrides as the sun set. Two guns were fired at half-past four, and we stood before the breeze. The visit has been once in a lifetime, and though full of abiding memories, is never likely to be repeated.

‘ A thousand suns may shine on thee,
A thousand moonbeams quiver,
But ne’er by thee my steps shall be
For ever and for ever.’

May the mission be ever manned by faithful and courageous labourers! May the blessing of God rest upon their work, until all the islands be blessed in Christ, and all the people call Him blessed!

In thus passing away from the group it may be well to give a few distances. Aneityum is thirteen hundred miles from Sydney. From Anelgauhat harbour, Aneityum, to Fotuna, is about fifty miles; thence to Aniwa, thirty-five; and from Aniwa to Port Resolution, Tanna, eighteen. Kwamera is fourteen miles on the coast to the south. From Port Resolution to Dillon’s Bay, Eromanga, is fifty miles; and from that north-west to Pango Bay, in the island of Faté, eighty miles. The distance round to Havannah Harbour is seventeen miles. From the latter to the island of Nguna is sixteen miles; but there is a shorter passage for boats, about twelve miles. Metaso is twelve miles north of Nguna, and Makuru nine miles farther in the same direction. From Nguna to Espiritu Santo is about one hundred and fifty miles to the north-west. Many islands—nearly twenty—intervene to the east. This will give some idea of the voyages among the islands undertaken three or four times each year by the mission vessel. The same sailing would embrace all the islands.

The wind drove us considerably to the west, and on Saturday the 18th July we sighted the low coral island of Marè, in the Loyalty group. This island was, within present memory, inhabited by a fierce people, whose deeds of blood frightened the bravest mariners from their coast. Now a Christian people dwell there, at peace with one another, and exhibiting the graces of the new life. There are two missionaries resident, whose labours have been crowned with great blessing. They belong to the London Missionary Society. French occupation tried them, but the character of their work has stood the test. Roman Catholic missions have not attracted a people whose chief characteristic is that they read and believe the word of God. We were about

twenty miles south of the island, but did not call. There is no anchorage, the wind was against the attempt, and we were anxious to reach the port of Sydney.

We made little progress for the next two days. On Sabbath the 19th, the vessel rocked very much. Mr. Goodwill preached in the morning from Christ's charge to Peter in John xxi. 15; and Mr. Watt in the evening from Matthew xiii., the parable of the sower. On Monday, we sighted the Isle of Pines, to the south of New Caledonia. A favourable breeze then sprang up, and by Tuesday at noon we had run one hundred and fifty miles; on Wednesday, we added two hundred and twenty more, and on Thursday, one hundred and eight. This brought us to $27^{\circ} 9'$ south latitude and $158^{\circ} 47'$ east longitude. We were about three hundred and fifty miles from the Queensland coast. In the evening it calmed, and we made very little way for the next twelve hours. The vessel leant over so much during our rapid sailing that it was only when a calm came, one could write. Such opportunity was then eagerly seized to fill up journals with notes of the voyage. The sunset of this evening was magnificent, even richer in colour than the glorious sunsets which I had seen in the tropics.

On Sabbath the 26th July, we were able to have our usual services. I officiated in the forenoon, and preached from Rev. iii. 18. Mr. Goodwill preached in the evening from Rom. xii. 21. There was a good attendance of the ship's company at each service. The Lord's-day was always well kept on board ship. Everything that could be done on Saturday was done. Decks were cleaned and all other matters put in order. Throughout all the fourteen Sabbaths that I was on board, the only work done was when some of us required to land on islands at which we had arrived. The men had their rest as much as possible, and had opportunity to attend the religious services, which all of them more or less did.

When I went on deck on Monday the 27th, land was in view in the neighbourhood of Port Macquarie. I was glad to see the coast of Australia again, and hoped for a safe and happy landing soon in Sydney.

On Tuesday, we were in sight of Port Stephens; and on Wednesday, Newcastle was in view. The wind was directly ahead, and we made very little way. On Wednesday evening, we had our regular weekly service, which was well attended by the men. I addressed to them a few parting words, and Messrs. Goodwill and Watt offered prayer. The wind, which had been blowing very strong all day, calmed at that time, and though we were still tossed about, it was a favourable opportunity for the men to be present.

On Thursday the 30th, we saw the heads of Port Jackson ; but the wind was still contrary. It then died away amidst heavy rain, while we were near the shore north of Manly Beach, and as the darkness was rapidly falling over us. Fortunately a steam-tug appeared and was hailed. She proved to be from Newcastle, and was on her way to take a large vessel from Sydney for coals. We were soon attached and taken into the harbour, and were safely moored near Fort Denison. It was a singular providence, for which we all felt grateful, as a tremendous storm burst forth that night and continued for several days.

