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PAMPHLETS.

Sandwich  
Islands

THE HISTORY OF THE SANDWICH ISLANDS  
AS DISCOVERED BY JAMES COOK  
IN HIS SECOND VOYAGE TO THE PACIFIC OCEAN  
IN THE YEARS 1771, 1772, AND 1773  
BY JAMES COOK, ESQ. CAPTAIN OF THE ROYAL SHIP THE DISCOVERY  
AND JOHN WATSON, SURGEON OF THE SAID SHIP  
LONDON: Printed by R. and J. DODD, in Pall-mall.

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# REMARKS

ON THE

“TOUR AROUND HAWAII,”

BY THE MISSIONARIES,

MESSRS. ELLIS, THURSTON, BISHOP, AND GOODRICH,

IN

1823.

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SALEM:

PRINTED FOR THE AUTHOR.

1848.

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Dr. Saml A. Green  
Nov. 27. 1866

## PREFACE.

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The visit of Cook to the Sandwich Islands, and the interesting accounts given by that celebrated navigator, of the natives, greatly confirmed me in the opinion that man was highly endowed by his Maker, and designed to be happy. Fully imbued with these impressions, I heard with much regret of the intended mission to convert these Islanders to what is called christianity, as I was well aware that the same spirit of bigotry and intolerance which had proved so fatal in all other missions of the same character, would have a like result in this. In the first publication of the "Tour around Hawaii," by the missionaries, I perceived with great pleasure, that, although these natives had suffered much from their intercourse with civilized man, they still retained a portion of those primitive virtues, which had engaged the respect and sympathy of the wise and good. The editor has, however, in an appendix, enumerated all the vices which can be named, as common to these Islanders; unhappily for the human race, especially those who are civilized, these odious vices can be found to exist in every country, although practised in secret.

It is doubtless gratifying to such as believe that man was formed by his beneficent Creator totally corrupt and debased, to find so many vices prevalent in society — yet these may be traced by the intelligent observer, to a variety of inciting causes; as many of those who are most abandoned, have been it is well known, reduced to abject poverty, by having been deprived of their substance by those with whom they have

been connected, while many have lost the reward due to their labors, etc. This evil has arisen partly from improvidence and want of judgment in forming their connections; and much in the desire to live beyond what their income will allow, doubtless without reflecting on the misery to which they were subjecting others. No one can deny that man in his first formation received from his Maker the inspiration which impressed on his mind the knowledge of those divine perfections which compose the essence of the all perfect mind, and which of course would form and direct all his actions, which would contribute to his present and eternal happiness, however these primitive impressions may have been corrupted and distorted by designing men for selfish ends.

Nevertheless, no superstition or mode of faith can compare with that of Calvinism; and the natives who listened to these dogmas, must have been shocked and appalled in a high degree, by the perversion of all they felt to be right and good, the perversion of the attributes of the great parent of the Universe, "whose tender mercies are over all his works—who wills not that any should perish," etc. Nothing is more calculated to excite in the natives, bad passions, than to be debarred from all their innocent and useful recreations to which they were so strongly attached, and to insist on their passing the Sabbath and some other days in perfect inactivity, thus leading them to the practice of secret vices, which they would once have shuddered to commit. The opinion expressed by Lieut. Wilkes, of the improvements introduced by the missionaries, is contradicted by the fatal effects produced on the unfortunate natives; and this is too apparent to be denied. To what good purpose can these improvements be made, when the people have been rendered so miserable and are fast fading away? It cannot be doubted that those who visit these shores are greatly indebted to the missionaries for their attractions, as they have the power to assist and give them any information they require. This of course inclines visitors to excuse much which they feel to be wrong; yet in despite of their feelings, no very favorable views were given in the accounts just pub-

lished of the Exploring Expedition,\* and what was related in reference to the transactions of missionaries in other islands, where they had incited the natives to open and deadly hostilities. Even the good Mr. Wheeler, who so feelingly laments the misery of the natives, and their wasting away and depopulation, which is but too apparent, is consoled in part by the fact that the Bible had been translated into the Hawaiian language.

The missionaries in their tour around the island, found no cause of complaint, or any injurious conduct on the part of the natives, as is fully testified by themselves; and they had free leave to stay and make a settlement, after the chiefs had been persuaded to admit them.† Attracted by the hospitable kindness, urbanity and joyous temperament of this people, whose sports and dances were not only pleasing, but in some instances instructive, my indignation was excited by the scandalous accounts and assertions of those who were busily employing themselves in fabricating gross falsehoods in excuse of the system they had adopted for the ruin of the people they determined to supersede. In the hope of undeceiving the numerous class who might give credence to these mis-statements and thus allow their traducers to accomplish their designs, I wrote some remarks on the subject; and although an exact statement was given, it produced little effect, and the missionaries have been allowed to accomplish their destructive measures without interruption. Nevertheless, as our citizens are beginning to see and feel the pernicious influence exerted by those who are rising on the ruins of their fellow mortals, I have thought it right to republish the remarks which were printed in a journal, which was at that early period, the only one where the editor was sufficiently enlightened, just, and independent, to give the article a place in his invaluable paper. In

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\* See an account of the transactions of the missionaries at Tongataboo, in Wilkes's U. S. Exploring Expedition.

† See an account of the visit to the native place of their guide. The beautiful simplicity which characterized the natives of the Sandwich Islands, was still prevalent at the period when the missionaries first visited them; and is manifested by the interesting and beautiful scene witnessed by them when they entered the native place of their guide, Manac.

introducing it to the notice of his readers, he remarked: "One of our contributors has supplied us with an article of some length, — which will not however we think be found .by any means tiresome, — on the Sandwich Islanders, whom he vindicates against what he considers to be the prejudiced and unjust representation of those people by the Missionaries, in the articles which have appeared in the quarterly journals and other publications. The object of the writer is to join in the good work, and while others are laboring to convert them, and, as he thinks, represent them in much too dark colors, to show how much they need conversion, he takes the office of vindicating them, and in so doing, does not speak very favorably of the foreign missions. We have heretofore said that in our opinion, benevolence will find a much better sphere at home than across the seas."

## REMARKS.

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Many years have passed since the relation of the voyages and discoveries of the great navigator Cook, first made its appearance in the world, and the pleasure we received from the perusal of this work, will not be easily effaced. The friendly reception which these voyagers received from the courteous and hospitable natives of the Sandwich Islands, was to us a source of the most heart-felt pleasure. As we had been early imbued with the gloomy doctrines of Calvinism, and taught to repeat appalling formulas, which describe "all mankind, since the fall, as under the wrath and curse of God," we experienced great relief to find so small a portion of the innate depravity (which we had been taught to believe involved the whole race of man, and which could not be overcome by human effort,) was evinced by these children of nature. Not only were they exempt from the vile passions, and state of darkness and misery, so confidently pronounced to be the portion of the heathen; but they possessed many of the virtues and blessings which we had imagined were unattainable in a state of nature. The extreme beauty of the country, and fertility of the soil, their hospitality, gentle and joyous temperament—the equality which prevailed between the sexes, and the degree of liberty which all enjoyed, gave assurance that God was indeed the Father and bounteous Benefactor of the whole human race; who hath never left himself without witness, in that he did good, and gave them rain from heaven, and fruitful seasons, filling their hearts with food and gladness;

and that moreover "He hath written the law upon their hearts."

When Cook and his associates arrived at the Sandwich Islands, after a tedious voyage, worn down with sickness and fatigue, nothing could exceed the pleasure manifested by the natives, on their first visit to the shore, and every attention was given to their accommodation with the most friendly alacrity. The prevailing characteristics of these newly discovered people, it must be perceived, were generosity and benevolence, and they were moreover free from corroding cares, or solicitude.\* It would indeed be a strange anomaly, in a climate abounding with every product which can afford subsistence or gratify the taste, that it should be "common for mothers to bury alive their sick or troublesome children."† No intimation I believe was given in the narrative of Cook's voyages, of this monstrous practice; on the contrary, it was observed that when children were froward, fathers would assist mothers to quiet and please them, and that they were treated with extreme indulgence and attention. That these people are not deficient in affectionate solicitude for their offspring is corroborated by the testimony of Mr. Marsden, a missionary, who resided for many years at New Zealand, whose inhabitants are supposed to be more barbarous than those of the other islands of the Polynesian group. Mr. Marsden observes, "that notwithstanding many ferocious habits of the New Zealanders they have strong natural affections; their family ties are close and indissoluble; their grief at the death of a friend is extreme, and they refuse consolation. For the most part they are gentle and tractable, neither tyrannical in their families, harsh to their children, dogmatizing to

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\* Cook has incurred the severe rebuke of the reviewer for neglecting to teach the people of the Sandwich Islands the mechanic arts. Whatever omissions may have been made by this celebrated navigator, he appears not to have been so blindly partial to European inventions as to be unable to perceive that the arts in use among the natives were adequate to all their wants. He describes the ingenuity they displayed in erecting a temporary structure for containing the presents made him previous to his departure; and says they were more expeditious than any English artists he had ever seen. Although Cook administered no medicines to the sick natives, he profited greatly by their skill; he relates the process by which he was relieved from a very painful rheumatic complaint; which has since been successfully practised both in England and America. It is also intimated that the islanders were particularly skilled in the cure of other inveterate diseases.