The mission is fortunate in the vessel, officers, and crew ; and it will be a source of great comfort to all concerned if in future voyages the vessel be commanded by a captain and officers as efficient as the present, and manned by sailors whose conduct in all respects is becoming their position in a mission vessel. It is not to be expected that seamen are perfect, or that missionaries are so. It will not be strange if troubles occasionally arise from keen temper or from intermeddling ; but when men who fear God, and endeavour to do their duty, are in the vessel, all interested in the mission, as well as missionaries, will have much cause to bless God. My experience, after a voyage of four months, leads me to express the wish that all vessels were as the *Dayspring*. It is said that when the first mission vessel sent to the Southern Seas, the *Duff*, under the command of Captain Wilson, visited Canton on her way home, the conduct of the officers and crew secured to themselves from seamen in the port the epithet of the 'Ten Commandments.' It was an honourable character, and one which I trust may belong to the vessel of the New Hebrides mission.

' The mission ships ride on thy waves,
 No treasures like to them ;
 Ocean, within thy secret caves,
 Is hidden no such gem.

' For holy footsteps tread that deck,
 Of men that bear away
 Riches that shall survive the wreck
 Of the last dooming day.

' And journeys o'er thy mighty tide
 Embassy vast and high,
 From the world's Monarch, who hath died
 That man may never die!'—W. B. TAPPAN.

SPECIMENS OF LANGUAGES IN THE NEW HEBRIDES.

THE LORD'S PRAYER.

ANEITYUM.

Ak Etmama an nohatag, Etmu itaup nidam. Etmu yetpam nelcau unyum. Uhmū imyiaiji intas unyum an nobohtan, et idivaig an nohatag. Alaama aiek nitai caig incama an nadiat ineig. Um jim aru tah nedo has unyima aiek, et idivaig eera eti aru tah nedo has o atimi vai cama aijama. Um jim atau irama an nedo oop aiek, jam imyiatamaig cama va niji itai has. Et idim unyum aiek nelcau, im nemda, im nimyiahas, irai iji mesese. Emen.

FOTUNA.

Tamori O Jesu.

Taman omy iragi. Kitapu tiau igoa. Kimai tiau avaka tagata. Kipenei tiau finagaro i takere nei feipei iragi. Tufa mai akai tau rufie y kimy iranei. Tauaki iomy kauligine sa feipe akimy natauaki kaulagine sa o faruki y kimy. Koina arafy kimy ki kauligine eresy. Kapena mauri kimy i tasa. Niau tavaka tagata ma tatamotau ma teatata y napugi manapugi. Emen.

ANIWA.

Tamanomi tiragi. Teigo tapu. Tshow vaka komy. Tshow avere komy takere wararoui hepe tiragi. Tufwa acime takai iranei. Towaki nori maganisa tshome; hepe acima sei yoria tshafaruke. Natahicina arafia acime maganisa kapari acime ane isa otshi. Tshow tavaka ma tomatua ma ane otshi irifia. Emen. (Matt. vi. 9-13).

TANNA.

Nufwakien Fei Yerumanu.

Remimaha ya neai, nahgum ikinan, pa intata seim ruvehe, pa havahi nokwam ya tuprana rosi ya neai; tik aveipehe navegenien sanimaha ya napin ipet; tik upa naruponien tafaga reraha saki-maha rosi kimaha yahapuk arupon uhma tafaga reraha savei nermama tukumaha; tik upa niripenien kimaha te nefeifei ien mavahiraka kimaha te nerahaien; seim intata, nisikaiien mene, namasanien ya narimmarime pam mene, ya nuk nukime; Amen.

EROMANGA.

Itemen-e-kam ūpokup eti tumpora nin-e-kik. Elum lo enug-kik: Natekisah en tarū enugkik eti numpi ra nemap, sugkū oti numpi pe ūpokup. Ovug-kam irē nevag aremī nisekomam.

Mefielintug-kam sat sū enugkam sugkū ka kīm lafielintok-onda mori umnumpi sat iramam. Metū tōro-kam ran tapmi, kō sīm-sīmpari iramam marugi sat sū: it enugkik lo, im horog, im nilasilaswi enugkik, uvum nevi sū indōwi indōwi. Amen.

FATÉ.

1. *Pango.*

Temman o nag ku ba tok elagsau tok, Ruk falkor nigag nagiem. Nloun nigag ke fakor mai. Ruk frig te nin Ag ku mur in emeromin ke taosi kin ru tok brig i elagsau. Ba tu mam ki tete nafnag ke tilas mam mes nin. Ba nrum mam nag ba tab skar takbar nigmam mou, ke taosi kin komam u tok nrum nugmer nag ru tok brig sa ki mam, nag komam u tab skar takbar nigar mou. Ba tab belak mam bak nasursurwen mou, me bar fulu mam ki te nin i sa: Nigag kin nloun, go naskeimielwen, go nanrimrirwen, ke tu tu kai tu mou tu. Amen.

FATÉ.