† American Quarterly Review for March and June, 1828, p. 350.

their equals, nor oppressive or troublesome to their neighbors." An instance of fidelity in a native girl is mentioned by Capt. Cruise.—“She was living with Mr. Hall, the missionary, and when his house was rudely entered by a party of plunderers, she held Mrs. Hall’s infant child in her arms, and was so much alarmed at the menacing aspect of the intruders, that she fled with her charge from the house. Crossing the river in a canoe, she concealed herself in a wood, where she remained two days, till all danger was over, and then brought back the child in safety to its parents.” We know too well, that in all countries there have been found abandoned women, who are so lost to all the ties of kindred and affection, as to become the destroyers of their helpless offspring ; but that this practice should be common among any people, will not be credited by such as are accustomed to observe the springs of human action. The strong, fervent, and devoted attachment of mothers to their children, has, from time immemorial, furnished the poet and historian, with their most tender, vivid, and beautiful images. Let the writer of the article, above referred to (*A. Q. Review*), turn to the interesting narrative of the affectionate reception given to their guide, Mauae, at his native village, in the *Journal of a Tour around Hawaii*, and he may well blush at his unfounded, unnatural statements. This writer, influenced undoubtedly by a desire to magnify the influence and exertions of the missionaries, speaks with horror of the human sacrifices, which are authorized by the religion and laws of the Islanders ; of which he says Cook was a quiet spectator. Although Cook was, it must be allowed, not very scrupulous, he unquestionably deemed it not proper to interfere in the punishment of criminals, and perhaps the conviction of the superior humanity, and religious impressions, which marked the proceedings of the natives in their solemn acts of justice, prevented any expostulation on his part. Had Cook been required to explain the process of criminal punishment in his own country, with all the appalling apparatus of dungeons, gibbets, etc., where the poor victim is exposed in his last moments, to the gaze and derision of the mob, he would undoubtedly have excited the con-

tempt and aversion of his auditors. Cook is severely censured for not openly assailing their superstitious notions and practices; but it doubtless occurred to a mind so acute that should he attempt to explain to the natives the benign precepts, and holy example of Jesus, while his own people were wholly uninfluenced by the religion they professed to believe, he would have subjected himself to their scoff and derision. "Physician heal thyself," they might emphatically retort.

There may have been perhaps, a more powerful reason which operated on the mind of Cook; he had doubtless been early instructed in the doctrines of the established church; but as he had, in his intercourse with foreigners, witnessed much that was directly opposed to the notions he had imbibed, like most others in the like circumstances he had become skeptical on the subject, and it could not escape his observation, that the incongruity of his own system, was, to say the least, not preferable to theirs. Whatever notions the natives entertained in reference to inferior deities, they undoubtedly believed in common with all other nations, that one Supreme Father and Ruler of the Universe claimed superior homage and veneration, whose favor could be obtained only by kindness to their fellow men, and obedience to His will, as explained by their priests. As they doubted not their ability to perform all that was required by a Being perfectly good and gracious, what must have been their astonishment to learn that the God of the strangers was vindictive and cruel, who had formed creatures, and subjected them to everlasting punishment for sins which they had no power to avoid, and that for the purpose of saving a few favored spirits from the horrid sufferings to which they had been doomed, Christ, a sinless and holy being, had devoted himself to an ignominious and most painful death to propitiate and appease the wrath of their inexorable Deity. But it is probable that the missionaries, while indoctrinating the natives in the mysteries of their religion, keep out of view many of their appalling dogmas; indeed their votaries have not sufficient knowledge of our language to comprehend the metaphysical subtleties of Calvinism. Had it not been so, the in-

teresting and amiable queen Keopuolani, would not have rejected the popular superstition of her country, to embrace the one presented by the missionaries, for the reason she alleged, that the gods of Hawaii were cruel. It is not wonderful that people, bred in the inexplicable creed of Calvinism, and taught to turn with abhorrence from every subject which has a tendency to enlighten the mind, or prove the falsity of the faith they have adopted, should endeavor to fortify and defend the errors they are unable, or unwilling, to rectify or renounce, from the secret dread of actually becoming sinful, or of being esteemed so; but the simple, ingenuous minds of the natives, will turn with disgust from the revolting doctrines whenever they fully comprehend their full scope and tendency. The missionaries from youth have been educated and devoted to preach and defend at all points, the popular doctrines of Calvinism, and when we reflect on the many inducements which are proffered them, to become the advocates of this system, we shall cease to wonder that they steadily adhere to their engagements, or that they are disposed to magnify the value of their labors, or the sacrifices they are supposed to make. It must unquestionably be highly advantageous as well as gratifying to young men in the humble walks of life, to receive gratuitously an education which will prepare them to occupy the station of missionaries in a foreign land, where they, and the objects most dear to them, may be conveyed and supported without incurring any expense, in a manner more eligible than they could otherwise expect. Mrs. Bingham, in a letter to her friends, published in the *Missionary Herald*, a short time after her arrival at the Sandwich Islands, expresses much pleasure at the reception given the missionaries, and the courtesy testified by the natives. She describes her habitation as convenient and pleasant, speaks of the presents made by some of high rank, particularly the fine mats suitable for beds and sofa covers, with others of a texture less delicate for carpets, etc. In another letter we learn that a tract of land has been given to the missionaries, the product of which will amply suffice to support two hundred people, free of all charge; this is a cause

of much gratulation, as it will free the brethren from all solicitude, and enable them to dedicate their time wholly to missionary duty; as they have no doubt of being supplied with tea, coffee, etc., by their friends at home. In an excursion to the mountains in their vicinity, the missionaries were followed by the native children, who, with intuitive kindness and urbanity presented them with berries, which they gathered and laid on green leaves, with much apparent pleasure and simplicity. Mrs. Bingham, when describing her habitation, says, "Mr. B.'s watch hangs opposite a window, (from which there is a beautiful prospect,) to tell the happy hours as they pass." We have given the substance of these letters from memory, as it is some time since we had the pleasure of perusing them. It is, in our opinion, highly creditable to the writers, (for we think there were more than one,) to make no parade of the sacrifices made, other than those which are common to all who part with friends; though in being accompanied by their families, the missionaries are highly privileged.

It is somewhat wonderful that in the tour around Hawaii, made by the missionaries, there is no indication of that "deplorable deficiency in the moral character of the people, and in their domestic relations," which the writer of the article on the Sandwich Islands, in the *American Quarterly*, so pathetically laments; on the contrary, they were every where "treated with that genuine hospitality and kind feeling which characterize the South Sea Islanders. These people every where appear innocent and happy, in a much higher degree than is found among civilized communities, possessing every thing necessary for comfort and enjoyment. They listened with attention to the preaching and exhortations of the missionaries, making many pertinent and natural inquiries respecting what they had heard—"The Governor said how do you know these things." Mr. Ellis showed him the Bible, telling him that it was from that book we obtained all our knowledge of these things, and that it was the contents of that book, which we had come to teach the people of Hawaii. He then asked if all the people in our native countries were acquainted with the

Bible. Mr. Ellis answered that a great proportion of the people had either read the book, or had in some other way become acquainted with its principal contents. He then said, "how is it that so many of them swear, get intoxicated, and do so many things prohibited in that book." The Governor again asked, "if God would not be angry with us, for troubling him so frequently with prayers." In another place, Mr. Ellis visited a neat strong brick house which had been erected by Tamemeha, but at present was used only as a ware-house: several persons who appeared to have the charge of it were sitting in one of the apartments. Mr. Ellis sat down on one of the bales of cloth, and asked them if they knew how to read, or if any of them attended the school and the religious services of the sabbath. On their answering in the negative, he advised them not to neglect these advantages, etc. They said, "perhaps it is a good thing for some to attend to reading and prayers; but we are the king's servants, and must attend to his concerns. If we (meaning all those who had the care of the king's lands,) were to spend our time at our books, there would be nobody to cultivate the ground, to provide food, or fetch sandal wood for the king." They added that they worked in their own plantations three or four days in a week, sometimes from daylight to nine or ten o'clock, and that when they went for sandal wood, which was not very often, they were gone three or four days, and sometimes as many weeks. Although the native urbanity of the people induced them in most instances to appear well pleased with the efforts of the missionaries, some seemed to doubt the propriety of foreigners coming to reside permanently among them, "said they had heard that in several countries where foreigners had intermingled with the original natives, the latter had soon disappeared, and should missionaries come to live at Waiakea, perhaps the land would ultimately become theirs, and the natives cease to be its occupiers."

The missionaries observe that they found much difficulty in making the people comprehend the necessity of repentance for sins which they were not conscious of having committed.

The singular interview between the travellers and Oani, a priestess of Pele, we shall relate, as briefly as possible, both to show the power of superstition over the minds of the people, and their conviction of the injuries they had sustained from the contaminating influence of foreigners. The priestess, in answer to the interrogations of Mr. Ellis, said, "Jehovah is your God, or the best God, and it is right that you should worship him; but Pele is my god, and the great god of Hawaii. From the land beyond the sky in former times she came" — Makaa the guide interrupted by saying, "It is true that you are Pele, or some of Pele's party — and it is you that have destroyed the king's land, devoured his people and spoiled the fishing grounds. Ever since you came to the island you have been busied in mischief, etc." This was rather unexpected, and seemed to surprise several of the company — however the pretended Pele said, "formerly we did overflow some of the land; but it was only the land of those who were rebels or very wicked people — now we reside quietly at Kiraua" — she then added, "It cannot be said in these days we destroy the king's people" — she then mentioned the names of several chiefs, and asked, "Who destroyed these? Not Pele, but the rum of the foreigners whose God you are so fond of — their diseases and their rum have destroyed more of the king's men, than all the volcanoes on the island." In one place we are told that many of the people were in a state of intoxication; nevertheless it does not appear that any rudeness was experienced by the travellers, and at their request these natives now sober assembled early in the morning to hear, and unite with them in the solemn service of the sabbath.