2. *Havannah Harbour.*

Temagami nag imato nabarou o, aginago nagiemaga iga tabu, aginago nameramerana iga fanamai, aginago namarakarakana iga toko, takanoana itro nabarou, takanoanaga iga mera tro intano, aginami teafamiena masoko ba tuagamiisa mais, ba maginami fatilu nasigsigleoen aginami, kinami te u mera magi natamol fatilu aginara namerien sa nag isakigami, ba tiba belakigami baki nasursuruena mou me ba fuluagami ki te isa, aginago nameramerana ga naskeimielana ga namatuana, serali ga serali, Amen.

NGUNA.—*A Dialect of Fatese.**Natarāsavāsana ki Nawota.*

Mamaginami O, wai ku matroko nakoroatelagi toko, Uga valigoro nagisama anigo. Nalouna anigo iga bakelina umai. Teawai nigo ku masouna uga maria maramana wai trakusia u tro maria nakoroatelagi. Ba tuagami te nafenag seara iga telasigami masus. Ba perisilua namarinaleosana aginami, trakusia kinami ou tro perisilua namarinaleosana ki natamūli wai u tro marisa kinami. Ba ta pragigame bake nasurusuruana mou, ma ba voluagami ki nasana. Amen.

ESPIRITU SANTO.

I. DISTRICT OF CAPE LISBURN.

Drapelindrīn Mul Talap Jesu Christu.

Runāunro őrōsōchrō lo vanuyōi Saurōvōn, isam mōgōlō, vanuam mosunōi, őrōbui sē ős lo ran nē nā őr siyēn vānūām

atsāunol. Övēria nāūyīsīnrī chōnrō chōn nālī nōchrē lo rē rūābui, dāū-ūlēniā nāūyīsīnrī nāūrāūrār nāunro, sīyēn drē-dau-ūlēniā yīsīrī nāūrāūrār nāūrō, dāūjīn 'auyīsīnrī ōtsniā nāūyīsīnrī tleī, lo vānūām, swīchām lōlōranīchām rōwī lo rūōī rūōī. Amen.

ESPIRITU SANTO.

II. DISTRICT OF NŌGUGU.

Te ul i degia mē Mariku—Sopwē I. (The Gospel according to Mark—Chapter I.)

1. Ne moiga te ul i degia no Jesu Krīstu, Notu Sori :

2. Sogona ultoka to wī me ne kanutu no ro profet, ê ! nô tili nx ti til lēli me ne gīsīm, mo i nīgīn par i riē mat lava me ne gīsīm :

3. Ne lion tuua si or api me ne urur wōrōgi,—Emi par i riē mat lava no Jehova, emi par tetagol gīnia noan no riē qap ri toko :

4. Joanē simi paptis api me ne urur wōrōgi, mo i nīgīn zi vet lap ap toka ne paptis amo tēnis quanēa, te lē am korgoroa am mē ro tapwētēna :

5. Mo i rirē wunwunōgi me ne urur jutia, mo i rirē mē Jerusalem, i rirē lan to wī api me nīgīna me ne nōpu Jōrtan, veti, qanoi ap gīnia rō tapwētēna nō rirē.

The following specimens were kindly furnished by the Rev. R. H. Codrington, M.A., of the Melanesian mission, and were the work of the lamented Bishop Patteson :

APEE—(*Western side of Tasiwo*).

Numerals.

1. ta.	6. ora.
2. chua.	7. olua.
3. tolu.	8. o rolu.
4. veri.	9. o veri.
5. chima.	10. lua lima.

APEE—(*North-Western and Northern parts of Tasiwo*).

Numerals.

1. tai.	peni.	6. oraga.	po } raka.
2. lua.	viago.		poa }
3. selu.	pun sulu.	7. o lua.	o lua.
4. vari.	pun vire.	8. o relu.	o rolu.
5. lima.	pun lima.	9. a vari.	ka vari.
		10. lua lima.	lua lima.

PAAMA.

Numerals.

1. tai.	6. a hitai.
2. elua.	7. o lu.
3. e tolu.	8. o tolu.
4. e hati.	9. o hati.
5. e lime.	10. ha lua lim.

MAI.

	ALLIED TO FATEAN.	NORTH-EAST PART.
Above	<p>sun Re matara i runa i a ti ki tatou. ridge-pole without Re tafufu re fare i fafo ki runa.</p>	<p>Sun Elo e ndo <i>palo</i> a ni ninda.</p>
Across	<p>steps across Re tanata <i>rakaia</i> re vai. go along Tatou tu saere usi a i ruua re bridge across pae <i>rakai</i> re rai.</p> <p>Se na lau faka totonu na rakau, crosswise. lau faka-takota-ina. mast yard Re tira tu faka totonu, man- golengole moe faka takoto.</p>	<p>goes across water. Nae e pa <i>ngalau</i> noai. sits with legs crossed. Nae e nda piliwakini.</p> <p>crossways Pa toro na kau e <i>nga</i> wawapiviliu.</p> <p>path cross. Matakisala e ndana.</p>
Against	<p>club wall Tau re mbatu ke tu ki tafagi re fare.</p> <p>strike against Re tanata tokorua i rerefe-papagi path night not re ara re po, raua i rere se see ask kutea raua, i rere siria raua 'ko ini?' re tanata kese ko ia penei 'ko ini?'</p>	<p>men two they two run against Na ta e rondua e ru ndu manda each other. suwa ira.</p> <p>club against Pa toro na mbwe gaovi ekopu.</p>
Along	<p>plant along Ko to tokia re rakau tafagi re ara.</p> <p>canoe Ke re kute a re vaka-aro tau re side tafagi re vaka lasi.</p>	<p>plant along Pa lauwo na kau e <i>nga</i> vita na fence. koro.</p> <p>Boat is along side Rarna giki e ovi (na vindina) large. rarua gauwata.</p>