From the extracts we have made from the Journal of the Tourists, we confess ourselves unable to perceive those dark and degrading traits in the character of the Islanders, which it is asserted so extensively prevailed previous to the arrival of the missionaries. In all that relates to their domestic habits and customs, we find much to confirm those agreeable impressions which we had previously entertained. After passing one day very pleasantly with the governor, the travellers observed

in the morning "Keoua, the governor's wife, and her female attendants, with about forty other women, under the pleasant shade of a beautiful range of kou trees, employed in stripping off the bark from bundles of wanti sticks, for the purpose of making cloth with it." After describing the manner of preparing the bark, they say, "Keoua not only worked herself, but appeared to take the superintendence of the whole party. Whenever a fine piece of bark was found, it was shown to her, and put aside for some special purpose. With lively chat, and cheerful song, they beguiled the hours of labor, until noon, when having finished their work, they repaired to their dwellings."

When the deputation first visited the governor, a party of strolling musicians and dancers arrived, followed by crowds of people, and arranged themselves on a fine sandy beach, in front of one of the governor's houses, where they exhibited a native dance.

The five musicians first seated themselves on the ground, and spread a piece of folded cloth on the sand before them. Each musician held his instrument before him, and produced his music by striking it on the ground where he had laid the cloth, and beating it with his fingers, or the palms of his hands.

As soon as they began to sound their calabashes, the dancer, a young man of about the middle stature, advanced through the opening crowd. His jet black hair hung in loose and flowing ringlets down his shoulders. His wrists were ornamented with bracelets, and his ankles with buskins set thickly with dog's teeth highly polished, the rattle of which kept time with the music during the dance. A beautiful yellow tapa was tastefully fastened around his waist, reaching to his knees. He began his dance just in front of the musicians, and moved forward and backward across the ring, occasionally cantilating the achievements of former kings of Hawaii. The governor sat at the end of the ring opposite the musicians, and appeared gratified with the performance, which continued until dark.

"The next day, attended by the same formalities as above described, two interesting children (a boy and a girl), apparent-

ly about nine years of age, came forward, habited in the dancing costume of the country, with garlands of flowers on their heads, wreaths around their necks, bracelets on their wrists, and buskins on their ancles. When they had reached the centre of the circle, they commenced their dance to the music of the drums, cantilating alternately, with the musicians, a song in honor of some ancient chief of Hawaii."

"A messenger now invited us to sup with the governor, and we soon after joined him and his friends around his hospitable board. Their repast was not accompanied by the gladsome sound of "harp in hall," or "aged minstrel's flowing lay;" yet it was enlivened by an interesting youthful bard, twelve or fourteen years of age, who was seated on the ground, in the large room in which we were assembled, and sung in a monotonous, but pleasing strain, the deeds of former chiefs, the ancestors of the host. His fingers beat in a manner responsive to his song, upon a little rustic drum, formed of a calabash, beautifully stained, and covered at the head with a piece of shark's skin. The governor and his friends were evidently pleased with the boy, and the youth seemed repaid by their approbation." [These native dances have been prohibited by the missionaries, as favoring their ancient heathenism.]

"The next day, at 4 P.M., the musicians again collected on the beach, and commenced a dance similar to that exhibited on Monday evening. We had previously appointed a religious meeting for this evening, and proposed to the governor to hold it on the beach where the people had already assembled. He approved, and followed us to the edge of the circle where we took our station, just opposite to the musicians. At the governor's request the music ceased, and the dancers came and sat down just in front of us. We sang a hymn, Mr. Ellis offered up a short prayer, and afterwards addressed the people. The multitude collected was from different and distant parts of the island. They appeared to listen with attention to the word spoken, and doubtless with many it was the first time they had heard the name of Jehovah, or of Jesus Christ his son."

We imagine it would be difficult to find, in almost any other

country, people engaged in their favorite amusement, who would so readily submit to a privation of the kind here related, and after quitting their sports, quietly sit down and listen to singing and exhortations, so little suited to the natural gaiety of their dispositions. Nothing assuredly in the form of amusement or entertainment, could be more innocent and pleasing than the dances above described, as we are expressly informed, that "the movements of the females in particular, were slow, and exhibited nothing offensive to modest propriety." Altho' they may have not suited the tastes of the missionaries, who afterward seemed to have been much annoyed by "the wild and heathenish sounds of the song and dance." It would be well if the members of this sect would profit by the experience of the past, and recollect that when innocent amusements are prohibited, people, especially the young, will have recourse to gross and vicious indulgences, which are screened from public view.

A few more specimens shall be given, which may tend to exhibit the "*deplorable state of the natives, in all that respects their moral character and domestic relations.*" In the tour around Hawaii, the travellers arrive at a spot, which was the scene of an important battle in the autumn of 1819.

"This decisive battle was fought between the forces of the present king Rihoriho, and his cousin Kehuaokalani, in which the latter was slain, his followers completely overthrown, and the cruel system of idolatry, which he took up arms to defend, effectually destroyed. The natives pointed out to us the place where the king's troops, led on by Karaimoku, were first attacked by the idolatrous party. We saw several small heaps of stones which our guide informed us were the graves of those who had fallen there. The small tumuli now increased in number, until we arrived at a place called Tuamco. Here Kehuaokalani made his last stand, rallied his flying forces, and seemed for a moment, to turn the scale of victory. But being weak with the loss of blood, from a wound he had received in the early part of the engagement, he fainted and fell. However, he soon revived, and though unable to stand, sat on a

fragment of lava, and twice loaded and fired a musket on the advancing party. He now received a ball in his breast, and immediately covering his face with his feathered cloak, expired in the midst of his friends. His wife Manona, during the whole of the day, fought by his side, with steady and dauntless courage. A few moments after her husband's death, perceiving Karaimoka and his sister advancing, she called for quarter, but the words had hardly escaped her lips when she received a ball in her temple, fell on the lifeless body of her husband and expired. Karaimoku grieved much at the death of the young chief who was his sister's son. He had delayed the engagement as long as possible in the hope of effecting an accommodation."

The wives of the warriors often accompanied their husbands to the battle, and were frequently slain. Their practice in this respect resembled that of the Society Islands. They generally followed in the rear, carrying calabashes of water, poe, and other portable provisions, with which to recruit their husbands' strength when weary, or a draught of water when thirsty or faint; but they followed more particularly to be at hand in case their husbands should be wounded. Some women more courageous, or urged on by affection, advanced side by side with their husbands to the front of battle, bearing a small calabash of water in one hand, and a spear or dart in the other; and in the event of the husband being killed, they seldom survived.

This assuredly is no unfavorable picture of conjugal affection and devotedness, and although war in its mildest form must ever present scenes shocking to humanity, we rejoice to find some alleviation of its horrors among "these benighted heathen," in their cities of refuge, to which the vanquished may flee for protection, and where the aged, the females and children may receive support and ample protection in time of war, and return in safety when the conflict has past. We rejoice also to find the wisdom and humanity manifested in their taboo laws, which preserve inviolate the stores which contain the principal food of the natives. It is greatly to be desired

that in our zeal to improve the natives of the South Sea Islands, we may adopt such of their customs as will meliorate the condition of the inhabitants of Christendom. Did any institution of the kind above described exist among ourselves, the miserable fate which has fallen so heavily on the natives of this land, would have been alleviated in a great degree.

In reference to what Mr. Stewart has stated in regard to the treatment of children among these islanders, we have noticed with heartfelt pleasure the sportive happy groups who greeted the travellers as they passed. Boys and girls danced before and around them, taking them by the hand, etc.

In connection with this subject we will briefly transcribe the account of a "beautiful and romantic landscape which presented itself as they travelled out of Pualaa."

"The sides of the valley, which gradually sloped from the foot of the hills were almost entirely laid out in plantations, and enlivened by the cottages of their proprietors. In the centre was an oval hollow about half a mile across, and probably two hundred feet deep, at the bottom of which was a beautiful lake, whose margin was in a high state of cultivation, planted with taro, bananas, and sugar cane. The steep perpendicular rocks, forming the sides of the hollow, were adorned with tufts of grass, or blooming pendulous plants; while along the narrow and verdant border of the lake at the bottom, the bread-fruit and other trees appeared, with now and then a lowly native hut, standing beneath their shade. We walked to the upper edge of the rocks that form the side of the hollow, where we viewed with pleasure this singularly beautiful scene. The placid surface of the lake, disturbed only by the boys and girls, diving and sporting in its waters; the serpentine walks among the luxuriant gardens along its margin; the tranquil occupations of its inhabitants, some weaving mats, others walking cheerfully up and down the winding paths; the sound of the cloth-beating mallets, from several directions, and the smiling gaiety of the whole, contrasted strongly with the panorama we had recently beheld at the Great Crater of Kirauca." p. 167.

Scenes similar to this were frequently met with by the depu-

tation, and some which possessed the greatest advantages, were chosen for missionary stations. The industry which prevailed is often noticed, and all appeared to enjoy unmolested the fruit of their labor. The people cheerfully submitted to the government of their chiefs, for whom they professed a strong attachment, and who, by their paternal kindness, merited their confidence, and every one was the proprietor of a comfortable habitation, shaded by beautiful and fruitful trees, with a portion of land adequate to the supply of all their wants. It does not appear that in any part of the Island the people suffered from the oppression of their chiefs, and the vice and misery which the reviewer so pathetically bewails, appear to have only existed in his own dark and disordered imagination.