WHITSUNTIDE OR ARAGHA—(*Vunmarama, North End*).*Numerals.*

1. tea.	6. ono.
2. rua.	7. vitu.
3. tolu.	8. welu.
4. fasi.	9. siwo.
5. lima.	10. hazwul.

Sun	rises	comes hither (on its course)	noon	declines								
Matan	ial	man	dawaga	ma	ha	mai	man	do	bohabo	ma	hiwu,	ma
sets	night	we	sleep	daybreak	we	awake	we	are	up.			
huhumi	mam	bozi,	ta	maturu ;	marane	ta	mamata	tam	dro	mari.		

SPECIMENS OF ADDRESSES AND PRAYERS BY
NATIVE CHRISTIANS.

ADDRESS OF NISWAY, A CHIEF OF ANIWA, LITERALLY TRANSLATED.

People of Aniwa,—Missi has asked me to get up and speak to you, and what shall I say? for I have no word of my own for you this day. I will tell you a little of Jesus Christ the Son of God. Who is Jesus Christ? Jesus is the Son of God. Jesus came down to the land of Judea. He taught men, and gave them His holy word—the word from heaven. Jesus did good to all, taught all, and wrought many miracles, proving that He was God. But the wicked men of Judea hated Jesus, rejected Him and His teaching, and nailed Jesus to the cross, where He hung. He prayed to His Father to forgive them, died for man's sin, and rose again on the morning of the third day, to give to His people eternal life in heaven. Jehovah was very angry with the people of Israel for this, and He punished them, and laid their land waste to this day. Because they did not believe in Jesus, and rejected Him and His work. Yet God has been very good to all men. He gave His word, His good news from heaven, to all men in Judea; and now it is going to all lands to give men heavenly light and knowledge, to make them good and happy. This good word of God has come to Aniwa. It has come to this land, so long under the teaching of the devil, and so long under his power, in his service. This land has by Christ's word been enlightened and made a land of Jehovah. Yes, this is now one of Jehovah's lands. He has been very good to us. His good word came first to Aneityum, and enlightened that land, and now it is being carried to other dark lands. Navalak

and Nimeian came here as teachers from Aneityum to us. The servants of Tiapolo, the dark-hearted people, were opposed to the good word of God. And the heathen killed Nimeian, and thought they had killed Navalak, who lay like dead for some days; but he got better, was afraid, went away to Aneityum, and is come on a visit to see us this day, to see what change God's word has wrought on Aniwa.

Navalak, the Aneityum chief and teacher, is like Jesus Christ. The people of God on Aneityum sent Navalak and others to teach us His word. The heathen here hated it, killed Navalak, and thought they left him dead; but after some days he came to life and got well again, but being weak and afraid he left and went home, but has come to us, and is here this day. So in some things I see that Navalak is like Jesus, but in many things Jesus is not like Navalak.

It is not easy cutting down, clearing away, and rooting out thick bush, like that which grows in our hearts. We cannot do it. No man can do it. But the Holy Spirit can, and God has promised to give His Holy Spirit to help us. No; not to help us, but to cleanse our hearts for us. Truly God is very good to us and to all men. Jesus is not like Navalak; he was afraid, and left God's work because he was weak. Jesus never was afraid of the people of Judea, though they rejected Him, mocked Him, nailed Him to the cross, and took His life. He was grieved with them, and prayed for them, but He was not afraid of them, for He made them all, knew their hearts, and knew all things, and could not be afraid of them, nor lessen His work for them. Jesus was sent by Jehovah to preach to men the good news of salvation. Jesus died for man, in our stead, and as He was not afraid, He did not go away till His work was done. He did all that God required to pay the price for man's sin, and He purchased happiness and eternal life for His people in heaven.

We do not see Jesus as we see Navalak return to us, but we see His word and read it, and we see His work in our church this day. Truly Jesus has come here and taught us to worship Him, and He will come again at last when all our eyes will see Him and be with Him, if we love and serve Him. Navalak could not clear the bush away that grows in our hearts, and make them receive God's word; but Jesus can clear it all away, and change our hearts so as to plant His word firmly in them, for His power is great, it is God's power, He is God. And it is our duty to pray to Him and love Him as His children.