The appearance of Lahaina from the anchorage (say our travellers), is singularly romantic and beautiful. A fine sandy beach stretches along the margin of the sea, lined, for a considerable distance, with houses, and adorned with shady clumps of kou trees, or waving groves of cocoa-nuts. The level land of the whole district, for about three miles, is one continued garden, laid out in beds of taro, potatoes, yams, sugar-cane or cloth plants. The lowly cottage of the farmer is seen peeping through leaves of the luxuriant plaintain and banana trees, in every direction, while columns of smoke ascend, curling up among the wide-spreading branches of bread-fruit. The lofty mountains in the interior, clothed with verdure to their very summits, terminate the delightful prospect.

This is the country which Mr. Stewart says, "appeared something like the Hawaii, I had pictured to my mind's eye, when I first seriously thought of devoting myself to the missionary work in these Islands—yet the sight made me almost draw back, from a home so barren, and so miserable."

Although the meeting of Mauae with his friends has been before described, as "exhibiting a scene creditable to the human heart in any state of society," in the *North American Review* for April, 1826, we cannot deny ourselves the pleasure of inserting it here—not, however, as forming a contrast to the characteristic traits before noticed, but as a highly interesting

specimen of the native urbanity, and domestic affection common to these Islanders.

“About 3 P.M., we approached Kaimu. This was the birth place of Mauae, and the residence of most of his relations. He was a young man who had been sent by the governor with the canoe, and had of late acted as our guide. He walked before us as we entered the village. The old people from the houses welcomed him as he passed along, and numbers of the young men and women came out to meet him, saluted him, and wept for joy at his arrival. Some took off his hat, and crowned him with a garland of flowers; others hung round his neck wreaths of a sweet scented plant, or necklaces, composed of the nut of the fragrant pandanus. When we reached the house where his sister lived, she ran out to meet him, threw her arms around his neck, and having affectionately embraced him, walked hand in hand with him through the village—multitudes of young people and children followed, chanting his name, the names of his parents, the place and circumstances of his birth, and the most remarkable events in the history of his family, in a lively song, which, he afterwards informed us, was composed at his birth.”

“Thus we passed along till we reached his father’s house, where a general effusion of affection and joy presented itself, which it was impossible to witness without delight. A number of children who ran on before, had announced his approach. His father, followed by his brothers, and several other relations, came out and met him, and, under the shade of a wide-spreading kou tree, fell on his neck, and wept aloud for some minutes, after which they took him by the hand, and led him through a neat little garden into the house. He seated himself on a mat on the floor, while his brothers and sisters gathered around him. Some unloosed his sandals and rubbed his limbs, others brought him a calabash of water, or a lighted pipe. One of his sisters in particular, seemed considerably affected. She clasped his hand, and sat for some time weeping by his side. At this we should have been surprised had we not known it to be the usual manner of expressing joy or grief

among the South Sea Islanders. In the present instance, it was the unrestrained expression of the feelings of nature." p. 155.

These are "the rude, uncultivated beings with whom we were (says Mr. Stewart), to spend our lives. They had the appearance of half man and half beast, and irresistibly pressed on the thought the query—Can they be men, can they be women?—do they not form a link in creation connecting man with the brute?" etc.

We have before spoken of the queen Keopulani, whose amiable character and intelligent mind unquestionably induced her to give the preference to the doctrines of Christianity, when presented to her in a form essentially benign, to the forms of worship established in her own country—yet, it was the peculiar character and disposition of her own mind which influenced her conduct in her treatment of the missionaries, whose acquirements she perceived gave them many advantages over her own people, for whose happiness and improvement she ever manifested a maternal solicitude. The interview between Keopulani and her son Riho-Riho, after a month's absence, affords another sample of maternal and filial affections, which have their source in the pure and unadulterated impressions of nature, and is thus described by Mr. Stewart.

"Mr. Richards and myself accompanied Kehauonohi and Nahienaina to the beach—already thronged by common people—to receive the king. He landed in a small boat, with a single chief, and saluted us in a polite and friendly manner. After embracing his queen and the princess, he took one under each arm, and hastened up the beach. The parting of the mother and son when we left Honorura, had interested us so much, that we felt desirous of witnessing their first interview. The chiefs had assembled, and were formally seated on their mats, in a large circle before the tent of Keopulani, waiting the approach of their monarch. He entered the circle opposite to his mother, and where Wahine-pio, the sister of Karaimoku, and mother to his youngest queen, was seated. Dropping on one knee, he saluted her, on which she burst into tears, and springing from her mat, led him to that of his mother. He

knelt before her — gazed silently in her face for a moment — then pressed her to his bosom, and placing a hand on each cheek, kissed her twice in the most tender manner. The whole scene was quite affecting — I scarce ever witnessed an exhibition of natural affection, where the feelings were apparently more lively and sincere. The king is a fine looking man, and graceful in his manners; and while gazing on him, the queen's heart seemed to float in her eyes, and every feature 'told a mother's joy.' ”

The young princess Nahienaina greatly resembles her mother, and although much inclined to embrace the new religion, she appears determined to investigate with calmness and impartiality its claims to preference. We cannot view without mingled admiration and respect, her modest, yet dignified deportment, and we should in vain seek to find a parallel among the sovereigns of Europe. We cannot doubt but the social kindness and joyous temperament peculiar to the natives, which has been narrated, results from the tender solicitude of parents for their offspring, which influences them to cherish with care the benevolent sympathies and affections which the gracious Parent of the Universe has implanted in the heart. No unnecessary or perplexing restraints damp the feelings, or cast a shade of sadness over the youthful countenance which would naturally beam with pleasure. They sported fearlessly among the flowery paths of nature, for they had not learned that the serpent had spread its venom over those scenes of beauty to lure them to destruction, or that a concealed poison lurked in every flower which attracted them by its perfume.

Much commiseration has been expressed by missionaries, for the privations and restrictions, which are said to be imposed on females; nevertheless, it is apparent that the most perfect equality prevails between the sexes. Women are entitled in their own right to the exercise of sovereign authority, and are often the most important personages in the state. It is related in one of the voyages of Cook, that on one occasion when the queen was on board the ship, neither the king nor any other chief, would sit at the table or eat in her presence, and it was

afterwards ascertained that the high rank of the queen precluded any familiarity of that nature. The labor assigned to females is not by any means oppressive; weaving mats and making cloth, where they are not exposed to the scorching beams of the sun, appears to constitute the amount of their work; the task of cooking devolves on the men.

The taboo laws which are represented as so highly injurious and oppressive, may in some instances, like all other human laws, be made the instruments of tyranny, by their vague and arbitrary requisitions; but where kings and chiefs not only superintend the labor of their people, but give them an example of industry, and are anxious for their improvement, their subjects will not be much oppressed. In an article on New Zealand, in the *North American Review*, for April, 1824, the writer has with much ability and impartiality, given an abstract of the taboo system, which is highly creditable to his discernment, and proves that he wished not to deceive by any false coloring.

“Many taboos are laid by direct impositions for specific purposes, and when they have the nature of a consecration they are imposed by a priest. The public stores containing the koomeras which constitute the principal food of the natives, are tabooed immediately after the harvest, and when whole villages are sacked and plundered by an enemy, it is rare that the taboo on these depositories is violated.” After relating many instances to show with what reverence the taboo is regarded, and how powerful its influence must be over the minds of the people, the writer thus proceeds. “It may hence be inferred that the universal custom of tabooing, as well as of tattooing, originated in necessity; it answers the same ends with savages, as laws do in a civilized state; it is a potent engine of government, and communicates to the rules of civil and political intercourse almost the only strength they could have, among such a people as the South Sea Islanders. It is not surprising that superstition should mingle deeply with this custom; its power and its value chiefly depend on this circumstance; superstition tyrannizes over the mind, and the tyranny it exercises is suited to act on the intellect merged in igno-

rance, — it will naturally run to absurd and revolting extremes ; but its office will be executed ; it will restrain passions, which nothing else could restrain ; and tame the ferocity and soften the heart, which would bid defiance to the authority of reason, the persuasions of conscience, the force of law, and the power of man. With many tribes the taboo extends to all vices and criminal actions, such as theft, lying, fraud ; and whoever is guilty of them, is said to have broken the taboo. Here we have an actual code of laws, written in the memory of the people, and descending from age to age ; not so perfect, perhaps, as if they received the benefit of annual legislation, yet they are well fitted to the stage of human advancement to which the minds they control have arrived.”