Now, what work does Jesus require of us as His children when we are preparing to observe the Lord's Supper next Sabbath, the feast Jesus left for His Church? What is our proper work

before we sit down at Christ's table to eat of the bread and wine representing His body and blood given for us? What should be our present work preparing for this feast, this feast with Jesus Christ?

Our work, your work and mine, is to look into our hearts, to search our hearts, to watch our hearts and see what they are like before God. Our work is to cleanse our hearts from all bad things, to cut down, clear away all bad things in our hearts, to mourn over and hate sin, and make our hearts ready to meet Jesus, to make them ready for Him to plant His word there so that it may grow and bear plenty of fruit in our good conduct. How are we to cleanse our hearts? On Wednesday last Missi gave us a part of God's word in this house of God which told us what we are to do so that we may be the children of God. God's children must live like their Master, Jesus Christ—they must pray like Him, love Him, and serve Him, and remember Him always. And they must speak about Him they love and serve.

But where are Christ's people here? I look round and see you all. I don't know your hearts. I don't know who are Christ's people. No man knows. We don't know each other's hearts. We hear each other's words, and see each other's conduct. Jehovah knows all things. He knows all hearts. He knows who are His, and who pray for the Holy Spirit, and lean on Him for all help. He knows who of us are working, and watching, and praying to get our hearts clean and freed from the power of sin. And if we don't watch our hearts, thoughts, words, and conduct, the Holy Spirit will be grieved with us, and leave us to ourselves; and we know what will then become of us. But if we love Jesus, watch and pray, the Holy Spirit will dwell in our hearts, and make them light and wise to hate ill and do good.

You may not now see the need of these things, of this watching and praying and looking to God, but at death you will. We are all afraid of death. One of our chiefs (Youwilli) is dead this week. He is now in the grave. We don't know when death is coming to us, but we fear death because our hearts are bad. Jesus only can lift us above being afraid of death. Just now, then, let us all take fast hold of Jesus, and lean on Him for all our need, and He will make our hearts so that we will not fear death. Look at our hearts, they are like rotten wood. Many bad things grow on wood when it is rotting, and nothing good grows on it, nor can it be used for anything good. When our hearts are under Satan's power, nothing good can grow in them, and they can only be used for evil. Let us all go to Jesus and truly give Him our hearts, and He will free them from the

power of sin, and give His Spirit to put good things into them, and keep us from evil. Yes, God will help us, or do it for us. He must do it all, if it is to do us any good.

Our work, our great work this week is to weep over our sins and seek God to cleanse our hearts, and help us to love Jesus, as we prepare to sit at His table on Sabbath. His work is the same in all lands, for all men are alike under the power of sin, till He frees them from it by His word and Spirit. Truly God is very good to us all.

Our Missi is here now, but he has been very ill, and away from us, and when the vessel goes back to Sydney, his trouble causes him to leave us again for a time. Will we all see him again? Some are dead now who saw him when he left last. Truly our hearts are hard and dark like thick dark bush, or we would seek for what is for our good, or we would learn God's good word, keep it in our hearts, and do His work daily while He gives us the opportunity. We would remember God's word and think over it, till we loved Jesus very much, till it would make us like Jesus our King, the Son of God.

If our hearts were not bad, to love and serve Jesus would be our great work, and our rejoicing every day we live. To love and serve Jesus is the work God has given us to do. Hold fast to Jesus, and He will come to us at His table, and help us to remember Him and His love, and to love Him and serve Him in our lives; then it will be good and happy for us to meet Him at death, and be with Him in heaven for ever. This is the end of my word to you, the people of Aniwa.

PRAYER OFFERED BY A CHRISTIAN NATIVE OF ANEITYUM IN THE
CHURCH AT ANIWA.

Translated by the Rev. John Inglis.

O Lord, our Father in heaven, Thy name is firmly established in the heavens. Thy word is as firmly established. O Lord, be gracious unto us. O Lord, be merciful unto us. We are all here met this day, this Sabbath-day, on this island of Aniwa; all Thy servants and their wives, the two chiefs from Aneityum—Nowanpakan and Navalak, and the rest of us who are but poor men, also the chiefs and people of Aniwa. We are all met in Thy house, to worship Thee, and to praise Thy name. O Lord, bless us, and save us. O Lord, forgive all our sins, for they are many, and they are great. O Lord, our hearts are obstinate, and dark, and wicked; give us new hearts, give us good hearts, give us soft hearts. Plant Thy word in our hearts. Make it to grow and bring forth much fruit. O Lord, great was Thy love

for us. Thou didst give Thy Son, Thine only Son, that He might be our Saviour; that He might suffer and die in our stead; that He might save us from sin and Satan; and that He might bring us to heaven. O Lord, we thank Thee for sending us Thy servants to teach us, and for sending us Thy good word to show us the way to heaven.