It is, we think, somewhat wonderful that the missionaries should deem it desirable that the chiefs and principal men of New Zealand should visit England, for the purpose of inspiring them with a love of peace, and a desire to improve the condition of their people, by introducing among them the blessings of civilized life. Of course, much disappointment is expressed,\* “ that the natives who have resided a long time in England, and become habituated to the customs of civilized life, lose none of their ferocity ; their warlike propensities are revived the moment they inhale their native atmosphere.” Tooi is a remarkable instance in point. “ He possessed a good capacity, quickness of parts, and an apparently amiable temper ; he improved rapidly in England, and when he left that country high expectations were entertained that he would be an important instrument in reforming his countrymen. He returned under the charge of the missionaries ; but no sooner was he placed in the midst of his tribe, than he forgot the lessons he had learned, and the impressions he had received during his absence, and the spirit of the savage assumed its former empire in his mind. He boasted of his deeds of blood and death in the presence of the missionaries themselves,” etc. “ Allured by the promises of the missionaries, the great chief Shunghie

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\* North American Review for April, 1824.

concluded to make the voyage to England, and accordingly he arrived in London accompanied by Whykato, another chief. Here he remained four months, during which time he received marked attentions, he was introduced to the king, caressed by the great, and every effort was made to impress him favorably with what he saw and experienced. Rich with the presents he had received, he left his benefactors in England, elated with the prospect of the benefits, which they doubted not his visit would be the means of bringing to his degraded countrymen. Little did they penetrate the deep and dark purposes of Shung-hie. As soon as he landed at Port Jackson, he exchanged his whole property, king George's present with the rest, for fire arms and powder. With these trophies of his enterprise, he returned to his own country, and is now the greatest, the bloodiest, and most successful warrior in the northern regions of New Zealand."

This assuredly was a result which should have been anticipated, as it must have been truly gratifying to these chiefs, to find that the king of England, who had been represented as a model worthy of imitation, had maintained his high station and influence, by his warlike achievements and despotism; and that at all times pomp and military parade were exhibited in their most alluring forms. They would also learn that the neighboring nations had been despoiled of their independence and subjected to the sway of this arbitrary monarch; and they would moreover behold the inhabitants of the fair and productive soil of Ireland, crushed by his despotism, and reduced to the most abject misery. Neither would the yoke which had been imposed on foreign nations, purchased by lavishing the blood and treasure of the people, escape the observation of the chieftains, and without doubt must have supplied additional incentives to their thirst of conquest and military fame, and given scope and force to its operation.

But it must have been quite novel to the chiefs of New-Zealand, who are allowed to be so kind and exemplary in their social relations, to become acquainted with the moral and domestic character of king George, to know that in addition to

other enormities, he had for a series of years persecuted a hapless wife, by severing her from her dearest connexions, blasting her fame, and heaping upon her every indignity, until his victim sunk to the grave, unable to sustain the accumulated misery she had been made to suffer, by him who had solemnly pledged himself to protect and cherish her. Deeds like these, must, we apprehend, be more criminal in the sight of God, than the cannibalism of the New-Zealanders, and the civilized method of putting to death by slow degrees their fellow men, by immuring them in dungeons, where their bodies are consumed by vermin and every species of suffering, must be deemed crimes of a deeper dye than any ascribed to the Polynesian tribes, and of course must have increased their knowledge in the arts of destruction.

Nor can we boast of having communicated any good to the natives of those Islands who have been patronized in our country. They have been initiated in certain forms, the belief of which they are assured will insure their salvation. In conformity with the doctrines they have received, they are instructed to subdue the natural impulses of the heart, because by nature they are totally depraved, and although they are taught to reverence the precepts of Jesus, they find little to encourage or enforce their performance. A narrow minded party spirit is infused into these converts which is altogether at variance with the benignant influences of the gospel, and they are taught to view with abhorrence all those who dissent from the creed they have embraced. Nor is this all we have to dread. They see among us an unfortunate miserable race of men who have been torn from their country, and condemned to suffer a cruel and ignominious bondage, and they see the natives of our country, who received our ancestors with cordiality and friendship, nearly exterminated, and that the little remnant who survive, are still persecuted and compelled to submit to our impositions, and they are not ignorant that it is coolly debated in our National councils, whether we shall force those who can now make no resistance, to quit their cherished homes, with all that can render life desirable, and become ex-

iles in a dreary wilderness, where they must pine and die of want. These Islanders must therefore conclude that christianity opposes no barrier to crimes and violence thus openly practised, and in which the great body of the people acquiesce. Unquestionably the natives who objected to having foreigners reside among them, and said they had heard that in several countries where foreigners had intermingled with the natives, the latter had soon disappeared, &c., must have known the disastrous fate which had attended the native inhabitants of this land.

Other crimes and abuses, common to both countries, are daily witnessed. The odious vice of drunkenness, so prevalent and ruinous in its effects. The loathsome prisons, where too often the innocent and the guilty are promiscuously confined, till the former become completely debased and contaminated by their companions beyond all hope of recovery, together with the inhuman treatment of the brute creation; must powerfully tend to undermine and paralyze those innate impressions of goodness, which have been implanted in the human breast.

It is not here contended that vices did not exist among the inhabitants of the Polynesian Islands when they were first discovered, or at the period when they were first visited by missionaries, yet it is manifest from the Journal of the Tour around Hawaii, that few were found in comparison with those which are prevalent in civilized countries; where in their most celebrated cities, thousands annually perish of disease and want. Very few instances of sickness or disease of any kind are mentioned, and those few who were ill or disabled, were treated with marked kindness. The natives bewailed the death of their relatives with unaffected sorrow, and held in reverence their remains. One man told the missionaries that although his father had been dead two years he had not ceased to mourn his loss. Although the people were in most instances ignorant of the new religion, and still retained their household gods, for the king had been satisfied himself with abolishing the national worship, and did not interfere with the private rights of his people, they willingly attended the preaching and

exhortations of the missionaries, who dwelt much on the atonement made by Christ. Some said a good thing salvation is; others seemed well satisfied with their present state, and unwilling to be disturbed, and appeared to think their own traditions quite as authentic as the accounts in the bible. Nevertheless, the tourists were treated with much kindness and hospitality, and entertained with primitive simplicity and cheerfulness; nor were any of those shocking excesses witnessed which are detailed by the writer, with so much confidence, who is so desirous of having it believed, that a wonderful change has been produced by the missionaries, which he says, "has rarely been witnessed since the days of the apostles." Yet, notwithstanding all their exaggerated effusions, so calculated to mislead the judgment of the unwary, one sentiment forcibly presses itself on the mind of the serious inquirer, that in proportion as the Islanders become familiar with the sentiments and habits of civilized men, vices are introduced among them to which they were previously strangers, and although some criminal indulgencies were tolerated, they have been carried to an excess by foreigners, of which the natives had no idea. "No pains (says Ledyard), were taken to preserve and keep alive the benevolent feelings of the natives, they were disgusted by our profligacy and outrage, and weary of our prostituted alliance."

No one, we think, acquainted with the infamous proceedings of the officers and crews of foreign ships at the Sandwich Islands, but must be convinced that all attempts to improve the natives will be abortive while their visitors and foreign residents are so debased and so ignorant of their duties. The command to preach the gospel to every creature in the world, does not surely imply that we should neglect to make known the way of salvation to our own people, whilst we employ our time and means in giving instructions to foreigners, for are we not expressly told that such as neglect their own, have denied the faith, and are worse than infidels. How is it that we disregard the injunctions, to take the beam from our own eye, that we may see clearly to take the mote from our brother's

eye ; and to let our light so shine before men, that they, seeing our good works, may glorify God. That these commands were prior, and preparative to the one so vauntingly cited, go ye into all the world, etc., cannot be denied, and it is illustrated and enforced by the example of our inspired master and his disciples, who devoted themselves to the service and instruction of the Jews so long as they were allowed to preach and testify to the truth.

It is devoutly to be wished that such individuals as Howard, and Clarkson, and Elizabeth Fry, should be multiplied ; but let not those who have so nobly devoted their wealth and talents to the service of mankind, be ranked with men who live on the contributions of the people, many of whom are wrought upon by superstition and credulity, to bestow on missions the little wealth which should be preserved to guard their families from want. Had Clarkson employed himself in endeavoring to prevail on the Africans to embrace the religion professed by his countrymen while they were perpetrating among them every species of crime and violence, how trivial would have been the sum of good thus produced. The discriminating benevolence of this disinterested man, prompted him to arrest the stream of corruption at its source. He fearlessly pleaded the cause of the oppressed before the assembled rulers of his nation, and spoke of their heinous offences against mercy and justice, with a strength and pathos which forced conviction on the minds of all, whom avarice had not rendered callous to the feelings of humanity ; nor did he cease from his philanthropic exertions till success had crowned his labors.

Elizabeth Fry, inspired with a spirit of true christian piety and fortitude, penetrated into the dark recesses of the prison house, and like an angel of mercy labored to restore its fallen inmates to a sense of their duty and responsibility. The success which has attended the exertions of these devoted servants of the Most High, is of infinitely more value in our estimation than all which has been done by missionaries since their first establishment in our country. Nothing can better illustrate the truth of this position than the perusal of the Tour

around Hawaii. Here we find the missionaries occupied in journeying through a delightful country, observing everything curious or wonderful, attended by guides and servants of the chiefs, and received by a happy people with the utmost hospitality and courtesy, and they are wafted in vessels of the chiefs, from one island to another, whenever it suits their convenience or pleasure.

Although the missionaries in India are held in small estimation by the people, yet it is manifest that they are supported in a style much above that to which they have been accustomed in this country.\* Of this some appear very sensible, and eager to obtain the situation. When the British government in India refused to admit the missionaries sent from America, alleging their ability to provide instruction for their subjects without our aid, it was strenuously contended by Mr. Judson and others, that we had a right to insist on our missionaries being permitted to settle in India. Mr. and Mrs. Judson appear to have received much favor from the Burmese, and although during the war they experienced some difficulties, they have been since amply rewarded. The British missionaries who reside in India, live in a princely style.