O Lord, our Father in heaven, give us Thy Holy Spirit, that He may dwell in our hearts, that He may make our hearts good; that He may take away all our evil thoughts, all our evil desires, all our evil purposes; that our thoughts may be good, that our words may be good, that our conduct may be good; and make us fit for heaven. We are weak, we are sinful, and Satan is ever tempting us. Thy servant Paul said, 'So run that ye may obtain.' O Lord, make us strong, that we may run with patience; that we may run and not be weary; that we may fight the good fight and get the crown; that we may endure hardness as good soldiers.

O Lord, we are all here this day, not for our own work, but for Thy work. Thy work began on Aneityum. Make the people of Aneityum strong to hold fast Thy words. It has come to this land, and the people of Aniwa are now worshipping Thee. O Lord, bless Thy two servants here, and their children; make the hearts of Thy servants strong for Thy work, and make the people of Aniwa strong to hold fast Thy word. Thy worship is now established on Fotuna, and Tanna, and Eromanga, and Efaté, and Nguna, and Santo; but the people who worship Thee in these lands are few, and their hearts are weak, and the heathen are many and strong. O Lord, destroy the kingdom of the devil, and set up and make strong the kingdom of Jesus Christ Thy Son, that the whole earth may be filled with Thy glory.

O Lord, watch over the mission ship. Bless the captain, and the mates, and the sailors. Make the sea smooth and the winds fair, that she may sail fast, and go into every harbour where Thy servants wish to go. Bless all the missionaries, and all the teachers, and all who worship Thee. Bless the people of every island. Open the hearts of the heathen to hear Thy word, and listen to the teaching of the missionaries and the teachers.

O Lord, forgive all our sins, make our hearts good, and at last give us all eternal life in heaven, for the sake of Jesus Christ, Thy Son and our Lord and Saviour. Amen.

PRAYER OF NATIVE CHRISTIAN OF ANIWA ON THE MORNING
OF THE COMMUNION, 28TH JUNE 1874.

Our Father in heaven, Thou art the great King who made all things, and who keeps all things right. This Sabbath is

Thy day, Thy gift to man; we meet on it in Thy house to worship Thee, and hear Thy word preached. This is our great Sabbath. We are this day to eat bread representing Thy body broken for us, and drink wine representing Thy blood shed for us; thus we are to remember Thy work, Thy sufferings and death for us. Prepare our hearts to meet Thee at Thy table this day. And, O Jesus Christ, meet with us according to Thy word.

Our hearts are hard and dark and stained with sin, but we come to Thee for new hearts, full of Thy light and of Thy love. Help us to live more for Thee. Make our hearts afraid of Thee and of committing sin. Tiapolo has spoiled our hearts, and made them all bad, very bad; but, O God, Thou art able to cleanse us by the blood of Thy Son Jesus Christ, and by Thy Holy Spirit. Make us good, and keep us from all evil. Let our thoughts be all good, and keep away all bad thoughts from our hearts.

Jehova, you gave us this land, but the land is dark. Our bodies are dark, and our hearts are dark and bad; but Thou art able to wash us and make us clean, and fit for Thy service. Cleanse us, O God, through the blood and work of Jesus. Our fathers were dark-hearted heathen, they knew not Thee and Thy holy word; and our hearts are worse, for we know that we do not serve Thee as we ought, yet we are Thy work, and come to Thee for help, the help of Thy Holy Spirit. Thy servants who teach us are white, but sin exists in them and in their land also; it exists everywhere on this earth; but all can come to Thee. Oh make us all one, and give us all one heart to love and serve Thee, our God!

Lord, help us ever to feel and remember that our hearts are bad, very bad; and help us to come to Thee for all we need to make them Thine. Thou hast everything we require. Make us all Thine. The land we live in is all Thine. The food we eat is all Thine. The life we have is Thine. Thou didst make us and everything we see. Our Father in heaven, make us all Thine now and for ever, and keep our hearts from all evil.

We are this day to partake of Thy feast, given to Thy Church to keep in remembrance of Thee. Help us this day to remember Thee aright, and to love and serve Thee always as Thy children. Help us to serve Thee with all our hearts, and wash away all our sins through Jesus Christ, and give us the Holy Spirit to teach us and to lead us in Thy service in all things. Be with us at Thy table this day, and help us to feast on Thee by faith and love. Forgive our sins, and give us all eternal life through Jesus Christ. Father, help us and bless us through Jesus Christ. Amen.

STATISTICS OF THE MISSION

at the close of the year 1874, with some corrections to 1878,
one hundred years after the discovery of the islands.

ANEITYUM.

	1874.	1878.
European missionaries,	2	...
Stations and out-stations,	9	...
Total population,	1488	1279
Males,	899	792
Females,	589	487
Excess of males over females,	310	305
Proportion of females to males,	65½	♀ cent.
Professedly Christian,	Whole population.	
Church members,	684	600
Elders,	27	...
Deacons,	23	...
Teachers,	50	...
Church members admitted this year,	81	...
Births,	48	...
Deaths,	69	...
Marriages,	21	...

Books put into the hands of the natives, viz. the Old and New Testaments.
New Testament and Book of Psalms in use for years. The Old Testament
now ready.

FOTUNA.