Those young gentlemen who have been selected to travel in the dominions of Turkey, enjoy the high privilege of visiting many celebrated cities immortalized by great events, and rendered sacred by the ministry of the glorious Prince of Peace, who taught, as never man taught; or of sages, whose maxims attest the unchangeable nature of truth. The birth-

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\*From the Journal of Mrs. Judson we find their style of living in Burmah is much to her taste. Both she and Mr. Judson ride daily for health. She apologizes for travelling in an establishment so expensive, and speaks with great complacency of the attention they received from the lady of the Viceroy, whom they were invited to accompany to a beautiful country seat, whither they rode under a splendid canopy on the back of an elephant, attended with about two hundred guests and attendants. Both Mr. and Mrs. J. were much indebted to this lady who exercised regal sway at court, and who appears to have interested herself in their concerns on hearing that Mrs. J. had lost an infant, and was a stranger. From the details of the Journal we find the Burmese were intelligent, hospitable, and courteous, although it is asserted they were ignorant and barbarous. Mrs. Judson, however, exclaims in the true missionary spirit, that she desires to live and die in Burmah. The dress of Mrs. J. when she visited her native land to solicit further subscriptions, did not evince the self-denying virtues of a martyr.

places of beautiful fictions mingled with interesting events, which have been impressed on the memory by historians and poets of undying fame. Here also the eye of the traveller is gratified by those beautiful, though decaying structures, of taste and magnificence which remain as monuments of the instability of all human grandeur. Our missionaries are thus highly favored and enjoy advantages which only a few favorites of fortune can attain. We ardently hope that as these gentlemen must now be sensible of the utter inutility of their labors in the climes to which they have been deputed, they will feel their responsibility to those who have so long contributed to their support and gratification, and return home, and in future devote their time and talents to instruct and amend them. If it be seriously intended that the gospel should shed its mild and pure lustre on the heathen world, our missionaries must all unite to imbue the minds of their countrymen with its heavenly influence, for in no other way can they testify to its truth and efficacy.

The British missionary, H. Martin, whose zeal and ability is unquestioned, complains with bitterness of the profligacy of his countrymen, and expresses a belief that little progress can be made in converting the natives, till a reformation is effected in the habits of the English. Our missionaries in India can boast of little success; according to their own report they frequently excite the derision of the Hindoos by their exhortations, who are in the habit of retorting the charge of polytheism, by saying, you too worship three Gods, etc. The learned Hindoos rank the superstitious vulgar among their own people, with the class of missionaries whom we have sent to India, alleging that the notions they profess are derived from the same corrupt source. As preaching has proved so ineffectual, the missionaries now place their chief dependence on schools, which they have established, where children are instructed in those elementary principles which they trust will prepare them for the reception of a pure religion; although the teachers are pledged to make no attempt to influence the opinion of their pupils. Schools on this plan would be of incalculable benefit

in most of our new settlements where so much vice and ignorance prevail, and when we estimate the immense sums annually expended in foreign missions, the time consumed on the passage, and the years requisite to become familiar with the different dialects of the country, with the trifling results produced, we are unable to suppress our feelings of regret and indignation at the folly and perversity of these futile attempts.

We do not think with the reviewer that the coming age will weep that so little has been done to benefit foreigners; but we feel assured that they will have cause to mourn that the resources of their country have been so profusely squandered on objects so unimportant; while the golden opportunity has been lost of impressing on the minds of our countrymen those lessons of virtue and knowledge which would teach them to perpetuate and improve our free institutions, which it is feared are rapidly on the decline. The time we trust will come, when knowledge shall have superseded the ignorance and egotism which have prompted the desire of forcing our creeds and artificial systems on foreigners; when we shall exhibit as the result of our practical improvement a character formed by a firm adherence to the eternal principles of morality and religion.

\*The missionaries are charged with withdrawing the natives from their agricultural labors by the multiplicity of their religious observances; and the great rigors enforced on the Sabbath, are said to be unauthorized and unreasonable requirements; in this way they are leading them into poverty, misery, and civil war. We know too well from our own experience the pernicious results of these impositions to doubt the truth of the statements.

If the objects of the prayer meetings be like some of those got up in America, to teach the natives of the Sandwich Islands, for instance, that the instruction given at the University of Cambridge is pernicious, and the government of this noble seminary so corrupt as to require the prayers of good men for its reformation, we should deprecate with abhorrence their vin-

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\* North American Review for January, 1828.

dictive rites. We are not, however, among those who assert the missionaries to be illiterate men, for we readily acknowledge the pleasure we have received from their interesting Journal of the Tour around Hawaii, and the sublime description of the great crater Kirauea. Our information in reference to the habits and dispositions of the natives, is derived principally from this work, as for obvious reasons we have preferred the evidence of missionaries. Other testimony is, however, not wanting from gentlemen of undoubted veracity who have visited these Islands.

Nothing in our apprehension can be more consolatory and refreshing than the weekly returns of the Sabbath, when the weary slave can rest from his labors, and animals find relief from their toil and sufferings. At this season of repose all may enjoy those sublime and grateful emotions excited by the contemplation of the paternal goodness and divine perfections of the great Parent of the Universe, and bending at the altar of the Most High, offer up their united prayers, praises and supplications. But when we are required to practise on the Sabbath monastic austerities, and set apart other days for the like observances, on which we are commanded to labor and do all our work, the design of this most interesting institution appears altogether frustrated, and the minds of children are filled with disgust and dismay at its approach.

Were the subject not too serious we might be tempted to smile at the conceit of clothing the natives of tropical climes in the costumes of the English, although they are abundantly supplied with cloth of their own manufacture, perfectly suited to their wants and habits. The ludicrous attempts of the nobility to ape our fashions, as described by Mr. Stewart, doubtless result from the efforts of the missionaries to induce the natives to adopt our customs, although they must be extremely inconvenient and burthensome. Perhaps it may hereafter be deemed improper for the Islanders to subsist on the products of their own country, and we may be required to furnish them with suitable provisions. It must have been highly amusing to an indifferent spectator, to have witnessed the funeral pro-

cession of the converted queen, where the ponderous persons of the native nobility, some of whom are said, by Mr. Stewart, to weigh near four hundred pounds, who had been accustomed to light dresses of their own fabric, so essential in warm climates, were wrapped in close mourning habits which must have been distressing and awkward in the extreme, with a view to manifest their faith and obedience. It is thus the patrons of missions, "give proof of their discipleship in feeding the hungry and clothing the naked," by depriving the poor of our own land of their hard earned pittance, for the purpose of adorning the natives of southern climes, in our preposterous habiliments. To us, however, who are not ignorant of the way in which contributions are levied for the support of this pretended good, the predominant feeling excited is contempt and indignation. It would be an endless attempt to enumerate the subterfuges and impositions practised upon the weak and credulous; but we know young women, who, as seamstresses, depend for a support on their daily wages, who, nevertheless, are required to contribute all in their power for the support of missions, although it is well known they have old and infirm parents, who are compelled to ask the assistance of their Unitarian friends. Abuses of still greater magnitude have been heretofore narrated, and in our apprehension it would be difficult to estimate the want and wretchedness produced by this delusive scheme.

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[The following article was written for the Christian Register.]

SALEM, NOV. 29, 1847.

My aversion to Foreign Missions, I have in various instances expressed, because they appeared to be productive of much evil, by directing that attention to foreigners which the poor and degraded of our own land so imperiously demanded, and which was so essential to the public welfare. The sums obtained by missionaries, by persuading people to part with all which their immediate wants did not require, for the salvation of the poor heathen, has greatly increased the mass of paupers,

as no provision could be made against a time of adversity. Moreover, by dexterous management, the last command of our blessed Lord has been substituted for the first, which bade his followers to go first to the lost sheep of the house of Israel.

Disgusted with the duplicity practised, I have earnestly endeavored to dispel the illusion, but without much success. Nevertheless, after having read the Travels of the Rev. H. Malcolm, the deputy and representative of one of the great missionary societies in South Eastern Asia, I felt much encouraged, trusting that his authority, which in most instances so well accorded with my own sentiments, would produce the effect desired. No one can doubt that the statements of this writer were as favorable to the party whom he represented, as truth would permit. In an extract from a letter written by Mrs. Judson, which lately appeared in the Christian Register, she very pathetically laments the darkness and misery of the Burmans, which evidently exists only in her own heated imagination. In the Journal of the former Mrs. Judson, who with her husband resided, we believe, some years in Burmah, she speaks of the kindness, hospitality and sympathy of the people, particularly of the attention paid them by the wife of the Viceroy on the death of their child. Mr. and Mrs. Judson were invited by this lady to an entertainment given at her country seat, where they received the most pleasing attentions. They were allowed to build several houses for their own accommodation; one was devoted to the dissemination of their own religious views, within some limitations, yet it appears to have produced no permanent effect. This indulgence was not withdrawn until they were suspected of inciting the British to make a hostile invasion against the country, when they were obliged to remove. Mrs. Judson had previously declared her wish to live and die in Burmah. Mr. Malcolm, whom I have previously mentioned, says, "No false religion, ancient or modern, is comparable to the Burman. Its philosophy, indeed, is not exceeded in folly by any other; but its doctrines and practical piety bear a strong resemblance to those of Holy Scripture. There is scarcely a principle or precept in the Bedagat, the sacred

book of the Burmese, which is not found in the Bible. Did the people act up to its principles of peace and love," etc.\* For the honor of humanity, it is pleasing to find so many virtues cherished by the Burmese.

"When a stranger comes to their houses," continues our author, "they are hospitable and courteous; and a man may travel from one end of the empire to another, without money, feeding and lodging, as well as the people. Temperance is universal. The use of all spirits, opium, etc. is strictly forbidden. I have seen thousands together for hours, on public occasions, rejoicing in all ardor, without observing an act of violence or a case of intoxication. During my whole residence, I never saw an immodest act or gesture in man, woman or child. Children are treated with great kindness, and they are almost as reverend to parents as among the Chinese. They continue to be greatly controlled by them, even to middle life, and the aged, when sick, are treated with great care and tenderness. Old people are treated with marked deference." Judging from the concurring testimony of these eye witnesses, which cannot be controverted, it would be well, methinks, to invite missionaries hither from Burmah to teach us their primitive manners and simple habits, more especially to promote temperance, so essential to order and happiness. Nevertheless, I lament the ignorance and superstition, which, notwithstanding the knowledge graciously vouchsafed, has, according to the testimony of Mrs. Judson, changed the glory of the incorruptible God into an image made like to corruptible man; and it would be well if this deplorable unrighteousness was confined to the Burmans. But, while lamenting all that is discordant and unhallowed in the worship of this people, I rejoice to find that the creed of Calvin has not been received, and that the Burmans still believe that repentance and amendment will atone for sin, and find mercy. Thus, the revolting doctrine that they have fallen under the wrath and curse of God, and have been doomed from all eternity to suffer the pains of hell forever, without any hope

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\* See Tract on Missions, page 12.

of escaping by their merit or obedience, and that a few only are excepted by the mere good will and pleasure of God, is not known among them. The hell to which our Calvinistic brethren, with so much self complacency and even exultation, doom the great mass of their fellow men, is in no way less appalling than that of the Boodhists, however amplified by Mrs. Judson. This lady, who appears fond of displaying her descriptive powers, describes Boodhism as a system of darkness and misery. She tells us that the object of this worship is a man, whose ashes have been scattered to the four winds of heaven, and whose soul has been extinct for thousands of years. From whence then, have they their heaven of eternal bliss or their ages of torment in the lowest hell, if there be no God who has ordained and upholds the fate of believers in Boodhism. This, in my apprehension, requires some casuistry to answer. This system has been explained as a corruption of the ancient faith, similar to that adopted by some of our Calvinists, who exalt the man Jesus above the one supreme God; and the divine homage paid by the Catholics to the son of the virgin mother, would impress the ignorant spectator, who knew not the pure source from whence his religion was derived, with the belief that the Catholics worshipped the creature more than the creator, who is above all blessed forever. With the like self complacency and pertinacity, Mrs. Judson affirms that Boodhists imagine their highest bliss, the acme of all their hopes is annihilation. This is undoubtedly some modification of the belief entertained by some good men, that the souls of the just after this life, will be absorbed in the essence of the Deity from whence they emanated. This idea, however fanciful, cannot be deemed impure or irreligious.

Notwithstanding the fine-wrought metaphors of Mrs. Judson, and the ardent desire she expresses to place one bud of hope in the heart of the miserable benighted heathen, all who are acquainted with this subject, are aware of the strong aversion the natives of India have to Christianity, and to all who profess the same faith with their oppressors, whose disorderly lives, etc., force on them the conviction of the inefficacy of

their religion. Moreover, the Hindoos would doubtless reluctantly exchange the belief of their ability to atone for their offences by acts of justice, humanity and humiliation, for one in an inexorable and capricious Being, by whom no sacrifice will be accepted. Passing over the numerous obstacles mentioned by Mr. Malcolm, which unite to deter the inhabitants of India, from the highest to the lowest, from embracing Christianity, etc., he concludes by saying, "This state of things tends to keep off all who have property to lose, and to draw together, mendicants, idlers, and criminals, to profess Christianity for temporal ends."\* This will show the character of the many converts so boastingly enumerated by our missionaries, to which may doubtless be added the many employed as interpreters, attendants, servants, etc. The florid descriptions of Mrs. Judson, and the ingenious arguments adduced in excuse of her neglect of more imperative duties at home, are calculated for the meridian of those who subscribe for Foreign Missions.

In an address made by Mr. Judson somewhere at the South, he confidently affirms that among the heathen, the existence of a Supreme God is scarcely known. Mr. Judson may have been incited to make this assertion from his own confused notions on this subject, which are entitled to little weight, when compared to the authority of the celebrated Rammohun Roy, or to that of the accomplished Sir W. Jones,† and more especially from the declarations of Scripture, that God hath never left Himself without witness, etc.; moreover, that the heathen who have not the Law, are a Law unto themselves, etc., for they have the Law written on their hearts. Our Scriptures abound in sublime descriptions of the never failing goodness of God, whose tender mercies are over all His works, etc. There is no speech or language where His voice is not heard.

As my respect for truth and duty has dictated the sentiments and the statements made, I fear not the displeasure to which this will subject me. What has been told by the Rev. H.

\* See Tract on Missions, page 11.

† See Review of Campbell's Lectures on Greek Poetry, page 196.

Malcolm, has never been contradicted. The missionary party prefer silence when no effective arguments can be had. The book written by Herman Melville, under the title of *Typee*, has received no other notice than a strenuous endeavor to suppress the work, and persuade the author to make another edition, leaving out the scandalous and wicked transactions related of the missionaries at the Sandwich Islands. It is nevertheless, of the highest importance, that all these dark and nefarious transactions should be made manifest, especially as the welfare and happiness of our country claim the united assistance of the friends of order and justice.\*

If the great Missionary Board, to whom are confided the enormous sums subscribed for missions, and to whom the power is given of providing lucrative posts for their adherents, had but used these means to improve and enlighten the ignorant and enslaved among the great mass of the human race, how much would they have deserved the gratitude and respect of all mankind. Had not a very different course been pursued, the natives of the Polynesian groups, who had been placed by their Creator in these delightful Islands, and who were, when first discovered, comparatively virtuous and happy, would not as now, be the miserable degraded tools of nominal Christians. The rapid depopulation of the country, and the loathsome diseases which these helpless Islanders have contracted, create an aversion to their pretended friends which ought not to be concealed. Every form of oppression is used, with the intention to subjugate entirely this harmless race; and Melville says that instead of converting them to christianity, they have been converted into beasts of burden. That this may be effectively done, their kings or chiefs are cajoled and enticed to aid in this work of abomination; and all the innocent and pleasing native amusements are prohibited, fearing, say the missionaries, to revive their taste for their ancient idolatry. Horse racing is allowed to the few who can procure this indulgence, doubtless

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\* For a further account of the atrocities committed, see "Tour around the World," by Gov. Simpson.

as a christian or civilized recreation. These details are attested by respectable witnesses, who can be influenced only by a love of truth and humanity.

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[The following article with some slight variation, was written for the Christian Examiner:]

The beautiful groups of Islands in the Pacific Ocean which obtained the name of the Sandwich Islands, were, when first visited by Cook, inhabited by a simple, friendly race, who received and cherished the wearied and suffering inmates of the ships, who had sought shelter among them, with unwearied kindness and pleasing hospitality. These Islands abounded not only in fruit of various kinds, but with grain and vegetables, which by the industry of the natives abundantly sufficed for all they desired. True some vices had crept in among this people; nevertheless, they were comparatively virtuous and happy. Cook estimated the number of inhabitants at four hundred thousand; and from the great fertility of these Islands, and the almost primitive simplicity which prevailed among them, little doubt can be had of the estimate made. Yet ever since their discovery a lamentable decrease has taken place in their population. Their intercourse with civilized man has subjected them to diseases and vices which they had no power to resist, and has produced the most fatal effects. These effects have been greatly increased since the residence of missionaries, who in the year 1820, established themselves in the Islands, and who have gained, we are told, an entire influence over their kings and chiefs. That these disorders have greatly increased since that period cannot be contradicted, and is manifested by the testimony of the missionaries themselves, in their "Tour around Hawaii," who were sent in 1829, to survey the Islands and settle on the situations best suited for their purposes. In the accomplishment of this mission, they visited every place of any importance, and everywhere were received with that simplicity, courtesy and hospitality, which characterize man in the primitive state in which he has been graciously placed by his

Maker. In one place only they found some of the people in a state of intoxication, but unattended by any rudeness or indecency, and were easily persuaded to attend their church the next morning. Great kindness prevailed in all the relations of life, and children were cherished with care and gentleness. Their industry sufficed not only for their own wants, but for the supply of strangers who visited these Islands; for the truth of this, we have only to attend to the narrative of Cook, and in other subsequent remarks of the missionaries, they expressed great exultation that the sound of the cloth mallet was not heard on the Sabbath, neither was the water covered with fishing boats, after they had been made to profess Christianity. Hitherto those who endeavored to exculpate the missionaries, have thrown the blame on those who reside with them, or those who occasionally visit their shores, and of course have affected ignorance of the many outrages committed by the missionaries or by their connivance. The writer in the *Christian Examiner* for May, attempts to disbelieve the account given by Melville, on the score of its having been omitted in a second edition; yet it should be ascertained in what way the omission was obtained, and why, if untrue, no denial of the fact was demanded. The great effort made to suppress the work, was evidence of guilt. Whatever desire may be felt to pass over the disgraceful scenes which took place with regard to the Catholic priests, and the tortures inflicted on the natives for attending their churches, is related by Gov. Simpson, without any of that equivocation which has been commonly practised. The Catholic priests, says this writer, were, after some vile attempts made to expel them, put on board a crazy vessel and ordered to depart immediately, although Bachelot, one of the priests, was extremely ill, and begged earnestly to be allowed to remain a few days, until his health should be in some degree restored; yet no entreaties prevailed, and he died two days after he had left. A yellow flag had been affixed to the vessel, which sufficiently demonstrated the connivance of the missionaries, who had obtained entire ascendancy over the royal party. The few natives who refused submission to the orders issued

in the name of the queen, were condemned to be tied together by the wrists and with irons on their feet, hanged over a wall seven feet high, where they remained one whole night in a heavy rain, and the next forenoon in a broiling sun ; how many survived this murderous transaction we are not told. Others were compelled to perform a task too disgusting to mention. When the foreigners, shocked by the enormities, petitioned the missionary Bingham to remit their sufferings, he coolly replied that they were not punished for attending Catholic worship, but for their disobedience to the queen.