Births,	18	...
Deaths,	30	...
Stations,	5	...
Ordained European missionaries,	1	...
Teachers,	1	...
Schools,	2	...
Attendance on school,	25	...
Total number attending on Sabbaths,	90	...
Heathen population,	769	...
Natives absent from their homes,	24	...

Gospel of Mark and catechism printed.

ANIWA.

Ordained European missionaries,	1	...
Houses of worship,	5	...
Schools,	6	...
Whole population,	192	...
Christians,	Whole population.	
Scholars,	128	...
Church members,	33	...
Adults baptized from commencement of the mission,	39	...
Admissions to church membership during the year,	0	...
Suspended,	1	...

Hymn-book, catechism, primer, and small portions of St. Mark printed.
Additional part of Scripture ready for press.

TANNA.

	1874.	1878.
Ordained European missionaries,	2	...
Native teachers,	11	...
Schools,	3	...
Principal stations,	2	...
Out-stations,	8	...
Attendants on public worship,	120	...

Books translated, viz. Genesis, Matthew, Mark, John, Acts, Romans, and part of Luke. Some of these are ready for the press.

Books printed, viz. a hymn-book, a book containing the Lord's Prayer and Ten Commandments, and extracts from the Gospels.

EROMANGA.

Ordained European missionaries,	1	...
Principal stations,	1	...
Out-stations,	21	...
Christian population,	400	...
Heathen population,	Not known.	
Church members,	30 { Males, 21 Females, 9	43
Native teachers,	21	...
Deaths among Christians,	5	...
Births at Dillon's Bay,	1	...

Books in use—Genesis, St. Matthew, St. Luke, hymn-books, catechism, primers. Acts of Apostles ready for the press.

FATE.

Ordained European missionaries,	2	...
Native teachers,	8	...
Stations and churches,	3	...
Schools,	3	...
Christian population,	500	...
Heathen population,	Not known.	
Natives gone away in vessels,	20	...
Births,	13	13
Deaths,	17	19
Church members,	67	96
Elders,	8	9
Candidates' class,	37	...
Baptisms, infants,	4	...
Marriages,	6	...

Contributions for the support of Christianity, viz. labour valued at £6 stg., also a quantity of native food.

The station at Efil harbour is of recent date. It is only two years since it was first occupied by a missionary.

Books in use—Genesis, Gospels of St. Mark, St. Luke, and St. John, hymn-book, catechisms and primers. Acts of Apostles ready for the press.

NGUNA AND ADJACENT ISLANDS.

European missionaries, two.

Islands under their charge—Nguna, Pele, Metaso, Makuru, and Tongoa.

Islands on which the Nguna dialect is understood, thirteen—viz. Nguna, Faté, Pele, Mou, Metaso, Makuru, Tongoa, Tongariki, Falea, Buniga, Ewosi, Mai, and Epi.

Books printed, viz. two small primers comprising a Scripture history, the parables of Christ, a hymn-book, and catechism.

	1874.	1878.
Principal stations,	2	...
Out-stations,	5	...
Average number of worshippers,	100	...
Teachers,	4	...
Scholars,	38	...
Stations opened during the year,	2	...

SUMMARY.

The following comparison of statistics, the last published in full, may be interesting, and aid us in estimating the visible progress which the cause of God is making in the New Hebrides mission. Of course they are approximate only.

	1873.	1874.	1878.
European missionaries,	12	11	11
Native teachers,	94	85	89
Stations and out-stations,	43	49	50
Church attendants,		2644	...
Communicants,		814	...
Schools,		86	...
Scholars,		2433	...

Figures do not always represent the real progress of the Lord's work in a mission, for the kingdom of God cometh not with observation, and the quality of the converts is of more importance than the quantity. But if the state of the work here is to be judged by the measure of statistical facts, the foregoing statement must be admitted, we think, to be more encouraging, as a whole, than discouraging. The results indicated, however, are very likely far below the expectations prospectively entertained by many. But let us not forget that the growth of the kingdom of Christ is likened by Himself to the silent gradual working of 'leaven, which a woman took and hid in three measures of meal until the whole was leavened.' In thirty years, 4500 converts have been won to Christ from heathenism in the New Hebrides.

THE MISSIONARY VESSEL *DAYSPRING*.

Statement of Accounts from 1st January 1878 to 10th January 1879.

	RECEIPTS.		DISBURSEMENTS.
1878.			
Balance from last year,	£958	18	6
Ordinary Contributions, viz.—			
Presbyterian Church in Canada,	£250	0	0
Free Church of Scotland,	250	0	0
Presbyterian Church of N. S. Wales,	200	0	0
Ditto of Victoria,	500	0	0
Ditto of South Australia,	96	3	6
Ditto of Queensland,	12	0	0
Ditto of Tasmania,	38	1	11
Ditto of New Zealand,	100	0	0
Ditto of Otago,	275	14	9
	1722	0	2
Additional Contributions, viz.—			
Interest on Insurance Reserve,	£200	0	0
Donations,	28	11	0
Special Contributions for the re-coppering of vessel,	61	5	0
Interest on fixed Deposits,	20	10	0
	310	6	0
	£2991	4	8
1879.			
January 10. Balance brought down,	£1260	17	8

Examined and found correct,
 JAMES FULLERTON, }
 JAMES BREMNER, } *Auditors.*

DAYSPRING INSURANCE FUND.

Statement of Accounts from 30th September 1877 to 30th September 1878.

September 30, 1877. Amount of Capital and Interest,	£3 7 3	Capital.	£3000 0 0	Interest.	£3 7 3
September 30, 1878. Amount of Interest received,	202 5 3	...	...	...	202 5 3
January 3, 1879. Paid--Remitted to Rev. J. Cosh,	£200 0 0				£205 12 6
Exchange on Draft,	0 10 0				
		...			200 10 0
		£3000 0 0			£5 2 6

PETER MERCER, *Treasurer, P. C., V.*

STATEMENT OF NATIVE TEACHERS' FUND.

The Rev. Dr. Steel in account with the Native Teachers' Fund.

RECEIPTS.		EXPENDITURE.	
Jan. 1, 1878.		Supply of Food for Native Teachers (special pro- vision),	£20 0 0
Balance on hand,	£130 13 7	Rev. J. G. Paton, Special Sums from Geelong,	10 0 0
G. Ligertwood, Esq., Bristol, formerly New Zealand,	5 0 0	Bills payable by order of Mission Synod for Teachers under Missionaries, as follows:--	
St. Andrew's Church, Dunedin,	5 0 0	Rev. J. W. Mackenzie, Faté,	12 0 0
St. Stephen's, Sydney, Ladies' Dorcas Society, for Food for Native Teachers,	10 0 0	Rev. D. Macdonald, Faté,	12 0 0
D. M'Nab, Esq., Geelong, for Teacher on Aniwa,	5 0 0	Rev. P. Milne, Nguna,	18 0 0
Kylie Street Church, Geelong, for ditto,	5 0 0	Rev. H. A. Robertson, Eromanga,	37 0 0
Presbyterian Church of Victoria, Bills payable by order of Mission Synod,	123 3 7	Rev. J. G. Paton, Aniwa,	24 0 0
Presbyterian Church of New South Wales,	23 15 6	Rev. W. Watt, Tanna,	7 3 7
Interest on £100,	5 0 0	Rev. T. Neilson, Tanna,	13 0 0
		Balance brought down,	£153 3 7
	£312 12 8		159 9 1
			£312 12 8

ROBERT STEEL.

SUMS PAID FOR MAINTENANCE AND NEW VESSEL, 1873-1878.

	1873.		1874, including sum for New Vessel.		1875.		1876.		1877.		1878.		Total for Six Years.	
	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.
N. S. Wales, .	200	0 0	820	0 0	200	0 0	200	0 0	200	0 0	200	0 0	1820	0 0
Canada, .	250	0 0	250	0 0	250	0 0	250	0 0	250	0 0	250	0 0	1500	0 0
New Zealand,	294	0 0	800	0 0	314	0 0	313	0 0	393	0 0	375	0 0	2689	0 0
Scotland, .	250	0 0	250	0 0	250	0 0	250	0 0	250	0 0	250	0 0	1500	0 0
South Australia,	5	0 0	...		133	0 0	100	0 0	...		96	0 0	334	0 0
Tasmania, .	...		48	0 0	...		33	0 0	14	0 0	38	0 0	133	0 0
Victoria, .	796	0 0	900	0 0	500	0 0	500	0 0	500	0 0	500	0 0	3696	0 0
Queensland, .	...		20	0 0	22	0 0	17	0 0	7	0 0	12	0 0	78	0 0
Total, .	1795	0 0	*3088	0 0	1669	0 0	1663	0 0	1614	0 0	1691	0 0	11,750	0 0

* £2000 were recovered from Insurance Companies.

STATISTICS OF MISSIONS IN POLYNESIA.

American Missionaries,	16.	Expenditure, £5,000
London Missionary Society,	26.	Do. 13,000
Wesleyan,	20.	Do. 15,000
Presbyterian,	12.	Do. 4,000
Church of England,	7.	Do. 5,000

There are five missionary vessels attached to the work of these missions, and included in the expenditure.

The total expense since the establishment, in 1797, of missions in Polynesia is estimated at £1,500,000. Native Christians in Samoa bear one-fourth of the expenditure. In Hawaii they raise £6000 a-year, in Fiji and Tonga £5000. There are 300 islands evangelized in the Pacific Ocean. There are 50,000 communicants, and a Christian population of 300,000. Converts from the beginning have been 400,000. The Roman Catholic missions in Polynesia cost annually about £20,000. There are bishops at New Caledonia, Tahiti, and Honolulu.

‘ From every kindred, every tongue,
 Thou brought'st Thy chosen race ;
 And distant lands and isles have shared
 The riches of Thy grace.’

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