The queen among these primitive people is the real sovereign, while the king is only the premier, or prime minister, and these with all in subordination, are now used by the missionaries as instruments to subjugate, destroy, and harass the natives. When this object is accomplished, the royal party will no longer be wanted, and thus of course they will share the same fate, and be made the victims of their pretended friends. This course has constantly been pursued both by Catholics and Calvinists in their missionary enterprises — witness the horrid transactions of the Catholics in the West Indies. The beautiful islands in the West Indies, which Columbus pronounced to be an earthly paradise, on the first arrival of the Spaniards were soon converted into fields of slaughter and violence. The interesting natives who had received them with every demonstration of kindness were destroyed without mercy to satiate the lust of gold. The flourishing empires of Mexico and Peru were all in like manner sacrificed, and their numerous inhabitants subjected to every species of cruelty and oppression to gratify the ambition of their bigoted intolerant Catholic conquerors. Where are now the high minded natives, whose numerous tribes were spread over this wide and goodly land, who received our pilgrim fathers when oppressed and weary, with kindness and courtesy. What is now the condition of this fated race? Have they not been driven from all they held most dear and sacred by the same intolerant zeal, the same avarice and lust of power, which has always characterized those who profess the appalling dogmas of Calvinism?

The cruelties committed on the natives of the Sandwich Islands, connected as they are with the retribution demanded by the French government, are of too much notoriety to be denied — with all of which the writer in the *Christian Examiner* was doubtless well acquainted. These enormities, of which Bingham appears to be the chief instigator, may be styled the counterpart of that spirit which induced Calvin to have Servetus burned to death by a slow fire, after having heaped upon him all the sufferings in his power. Why should the writer, who glances so coolly at these well attested facts, dare to blend the name of Jesus and the pure and sublime precepts of that inspired teacher, with the believers and followers of Calvin. This Hiram Bingham, whom the writer just mentioned so highly lauds, who came home after twenty-one years sojourn in the Sandwich Islands, where he doubtless suffered many privations, according to his own accounts, and who returned in *poverty* to attend his dying wife,\* was the chief instrument in inflicting the barbarities above described; for we are assured that he and his associates had gained entire ascendancy over the kings and chiefs. One of his party by the name of Judd, acted as prime minister to the king.

With these feelings, it is wonderful that the writer in the *Examiner* should talk so loudly of the cause of Christ, and should express so strong a desire for the union of all sects in the great cause of truth and humanity. It is well known that all missions where the intolerant spirit of Calvinism has been manifested, have ended in the destruction or subjugation of the people whom they so zealously pretended to serve, whenever sufficient power was obtained. How then can Foreign Missions be advocated by good and intelligent men? Should they ever succeed, it must be by beginning at home, in obedience to the direction and example of Jesus and his disciples. The very desire to throw the blame of the misery which has fallen to this hapless people, on the seamen and others who have visited the Islands, proves their disobedience

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\* In contradiction to this statement, see Extract from Mrs. Bingham's Letter, p. 5.

to their Lord's command. That the natives should be disgusted with the religion taught and enforced by our missionaries, is but too probable. They were compelled to abandon the innocent and pleasing recreations to which they were strongly attached, and forced to pass the Sabbath in a most wearisome manner; not being allowed to dress their food or apply themselves to any of their usual occupations,\* notwithstanding the express declaration of Jesus, that it is lawful to do good on the Sabbath day, with reference to the superstition and hypocrisy of the Pharisees. That prohibition, to abstain from all labor and recreation, appears to be thought one of the cardinal virtues by those who style themselves orthodox. Hence it is most natural to find the natives desirous of adhering to the Catholic forms, where greater indulgence is permitted. This is proved by the fact, stated by Wheeler, of the natives being forced to attend public worship, by a person going about with a long stick, ransacking the villages; but these doubtless are all numbered as converts, as has been done in India, although they have not been able in that country to obtain much power. As the missionaries in India have not the power to enforce the attendance of the natives to hear their instructions, they have had recourse to hire, and hence their numerous converts, of which they so much boast. This system has been commenced in China.

It is not wonderful that the station of missionaries is so very desirable, as they enjoy so many advantages, with scarcely any responsibility; yet it is surprising that in a publication bearing the title of Christian, such disgraceful transactions as above stated, should be defended. Are christian teachers supported to instigate to murder, and horrid tortures, and infamous connivances? The very few, who may be called impartial witnesses, adduced by the writer, have endeavored to find some atoning circumstances for the evils they cannot but feel have taken place; and when reference is had to the prevalence of Calvinistic opinions, it is not wonderful that many are recon-

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\* See "Tour around Hawaii."

ciled to the enormities which they witness. Nevertheless, when any true feelings are felt, and the duties of justice and humanity are recognized as the virtues essential to christianity, all must join in execration on the inhuman measures pursued in the Sandwich Islands. The sad catastrophe which has attended the Society Islands, where millions have been extorted for the support of missions, from the people of England, who are perishing from want and disease, is but a type of what will eventually be the fate of the Sandwich Islands. All who are truly interested in the cause of humanity, will find ample occasions of doing good at home, and will in obedience to the commands and example of our Lord, go first to our own lost sheep, although this first requisition has been kept out of sight that room might be had for that which favors Foreign Missions, and has given to that body the command of the immense sums, extorted even from our own poor, regardless of the necessities and degradation of our miserable population. The little force contained in the hacknied assertions that those who contribute most largely for Foreign Missions, are the most liberal in their donations to the poor, is contradicted by the hordes of wretched outcasts, who dwell in the environs of our populous cities, and who live by preying on their fellow men, and who train up their miserable offspring to obtain their daily bread, by practising every vice which nature abhors.

Although it is the opinion of Gov. Simpson, that unless the Sandwich Islanders are better informed, and have more compassion and sympathy shown them, that there will not be left in a short time, enough to be hewers of wood and drawers of water, yet he is disposed to think, like many others, that some atonement has been made, by their being taught to read and write;\* and Lieut. Wilkes commends them for making laws and forming a constitution for the Hawaiins. But for what purpose are these improvements made? What profit will they receive who are destined to extinction by unmitigated calamities? Nevertheless, whatever has been advanced either in ex-

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\* See sentiments expressed by Mr. Wheeler, in Preface.

cuse or palliation of the missionaries, the fact of the degradation and suffering of the natives from intercourse with civilized men, and particularly since the introduction of christian missionaries, cannot be denied. That these Islanders are doomed to meet the same fate which has befallen the West Indies, with that of Mexico, Peru, and lastly, the aborigines of our own fair country, is not to be controverted. This beautiful portion of the habitable globe, which had been allotted to a primitive race of men, who were in possession of all the gifts which nature so bountifully bestows on her children, have been despoiled and trodden under foot by the instrumentality of those who were sent to teach them the pure and holy precepts of christianity. India, which once was blest, where the arts and sciences were cultivated to a high degree of perfection, and the people were protected in their rights, although previous to the subjugation of the British they have been in part forced to submit to Mahomedan rulers, and thus in a degree lost much of their independence; yet still their sovereigns retained their state and many of their privileges, and the people still flourished in possession of their ancient laws and customs. Millions of the natives of India were slain in defence of their country and by oppression; the remnant left, have with their kings and rulers fallen into the most abject condition, and their arts and industry, with their beautiful fabrics, are now nearly lost, while many are compelled to labor in cultivation of the deadly drug, which is calculated for the destruction of their neighbors, the Chinese.

Their christian rulers are now all powerful. Since this disastrous period, India has been the favorite resort of missionaries; and although at first, they were denied admittance by the British, who alleged that their government were able to supply teachers of their own, yet after some debate they were permitted to reside among them. This permission was eagerly sought by our missionaries, as they found the accommodations very superior to those which they had been accustomed to enjoy at home — and the British were unquestionably amply remunerated by the sums expended by our missionaries. The

self sacrifices and poverty of which they complain are doubtless conventional, and calculated for the meridian of those who are subscribers. The affected horror of the second Mrs. Judson, on approaching the dark shore of Burmah, where dwell the lost, benighted heathen, may all be traced to this source, as she was doubtless induced to choose this station, from the inviting accounts given by the former Mrs. Judson, in her journal, where during her residence, she received such humane and polite attentions, particularly from the wife of the Viceroy, and where they built houses for their own accommodation and convenience. Yet despite of this duplicity, the affected sensibility and prettiness of her style, has excited great sympathy for this *devoted* lady.\*

It is painful to reflect that China, the only empire where the people are now governed by paternal sway, whose numerous inhabitants still enjoy their ancient privileges, and where many of the arts and sciences have been, and are still cultivated with great success, where the people enjoy more ease and comfort than is found in Christendom, should be subverted by missionary enterprise, and reduced to the same abject and humiliating condition to which the countries before mentioned, have been subjected.

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\* See Extract from Malcolm's Travels, in "Tract on Missions."











